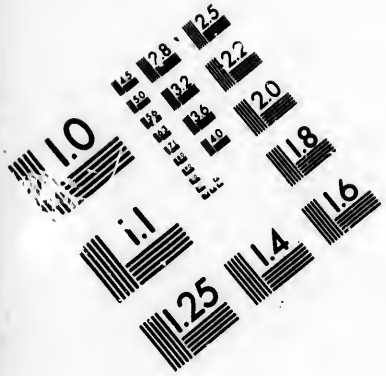

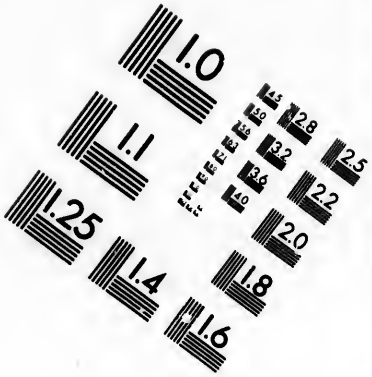

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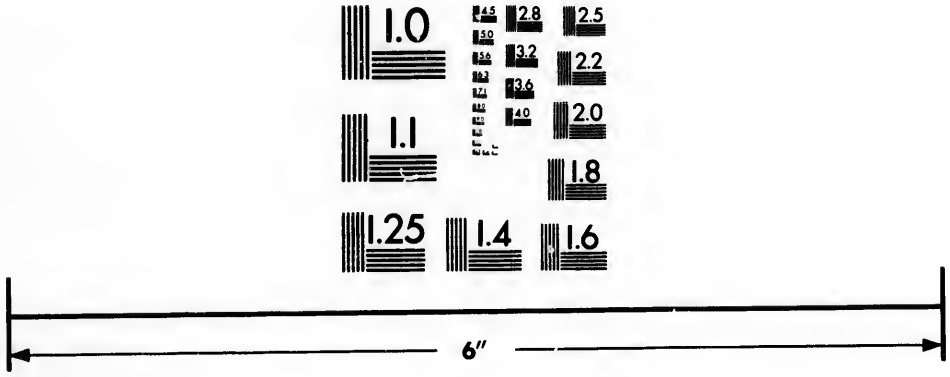

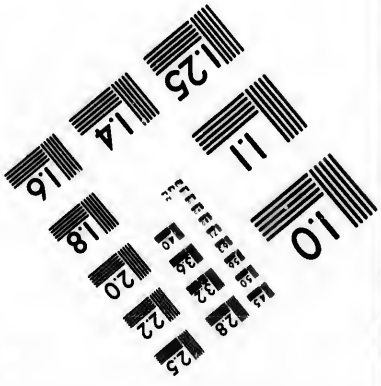

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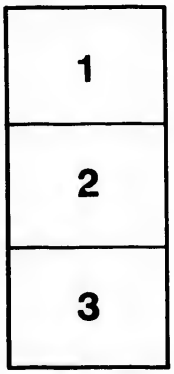

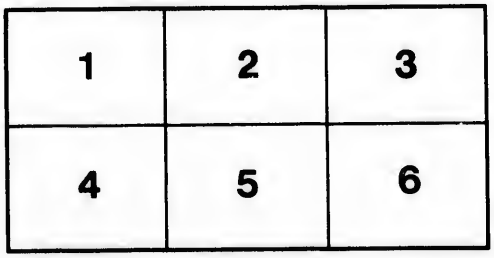

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THE DESTRUCTION OF THE FRENCH foretold, &c.

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THE DESTRUCTION OF THE FRENCH FORETOLD BY *EZEKIEL*;

OR, A

COMMENTARY

ON THE

Thirty-fifth Chapter of that Prophet;

Intended as a Specimen of Mr. ROMAINE's Manner of interpreting Scripture; with a Word or two in Vindication of that Gentleman and his Imitators, from the Censure of a late APOLOGIST FOR THE CLERGY.

Thou shalt be desolate, O Mountseir!

Ezek. 35, 15.

Hic niger est, hunc tu, ROMANE, *caveto.* HOR.

Printed for M. COOPER in Pater-Noster-Row.

[Price One Shilling.]

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THE DESTRUCTION OF THE FRENCH foretold, &c.

IT is the diſtinguiſhing Character of the Age in which we live, but, more particularly, of the Country where we dwell, to treat with Contempt every Thing that venerable Authority hath eſtabliſhed as *Right*, or that reſpectable Tradition hath conveyed to us as *Ancient*; and to honour no Opinions with our Regard, but ſuch as appear to be reaſonable, when tried at the Bar of private Judgment.

WE boaſt, indeed, of this, as one of the Benefits of the Reformation. But what have we gained by throwing off the Infallibility of the Pope of *Rome*, if every Individual thinketh himſelf at Liberty to ſet up the Infallibility of his own Reaſon? For from this fatal Source a thouſand Errors have ſprung. The Reaſon of Man, left to itſelf, and unſupported by the ſolid Props of Authority

and Tradition, loſeth itſelf inſtantly, in a Labyrinth of Abſurdities. When once it is ſubmitted to as a Judge in Religion, we need not wonder if it's Deciſions are as erroneous as it's Vanity is preſumptuous: And Experience alas! preſenteth us, with melancholy Inſtances of this Truth, in the many pernicious Doctrines, not only privately entertained, but publicly taught, and in the many abominable Books which come forth, every Day, from the Preſs, to ſpread their peſtilential Influence over the Land.

I HAVE been led into this Train of Reflection by peruſing a late Production, called an *Apology for the Clergy*. The Author of that *unchriſtian* Performance ſeemeth to be one of the many Teachers of the Church of *England* who have *abandoned the Doctrines of the Reformation*, and whom the very eminent *Commentator* on the 107th Pſalm had but too juſt Foundation for reproaching as Apoſtates. For ſurely, thoſe Perſons muſt be pronounced Apoſtates from ſound Theology, who ſeem to make it their principal Study to ſhew, that Reaſon and Faith are not inconſiſtent, that the Revelation of Chriſt is not ſubverſive of the Religion of Nature, and that the Scriptures, though dictated by the *third* ‡ *Jehovah*, are to be interpreted in the ſame Manner as we interpret the Writings of the Sons of Men. They who ſet out with Principles ſo glaringly falſe, cannot fail to import into that Religion which they do not underſtand, the moſt *damnable* Doctrines, and to make every *knowing* and *regenerate* Chriſtian tremble at the Thoughts of

‡ That I here ſpeak with great Propriety, every one may ſatisfy himſelf, who will peruſe Mr. *Romaine*'s plain and eaſy Expoſition of the Myſtery of the Trinity, in his late Sermon *on the Self-exiſtence of Jeſus Chriſt*.

of ſeeing the Goſpel of *Jeſus* ſtripped of thoſe uſeful Additions with which it hath been adorned by pious Fathers of the Church, and learned Doctors of the Schools, and held out to our View in ſuch a Garb as may give an Opportunity to the proud *Deiſts*, and the ſcornful *Infidels*, of ſheltering themſelves amongſt it's Admirers.

THE *Apology for the Clergy* being indiſputably calculated to promote Purpoſes ſo pernicious, I could not read it without Indignation; an Indignation, which hath engaged me in the preſent Attempt; to expoſe to public Scorn this anonymous Tool of the *miniſterial Divines*, by vindicating thoſe *ſublime* Doctrines which he hath ridiculed, and by reſcuing, from his Abuſe, the Characters of Men, famous in their Generation, Patterns of Chriſtian Humility, and of Chriſtian Charity; and whoſe only Crime, is, indeed, a real Commendation, viz. that they preach a Goſpel different from that of the *Court Clergy*, in their unedifying Diſcourſes; a Goſpel, however, which, I flatter myſelf, every judicious Chriſtian will entertain a very *extraordinary* Opinion of, after he hath been at the Pains to peruſe the ſhort Sketch which I propoſe to give of it, in the following Pages.

WELL did our illuſtrious Commentator, the Ornament of a Church not worthy of him, affirm, * *That he writes not for the great and learned Men of this Age.* For, alas! the Learning of this Age, is not the Learning that can make us wiſe unto Salvation. The learned Divines of this degenerate

* Preface to Mr. *Romaine*'s Commentary.

