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The Papacy in Prophecy The Little Horn of Daniel's Second Vision a Symbol of Ecclesiastical Rome

By W. W. Prescott

In the book of Daniel there are three lines of symbolic prophecy which trace the history of the world from the time of Babylon to the setting up of the everlasting kingdom of God. In Nebuchadnezzar's dream of the great image and the authoritative interpretation of it (Dan. 2:31-45) we have a brief outline of the course of world empire, culminating in the establishment of the fifth kingdom—that kingdom which will stand forever. This is the basic prophecy which serves as the divine background for all other predictions.

In the vision recorded in the seventh chapter of Daniel the world's history is again outlined, but for a different purpose. In the prophecy of the second chapter the aim is to show that the effort to establish a universal and permanent kingdom of this world will end in failure, and that the eternal purpose of God to restore all things in Christ and to reestablish a reign of righteousness in this world, long cursed with sin, will be realized. In the prophecy of the seventh chapter a revelation is made of the plan to establish upon this earth a kingdom of a different kind after the fall of Babylon, Medo-Persia, Greece, and Rome had demonstrated the failure of the long-continued effort to establish a world-wide rule under the inspiration and direction of the god of this world.

The Great Controversy

This view of these two prophecies will perhaps be more clearly understood by referring briefly to some scriptures which throw light on the great controversy for the possession of this world. Even the devil understood that the purpose of Christ's work was to win back this world to its allegiance to the government of God, and he therefore sought to defeat this plan by a spurious offer to give to the Son of God dominion over all the kingdoms of the world (Luke 4:5, 6), in return for his allegiance and his acknowledgment of the devil's right to rule. In opposition to this purpose of the gospel of Christ is the avowed determination of Lucifer to establish his kingdom in the earth in open rebellion against God. This purpose is thus clearly revealed:—

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

A reading of verses 4-23 of this chapter will show that Lucifer, who was originally the light bearer but became Satan, the adversary, by his rebellion, was the invisible king of Babylon, and the greatness of this ancient monarchy was but the outward expression of an effort on the part of the god of this world to establish his dominion upon this planet and defeat God's plan to save the world. Although Satan gained his foothold here by deception and by Adam's betrayal of trust, yet even the Son of God recognized him as the "prince of this world" (John 12:31; 14:30; 16:11), and inspiration refers to him as the "god of this world" (2 Cor. 4:4).

The End of World Monarchy

The supreme effort of "the prince of this world" to establish his rule in the earth was put forth in the days of the fourth kingdom—the iron monarchy of Rome. With the most extensive sway, with the most arbitrary and undisputed power, and with an idolatrous religion controlling every phase of human life and enforced by governmental power, Rome presented the most perfect picture of a government by the god of this world. By enforcing false worship, by demanding an outward expression of allegiance to the gods of Rome on the part of every inhabitant of the civilized world, and finally by the attempted slaughter of the infant Jesus at Bethlehem (Matt. 2:16), the god of this world, through

the agency of Rome, made a supreme effort to thwart the purpose of God concerning this world, and to retain indefinitely the dominion which he had secured by fraud. But the purpose of God stands sure, and his counsels cannot be overthrown. The weakness of Satan's principles of government was never more clearly demonstrated than in the downfall of Rome, which came as the direct result of internal weakness due to the excessive indulgence of appetite and passion. The hardy barbarians of the North were shocked at the frivolities and the immoralities of Rome; and their overthrow of the fourth kingdom, and the establishment of ten kingdoms in its place, according to the prophecy (Dan. 7:24), both put an end to all dreams of a world monarchy, and gave further oppor-

dominion in the earth. The invisible king of ancient Babylon is the invisible king of modern Babylon. The universal temporal sway of ancient Babylon is a type of the attempted universal sway of modern Babylon. In proof of this statement that the Papacy, "modern Babylon," demands universal submission to its rule, we quote the last sentence of the famous bull *Unam sanctam*, published by Pope Boniface VIII in 1302:—

"Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff."—"Vatican Decrees in Their Bearing on Civil Allegiance," Archbishop of Westminster, London, Longmans, Green & Co., 1875, page 60.

The Religion of Babylon

The religion of ancient Babylon is the religion of modern Babylon with some variations, venerated with Christian names and phrases.

The following extract will fully justify this last statement:—

"On the overthrow of Babylon by the Per-

particular examination of the prophecy of the eighth chapter of Daniel.

In the Bible study printed in another part of this Extra there is a verse-by-verse examination of the main features of this prophecy, and the conclusion is there drawn that the little horn represents Rome in its two phases, pagan and papal. As supplementary to this Bible study we present herewith some brief extracts showing the views of other writers upon this prophecy. Referring to the first two symbols, Dr. John Cumming in his "Prophetic Studies; Lectures on the Book of Daniel" (page 263), makes this clear application:—

"The ram's head of gold was, as every historian will tell you, the diadem of the Persian king, this alone identifying that symbol with the personage to whom it refers; and 'pushing westward,' denotes that empire subduing Lydia and Babylon by Cyrus, and Egypt by Cambyses. The he goat is plainly explained in the chapter to be the Macedonian power; his 'pushing' (as is stated in verse 4) 'westward, and northward, and southward; so that no beasts might stand before him,' denotes his conquests, his advancing and irresistible might. The notable horn that starts up between the eyes of the goat might shortly be shown to be, what it may be indisputably proved, Alexander, the Great, by whom the Persian ram was destroyed, and by whose destruction immense addition was made to his own empire."

Dr. Pusey's Exposition

To the same effect is the exposition of Dr. E. B. Pusey:—

"The two empires represented to Daniel are, that of Persia under the symbol of the ram, that of Greece, in the person of its first monarch, under that of the he goat. . . . No one has been found to doubt that by these [four horns of the goat] are intended Alexander's four successors, the Diadochi, who collectively held whatever survived of his Asiatic conquests and his own dominions, subject to the rule of Greece."—"Lectures on Daniel the Prophet," E. B. Pusey, D. D., London, 1863, pages 88, 89.

