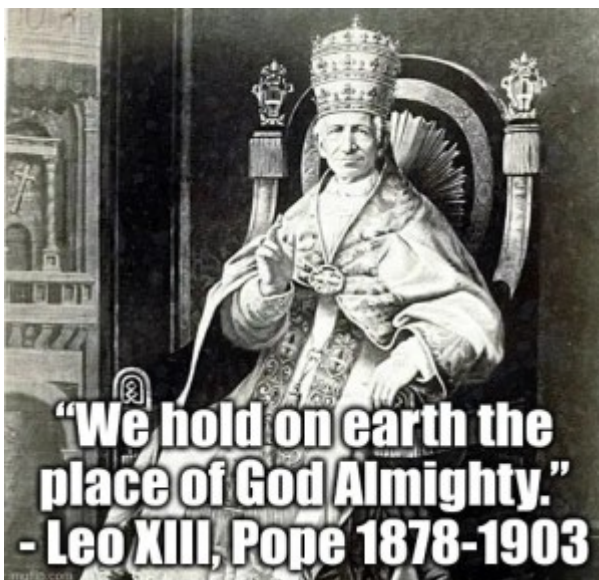


[The Approaching End of the Age by H. Grattan Guinness – Part IV. Section II. The Law of Completion In Weeks. Chapter III. The Week In History. Part 4.](#)



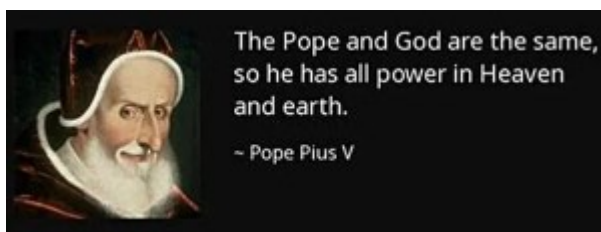
Chronological measures of the times of the Gentiles. The French Revolution nearly killed the papacy.

[The Approaching End of the Age by H. Grattan Guinness – Part III. Chapter II. The Man of Sin, or Antichrist. Part 3.](#)



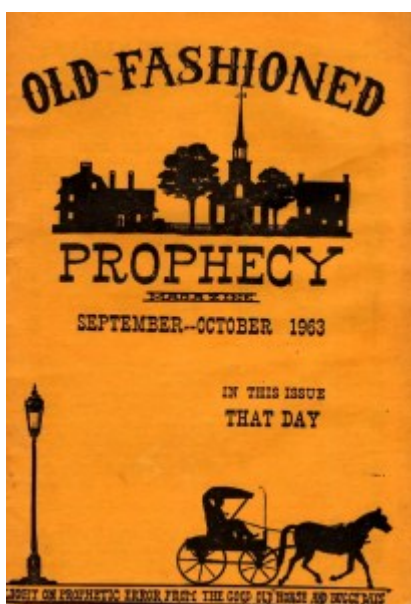
The correct interpretation of the prophecy of Babylon the great,—that it is the Church of Rome—confirms the above view of this prophecy of “the beast,” and is indeed the key to the whole Apocalypse.

The Approaching End of the Age by H. Grattan Guinness – Part III. Chapter II. The Man of Sin, or Antichrist. Part 2.



Origin of this power.—Its moral character.—Its self-exalting utterances,—Its self-exalting acts,—Its subtleties, false doctrines, and lying wonders.

That Day – By Eric C. Peters



An exposition about what the “day of the Lord” is all about.”

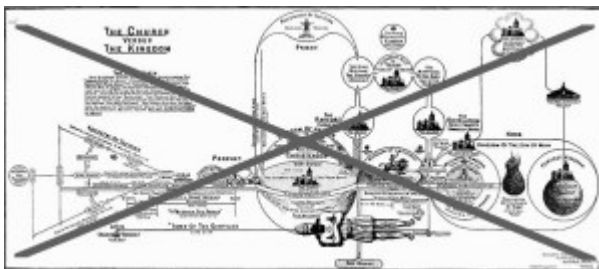
The Great Papal Reaction – By H. Grattan Guinness



THE MASSACRE OF ST. BARTHOLOMEW.