Age, if we except only that ſmall Remnant of worthy and conſcientious Preachers of the Goſpel, *who have not bowed the Knee to Baal*, and whoſe Merit occaſioneth their being inſulted and ridiculed, are lamentably ignorant of the *Pillars and Grounds of their Faith*. They are unacquainted with Scripture. They know nothing of the Treaſures of divine Wiſdom which are there *hid* from every carnal Eye. Can any one expect to enrich himſelf with a valuable Gem, if he contenteth himſelf with looking for it upon the Surface? Can we taſte the delicious Sweetneſs of the *Pine-Apple*, unleſs we ſtrip it of it's *outward*, unprofitable Coat? How, therefore, can it be expected that thoſe Perſons ſhould ever diſcover the Riches of the Scriptures, who never dig for them? Or that any ſhould ever make themſelves acquainted with divine Truths, if they will not draw aſide the Curtain that is thrown over them? With far greater Succeſs, becauſe with far greater Judgment, do the Gentlemen, whoſe Cauſe I now plead, interpret the ſacred Books, of whoſe Senſe their Adverſaries are ſo ſhamefully ignorant. For, ſetting out with this Principle, that the *literal* and *obvious* Meaning of the Text muſt be ſet aſide, before we can come at the *myſtical*, *ſpiritual*, *divine* Doctrine, which lyeth there in *Embryo*, their indefatigable Labour, and extenſive Genius, bring wonderſul Secrets into the Light. The holy Scriptures thus ſkilfully interpreted, commence, as it were, a *Fairy-Land*. Where, ſeemingly, there was nothing but Barrenneſs, in *that* very Spot, by the magic Art of a ſagacious Commentator, the moſt fruitful Scene will ſtart up, and the Reader be ſurprized with an elegant Entertainment, even when

he

he would have thought it impossible to furnish out the most frugal Meal.

And yet, such is the Perverseness of Men, it is upon this very Account that my learned Friends, whose Defence I have undertaken, have been treated with a Ridicule which could not have been sharper, had it been exercised on a Set of *crack-brained* Enthusiasts. The Author of the *Apology*, maketh this his principal Topic of Accusation against them. "It is obvious, saith he, that when once Imagi-
"nation is suffered to divert itself, without the
"Restraint of sober Reason, in such Researches
"as these, there can be no fixed, no rational Rule
"of judging; Likenesses will be made out between
"Things in the World the most unlike; and the
"Doctrines of the Gospel, clearly and unexcep-
"tionably revealed in the literal Meaning of a
"thousand Passages in the New Testament, will
"lose all their Certainty and Evidence, when rested
"only on the ridiculous Whims of fanciful schem-
"ers, on forced Etymologies of Words, and upon
"wild, uncertain Allegories."†

This Quotation may suffice, to give the Reader a clear View of the Charge that is brought against us. And when we strip it of the awkward Sneer, and the sounding Words with which it is dressed up, it will be reduced to this one Point: That we pretend to discover in the sacred Volumes, spiritual Truths, Mysteries, Types, Prophecies, Allegories, &c. &c. conceal'd from the Eyes of common, *unenlightened* Commentators, who look no farther

† Page 21, 22.

farther than the obvious, literal and grammatical Conſtruction of the Text.

Is this then the Reaſon why the *great and learned Men of this Age* cenſure our Preachers? If it be, *we honour their reproach; we are in the beſt Company by leaving of theirs.*§ For though it hath been a malicious Art of the *Court Clergy* to brand us as the Diſciples of one *Hutchinſon*, lately *a Horſe-doctor in the Mews*, yet they who know any Thing of us, know, that we lay Claim to a higher and more illuſtrious Original; and that, though we reſpect Mr. *Hutchinſon* as the *Reviver*, we never honoured him as the Founder of our *wonderful* Theology.

The *Papiſts* have frequently inſulted Proteſtants with this Queſtion, where was your Religion before *Luther?* To this we think it a ſufficient Anſwer, to tell them, that our Religion was, from the Beginning, where their Corruptions of it never were, in the New Teſtament. In like Manner, therefore, when our Friends are inſulted with the ſame Queſtion, where were your Opinions before *Hutchinſon?* We are not at a Loſs for an Anſwer, but can urge, that our Method of interpreting the Scriptures, is a Production of a moſt venerable Antiquity, and of the moſt eminent and moſt illuſtrious Champions of the Church. If to deſpiſe the Letter and to adhere to the ſpiritual Senſe of the Text; if to explain a ſimple Narration of Fact into an Allegory, and to diſcover Myſteries in the Places of Scripture ſeemingly leaſt myſterious; if this be what is objected to the Perſons called *Hutchinſonians*, how ought the Objectors to bluſh when they

§ Mr. *Romaine*'s Words in Preface to the Commentary.

they are told, that what they blame, with ſuch Acrimony, is, indeed, the Manner in which the ſacred Books are explained, in the Writings of the moſt reſpected Fathers in the pureſt and earlieſt Ages of the Church?

SOME of the firſt Writers after the Times of the Apoſtles, in the Chriſtian Church, were Perſons not more remarkable for their Integrity and Piety, than they were for their Ignorance of every Thing but the ſimple, unpoliſhed Goſpel of Chriſt. *Their* Writings, therefore, we cannot appeal to, as favouring our Interpretations. Who then, are the Fathers under whoſe Banner we enliſt ourſelves? Perſons who were ſkilled in all the Learning of their Times, trained up in the Schools of *Pagan* Philoſophy, and verſed in all the Depths of the myſtical Theology of *Plato*. Such Perſons, upon their Converſion to Chriſtianity, were better qualified by their Education and Studies, to pry into the hidden Senſe, and to diſcover the allegorical Meaning of the Scriptures, than we can ſuppoſe was the Caſe, of the plain, illiterate Believers in *Jeſus*, who profeſſed to know nothing *but him crucified*, and were entirely unacquainted with the *enticing Words of Men's Wiſdom*. The *Platonic* Converts to the Goſpel, ſkilled in all the curious Reſearches of *Mythology*, and whoſe favourite Employment it had been, to refine the Groſſneſs of the popular Theology of *Paganiſm*, by cloathing it with *Allegory*, taught Chriſtians an Art, which hitherto they had been *unhappily* unacquainted with, the Art of *allegorizing* Scripture, and of deducing all the Myſteries of Redemption, all the Secrets of the divine Councils, from ſuch

ſuch Texts, as to Men of a *carnal* Underſtanding, ſeemed pregnant with nothing of Importance.

LET but the *Apologiſt for the Clergy*, who could blame the learned Labours of our Preachers and Writers, * caſt his Eye upon the Dialogue of *Juſtin Martyr* with *Trypho* the *Jew*, and he will inſtantly obſerve that this Father, who was a Philoſopher before he commenced Chriſtian, reaſoneth with his Adverſary, in the very Manner that is ſo much blamed in us; by ſhewing that Chriſt is typified in a thouſand Paſſages of Scripture, the literal Meaning of which is quite foreign to the Purpoſe. Need I mention that we can boaſt of *Origen* as carrying on the ſame wonderful Plan? Every one, who ever heard of that great Man, knoweth, that, if we except ſome Parts of his Defence of the Chriſtian Religion againſt *Celſus*, where he reaſoneth logically, and according to the Rules of human Criticiſm, his voluminous Works are made up of a continued Series of *allegorical* Interpretations of Scripture, and are an inexhauſtible Magazine, out of which, from Time to Time, the World hath been *entertained*, by ſucceeding Admirers and Imitators. To the illuſtrious Names of *Juſtin Martyr* and *Origen* if we add that of the learned *Clemens of Alexandria*, who is behind none in Fertility of Genius, and whoſe Writings abound every where with maſterly Diſcoveries of Scripture Allegories, there cannot ſurely

* The Sermons of Mr. *Romaine* on the 107th Pſalm, thoſe of Mr. *Meyrick* on the Vines and Vineyards of Scripture, and that of Mr. *Watſon* on the 19th Pſalm, contain maſterly Diſcoveries of Types and Allegories, and I recommend them as proper Models of *Goſpel Preaching*. The Works of the profound Mr. *Julius Bates*, and of the penetrating Mr. *Holloway* are alſo *Curioſities* of their Kind; and there is not wanting good Matter in the Writings of the too moderate Dr. *Hodges*.

ſurely be any Occaſion to appeal to other Writers of thoſe Times, as favouring our Opinions; and every one knoweth that my omitting to do this, cannot be conſtrued into Want of Materials.

SHALL it then be a Crime in *us*, to imitate thoſe great Lights of the Chriſtian Church? Shall it be objected to us, that we interpret Scripture, as it was interpreted ſo early as the ſecond and third Centuries? Our Adverſaries, by urging ſuch a Charge againſt us, prove only their own Ignorance, and do Honour to a Cauſe which they mean to cenſure.