Another Testimony

Another testimony to the correctness of this exposition is voiced in the following quotations:—

"Then the pushing of the ram westward, northward, and southward, exactly represents the successful wars of Cyrus himself, who carried his victorious arms, first, to the very bounds of Asia in the west; afterwards, to the north, against the Armenians, Cappadocians, and others; then, again, over Egypt in the south. . . .

"The rough goat is the king, or kingdom, of Grecia, or Macedonia; and the great horn between his eyes is the exelling power of the first king, Alexander the Great. Coming swiftly from West to East, he marched on Persepolis. . . .

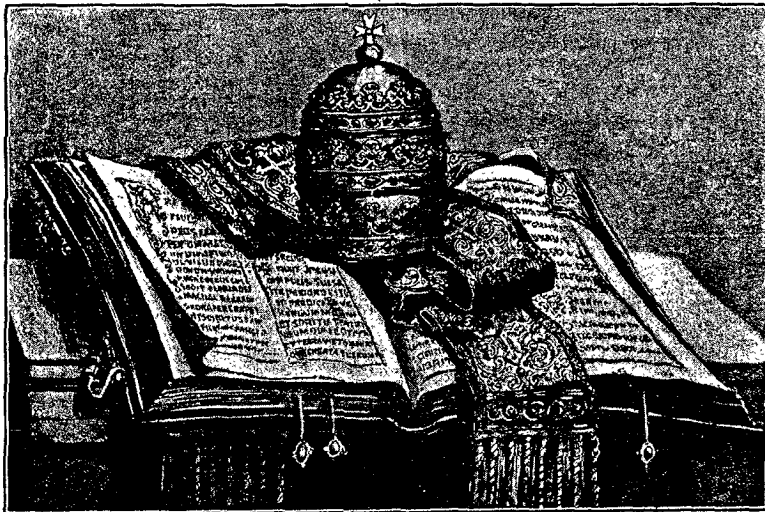
"As the breaking of the great horn was one of the most remarkable incidents of prophetic action, so was its fulfillment one of the most impressive events of history. Alexander had broken the two horns of Persian strength when he burnt Persepolis, and when, in Media, he killed Darius II. This done, his own came to be broken. . . .

"His lineage became extinct; and neither kingdom nor succession remained to represent the fruit of his conquests in Asia under one crown, for they were divided to the four winds of heaven; namely (1), Macedonia and Greece, westward, to Cassander; (2) Thrace, Bithynia, etc., northward, to Lysimachus; (3) Egypt, southward to Ptolemy; (4) Syria and the lands eastward, to Seleucus."—"An Historical Exposition of Daniel," W. H. Rule, D. D., London, 1869, pages 218-221.

Bishop Newton's Interpretation

Of the significance of the various symbols in this prophecy, Bishop Thomas Newton writes thus:—

"The Hebrew word for ram, and the Hebrew word for Persia, both springing from the same root, and both implying something of strength, the one is not improperly made the type of the other. . . . It was usual for the king of Persia to wear a ram's head made of gold, and adorned with precious stones instead of a diadem; for so Ammianus Marcellinus describes him. Bishop Chandler and others further observe that 'rams' heads with horns, one higher and the other lower, are



THE PAPAL INSIGNIA

tunity to win the kingdoms of this world to be the kingdoms of our Lord and his Christ.

"The Mystery of Iniquity"

But although the original plan of the god of this world was thus brought to naught, yet he did not cease his efforts to bring the world under his rule. On the contrary, he evolved "the mystery of iniquity," the counterfeit of "the mystery of godliness," and having failed to enthrone himself as king of a world empire maintained by force of arms, he sought to establish an equally extensive spiritual rule, and by enthroning himself as the professed vicar of Christ, to secure to himself by his crowning deception that worship and allegiance which are due to God in Christ.

This is the philosophy of the Papacy, which, "next to Christianity, is the great fact of the modern world." The prophecies of the seventh and eighth chapters of Daniel are intended to expose "the mystery of iniquity" and to put the church on its guard against this "all deceivableness of unrighteousness." The Papacy is the little horn of Dan. 7:8, 20, 24, 25.

Modern Babylon

A comparison of Daniel's prophecy of the fourth beast with the ten horns and the little horn, with John's prophecy of the beast from the sea (Rev. 13:1-10) and his prophecy of the woman sitting upon the scarlet-colored beast (Revelation 17), will show clearly that the little horn of Daniel, the beast from the sea, and the woman upon the scarlet-colored beast of John, are symbols of the same power; and from Rev. 17:5 we learn that this power, the Papacy, is modern Babylon. It is thus evident that in the Papacy, modern Babylon, we have the most long-continued, the most deceptive, and the most successful effort of the god of this world to establish his

sians, who nourished a traditional hatred for its idolatry, the Chaldean priesthood fled to Pergamos, in Asia Minor, and made it the headquarters of their religion. Hence Christ in his charge to the church in that city speaks of it as being "where Satan's seat is." The last pontiff king of Pergamos was Attalus III, who at his death bequeathed his dominions and authority to the Roman people, 133 B. C., and from that time the two lines of Pontifex Maximus were merged in the Roman one. Therefore, when Julius Cæsar was elected Pontifex Maximus, he assumed to himself the divinity claimed by the pontiff kings of Chaldea, and declared himself to be "Venus genitrix," or born of Venus, and from henceforth the emperors of Rome received divine honors. . . . But just as pagan Rome was the true offspring and successor of Babylon, so is papal Rome the true offspring and successor of pagan Rome. When paganism was nominally abolished in the Roman Empire, the head of the pagan hierarchy was also suppressed. Some of the Christian emperors did indeed accept the title Pontifex Maximus, while others, refusing it themselves, appointed a pagan priest, until the reign of Gratian, who, refusing to do either, abolished the office, 376 A. D. Two years afterwards, however, fearing that religion might become disorganized, he offered the title and office to Damasus, the Bishop of Rome. . . . This hishop, less scrupulous than the emperor, accepted the office, and from that time until now the title has been held by the popes of Rome, from whom, and through whom, the whole hierarchy of Western Christendom have received their ordination.—"The False Christ," J. Gardner, London, George Allen, 1900, pages 94-96.