A brief history of the Roman Catholic Counter-Reformation, the attempts to stop the Protestant movement, stop the preaching of the Gospel, and the attempt to stop Protestants from calling the popes of Rome the fulfillment of the “man of sin” prophecy of II Thessalonians chapter 2.

Little Popes – By Eric C. Peters



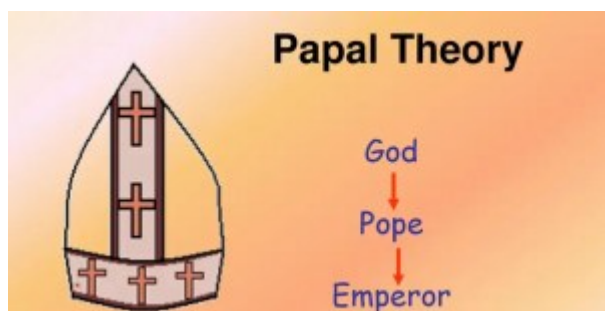
The Pope is an autocrat, a totalitarian ruler. Everyone under him must hold him in the highest esteem; must regard his official utterances above anything else regardless of reason or common sense. Rules, laws and all observances, instituted by the long line of Popes as a whole, are to be enforced by each succeeding Pope. This is the system of Popery, or the Papacy.

The Prophetic Outlook Today – The Judgment Of The Great Harlot



Revelation 17 is introductory to the judgment on Babylon, and explanatory to St. John, as the symbolic man, of its causes and reasonableness. This is God's usual method when about to execute any very notable act of vengeance. He shows His Church its justice beforehand, thus vindicating His honour, and warning such of His people as may have been deceived to separate themselves in order to escape imminent doom.

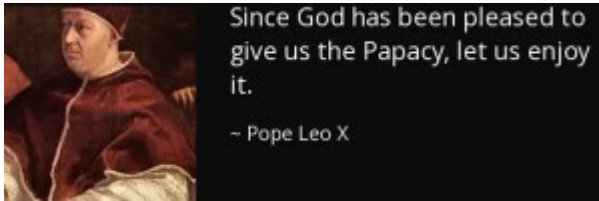
The Papacy And The Civil Power – Chapter XXIII. The Papal Theory of Government



–No Other Religion than the Roman Catholic allowed.–Heresy made a Crime against the State.–Modes of punishing Heretics.–These Laws required by the Church. The State Heretical without them.–The Protestant System.–Separates the Church and the State.–Is in Obedience to the Example of Christ and the Apostles.–The Harmony they established between the Spiritual and Temporal Powers disturbed by the Popes.–The Consequences of disturbing this Harmony.–Papal Doctrines in the United States.–They subject the State to the Government of the Pope

The Papacy And The Civil Power –

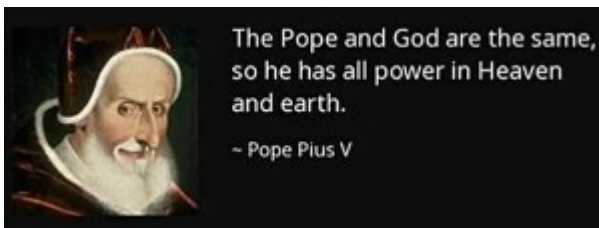
Chapter XXII. The Papacy Always Exclusive



The Laity and the Church.—They once aid in Election of Popes.—Gregory VII. takes away this Power, and vests it in the College of Cardinals.—His Object is Universal Dominion.—The Papacy necessarily Intolerant.—Never satisfied with Freedom of Conscience.—Condemned in Syllabus of Pius IX.—Denounced when introduced in Austria.—He excommunicates all Heretics.—Magna Carta.—Religious Toleration in Maryland.—The Colony Part of Virginia.—English Supremacy established by Law in Virginia.

