

tellus, completed in the Year 646, yet the forming it into a Province was likewise reserved by Fortune to swell the Glories of the same *Cæsar*. Spain, Egypt, Illyrium (a Country North of the *Adriatic* Sea, or Gulph of *Venice*, the principal Part of which now goes by the Names of *Sclavonia*) and Part of *Pannonia*, (now *Hungary*) were the Acquests of *Augustus Cæsar*. But the Remainder of *Pannonia*, and all *Cappadocia*, were subjugated and became Provinces under *Tiberius* his Successor. *Claudius* made the chief Conquest of Our Island, great Part of which, together with the Isles of *Wight* and *Orkney*, was in his Reign added to the *Roman* Dominions. The *Cottian Alps*, between *Dauphine* and *Piedmont*, was the Acquisition of *Nero*: Nor was the Kingdom of *Pontus* reduced into the Form of a Province before his Time. *Lycia*, *Rhodes*, *Byzantium* (now *Constantinople*) and great Part of *Thrace*, became Provinces under *Vespasian the Elder*. All these once flourishing Countries the greatest Part of the then known World, reaching from the River *Euphrates* quite to the Western Ocean, and extending from the *Danube* and *Rhine*, together with great Part of *Britain*, to *Egypt*, and *Africa* as far as the 30th Degree of Southern Latitude, were now under Subjection, and paid Tribute to the victorious *Romans*; who, at the Time of their Expulsion of *Tarquin the Proud*, their last King, had not stretched their Conquests above fifteen Miles from the City. Nor was their Empire always confined within these Bounds; but other Acquisitions soon followed, which will be related in the Lives of the subsequent Princes.

(To be continued.)

DIVINITY.

Remainder of the Bishop of Salisbury's Discourse of the Use and Intent of Prophecy, Continued from p. 39.

LET us now look back to our Subject, and see what Application we are to make of this Instance.

This Prophecy was to the first Parents but very obscure; it was in the Phrase of *St. Peter*, but a *Light shining in a dark Place*; all that they could certainly conclude from it was, that their Case was not desperate; that some Remedy, that some Deliverance from the Evil they

were under, would in Time appear; but *when*, or *where*, or by *what Means*, they could not understand: Their own Sentence, which returned them back again to the Dust of the Earth, made it difficult to apprehend what this Victory over the Serpent should signify, or how they, who were shortly to be Dust and Ashes, should be the better for it. But after all that can be urged upon this Head to set out the Obscurity of this Promise, I would ask one Question: Was not this Promise or Prophecy, tho' surrounded with all this Obscurity, a Foundation for Religion, and Trust and Confidence towards God after the Fall, in Hopes of Deliverance from the Evils introduced by Disobedience? If it was, it fully answered the Necessity of their Case, to whom it was given, and manifested to them all that God intended to make manifest. They could have had towards God no Religion, without some Hopes of Mercy: It was necessary therefore to convey such Hopes; but to tell them how these Hopes should be accomplished, at what Time and Manner precisely, was not necessary to their Religion. And what is now to be objected against this Prophecy? It is very obscure you say; so it is; but 'tis obscure in the Points, which God did not intend to explain at that Time, and which were not necessary then to be known. You see a plain Reason for giving this Prophecy, and as far as the Reason for giving the Prophecy extends, so far the Prophecy is very plain: 'Tis obscure only where there is no Reason why it should be plain; which surely is a Fault easily to be forgiven, and very far from being a proper Subject for Complaint.

But if this Prophecy conveyed to our first Parents only a general Hope and Expectation of Pardon and Restoration, and was intended by God to convey no more to *them*, how came we their Posterity to find so much more in this Promise than we suppose them to find; How is it that we pretend to discover *Christ* in this Prophecy, to see in it the Mystry of his Birth, his Sufferings, and his final Triumph over all the Powers of Darkness? By what new Light do we discern all these Secrets? By what Art do we unfold them?

'Tis no Wonder to me, that such as come to the Examination of the Prophecies applied to *Christ*, expecting to find in each of them some express Character and Mark of *Christ*, plainly to be understood as such antecedently