The Prophecy of the Little Horn

With this general view of the aims and the work of the Papacy we proceed to a more

still to be seen on the pillars at Persepolis." — "Dissertation on the Prophecies," Thomas Newton, D. D., London, 1840, page 266.

"A goat is very properly made the type of the Grecian or Macedonian Empire, because the Macedonians at first, about two hundred years before Daniel, were denominated *Egeade*, or the goat's people." — *Id.*, page 266.

"The little horn is plainly some power different and distinct from the four former horns. Is not this therefore more applicable to the Romans, who were a new and different power, who rose from small beginnings to an exceeding great empire, who first subdued Macedon and Greece, the capital kingdom of the goat, and from thence spread and enlarged their conquests over the rest? Nor let it seem strange that the Romans, who were prefigured by a great 'beast' in the former vision, should in this be represented only by the horn of a beast; for nothing is more usual than to describe the same person or thing under different images upon different occasions; and besides, in this vision the Roman Empire is not designed at large, but only the Roman Empire as a horn of the goat. When the Romans first got footing in Greece, then they became a horn of the goat. Out of this horn they came, and were at first a little horn,

power," are the predictions made through the prophet John. Of the beast from the sea, which represents papal Rome, we read: — "The dragon (Satan, Rev. 12: 9) gave him his power, and his seat, and great authority." Rev. 13: 2.

So also it is written concerning the scarlet-colored beast upon which the woman sat: — "And the ten horns which thou sawest are ten kings. . . . These have one mind, and shall give their power and strength unto the beast." Rev. 17: 12, 13.

The Papacy never possessed great power of its own, but its success was due to its ability to use one king against another, as when the Pope stirred up the king of France to seize the throne of England, then occupied by King John, whose kingdom was under an interdict because he refused absolute submission to Innocent III.

Rome's Persecution of Heretics

In this interpretation it is said of the Papacy that "he shall destroy wonderfully, . . . and shall destroy the mighty and the holy people." The record of centuries of persecution carried on either directly or indirectly by papal Rome, is a sufficient testimony to the truthfulness of this prediction. Some quotations, both from Roman Catholic and

half of the seventeenth century if she did not actually begin, at any rate she encouraged and actively aided the religious wars." — "The Catholic Church, the Renaissance and Protestantism," Alfred Baudrillart (Roman Catholic), Rector of the Catholic Institute of Paris, London, Kegan Paul, Trench, Trubner & Co., Ltd., 1908, pages 182, 183.

"That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings." — "History of the Rise and Influence of the Spirit of Rationalism in Europe," W. E. H. Lecky, Vol. II, page 32.

Rome's Forgeries

It is further declared concerning the little horn, the Papacy, that "through his policy also he shall cause craft to prosper in his hand." In these few words is set forth that characteristic of the Papacy which in the times of intellectual darkness enabled her to establish some of her fundamental claims

himself in his heart." To the same effect, but with greater emphasis, the apostle Paul wrote concerning this same power: — "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

Prominent among the marks of the Papacy is its spirit of self-exaltation. The Pope is exalted to be "as God" and to take the place of Christ as head of the church. The papal church is exalted to be above the Bible, with authority to change its teachings. The Roman Catholic priest is exalted to be "another Christ," with such power that he is designated as "the creator of his Creator."

It would require volumes in which to set forth fully all the evidences that the Papacy has magnified itself in its heart. Only the briefest statement of its claims can be presented here. The twenty-seven propositions designated as "The Dictates of Hildebrand" became a summary of papal claims in the eleventh century. We quote some of the more striking of these dictates as found in "Annals of Baronius," Vol. XI, col. 506: —



"HE THAT OPPOSETH AND EXALTETH HIMSELF"



"HE HUMBL'D HIMSELF . . . EVEN UNTO . . . THE DEATH OF THE CROSS"

but in process of time overtopped the other horns." — *Id.*, page 279.

Rome's Continued Rule

In considering the fitness of a single symbol to represent both pagan and papal Rome, we must remember that after pagan Rome fell, papal Rome took possession of the ancient capital of the fourth kingdom, and attempted to rule the world from the same center. A modern writer on the prophecies has called attention to the continuation of Roman rule in these words: —

"It is important that we should clearly grasp one great historical fact; i. e., the rule of Rome has never, since it first commenced, ceased to exist, save once, for a very brief period during the Gothic invasions. It has changed in character, as we have seen, but it has continued. Rome ruled the known world at the first advent of Christ, and still rules hundreds of millions of mankind, and will continue so to do right up till the second advent of Christ." — "Romanism and the Reformation," H. Gratian Guinness, London, 1891, page 24.

The Papacy Predicted

While some specifications of the eighth chapter of Daniel apply with greater force to the pagan phase of Rome and others to the papal phase, we shall in this article deal wholly with the papal phase, as described in Gabriel's interpretation of the little horn, which follows: —

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." Dan. 8: 23-25.

In perfect harmony with the prediction here made concerning the Papacy, that "his

from Protestant sources, fasten upon the Papacy the responsibility for these centuries of bloodshed:

"In the bull *Ad extirpanda* (1252) Innocent IV says: 'When those adjudged guilty of heresy have been given up to the civil power by the bishop or his representative, or the Inquisition, the podesta, or chief magistrate, of the city shall take them at once, and shall, within five days at the most, execute the laws made against them.' . . . Nor could any doubt remain as to what civil regulations were meant, for the passages which ordered the burning of the impenitent heretics were inserted in the papal decretals from the imperial constitutions *Commissis nobis* and *Inconsubtilem tunicam*. The aforesaid bull *Ad extirpanda* remained thenceforth a fundamental document of the Inquisition, renewed or reinforced by several popes, Alexander IV (1254-61), Clement IV (1265-68), Nicholas IV (1288-92), Boniface VIII (1294-1303), and others. The civil authorities, therefore, were enjoined by the popes, under pain of excommunication, to execute the legal sentences that condemned impenitent heretics to the stake." — "The Catholic Encyclopedia," Vol. VIII, page 34.