BUT not only can our Preachers vindicate the *Antiquity* of their Opinions, by tracing them up to the golden Days of the *Platonic* Converts to Chriſtianity; they have it equally in their Power to extract, from the Writings of venerable Prelates, and ſainted Fathers, through every ſucceeding Age, till Ignorance and Superſtition overwhelmed the Earth, innumerable Teſtimonies to prove, that the *Cyrils*, the *Chryſoſtomes*, the *Auſtins*, the *Jeroms*, the *Theophylacts*, &c. &c. were fully acquainted with the Art of allegorizing the Bible, and frequently practiſed it with the utmoſt Succeſs, And though the ingenious, but profane, *Woolſton*, went beyond the Truth when he affirmed that theſe Fathers, denied the Reality of the Facts related in Scripture, yet hath he ſaid much to prove, that they looked upon the Facts to have been related for no other Purpoſes, but to furniſh Materials to Men of a lively Fancy, to draw out from them inſtructive Leſſons, and to be ſo many Types and Pictures of ſpiritual Truths.

WERE it not that, in this Age refined in Learning, as well as in Luxury, it might be looked upon as unfashionable, to quote the Authority of the *Schoolmen*, we could shew that during the Reign of *Monkish* Ignorance and *Papal* Superstition, there were not wanting some exalted Geniuses, worthy of better Times, with whom *our* Manner of interpreting the sacred Writers, handed down from high Antiquity, continued still to prevail. And it were no difficult Matter to convince the World, that the Disciples of the Angelic *Thomas Aquinas*, and those of the subtle *Duns Scotus*, jarring in every *other* Point of artificial Theology, always agreed in *this*; and made it their great Aim in studying and explaining the Scriptures, to *amaze* their Readers with Discoveries of hidden Treasure, and with Interpretations of Texts so *curious*, that the Gentlemen, whose Advocate I now am, have no Reason to refuse them admittance, into the immortal List of *Allegorical Doctors*.

BUT we pass over, without descending to particulars, this vast Body of Auxiliaries, that we may hasten to a later and more conspicuous *Æra*; to the Age when Freedom of thinking introduced, at first, by the Reformation, was carried, fully into all the Freedom of Action by a glorious, and *unparalleled* Set of Divines, the Ornaments of our Country under the Reign of *Charles* the first. Branded though they usually be, by the *malignant* Writers of that Time, as *Enthusiasts* and *Firebrands*, can any sensible, impartial Man look back with Attention, on the Occurrences of that Period, and not meet with the most satisfying Proofs of their superior Abilities? To say with the *Apologist*, ‡ that *they did more towards*

‡ Page 30

wards bringing CHARLES *the first to the Scaffold than all the Valour of a numerous Army, with a* CROMWELL *at their Head*; is to pay them, though he seemeth to be ignorant of it, the highest Compliment that he possibly could. For how could he bear Witness to their Abilities, more significantly, than by taking Notice of the wonderful Effects of their Preaching on the Minds of this *sensible* and *phlegmatic* Nation; Effects that discovered themselves, first, in the Workings of the Factions in Parliament, were continued during the Course of the civil War, and gave Birth to every uncommon Event, during that most interesting Period of *English* History; the Motions of gifted Brethren directing every Council of Government, and the Pulpit giving Law to the State.

THAT Men of such Abilities, therefore, can be cited as concurring with *us*, in explaining the sacred Volumes, cannot but give us abundant Reason to boast; and must display, still more clearly than any Thing I have already offered, the Injustice and Calumny of our Antagonists, who have the Impudence to represent those Opinions as upstart, that have been embraced by the *Marshalls*, the *Calamys*, the *Owens*, the *Hugh Peterses* who did Honour to an Age of Christian Preaching, the most *enlightened* since that of the Apostles.

THAT I have not pressed into our Service great Names, without sufficient Authority, every One may satisfy himself, who will be at the Pains to look into their Works; works which, though worthy of a Place in the Libraries of the Learned, lie, now a Days! neglected, on the Wall in *Parliament-Street*,

bedeck the Rails of *Moor-fields*, or are weighed out, as ſo much uſeleſs Lumber, by that declared Foe to Books of Value, the *Philobiblian*, for the Accommodation of the Grocer, or the Paſtry-Cook. The Lovers of the Learning now in Vogue, may not know it, it is probable, but *we* know, that in theſe Books is contained an amazing Fund of Scripture Knowledge. *There* the inquiſitive Chriſtian may diſcover moſt ſatisfactory Proofs that the inſpired Writers, when ſkilfully interpreted, abound with Matter that lieth hid from ſuperficial Readers; that every Paſſage of Scripture is written in a Cypher, which none but the Wiſe and Learned can unravel; and that its Narrations of Tranſactions that happened three or four thouſand Years ago, are ſo wonderfully contrived, as to be Types and Repreſentations of the Tranſactions that happen in our own Times. The great Men of the laſt Age, could demonſtrate to their Hearers, that every Event, that made a Noiſe in *England*, during the Civil War, had been foretold, or typifyed in their Bibles. Was there any daring Scheme to be put in Execution? It was not *Pym* who counſelled, it was not *Cromwell* who directed it; but the Word of God, as interpreted by holy and *wonderful* Preachers, that adviſed, that encouraged, that commanded it. To deſcend to particular Inſtances of this, would oblige me to write a large Book, whereas I mean only to preſent my Reader with a few pages. But as Examples always ſtrike more than Aſſertions, *one* Inſtance of the Truth of this, will greatly illuſtrate the Matter, and be a moſt *ſatisfactory* Specimen of the Ingenuity of a Method of interpreting Scripture, which our Friends are now endeavouring to reſtore

to

to it's former Vogue; and which, I flatter myſelf, will triumph over all Oppoſition.

THAT the Army raiſed by the *Engliſh* Parliament, to fight their Battles, againſt the King, ſhould ſo far forget it's Duty as to rebel againſt it's Maſters, and to turn them with unheard of Inſolence out of their Houſe, laying violent Hands on their venerable Speaker *Lenthall*, ridiculing the golden Enſign of his awful Dignity as a fooliſh *Bauble*, nay even, as we learn from Hiſtory, *ſmiting him on the Head with a Stone*; this important Scene, which will always afford Matter of Aſtoniſhment to the Reader of the Annals of that Period, could never have been acted, had not the *inſpired* Preachers of the Army wrought upon them by pointing out an illuſtrious Paſſage of Holy Scripture, *plainly* relating to this Event, adviſing it to be done, and conſequently, vindicating and applauding the Inſtruments of it. *Smite the Lintel of the Door, that the Poſts may ſhake and cut them in the Head, all of them*, ſaith the Prophet *Amos*. ‡ How could the Houſe of Commons and *Lenthall*, after reading this moſt ſignal Paſſage of Holy Writ, blame their Soldiers for what they did upon this Occaſion, when it is ſo evident that what they did, was in Obedience to a *Divine Direction*?

IF I may be allowed to ſpeak my Mind plainly, I ſhould be prouder of having been the Perſon who applied and interpreted this Text of *Amos*, in ſo *curious* a Manner, than if I had been the Author of that large Volume of Diſſertations on the Scripture Prophecies

‡ Chapter 9. V. 1.

Prophecies lately publiſhed. The Author of that Book ſeemeth to be as ignorant as the Reſt of the *Court Divines*, of the true Art of interpreting the Sacred Writers. Upon a Peruſal of his Work, I own I was greatly diſappointed, when I obſerved that he had called in the Niceties of human Learning, to interpret the Word of God, and attempted to chain down, by the artificial Rules of Criticiſm, the *unconfined Senſe of the bleſſed Spirit*. I found that this Author contented himſelf with being able to prove, that the obvious and literal Meaning of ſeveral Texts, was predictive of future Events; but that he was intirely ſilent as to the great Variety of Senſes which an ingenious Interpreter will diſcover in the Scriptures, by departing from the obvious Senſe, and by giving full Scope to the Workings of a capacious Imagination. It was by ſuch Means, and by attending to a Manner of explaining the Scriptures that *needeth not the Helps of Learning*, that the great Divines, of the laſt Century, could trace out the Hiſtory of their own Times, and of their own Country, from the Hiſtory of the People of *Iſrael*, and diſcover that the Violence committed by the Soldiers on the Perſon of *Lenthall* the Speaker, was commanded by the Lord, in the Prophecy of *Amos*.