The Papacy And The Civil Power –

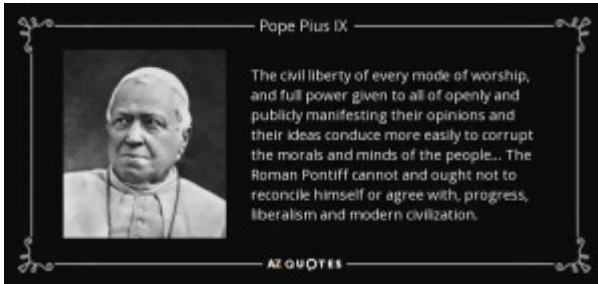
Chapter XIX. The Claimed Rights of the Papacy Over Governments



The Rights of the Papacy not lost by Revolution.—No Legitimate Right acquired by it.—Revolutions always Iniquitous.—Christopher Columbus.—He takes Possession of the New World in the Name of the Church of Rome.—He thereby expands its Domain.—The Popes claim Jurisdiction in Consequence.—Illegitimate Power obtained by Revolution cannot destroy this Right of Jurisdiction.

The Papacy And The Civil Power –

Chapter XVIII. Resistance to Civil Power



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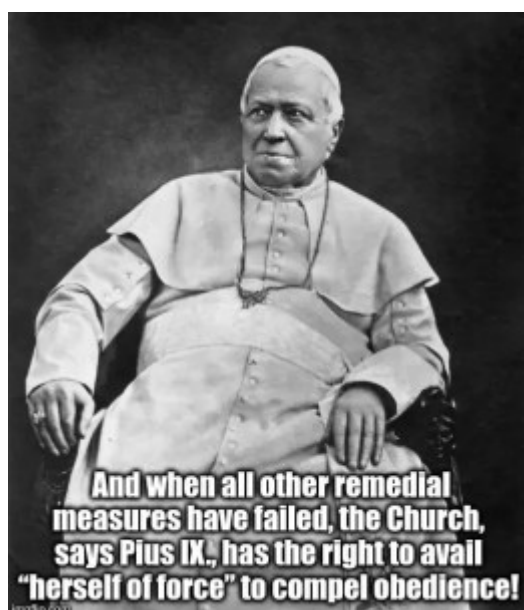
The Papacy And The Civil Power –

Chapter XVI. Henry VIII. Part 2



Edward VI. the first Protestant King.—He does not persecute Papists.—Gives the Crown to Lady Jane Grey.—Mary, the Rightful Heir, proclaimed Queen.—Her Promise to the Reformers that they should not be disturbed in their Religion.—She refuses to be bound by her Promise.—The Teachings of Rome.—Mary's Measures all Papal. Her Persecution of Protestants.— Her Marriage to Philip of Spain.—The Result of the League between Pope Paul III. and Charles V.—Cardinal Pole.—Dictates Policy of the English Government.—Persecutions continue.—Hooper, Latimer, and Ridley.— Elizabeth.—She persecutes both Papists and Protestants.—Is educated in the School of Rome.—Only seeks to substitute Imperial Protestantism for Imperial Romanism.

The Papacy And The Civil Power – Chapter XIV. The Native Britons Part 2



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Honorius II.—Innocent III. and King John.— He releases the Subjects of John from their Allegiance.—Holds all Disobedient Kings to be Traitors to God.—His Claim of Power and that of Pius IX. the Same.—Church and State united.—Cardinal Antonelli to Papal Nuncio at Paris.—He approves the Bull *Unigenitus* of Clement XI.—His Theory of the Indirect Power.—Its Effect.—A Heretical King forfeits his Kingdom.—The Pope chooses a King for a Heretical Nation.