"When confronted by heresy she [the Roman Catholic Church] does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition; she calls the laws of the state to her aid, if necessary she encourages a crusade, or a religious war, and all her 'horror of blood' practically culminates into urging the secular power to shed it, which proceeding is almost more odious — for it is less frank — than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first

to authority by suppressing testimony unfavorable to those claims, and by forging documents in her own favor. The following quotations refer to some of the various forgeries made in the interests of the Papacy: — "This huge fabrication [the Isidorian decretals] arose about the middle of the ninth century in western Gaul. It consists of a large number (about one hundred) of pretended decrees of about thirty successive Popes in the first three centuries, together with certain other spurious documents of councils, and had for its object the protection of bishops against their metropolitans, and against the civil authorities, by magnifying the power of the Pope, and throwing it as an ego around the persons of the bishops." — "Leo XIII at the Bar of History," Rev. R. H. McKim, D. D., 1897, page 85.

"Donation of Constantine (Lat. *Donatio Constantini*). — By this name is understood, since the end of the Middle Ages, a forged document of Emperor Constantine the Great, by which large privileges and rich possessions were conferred on the Pope and the Roman Church." — "Catholic Encyclopedia," Vol. V, page 118.

"The most potent instrument of the new papal system was Gratian's *Decretum*, which issued about the middle of the twelfth century from the first school of law in Europe, the juristic teacher of the whole Western Christendom, Bologna. In this work the Isidorian forgeries were combined with those of the Gregorian writers, Deusdedit, Anselm, Gregory of Pavia, and with Gratian's own additions. His work displaced all the older collections of canon law, and became the manual and repertory, not for canonists only, but for the scholastic theologians, who, for the most part, derived all their knowledge of fathers and councils from it. No book has ever come near it in its influence in the church, although there is scarcely another so chock-full of gross errors, both intentional and unintentional." — "The Pope and the Council," Janus (Dollinger, Roman Catholic), 1870, pages 142, 143.

Rome's Self-Exaltation

Another specification concerning the little horn, the Papacy, is that "he shall magnify

"1. That the Roman Church was founded by our Lord himself.

"2. That the Roman Pontiff alone is justly styled universal."

"3. That he alone can use the imperial insignia.

"4. That all princes should kiss his feet only."

"5. That it is lawful for him to depose emperors."

"6. That he can be judged by no one."

"7. That the Roman Church never erred; nor will it, according to the Scriptures, ever err."

"8. That he [the Pope] can absolve subjects from their allegiance to unrighteous rulers."

Surely there is abundant evidence to justify the statement of the prophecy that the little horn "shall magnify himself in his heart."

Vicar of Christ — Antichrist

The last specification concerning the little horn which can be fulfilled before the end of all things, when "he shall be broken without hand," is thus expressed: "He shall also stand up against the Prince of princes." It will be quite unnecessary for us to introduce any argument here to prove that the "Prince of princes" is Christ, and that the opposition of the little horn, the Papacy, to Christ is here foretold. We therefore proceed at once to give some proofs that the Papacy has done what is thus predicted concerning it.

The official title of the Pope of Rome is "vicar of Christ." This title was formally established by the Council of Florence in 1439 in this definition: —

"We define that . . . the Roman Pontiff himself is the successor of the blessed Peter, prince of the apostles, and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians." — *Labbe and Cossart's "History of the Councils," Vol. XIII, Col. 1167.*

The real significance of this expression, "vicar of Christ," is well stated in the following quotation: —

"The apostle John, speaking of the great apostasy to arise in Christendom, calls it the

'Antichrist.' And the Pope has taken to himself, as the name that best describes his office, the title 'vicar of Christ.' . . . The first, 'Antichrist,' is a Greek word; the second, 'vicar,' is an English word; but the two are in reality one, for both words have the same meaning. Antichrist translated into English is vice Christ, or vicar of Christ; and vicar of Christ, rendered into Greek is Antichrist—*Antichristos*. If we can establish this—and the ordinary use of the word by those to whom the Greek was a vernacular, is decisive on the point—we shall have no difficulty in showing that this is the meaning of the word 'Antichrist,'—even a vice Christ. And if so, then every time the Pope claims to be the vicar of Christ, he pleads at the bar of the world that he is the 'Antichrist.'—"*The Papacy Is the Antichrist*," Rev. J. A. Wylie, pages 1, 2.

When a Pope is crowned with the tiara, these words are spoken to him by the first cardinal deacon:—

"Receive the tiara, adorned with three crowns, and know that thou art the father of princes and kings, ruler of the world, vicar on earth of our Saviour Jesus Christ."

The successive Popes for centuries have individually claimed to occupy the high position assigned to them by the Council of Florence. One utterance will serve as an example of all.

Pope Leo XIII, in his encyclical letter, *Prædara gratulationis publicæ*, June 20, 1894, made this blasphemous affirmation:—

"We hold upon this earth the place of God Almighty."—"*The Great Encyclical Letters of Leo XIII*," New York, Benziger Brothers, page 304.

Proof is sufficient that the Pope, as the head of the Papacy, has stood up against the Prince of princes by professing to take his place on earth, and while making this high profession he has shown himself to be the enemy of Christ by many utterances and actions absolutely contrary to the teaching and example of the lowly Nazarene, who "humbled himself, and became obedient unto death, even the death of the cross."

Conclusion

In view of the argument, and the proofs presented in this article, we are now prepared to affirm concerning the prophecy in the eighth chapter of Daniel:—

1. That the ram having two horns represents Medo-Persia.
2. That the rough goat represents Grecia.
3. That the notable horn of the rough goat represents Alexander the Great.
4. That the four horns of the rough goat represent the four divisions of Alexander's empire.
5. That the little horn represents Rome in both its pagan and papal phases.
6. That in the interpretation of the little horn, emphasis is placed upon Rome in its papal phase.
7. That the specifications concerning the little horn and his work have been completely fulfilled in the Papacy.

