the indefinite description, which marks another class of  
kings. The ten had not then risen: the kings of earth  
had. She never rules the ten; they possess authority  
over her. Without resistance, apparently, she, when  
the time is ripe, becomes their prey. The kings of the  
earth are successive, and over an unnumbered series  
she reigns by power.  
 That Rome was ruling the kings of the earth in  
John’s day, is clear from all evidence. Eusebius, in his  
flattering discourse of the days of Constantine, gives us  
a view both of the commencing harlotry with kings,  
and of the point now before us.  
 “The supreme sovereigns, sensible of the honour conferred upon them by him, now spit upon the faces of  
the idols.” “They also confess Christ the Son of God  
as the universal king of all, and proclaim him the  
Saviour in their edicts, inscribing his righteous deeds  
and his victories over the impious, with royal characters  
on indelible records and in the midst of *that city which  
holds the sway over the earth*” (Book x. 4).  
 That Rome ruled at our Lord’s birth, that word  
makes known, “There went out a decree from Caesar  
Augustus that all the world should be taxed” (Luke  
ii. 1). “The Jews therefore said to him [Pilate, the  
emperor’s lieutenant], It is not lawful for us to put  
any man to death” (John xviii. 31). At Ephesus,  
John’s usual abode, it ruled. “We are in danger to  
be called in question for this day’s uproar, there being  
no cause whereby we may give account of this concourse” (Acts xix. 40). King Agrippa and Bernice appear  
subordinate to Festus. “Then Agrippa said unto  
Festus, I would also hear the man myself.” “Tomorrow, said he, thou shalt hear him” (Acts xxv. 22).  
 How remarkable, that Rome should hold in her  
hand and bear testimony to this prophetic book,