The Papacy And The Civil Power – Chapter XIV. The Native Britons Part 1



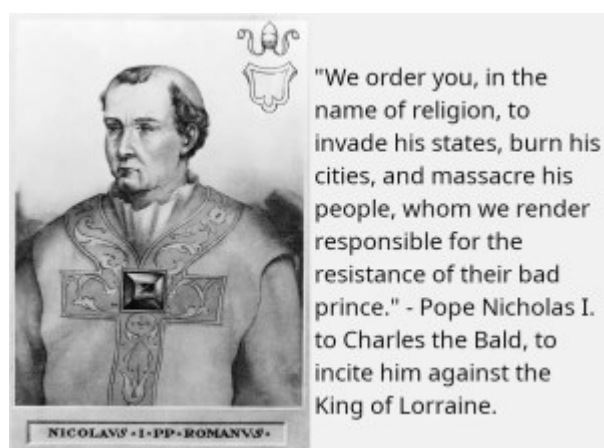
The Native Britons.—Their Religion before Augustine.—Gildas and Bede.—Augustine holds Synod with British Bishops.—His Threats against Them.—Conversion of Ethelfied.—Battle of Carlegeon, and Murder of Monks of Bangor.—Roman Religion introduced.—The Effects of It. Offa murders Etlielbeit, and the Pope pardons Him.—He establishes Peter-pence.—He accepts a Code of Canon Laws from Adrian I.—The Native Britons and the Saxons.—Their Customs and Religion are imparted to each Other.—Saxon Kings willingly accept the Doctrine of the “Divine Right” to govern from Rome.

The Papacy And The Civil Power – Chapter XIII. The False Decretals Part 2



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The Papacy And The Civil Power – Chapter X. Part 1 Constantine



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The Papacy And The Civil Power – Chapter IX. Argument of Archbishop Kenrick



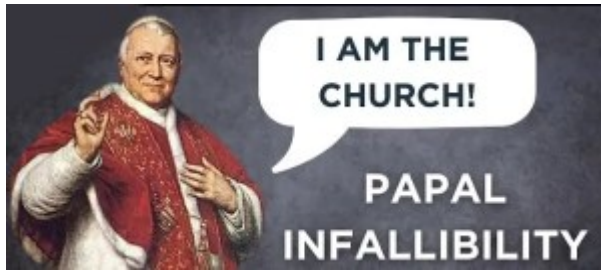
Same Power conferred on all the Apostles.—Roman Church not the First Established.—Ancient Churches Equal.— Leo I. Great and Ambitious. His Interviews with Attila and Genseric.—Persecution of Priscillian.—Rival Popes.— Belisarius seized Rome, and made Vigilius Pope.—Pope Silverius put to Death.—Vigilius and Justinian.—The “Three Chapters.”—Popes elected with Emperor’s Consent.—Gregory I.

[The Papacy And The Civil Power – Chapter VIII. Pope’s Temporal Power Not Divine](#)



Infallibility before the late Decree.—The Pope’s Temporal Power not Divine.—The Italian People.—The Government of the Papal States.—Jesuitism.—Mutilation of Books at Rome.—Union of Church and State by Constantine.—His Grant Supposititious (based primarily on surmise rather than adequate evidence.).—He did not unite with the Church of Rome.—Rome was governed by Imperial Officers.—The Apostles had no Temporal Power.

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The Pope's Infallibility makes him a Domestic Prince in all Nations.—The Popes never Exceeded the Limits of their Authority.—The Temporal Power Divinely Conferred as Part of the Spiritual.—The Pope to be King everywhere.—No Right of Complaint against Him.—First Dogmatic Constitution of the Late Council.—Decree of the Pope's Infallibility.—Archbishop Manning's Definition of It.—It gives the Pope whatever Authority he Claims.—It is a Personal Privilege.—It confers Coercive Power upon the Pope.—The Present Governments are Dissolving.— The Syllabus alone will save them.