The study of this and the other prophecies of the book of Daniel furnishes sufficient ground for repudiating any claim of the Papacy to be a part of the Christian Church, and proves conclusively that it is the great apostasy concerning which so many warnings are given in the Scriptures. It is the duty of all Christians to separate from this anti-Christian organization, and to stand as witnesses for the truth of the gospel of Christ.

A Grand Deception

PAGANISM was a system of deceivableness. It was the worship of a false god, under the pretense of being the worship of the true God. But popery is a deceivableness on a scale far beyond that of paganism. The one was a counterfeit of the religion of nature; the other is a counterfeit of the religion of the gospel. Popery has a god of its own—him, even, whom the canon law calls the "Lord our God." It has a savior of its own—the church, to wit. It has a sacrifice of its own—the mass. It has a mediator of its own—the priesthood. It has a sanctifier of its own—the sacrament. It has a justification of its own—that even of infused righteousness. It has a pardon of its own—the pardon of the confessional; and it has in the heavens an infallible, all-prevailing advocate unknown to the gospel—the "Mother of God." It thus presents to the world a spiritual and saving apparatus for the salvation of men, and yet it neither sanctifies nor saves any one. It looks like a church, it professes to have all that a church ought to have; and yet it is not a church. It is a grand deception—"the all-deceivableness of unrighteousness."

There is another point here that merits our attention. It relates to the architecture or order of the spiritual house, the church. Popery from its foundation to its topstone has imitated that order. That "Christ is the Son of God" is the corner stone of the gospel church. Out of that root the whole gospel springs. It is the "rock" on which Christ, addressing Peter, said that he would build his church.

That the "Pope is the vicar of Christ" is the corner stone of the papal church. Out of that root does the whole of popery spring. On that "rock," said Boniface III, in the seventh century, and Gregory VII, with yet greater emphasis, in the eleventh, will I build

And let us further mark that both churches rest not on a doctrine, but on a person. The church of God rests on a Person, even Christ. No one is saved by simply believing a system of truth. The truth is the light that shows the sinner his way to the Saviour. He is united to Christ by his faith which takes hold of the Saviour, and by the Spirit who comes to dwell in his heart. Thus he is a member of the spiritual body. The Bible, ministers, and ordinances are the channels through which the life of the Head flows into the members of the body. Thus are they built up as a spiritual house, a holy temple, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20. This is genuine Christianity.

All this is most adroitly counterfeited in the Pope's church. It is only in the way of the members of that church resting on Peter, or what is the same thing, on the Pope, that they can be saved. Romanists tell us that it is essential to the salvation of every human being that he be subject to the authority of the Pope. Peter—that is, the Pope—is the one reservoir of grace; from him it flows down through the grand conduit of apostolical succession to all the members of the "church," and thus are they built up a spiritual house—built upon the foundation of traditions, sacraments, priests, bishops, cardinals, the Pope himself being the chief corner stone.—"The Papacy Is the Antichrist," by Rev. J. A. Wylie, LL. D., Edinburgh, George M'Gibbon, pages 88-91.

"And the host was given over to it together with the continual burnt offering through transgression." Dan. 8: 12, first clause, R. V.

19. What did this power do to the truth? "And it cast down truth to the ground, and it did its pleasure and prospered." Same verse, last clause, R. V.

Notes.—The interpretation already given to this vision shows plainly that the power represented by the little horn is the successor of Medo-Persia and Grecia. In the vision of the seventh chapter of Daniel, which is closely related to this vision, the fourth beast represented the fourth kingdom, or Rome, in its entirety, special attention, however, being given to the "little horn," or papal phase, of its history. As shown by the work attributed to it, this little horn, which arose among the ten kingdoms into which Rome was divided, was to be a religious-political power, which was to change the times and law of God, and persecute the people of God. In the vision of the eighth chapter the ecclesiastical features of this fourth world power are especially noted and emphasized, and hence the only symbol there used to represent it is the "little horn" which waxed "exceeding great."

The religion of all the four great monarchies mentioned in these prophecies was paganism; but the paganism of ancient Babylon was reproduced in pagan Rome, and then adapted and adopted by papal Rome. The little horn of the eighth chapter represents Rome, both pagan and papal, in its ecclesiastical aspect, with its union of paganism—and later of apostate Christianity—and the secular power, with its antichristian persecution of the saints of God, with its perversion of the priesthood of Christ, and with its assertion of both temporal and spiritual power over all the world. It is evident that pagan Rome is introduced into this prophecy chiefly as a means of locating the place and work of papal Rome, and the ecclesiastical features of pagan Rome as typical of the same features accentuated in papal Rome, and that the emphasis is to be placed upon the fulfillment of prophecy in the work of papal Rome. A careful comparison of Dan. 7: 21, 25, with Dan. 8: 10-12, R. V., and 2 Thess. 2: 3, 4, will amply justify this conclusion.

"Mystery, Babylon the Great"

EITHER the claims of the Church of Rome are just, or they are not. If they are, she is infallible and indefectible. She is the mother and mistress of churches. Her Pontiff is the universal pastor, the center of unity, the father of the faithful, the supreme head and spiritual judge of Christendom, and (as he himself asserts) it is necessary for every one to be in communion with him and to be in subjection to him. Out of his communion there is no salvation.

Now, we hold in our hand the Apocalypse of St. John, the revelation of Jesus Christ, the voice of the Spirit to the churches, the prophetic history of the church from the apostolic age to the day of doom.

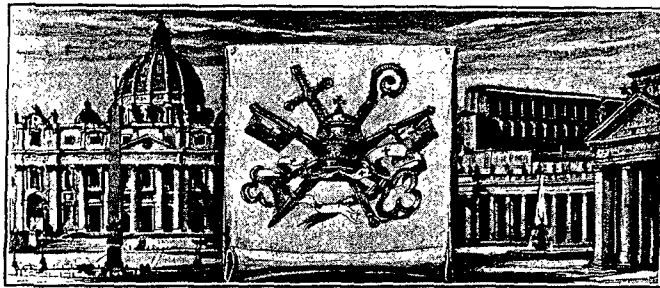
In St. John places us at Rome; he points to its seven hills; he shows us the city enthroned upon them; he detains us there, while he reveals to us Rome's future history, even to its total extinction, which he describes.