I KNOW but one Objection that can be made to this Interpretation; that the two Words, *Lenthall* and *Lintel*, though they reſemble each other when ſpoken, are very unlike when written. But we deſpiſe the Minuteneſs of ſuch a Remark: Some Men being reſolved againſt Conviction, care not how ill-founded the Pretences are, upon which they build their Incredulity. For had the Objector attended

tended to the Circumſtances of the Caſe, he would have known, that in that Age of Chriſtian Knowledge, and during the Reign of the Saints in *England*, there was no other Rule neceſſary to be adhered to in interpreting Scripture, but to obſerve the Sound of Words, as the Perſons in general, to whom ſuch Interpretations were propoſed, could neither write nor read.——But the frivolous Nature of this Objection will ſtill be made plainer, by quoting the Authority of the faſhionable Writer of a late *Engliſh* Dictionary. " As Language, ſaith he, at " it's beginning was merely oral, all Words of ne- " ceſſary or common Uſe, were ſpoken before " they were written; and while they were unfix- " ed by any viſible Signs, muſt have been ſpoken " with great Diverſity, as we now obſerve thoſe " who cannot read, to catch Sounds imperfectly, " and utter them negligently. When this wild " and barbarous Jargon was firſt reduced to an Al- " phabet, every Penman endeavoured to expreſs, " as he could, the Sounds, which he was accuſtom- " ed to pronounce or to receive, and vitiated, in " Writing, ſuch Words as were already vitiated in " Speech. The Powers of the Letters when they " were applied to a new Language, muſt have been " vague and unſettled, and therefore different " Hands would exhibit the ſame Sound by diffe- " rent Combinations." § This then being the Caſe, it being impoſſible to prevent the ſame Word's being pronounced differently, and conſequently it's being written differently, by different Perſons, we are warranted to conclude that *Lenthall* and *Lintel* is one and the ſame Word, *exhibited by different Combinations*

§ Preface to Johnſon's Dictionary, Page 1.

Combinations of Letters. So that upon the whole, there cannot be the leaſt Doubt that the Prophet *Amos* excited the Soldiers of *Cromwell*'s Army to ſmite *Lenthall.*

BUT though what I have already offered may, in the Judgment of the impartial Reader, have eſtabliſhed the Antiquity of our Sect, and the Authenticity of our Interpretations of Scripture, in Oppoſition to the pointleſs Ridicule of the Author of the *Apology*, I think it may be neceſſary to offer ſomething *New*, leſt it ſhould be ſaid that Inſtances of Skill, in the Divines of the laſt Century, cannot prove the Skill of thoſe who live at preſent. In Order, therefore, to open the Eyes of the Public, and to give them a proper View of the State of the Queſtion between the Perſons called *Hutchinſonians*, and their Antagoniſts the *Apoſtate miniſterial Clergy*, I have prepared, and do propoſe to offer, a Specimen of the Truth of our Interpretations of Scripture, by explaining, agreeably to Rules adopted amongſt us, the thirty-fifth Chapter of the Prophecy of *Ezekiel.*

BUT by Way of a neceſſary Introduction to this Taſk, I muſt premiſe, that as I write for the Inſtruction of the Chriſtian who is unacquainted with *Hebrew*, I do not intend to diſfigure my Page with any Quotations from the *Original*, but ſhall found the whole of my Interpretation upon the Tranſlation of the Bible into our own Language. In doing this I ſhall be warranted by the Example of that great, that inimitable Perſon who lately publiſhed his extraordinary Diſcourſe on the *Self-Exiſtence* of *Jeſus Chriſt.*

Christ. This Sermon, worthy, no doubt, of the § *Perusal of that adorable Person of whom it treats and to whom it is dedicated*, being intended by Mr. *Romaine*, for the Instruction of a popular Audience, the Humility of the Preacher is such, that, making no Shew of his profound Acquaintance with the Original, he confineth himself to demonstrate from an *English* Translation, that favourite Point, which, hidden from every exalted Genius, in every preceeding Age of the Church, *he* hath, with the greatest Glory to himself, and Good to the Gospel, brought to Light. How then doth he prove that *Jesus Christ* is *Self-Existent*? Thus, in a most summary and yet in a most satisfactory Manner, *Jehovah* is Self-Existent, *Jesus Christ* is *Jehovah*, therefore *Jesus Christ* is Self-Existent. The only Proposition that standeth in Need of Proof, is *that*, where *Jesus Christ* is asserted to be *Jehovah*; and this the wonderful Theologist bringeth ample Proof of, from the Prophets *Isaiah* and *Jeremy*. " Our Saviour, saith " he, is frequently called *Jehovah* in the Old Tes- " tament. Thus the Prophet *Isaiah* 43. 11. *I*, " *even I, am Jehovah, and besides me there is no* " *Saviour*. There was no *Jesus*, no Saviour, but " *Jehovah*; therefore *Jehovah* and *Jesus* are one. " And again we read Chap. 49. 26. *All Flesh shall* " *know that I Jehovah am thy Redeemer and Saviour*, " *the mighty One of Jacob*. And the Prophet *Jere-* " *my* 50. 34. says, *Their Redeemer is strong, Jeho-* " *vah of Hosts is his Name*. The Name *Jehovah*

D belongs

§ This truly christian Preacher, differs greatly from the court Clergy, who submit their Works to the Inspection of earthly Readers; and dedicate them to *mortal Patrons*. For it appears from his Preface, that he elevates his Views much higher, and is confident that *the adorable Person, of whom his Sermon treats, will overlook it's Imperfections*. Wonderful Modesty!

" belongs to the Redeemer." The Words now quoted contain the whole of this surprizing Demonstration. Every Christian knoweth that the Characters of Saviour and Redeemer belong peculiary to *Jesus Christ*, who died in order to *save* Sinners, and to *redeem* them from the Guilt and Punishment of Sin. How providential was it, therefore, that *Jehovah*, in the above quoted Texts, should be said to be a *Saviour* and *Redeemer*? For had our Translators called him a *Preserver* and *Deliverer*, which would equally have conveyed the Sense of the Original, perhaps the Connection of these Texts, with *Jesus Christ*, would have been entirely overlooked, and a Caviller might have had Room for objecting that the Prophets spoke only of *Jehovah*, the true God worshipped by the *Jews*, preserving and delivering, or *saving* and *redeeming* them out of the Hands of their temporal Enemies the *Ægyptians*, the *Philistines*, the *Syrians*, the *Babylonians*. But now by the fortunate Use of the Words Redeemer and Saviour applied to *Jehovah*, the *English* Hearer, naturally hath the Idea of *Jesus Christ* suggested to him, and our great Champion was enabled to compleat his unparallelled Proof of the *Self-Existence* of the *second* Person of the Trinity, who is the *first-born of every Creature*, and *begotten by his Father, before all Worlds.*

Another Instance of Mr. *Romaine's* building Doctrines upon Translations, is to be met with in the same Sermon p. 13. where he citeth the famous Passage *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.* 1 John v. 7. Now every Body knows, who knows any Thing of the New

New Teſtament, that this Text never exiſted in any *Greek* Manuſcript that hath ever been diſcovered, in any Part of the World. But becauſe this Text hath now, for ſome hundreds of Years, had a Place in the Latin Vulgate Tranſlation, and hath been, ſince that, printed by *R. Stephans* in the Greek Original; and becauſe, from this learned Printer's Copy, our Tranſlators made out the New Teſtament which is now read in our Churches, as the Word of God; for ſuch ſubſtantial Reaſons, our great Champion was ſufficiently warranted, no Doubt, to cite this *poſthumous* Text as real Scripture.

BEFORE I leave this Head, it may be right, juſt to obſerve, as a proper Model for ſucceeding Writers in Defence of the Trinity, that Mr. *Romaine*, citeth no one Text in ſupport of that Doctrine, from the New Teſtament, except this of St. *Johns* Epiſtle, which in the Opinion of Doctor *Waterland* himſelf, is *not* to be looked upon as a Text in the New Teſtament; that eminent Writer having never appealed to it, in his Controverſy with Doctor *Clarke*. Our learned Friends have, by Study and Application, diſcovered ſo many wonderful Proofs of the Chriſtian Trinity, in the *Hebrew* Bible, that they think it unneceſſary to ſpend much Time in examining the New Teſtament. Being able to diſcover that Doctrine in the *Cherubim*, in the Etymology of the Word *Elohim*, and being able to prove that *Jeſus Chriſt* is the Self-Exiſtent *Jehovah* from *Iſaiah* and *Jeremy*, as quoted above; there cannot ſurely be any Occaſion to examine what the Evangeliſts, or Epiſtle Writers of the New Teſtament have delivered concerning this fundamental Article of the Faith, revealed by *Jeſus Chriſt*; and hidden from former Ages.