1. If (as Rome affirms) Christ has instituted a spiritual supremacy and an infallible authority which all men are obliged to acknowledge and to which all must bow and with which all must be in communion on pain of everlasting damnation, it may reasonably be supposed that the Holy Spirit, in revealing the future history of the church (as he does in the Apocalypse) and in providing guidance and comfort for Christians under their trials, which he predicts, would not have failed to give some notice of such spiritual supremacy and infallible authority in the church.

2. If Christ has settled that spiritual pre-eminence and supremacy at Rome, it may reasonably be concluded that the Holy Spirit, when speaking specially and copiously of Rome, and tracing her history (as he does in the Apocalypse, and as Romish divines allow that he does) even to the day when she will be burned with fire and her smoke ascend to heaven, would not have omitted to mention that pre-eminence and supremacy supposed to exist at Rome.

3. If the Church of Rome is—as she herself affirms—the true spouse of Christ, the mother and mistress of all churches in Christendom, and if communion with her is necessary to salvation, assuredly the Holy Spirit would have taken great care that no reasonable man should be able to impute to the Christian Church of Rome what he intended for the heathen city of Rome. And since by the union of the supreme civil authority and the spiritual in the person of the bishop, who is also the sovereign of Rome, and by the consequent incorporation of the city of Rome in the Church of Rome, there was great probability of such a confusion,—which the Holy Spirit could foresee,—he would have guarded against it, and have taken care that the character he draws of the harlot, and the awful description which he gives in the Apocalypse of her future doom, could not possibly be applied by any reasonable man to the Church of Rome.

Now, what is the fact? 1. Not a word does the Holy Spirit say in the Apocalypse, of this existence of any su-



THE PAPAL COAT OF ARMS

The Little Horn of the Eighth Chapter of Daniel

A Bible Study

The Vicar of Christ

1. WHAT appeared to Daniel in 538 B. C., the same year in which Babylon fell? "In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first." Dan. 8: 1.
2. Where was Daniel at this time? "And I saw in a vision; and it came to pass, when I saw, that I was at Susathan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." Verse 2.
3. What first attracted the prophet's attention? "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last." Verse 3.
4. What power was represented by the ram having two horns? "The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.
5. How are the rise and work of this power described? "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verse 4.
6. What symbol was next introduced in the vision? "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." Verse 5.
7. What did the goat with the notable horn represent? "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Verse 21.
8. How was the conquest of Medo-Persia by Grecia foretold in this symbolic prophecy? "And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand." Verse 7.
9. When the he goat "was strong," what occurred? "Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.
10. Who was represented by "the great horn," and what followed when it was broken? "And the rough goat is the king [kingdom] of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.
- Notes.—From the interpretation given, it is plain that the notable "horn" upon the he goat represented Alexander the Great, who led the Grecian forces in their conquest of Medo-Persia. Upon the death of Alexander at Babylon, 323 B. C., there followed a brief period of confusion in the struggle for this kingdom, but the succession was definitely determined by the Battle of Ipsus,

- Cassander, Lysimachus, Ptolemy, and Seleucus—became his successors.
- "The vast empire created by Alexander's unparalleled conquests was distracted by the wranglings and wars of his successors, and before the close of the fourth century before Christ, had become broken up into many fragments. Besides minor states, four well-defined and important monarchies arose out of the ruins. . . . Their rulers were Lysimachus, Cassander, Seleucus Nicator, and Ptolemy, who had each assumed the title of king. The great horn was broken; and instead of it came up four notable ones toward the four winds of heaven."—Myers's "History of Greece," page 467, edition 1902.
11. What came out of one of the four horns of the goat? "And out of one of them came forth a little horn, which waxed exceeding great, toward the south; and toward the east, and toward the pleasant land." Verse 9.
12. What interpretation is given of this little horn? "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." Verse 23.
13. What did this little horn do to the people of God? "And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." Verse 10.
14. In what literal language is this persecution of the people of God further described? "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Verse 24.
15. How was this little horn to exalt itself against Christ? "Yes, it magnified itself, even to the Prince of the host; and it took away from him the continual burnt offering, and the place of his sanctuary was cast down." Verse 11, R. V.
16. In the interpretation of the vision, how is this self-exaltation set forth? "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall not be broken without hand." Verse 25.
17. What similar language is used by the apostle Paul in describing the "mystery of iniquity," or "man of sin"? "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.
- Notes.—The last two scriptures evidently describe one and the same power,—a power which, while professedly Christian, is antichristian in spirit, and the very "man of sin" himself. Possessed with the selfish ambition of Lucifer (Isa. 14: 12-14; Eze. 28: 17), he assumes to occupy the very seat and place of Deity in the temple of God. Professing to be Christ's vicar or personal representative on earth, he magnifies himself against Christ, and "stands up" (or reigns) in the place of, and "against," the Prince of princes.
18. What was given into the hands of the power represented by the little horn?

preme visible head or infallible authority in the church.

2. Not a word does he say of the Church of Rome as the center of unity, the arbitress of faith, the mother and mistress of churches. Not a word does he speak in her praise. Indeed, the advocates of the Church of Rome (who all allow that, in the Apocalypse, he speaks largely of the Roman city) say that he does not mention the Church of Rome at all!

How unaccountable is all this if, as they affirm, Christ has instituted such a supremacy, and if he has placed it at Rome!

But now let us take the other alternative. Let the claims of the Church of Rome be unounded; then it must be admitted that they are nothing short of blasphemy, for they are claims to infallibility, infallibility, and universal dominion, spiritual and temporal, which are attributes of Almighty God.

And now again let us turn to the Apocalypse. What do we find there?