But though Mr. *Romaine* and our other great Divines, make Use of the Translation of the Bible, when the *Words* to be met with there, are more *expressive* of our Doctrines than the Original is, I am not ignorant that this very Translation is Faulty in many Respects, that it deserveth all the Contempt with which our Preachers sometimes treat it in the Pulpit, and, therefore, I think them greatly in the Right for altering it, upon some Occasions, and for leaving out or inserting any particular Word, in Order to give a favourite Doctrine fair Play. A remarkable Instance of this prudent Conduct, we have in the Alteration made by Mr. *Romaine*, in the Text of his Sermon on the Self-Existence of *Jesus Christ*, already mentioned with so much Honour. For he hath by a small, but important Alteration, accommodated his Text to his System, and instead of reading as it is in the Translation, *If ye believe not that I am* he, *ye shall perish in your Sins*, he readeth, *If ye believe not that I am*; to demonstrate that *Jesus* had affirmed himself to be the *Jehovah*, the Self-Existent *I am* of the Old Testament. And in this he certainly is warranted by the original *Greek*, the literal Translation of whose Words is not *I am he*, but *I am*. Our Translators, and indeed all other Translators and Commentators, ignorantly connecting this 24th Verse with the 23d in which *Jesus* saith *I am from above*, have supposed, when he addeth, immediately after, *If ye believe not that I am, ye shall die in your Sins*, that the Sense and Context pointed out the Necessity, of supplying the *Ellipsis* that is in the Original, by saying, *If ye believe not that I am He* i. e. that *I am from above*, or that I am the *Messiah*. But as such an Interpretation would have robbed our inimitable

inimitable Preacher of a Text, ſo *clearly* demonſtrating the Self-exiſtence of *Jeſus Chriſt*, with ſingular Sagacity, he hath in this Place given up the *Engliſh* Tranſlation as Faulty. Yet ſuch is the *Candour* of the worthy Gentleman, ſo ready is he to pay proper Attention to the ſame Tranſlation when it conveys right Ideas of the Doctrines which he would eſtabliſh from Scripture, that he hath reſted upon it's ſingle Authority, in it's Tranſlations of the Texts already quoted from *Iſaiah* and *Jeremy*, the Proofs that the *Jehovah* of the Prophets, is the chriſtian Saviour and Redeemer.

Observe, from all this, how indefatigable this great, this good Man is, in his Endeavours to revive and propagate the Knowledge of the true Doctrines of Chriſtianity, of which Chriſtians are ſo ſhamefully ignorant. Warm with a holy Zeal, he advanceth the *glorious Work*, by every uſeful Help; the *Hebrew* Original concealeth no Treaſures from his piercing Sight; and he can find great Aſſiſtances from the Tranſlation. Fertile, as he is indefatigable, in his Schemes to advance true Religion, he even hath condeſcended to add to his Labours as a Preacher, the ſlaviſh Drudgery of *publiſhing*, with his *well-meant* and *honeſt* Improvements and Interpolations, the *Hebrew* Lexicon of *Calaſio*, and could ſubmit to *expoſe* himſelf to the Scorn of the Philoſophers of our Age, falſely ſo called, by his Attempts to build the *Principia* of *Moſes*, on the Ruins of the *Principia* of *Sir Iſaac Newton*, in a Set of Lectures at *Greſham* College, of which his Hearers were not worthy.

But

BUT, not only can I appeal to the Example of the great Mr. *Romaine*, by Way of Apology for founding my Interpretation on the Tranſlation; for I have very ſufficient Reaſons, of another Kind, for doing ſo. To confeſs the Truth, I am not ſo great an Adept in the *Hutchinſonian Arcana* on the *Hebrew* Bible, as to be able to diſcover the *wonderous* Myſteries which ſome of our great and renowned Teachers can drag out of their lurking Holes, by learned Etymologies of Words, in that *ideal* Language. I, an humble Diſciple, and who imitate theſe Luminaries of our Sect, *ſed non paſſibus æquis*, muſt content myſelf with Reſearches of a leſs difficult Nature, and be contented with Water drawn out of the Ciſtern, as I cannot have Acceſs to the fountain Head. And yet, I am clearly of Opinion, that the Bible, even as it ſtandeth in the *Engliſh* Tranſlation, is as applicable to the Events of the *preſent*, as the remarkable Anecdote about *Lenthall* the Speaker, ſhewed that it was applicable to the Events of the *laſt* Age. For is it not the Tranſlation that is quoted in Controverſies? Is it not the Tranſlation that every one readeth at Home, and that every one heareth read in the Church? Is not therefore, the Tranſlation of the Bible, in Fact the Bible itſelf? And may we not found the Certainty of our Interpretations upon *it*, as well as upon the *Hebrew* Original? The Reaſonableneſs of this ſeemeth to be deducible from the firſt Principles of *Hutchinſonianiſm*, and from the fundamental Rules obſerved by our Gentlemen in their learned Diſquiſitions on the Language in which the *Holy Spirit wrote*. For if ſuch wonderful Care was taken in the Formation of *that* Language, that every radical Word in it is taken from

from ſome ſenſible Object, or is expreſſive of ſome Action, that giveth us a Notion of the Qualities or Nature of what is repreſented by it, it is highly eaſonable to conclude that ſome ſuch Care was alſo extended to every Language which ſhould ever be enriched with a Tranſlation of the Bible. One Inſtance will ſufficiently illuſtrate my Meaning. Our friends have *demonſtrated*, that the Word *Elohim* was pitched upon to ſignify God, in the *Hebrew*; that, as *Elohim* is expreſſive of the Covenant entered into by the *three ſelf-exiſtent Jehovahs*, (for ſo I choſe to expreſs myſelf, according to our new diſcovered Doctrine) to redeem Mankind, Chriſtians in future Ages, might be able to appeal to the Writings of *Moſes*, in Support of the Doctrine of the Trinity, *firſt* revealed to the World by *Jeſus Chriſt*. May we not then infer, by Way of *Analogy*, that the Word *Lintel* was pitched upon, and ordained from the Beginning, to be a Word in the *Engliſh* Language; and that our Tranſlators of the Bible were, without being ſenſible of it themſelves, conſtrained to make Uſe of it, in the Paſſage of the Prophet *Amos* already quoted, that ſo it might, in a future Time, be in the Power of a ſkilful Interpreter, to extract from this Text, a ſtriking Prediction relating to an Event recorded in the *Engliſh* Hiſtory?

HAVING thus ſhewn that the Principles of what is called *Hutchinſonianiſm*, naturally incline us to believe that there may be remarkable Prophecies, in our *Engliſh* Bibles, which perhaps never exiſted in the Original; and having, by theſe Obſervations, obviated the Exceptions which ſome Perſons might poſſibly make to my Plan, I now proceed to pre-

ſent

ſent to the curious Reader, a moſt wonderful Prediction of the Prophet *Ezekiel*, relating to the War now impending with *France*; a Prediction which, I flatter myſelf, will be thought ſo Satisfactory, as to be at once a Proof, that our Manner of interpreting Scripture is the *true* One, and that our Patriotiſm is not inferior to our Ingenuity.

Moreover the Word of the Lord came unto me, ſaying, Son of Man, ſet thy Face againſt MOUNTSEIR, *and prophecy againſt it.*

THUS beginneth *Ezekiel* at his 35th Chapter, and the Judgments denounced by the Prophet againſt *Mountſeir*, are continued in it as followeth.

VERSE III. *O* MOUNTSEIR, *I am againſt thee, and I will ſtretch out my Hand againſt thee.*

IV. *I will lay thy Cities waſte.*

V. *Becauſe thou haſt had a perpetual Hatred, and haſt ſhed the Blood of the Children of Iſrael.*

VI. *I will prepare thee unto Blood, and Blood ſhall purſue thee.*

VII. *Thus will I make* MOUNTSEIR *moſt Deſolate, and cut off from it, him that paſſeth out, and him that returneth.*

X. *Becauſe thou haſt ſaid theſe two Nations and theſe two Countries ſhall be mine, and we will poſſeſs it.*

XII. *I have heard all the Blasphemies that thou hast spoken against the Mountains of Israel, saying they are given us to consume, but the Lord was there.*

XIII. *Thus with your Mouth you have boasted against me, and have multiplied your Words against me.*

XIV, *When the whole Earth rejoiceth, I will make thee desolate.*

XV. *As thou didst rejoice at the Inheritance of the House of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate O* MOUNTSEIR.

IT hath frequently been objected by Cavillers, that some Interpretations of scripture Prophecies do not give full Satisfaction; and that so many critical Enquiries are necessary, in Order to make them tally with the Events supposed to be foretold, that they are more calculated for the Amusement of the Learned, than for the Edification of the Simple. But if this hath been objected in other Cases, it cannot in the present; for I am confident that I need only read the Words of the Prophet *Ezekiel*, without making the least Comment upon them, to convince the most ignorant, the most simple, and most illiterate of our Countrymen, that the above-quoted Chapter foretelleth the Destruction of our natural and hereditary Enemy the *Frenchman*.

BY way of Experiment, stop the first Livery-servant, of *English* Extraction, whom you may happen to meet with in the Street; and upon his being asked who this *Mountseir* is, he will instantly

 reply,

reply, that *London* ſwarms with *Mountſeirs*, and that the poor *Engliſhman's* Bread is taken out of his Mouth, by beggarly *Frenchmen*. Addreſs yourſelf to any private Gentleman of his Majeſty's Foot-guards; and he will ſwear Vengeance on *Mountſeir* for his maſqued Batteries at *Fontenoy*, and expreſs his Deſire to meet him in an open Field. Do you meet with a Crew of honeſt Tars, making the Rounds of the Streets as a Preſs-gang? Upon repeating your Queſtion to *them*, they will immediately, and with a Volley of Oaths, inform you, that *Mountſeir* is a cowardly Rogue; that *Hawke* hath given him one good *Drubbing* and longeth to give him another, and that *Boſcawen* will ſoon let *Mountſeir* feel the Weight of *Engliſh* Metal. Or, do you ſee a ragged Recruit, for the amphibious Marines? Proud of a bit of Ribbon ſtuck upon his Remnant of Hat, you may hear him boaſting of his new Employment, and threatening Deſtruction to *Mountſeir*, before he hath learnt to fire his Muſquet. In a Word, there is not a Shoe-boy at *Spring-Garden*, or a Link-boy at either *Playhouſe*, a Porter at the *Cuſtom-houſe*, or a Chairman at *White's*, who hath not learnt ſooner than he learneth the *Lord's Prayer*, or his *Catechiſm*, that one *Engliſhman* is a Match for at leaſt ten *Mountſeirs*.

But why do I talk of trying an Experiment, in Order to diſcover the Senſe of our common People, about the Meaning of the Word *Mountſeir*? I myſelf was Witneſs, ſome Days ago, to a Scene deciſive of the Matter; when the *French* Sharper, famous for his defrauding ſo many Jewellers, appeared in the Pillory at the *Royal Exchange*. Never

ver was there, perhaps, a greater Croud aſſembled upon a ſimilar Occaſion; ſo that the united Voice of ſo large an Aſſembly, may well paſs for the Voice of the whole People. Chance had hurried me into the very Field of Battle, where I was an unwilling Spectator of a moſt lamentable Combat, and beheld thouſands of exaſperated Heroes darting their dirty Weapons at an unarmed Head, and prolonging, by an unprecedented Cruelty, the Sufferings of the Priſoner beyond the Time directed by the Law, and in Defiance of the Officers of Juſtice. I had begun to wonder whence ſuch a Wantonneſs of Cruelty in the Breaſts of ſo many humane *Engliſhmen*, but was ſoon freed from Suſpence. The Word *Mountſeir!* echoing in the Air, and accompanying each miſſive Weapon, ſoon revealed the Secret, and ſatisfied me that it was not the Man or the Criminal, but the deteſted *Frenchman* who had raiſed ſuch Indignation in the Boſoms of my Countrymen.

It being then, made ſo clear, not from any intricate and critical Reſearch, but by an Appeal to the natural Sentiments of the Illiterate, that *Mountſeir* and the *Frenchman* are one and the ſame Thing; while every Friend to his Country muſt feel a real Satisfaction to find ſo remarkable a Prediction pronounced againſt *Mountſeir*, *who beareth a perpetual Hatred, and hath ſo often ſhed the Blood of Engliſhmen*; the *Hutchinſonian* Doctrines, cannot but appear, at the ſame Time in a more favourable Light, than they have been placed of late by the court *Clergy*, ſince it hath been owing to theſe Doctrines, that a Prediction of ſuch Conſequence to the national Welfare, hath been diſco-

vered to be in our Bibles. For, I think, that hitherto, it hath escaped every Divine who ever commented upon the Place. Nay, one of the most eminent of the *court Divines*, whose express End in writing his late Book, was to give a *complete* View of the Prophecies already fulfilled, or now fulfilling in the World, was so blind as to overlook a Prediction so worthy of a Place, and a distinguished Place too, in his Collection. A Prediction, besides, which at this critical Juncture, when *Mountseir multiplyeth his Words against us, and threateneth to shed our Blood*, should be made as public as possible, that our Sailors and Soldiers, taught by such infallible Authority, that they are to be victorious, may chearfully enroll their Names, and offer themselves as Volunteers to assist in *laying* MOUNTSEIR's *Cities desolate*. With a View to this, I could wish, that, upon a proper Representation to the Lords of the *Regency*, they would order this most remarkable Chapter to be read, in every *parish Church* throughout the Kingdom, for three Months to come; and this being done, I am confident that their Lordships would find no Occasion for continuing any longer in Force, the Proclamation that offereth those ample Premiums, which, the lurking Sailor, at present, doth not think it prudent to accept.

BUT though this Prophecy be so plain in itself, that it needeth only to be read, to convince every *old Woman*, that it relateth to *Mountseir* the *Frenchman*; yet, it being a Matter of the highest national Concernment, suffer me to add farther Strength to the Interpretation which I have already given, by inserting

inſerting here ſome Notes of *various* learned Men of our Perſuaſion, on the ſame Chapter; from whence it will appear, how exactly every Circumſtance aſcribed to the *Mountſeir* of *Ezekiel*, correſpondeth with *Mountſeir* the perfidious Enemy of *England*.

VERSE II. *Set thy Face againſt* MOUNTSEIR.

IT is well worth remarking, that the *Latin* Vulgate readeth *Mons-ſeir*, which approacheth nearer to our modern Way of Writing, to *Monſieur*. But after what hath been well obſerved in a former Page of this Work, about the Sound of Words, and the arbitrary Manner of writing them, we conclude it to be an impertinent Objection, to urge the Difference between *Mountſeir* and *Monſieur*, as both are *commonly* pronounced the ſame Way. That the Prophet doth not prophecy againſt Mount *Seir*, or the Mountain of *Seir*, as ſome Commentators dream, is obvious, from this one Circumſtance, that it would be abſurd in him to talk as he doth, of a Mountain's having Cities, of it's having a *perpetual Hatred againſt the Children of Iſrael*, and of it's *ſhedding their Blood*. So that, certainly, the *Mountſeir* of *Ezekiel*, is the Name of a great Nation. And what Nation ever went by that Name but the *French?*

W. R.

V. *Becauſe thou haſt a perpetual Hatred and haſt ſhed the Blood of the Children of Iſrael.*

THIS is a moſt remarkable Circumſtance, to prove that the *Mounſeir* of this Chapter is the *French*

French Nation. For that the *French* have a perpetual Hatred against our Countrymen, is a Fact of which History is fruitful in assigning Testimonies; *France* and *England* being, as it were, hereditary Enemies to each other, from Generation to Generation. As *Mountseir* is demonstrated to be the *French*, this of Course leadeth us to conclude, that the Children of *Israel* in this Place, are the *English*; because we know that *Mountseir* the *Frenchman*, never had a perpetual Hatred against the old *Israelites*. And *Israel* is peculiarly proper to be made a *Type* of *England*. For what Land is there in our Days, so favoured by Heaven as that of *England*, in all the agreeable Accommodations of Life, in civil Liberty, and in sound Religion? A Land thus blessed, and peculiarly distinguished, by giving Birth to the great Restorers of *Hebrew* Learning, the Disciples of the almost-inspired *Hutchinson*, who have recovered the lost Sense of the Word of God, by their *amazing* Labours; Such a Land may well be supposed to be typified under the Name of God's favoured People in old Times. Nor is this any meer Conjecture of my own, for I have read with Pleasure, in the precious Remains of our Predecessors in the last Century, how these great Men could trace out the History of *England*, from that of *Israel*, in the Books of *Samuel* and *Kings*, and could excite their Countrymen to make War against Monarchy by sounding in their Ears, *To your Tents, O Israel!* A plain Proof that, even in those Days, *Israel* was looked upon to be a Type of *England*.

W.