We see there a certain city portrayed, a great city, the great city, the queen of the earth when St. John wrote, the city on seven hills, the city of Rome.

At Rome, then, we are placed by St. John. We stand there by St. John's side. This city is represented by him as a woman; it is called the harlot. It is contrasted by him with the woman in the wilderness, crowned with the twelve stars, the future bride in heaven, the New Jerusalem; that is, it is contrasted with the faithful apostolic church, now sojourning on earth, and to be glorified hereafter in heaven.

The harlot persecutes with the power of the dragon; the bride is persecuted by the dragon. The harlot is arrayed in scarlet; the bride is attired in white. The harlot sinks to an abyss; the bride mounts to heaven. The bride is the faithful church; the harlot, contrasted with her, is a faithless church.

The great city, then, which is allowed to be Rome, is called a harlot, and a harlot is a faithless church; therefore that great city is the Church of Rome.

This harlot city is represented as seated upon many waters, which are peoples, and nations, and tongues. Kings give their power to her and commit fornication with her. She vaunts that she is a queen forever. She is displayed as claiming a double supremacy.

Now, look at Rome. She, she alone of all the cities that are or ever have been in the world, asserts universal supremacy, spiritual and temporal. She wields two swords. She wears two diadems. And she has claimed this double power for more than a thousand years. "Ruler of the World," "Universal Pastor," "Father of Kings and Princes,"—these are the titles of her Pontiff. She boasts that she is the Catholic Church; that she is "alone, and none beside her," on the earth; she affirms that her light will never be dim, her candlestick never removed. And yet she teaches strange doctrines. She has broken her plighted troth, and forgotten the love of her espousals. She has been untrue to God. She has put on the scarlet robe and gaudy jewels and bold look of a harlot, and gone after other gods. She canonizes men,—as she did the other day (June 8, 1862),—and then worships them. She would make the apostles untrue to their Lord, and constrain the blessed mother of Christ to be a rival of her divine Son. She adores angels, and thereby dishonors the triune God, before whose glorious majesty they veil their faces. She deifies the creature, and thus defies the Creator.

St. John, when he calls us to see the harlot city, the seven-hilled city, fixed her name on her forehead.—Mystery,—to be seen and read by all. And he says, "Blessed is he that readeth, and they that hear the words of this prophecy."

Her title is Mystery, a secret spell bearing a semblance of sanctity, a solemn rite which promises bliss to those who are initiated in it, a prodigy inspiring wonder and awe in the mind of St. John, an intricate enigma requiring for its solution the aid of the Spirit of God.

Heathen Rome doing the work of heathenism in persecuting the church was no mystery. But a Christian church, calling herself the mother of Christendom, and yet drunken with the blood of saints,—this is a mystery. A Christian church boasting herself to be the bride, and yet being the harlot; styling herself Zion, and being Babylon,—this is a mystery. A mystery indeed it is that when she says to all, "Come unto me," the voice from heaven should cry, "Come out of her, my people." A mystery indeed it is that she who boasts herself the city of saints should become the habitation of devils; that she who claims to be infallible should be said to corrupt the earth; that a self-named "mother of churches" should be called by the Holy Spirit the "mother of abominations;" that she who boasts to be indefeasible should in one day be destroyed, and that apostles should rejoice at her fall; that she who holds, as she says, in her hands the keys of heaven, should be cast into the lake of fire by Him who has the keys of hell. All this, in truth, is a great mystery.

Nearly eighteen centuries have passed away since the Holy Spirit prophesied, by the mouth of St. John, that this mystery would be revealed in that city which was then the queen of the earth, the city on seven hills, the city of Rome.

The mystery was then dark, dark as midnight. Man's eye could not pierce the gloom.

The fulfillment of the prophecy seemed improbable, almost impossible. Age after age rolled away. By degrees the mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear, dimly at first, then more clearly, like mountains at daybreak. Then the form of the mystery became more and more distinct. The seven hills, and the woman sitting upon them, became more and more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, were seen glittering in the sun. Kings and nations were displayed prostrate at her feet, and drinking her cup. Saints were slain by her sword, and she exulted over them. And now the prophecy becomes clear, clear as noonday; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "Mystery, Babylon the Great," written by

writing on the council of 1870, uses the following language, which strikingly expresses the papal ideal: "The Pope is not a power among men to be venerated like another. But he is a power altogether divine. He is the propounder and teacher of the law of the Lord in the whole universe; he is the supreme leader of the nations, to guide them in the way of eternal salvation; he is the common father and universal guardian of the whole human species in the name of God. The human species has been perfected in its natural qualities by divine revelation and by the incarnation of the Word, and has been lifted up into a supernatural order, in which alone can it find its temporal and eternal felicity. The treasures of revelation, the treasures of truth, the treasures of righteousness, the treasures of supernatural graces upon earth, have been deposited by God in the hands of one man, who is the sole dispenser and keeper of them. The life-giving work of the divine incarnation, work of wisdom, of love, of

The Papacy in Prophecy

THERE are three distinct sets of prophecies of the rise, character, deeds, and doom of Romanism. The first is found in the book of Daniel, the second in the epistles of Paul, and the third in the letters and Apocalypse of John; and no one of these three is complete in itself. It is only by combining their separate features that we obtain the perfect portrait. Just as we cannot derive from one Gospel a complete life of Christ, but in order to obtain this must take into account the records in the other three; so we cannot from one prophecy gather a correct account of Antichrist; we must add to the particulars given in one those supplied by the other two. Some features are given in all three prophecies, just as the death and resurrection of Christ are given in all four Gospels. Others are given only in two, and others are peculiar to one. As might be expected from the position and training of the prophet who was a statesman and a governor in Babylon, Daniel's foreview presents the political character and relations of Romanism. The apostle Paul's foreview, on the other hand, gives the ecclesiastical character and relations of this power; and John's prophecies, both in Revelation 13 and 17, present the combination of both, the mutual relations of the Latin church and Roman state. He uses composite figures, one part of which represents the political aspect of Romanism as a temporal government, and the other its religious aspect as an ecclesiastical system.—"Romanism and the Reformation," H. Gratlan Guinness, D. D., F. R. A. S., London, J. Nisbet & Co., 1891, page 7.