I DIFFER much from my very learned and ingenious Friend, the Author of the laſt Note. For I think that a much better Reaſon, than any of thoſe mentioned by him, may be aſſigned, why *Iſrael* is the Type of *England*; and if he had been one of my Hearers, during my long and ſucceſsful Labours in the Pulpit, to defeat a moſt *unchriſtian* Act of Parliament, I am ſatisfied that I ſhould have convinced him, as I did all my *Followers*, that *England*, modern *England*, is well typified under the Name of *Iſrael*; becauſe modern *England* impiouſly and in Oppoſition to all the ſcripture Prophecies, took the *Iſraelites* or *Jews* into it's Boſom, *naturalizing* and making then *Engliſhmen*, by a Law which the *holy Spirit enabled me* to oppoſe with a Succeſs which I ſhall always be prouder of, than other *Divines* are of their Prebends, Deaneries and Biſhopricks.

W. R.

V. VII. *I will cut off him that paſſeth out, and him that returneth.*

THIS certainly relateth to *Mountſeirs* naval Armaments, ſent out by him either to *America* or to the *Eaſt Indies*, including alſo his Merchant Ships, upon their Voyages of Trade. The *Engliſh*, from this very expreſſive Circumſtance, may reaſonably infer, that their Men of War and Privateers will deſtroy, or, as it is in the Text, will *cut off* all the *French* outward-bound Ships, *him that paſſeth out*; and alſo their homeward-bound Ships, *him that returneth.*

M.

V. X. *Becauſe thou haſt ſaid theſe two Nations, and theſe two Countries ſhall be mine, and we will poſſeſs it.*

WONDERFULLY applicable to the preſent Times! For doth not the Kingdom of *Great Britain* ſince the Union, conſiſt of *two Nations* and *two Countries*, *England* and *Scotland?* And do not the *French* threaten *Great Britain* from Time to Time with Invaſions? Did they not boaſt of *poſſeſſing theſe two Nations*, when Count *Saxe* embarked at *Dunkirk* in 1743-4? Did they not make Preparations during the Rebellion in 1745 to come over, under the Command of the Duke *de Richelieu*, to poſſeſs our two *Countries?* And were not the good People of *England* again, very lately, under a Pannic, about the Deſtination of the *Breſt* Squadron? He who can deny, after this, that the Chapter now under Conſideration, doth not relate to the preſent State of Affairs between *France* and *England*, muſt labour under a moſt deplorable Blindneſs of Underſtanding.

G.

I CANNOT ſubſcribe to the Interpretation of my Friend in the above Note. For from a diligent Attention to the Context, it ſeemeth to me, to be more probable, that the *two Countries* in the 10th Verſe, which *Mountſeir* boaſteth he will *poſſeſs*, are his two great Colonies of *Louiſiana* and *Canada*, which, as appeareth from *Danville's* Map of *North America*, the *French* make to extend, through an immenſe Tract of Country, all along the Back of the *Engliſh* Colonies; and which they cannot poſſeſs, according to the Boundaries they lay Claim to, without

without interfering with our two Nations the *Cherakees* and the *Iroquois*; whose Territories reach, to the South-west, as far as the River *Mississippi*, and to the North, beyond the River *St. Lawrence*, as we learn from Doctor *Mitchell's* new Map, which must be right, because published with the Approbation of the Lords of Trade. Or, perhaps, by the two Nations and two Countries, may be meant in general, the *French* Settlements in the *East* and in the *West Indies*; in both which Parts of the Globe, they are now endeavouring to *possess* themselves of *Countries*, at the Expence of the *English*.

W. R.

V. XII. *I have heard all the Blasphemies that thou hast spoken against the Mountains of Israel, saying they are given us to consume; but the Lord was there.*

No Doubt, the long Ridge of *Apalachian* or *Alliganian* Mountains, which run through our Colonies in *North America* from South to North, are here to be understood as hinted at by the Prophet. For it may be said, with the greatest Propriety, that *Mountseir* now speaketh against these Mountains, and threateneth to consume them, having erected Forts in their Neighbourhood, upon the *Ohio*, and at *Crown Point*, and having extended his Settlements so nigh to them, that the *Apalachian* Mountains cannot fail being the Seat of War. But we need not be afraid, or uneasy about the Situation of General *Braddock* and his Army fighting our Battles upon the *Mountains of Israel*; for though *Mountseir* boasteth *that they are given him to consume*, he will find *that the Lord is there*.

I. B.

V. XIII. *With your Mouth have you boasted against me, and have multiplyed your Words.*

CAN there be drawn a more lively and natural Picture than this is, of the *French*, the Nation of *Mountseirs?* For the *French* are noted above all Nations, for their *boasting*. *Un Dieu, une Paris*, is a Proverb always in a *Frenchman's* Mouth, and a Proverb which seemeth to border nearly upon the Blasphemy charged upon them by the Prophet. And that they are, above all Men, famous for *multiplying their Words*; that they are eternal Talkers, full of Noise, but void of Sense; this is a complete Character of the whole Nation, in the Judgment of that laudable Society of true Friends to their Country, the *Antigallicans*, to whom I have the Honour to bear some Relation.

W. I. Chaplain to L. P. and to the *Antigallicans*.

XV. *Thou shalt be desolate, O Mountseir.*

THOUGH the Destruction of the *French*, the Nation of *Mountseirs*, hath in the foregoing Notes been most satisfactorily deduced from, and discovered to be foretold in this Chapter, it may be necessary to add something more, in Order to fix the Time when this happy Event is to come to pass. And, I flatter myself that I am able to *point out* the very Year when this is to happen, and to shew that the Time is much nearer, than the most sanguine Lover of *old England* could well have supposed. But as this cannot be done without having Recourse to the *Original*, I must beg of my Friend, who desired my Assistance towards the present Commentary, that he will not be

be offended with me, if I *disfigure his Page*, as he is pleaſed to expreſs himſelf, with a Quotation or two upon this Occaſion: For, by ſo doing, I ſhall add wonderful Authenticity to his Interpretation, and demonſtrate the Certainty of it from the *Hebrew* Verity, which I never will abandon, whatever Mr. *Kennicot* and Father *Houbigant*, may pretend to have diſcovered againſt it.

The ſecond Verſe in the Tranſlation, is as followeth, *Son of Man, ſet thy Face againſt Mountſeir and prophecy againſt it.* Now, as learned Men have frequently made wonderful Diſcoveries from Scripture, by converting the Letters of the original Words, relating any particular Event, into Numerals (for it is well known that the Numerals of the *Hebrews*, as well as of the *Greeks*, were the Letters of their Alphabet) I reſolved to try an Experiment on this ſecond Verſe, which as it containeth a ſummary of the whole Prediction, I thought to be the moſt likely Place of meeting with ſome *chronological* Reference to the Event foretold. And accordingly, by conſidering every Letter of this Verſe as a Numeral, I was enabled to trace out, a very ſpeedy Completion of this Prophecy, which I ſhall now ſubmit to the Inſpection of the Public. The unlearned Reader will, I hope, truſt to my known Fidelity in Matters of this Kind, a Character which my Labours on the *Lexicon* hath juſtly intitled me to; and the Reader ſkilled in the *Hebrew*, may at any Time, ſatisfy himſelf that I have *literally* adhered to the original Text, in the following Repreſentation of it; only, inſtead of writing the *Hebrew* in a Line croſs the Page, I have ſet it down from Top to

Bottom, in a Column, that the Figures which each Letter hath the Power of representing as a Numeral, might be placed directly opposite.