The Papacy

Who can measure it, or analyze it, or comprehend it? The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Sincerely it sits, unmoved amid all the aggressions of human thought and all the triumphs of modern science. It is both lofty and degraded; simple, yet worldly-wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel; here clothed in rags, and there reveling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of "servant of the servants of God," yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction,—glory in debasement, and debasement in glory,—type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts?—"Beacon Lights of History," by John Lord, LL. D., Vol. V, page 99.

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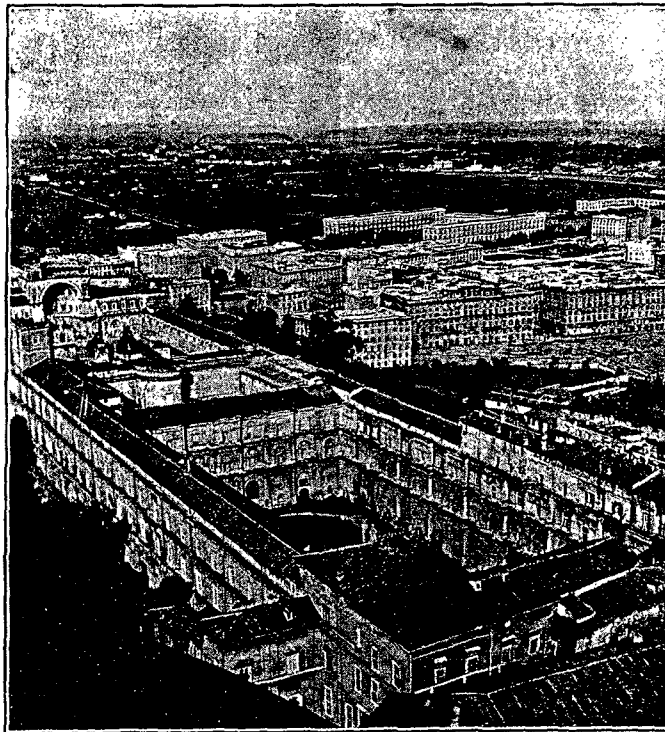
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THE VATICAN FROM THE DOME OF ST. PETER'S

the hand of St. John, guided by the Holy Spirit of God, on the forehead of the Church of Rome.—"Union With Rome," Chr. Wordsworth, D. D., Longmans, Green & Co., 1909, pages 58-63.

The Vicar of God

IN A. D. 1294 Boniface VIII became Pope, and by his superior audacity he threw into the shade even Innocent III. He deserves to be designated the most usurping of mankind, as witnesses his celebrated bull *Unam sanctam*. In this document the full claims of the Papacy come out. We have noted several ever-increasing stages of papal assumption already, but now we reach the climax—the claim which, if it were a true one, would abundantly justify all the rest; we reach the towering pinnacle and topmost peak of human self-exaltation. What was the claim of Boniface VIII? It was that—

The Pope Represents God Upon Earth.

As this claim is the most extraordinary and audacious ever made by mortal man, I will state it, not in my own words, but in the words of the highest papal authority. In the summary of things concerning the dignity, authority, and infallibility of the Pope, set forth by Boniface VIII, are these words: "The Pope is of so great dignity and excellence that he is not merely man, but as if God, and the vicar of God (*non simplex homo, sed quasi Deus, et Dei vicarius*). The Pope alone is called most holy, — divine monarch, and supreme emperor and king of kings. The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ (*facial unum et idem tribunal cum Christo*), so that whatsoever the Pope does seems to proceed from the mouth of God (*ab ore Dei*). . . . The Pope is as God on earth (*papa est quasi Deus in terra*)."

That which was claimed by Boniface VIII in the thirteenth century has been claimed ever since by a succession of popes down to Pius IX and Leo XIII in the nineteenth century. The Pope speaks today as the vicar of Christ, as God's vicergerent. The great ecumenical council of 1870 proclaimed him such, and declared him to be infallible. A professor of history in the Roman university,

mercy, is ceaselessly continued in the ceaseless action of one man, thereto ordained by Providence. This man is the Pope. This is evidently implied in his designation itself, the vicar of Christ. For if he holds the place of Christ upon earth, that means that he continues the work of Christ in the world, and is in respect of us what Christ would be if he were here below, himself visibly governing the church."

Do you hear these words? Do you take them in? Do you grasp the thought which they express? Do you perceive the main idea and central principle of the Papacy? The Pope is not simply man, but "as if God" and "the vicar of God," as God on earth. No wonder the sentence is addressed to every pope on his coronation, "Know thou art the father of princes and kings, and the governor of the world," no wonder that he is worshipped by cardinals and archbishops and bishops, by priests and monks and nuns innumerable, by all the millions of Catholics throughout the world; no wonder that he has dethroned monarchs and given away kingdoms, dispensed pardons and bestowed indulgences, canonized saints, remitted purgatorial pains, promulgated dogmas, and issued bulls and laws and extravagants, laid empires under interdicts, bestowed benedictions, and uttered anathemas!

Who is like unto him on the earth? What are great men, philosophers, statesmen, conquerors, princes, kings, and even emperors of the earth compared to him? Their glory is of the earth, earthly; his is from above, it is divine. He is the representative of Christ, the Creator and Redeemer, the Lord of all. He is as Christ; he takes the place of Christ. He is as God, as God on earth. This blasphemous notion is the keystone of the entire papal arch; it is the stupendous axis on which the whole papal world has rotated for ages, and is rotating at this hour.—"Romanism and the Reformation," H. Gratlan Guinness, D. D., F. R. A. S., London, J. Nisbet & Co., 1891, pages 15-18.

The Two Mysteries

If God humbling himself to take the place of man be "the Mystery of Godliness," man exalting himself to take the place of God is surely "the mystery of iniquity."—Guinness.