ב	stands for	2
נ		50
א		1
ד		4
ם		40
ש		300
י		10
ם		40
פ		80
נ		50
י		10
ד		20
ע		70
ל		30
ה		5
ר		200
ש		300
ע		70
י		10
ר		200
ו		6
ה		5
פ	Being dageſched is of a double Value.	100
ב		2
א		1
ע		70
ל		30
י		10
ו		6

Now

Now if the Reader will be at the Pains to add all these Figures together, he will find that they make up 1722. But in Order to compleat my Discovery of the Year, when the *French* are to be destroyed, something more remaineth to be taken Notice of. St. *Jerom* somewhere observeth, with Regard to the *old Italic* Version of the Bible, that there was a Mystery in the Order of it's Words. Agreeably to this, I cannot but be of Opinion that there is something mysterious in Cardinal *Hugo's* Division of the Bible into Chapters: So that frequently, by adding the Number of the Chapter to the Amount of the Numerals of any particular Passage, we may have a full View of the *Chronology* of the Event foretold. Now, this is remarkably the Case at present. It appeareth that it was wonderfully appointed, that this should be the *thirty-fifth* Chapter; because if we add 35 to 1722, the Amount of the Numerals in the Verse quoted, the whole will make 1757, to which Year therefore we are carried on, *then* to look for, and to expect that *Mountseir will be made desolate.*

But, perhaps, it may be objected, that there appeareth little Probability, that the Destruction of this formidable Enemy, in Vain laboured for, during many Years, and in many a well-fought Field, by the indefatigable King *William*, and the fortunate Duke of *Marlborough*, should be effected at present, even though we boast of so much Wisdom in our Ministers, and so much Skill in our Admirals, within the narrow Period of *two Years*. Alas! the Objector forgetteth that, however unlikely, however seemingly inadequate second Causes may be, the Event will be brought about

about as wonderfully as it was *foretold.* I mention this, to obviate all invidious Comparisons, and discontented Remarks upon the present Occasion; to inspire our Rulers with a Confidence of Success, which Excess of Modesty, not Want of Abilities, hath hitherto robbed them of, and to expose the Folly of censuring their Plan of Operations, since, whatever Appearance Things may have, *Mountseir* will be *made desolate* in 1757.

However, if any one should still object, that I bring this *grand Event* too near; I shall observe that we may be warranted, by this very Passage of Scripture, to retard it *two Years longer.* For, as this is the second Verse of the Chapter, and as, no Doubt, there is as much Mystery in the Division into Verses, as in the Division into Chapters, we may be allowed to add the Number of the Verse to the former Total, which, therefore, will lead us still farther on, to look upon 1759, as the Year pointed out by the Prophet for the *Desolation of Mountseir.* I shall not take upon myself to pronounce *absolutely*, in which of these Years this Prophecy is to have it's full Completion; but shall only beg Leave to take Notice of a Circumstance, which, perhaps, may decide the Dispute in Favour of 1759. My *astronomical* Studies, when I had an Office which I lost, by aiming at *Free thinking* in Philosophy, led me to an Acquaintance with the Theory of *Comets.* And I remember, that in Doctor *Halley's* Tables we are taught to expect that the *Comet* which alarmed the World in 1682, will again appear in 1758. Now, as it is an Opinion handed down from the most venerable Antiquity, that *Comets* are

are the Forerunners of the Downfall of States and Kingdoms, I cannot but think that there is Reason for *post-poning* the Downfall of *France* till 1759, and for looking upon the *Comet* which is to appear in 1758, as the Forerunner of this important Event.

But as I write in an unbelieving Age, that all Pretence of Cavilling may be removed, and the *Chronology* of this Prediction, as I have explained it, may be corroborated, I must once more present my Reader with some *Hebrew* Letters, as they are to be found in the 10th Verse of this Chapter. There we read, *Because thou hast said, these two Nations shall be mine.* Now, if we can, from the *Hebrew*, which is thus translated, find out a Date remarkably applicable to the present Time, I shall then have removed the Scruples of the most Incredulous, and have fully established the Truth of my former *Chronology*.

The *Hebrew* Letters, ranged as I did the Quotation of the second Verse, are as followeth.

י	stands for	10
ע		70
נ		50
א		1
מ		40
ר		200
ב		20
א		1
ת		400
ש		300
נ		50
י		10

ה	ſtands for	5
ב	dageſched reckons as two.	6
ו		6
י		10
מ		40
ל		30
י		10
ה		5
ת		400
י		10
י		10
נ		50
ה		5

THESE Figures, which exactly anſwer to the *Hebrew* Numerals placed oppoſite to them, being added up, make out 1739. Now, if to this Number we farther add, *ten*, which every One will admit to be reaſonable who remembreth that this is the 10th Verſe, we ſhall be preſented with 1749, a Year moſt ſignally applicable to the preſent Times, and moſt remarkably expreſſing the Date of the *French* Schemes againſt *England*.

THE Treaty of *Aix la Chapelle* was ſigned towards the End of the Year 1748. Every One knoweth alſo, that ſoon after, ſo early as 1749, the *French* began to ſay, as it is in this Text, *that theſe two Nations ſhould be theirs.* Ever ſince that Year they have been augmenting their *Navy*, according to a Plan then agreed upon, and drawn up by Order of their King and Council; which Piece of Information was *very lately* communicated to our Miniſtry, in an auguſt Aſſembly.

The

The *French* Encroachments in the *Eaſt-Indies* under *Dupleix*, on the *Ohio* in North *America*, and in the *Neutral Iſlands*, all which Events began with 1749, ſerve wonderfully to demonſtrate the great Significancy of the *Hebrew* Numerals in this Paſſage of Scripture, and to ſhew, if former Proofs were unſatisfactory, that the whole of this Chapter relateth to the War now impending with *France*; a War which certainly will break out, if we may depend upon infallible Interpretations of Scripture. But let not the breaking out of this War alarm us, ſince I have *proved* that it is to have ſo ſpeedy and ſo fortunate a Termination. I flatter myſelf, therefore, that the Publication of theſe welcome Truths will be highly beneficial at this Criſis; that it will be a Means of inducing the Nation to ſubmit chearfully to the Taxes impoſed upon it, as the Deſtruction of our Enemy, within ſo ſhort a Time, will render the long Continuance of them unneceſſary; that it will be a great Security to *public Credit*, and keep up the *Price of Stocks*; in a Word, that it will enable the Government to borrow upon *more advantageous* Terms, than they have borrowed their laſt *Million*, the many additional *Millions* which the formidable Armaments of this Summer will make it neceſſary to raiſe for the Service of the enſuing Year.

THE Importance of this Note will atone for it's Length; and I ſhall only add, that the Diſcoveries which I have made in it, will certainly put a Stop to all Sneers on *Hutchinſonianiſm*, and enable every impartial Enquirer to judge whether or no the *Court Clergy* have had any Reaſon to ridicule our Interpretations of Scripture, as wild Fancies of *Enthuſiaſm*. W. R.

And now having compleated my Commentary and Notes on this *amazing* Prediction, far from making an Apology to my Readers for detaining them so long upon it, I rather hope, nay am confident, that I shall receive their Thanks, since I have been the Instrument of opening to public View the glorious Prospects which the *Oracles of Truth*, as interpreted by my Friends, teach us to look for, from the impending War.

But amidst the general Satisfaction which the Discovery of this *national* Prophecy cannot but occasion, let not my Countrymen be ungrateful to the Discoverers. Let them, from this Instance, see and confess the Utility of such Interpretations of Scripture; and observe how useful such Interpreters might be made to the Public, if the Public bestowed upon them proper Encouragement.

History informeth us that the *Romans* upon any Emergency, and at the Eve of a War, ordered their Augurs to inspect the Entrails of Victims and observe the Flight of Birds, and their Priests to consult the *Sybilline* Books preserved in the *Capitol*, in order to form a Judgment of the Events, and to elevate the Spirits of the People, by discovering certain Marks of the Favour of the Gods, and indubitable Promises of Victory. *We* are happier than they were, if we knew our own Happiness! *We* are blessed with a Book which might foretell, better and fuller than their *Sybilline* Leaves, every Event, the Foreknowledge of which will be a public Benefit. I say *might* foretell, if it were but put into the Hands of proper Interpreters.

I HOPE, therefore, that I ſhall not be looked upon as a *whimſical* Projector, if I offer the following Propoſal to public Conſideration; that there be ſet apart a ſufficient Number of Perſons ſkilled in the Art of decyphering *Hebrew* Ænigmas, and thoroughly verſed in the noble Science of interpreting Scripture, ſo as to be able to extract *hidden* Meanings, *allegorical* Alluſions, and *typical* Predictions, from any Text how plain ſoever it may ſeem. Theſe Gentlemen I would propoſe to have incorporated by *Charter* from the Crown, and erected into a College, under the Name of *the Preſident and Fellows of the College of State Interpreters*, with ample Salleries annexed. And I propoſe that they ſhould be ready, upon every Emergency of State, to peruſe the ſacred Writers with Induſtry and Skill, and to publiſh to the World the *amazing* Diſcoveries which they certainly will make, concerning the Affairs of their own Country; that a *Merlin*, a *Noſtradamus*, a *Rice Evans*, a *Nixon*, a *Shipton*, may no longer have the Glory of being the only Prophets who foretell Events relating to *old England*, while ſuch a Treaſure of *national Prophecies* may be found in *Amos* or *Ezekiel*, and in ſhort in every Book of the old Teſtament, when interpreted according to the Rules which I have recommended, that is, by giving full Scope to a fertile Imagination.

DISINTERESTED in my Views, I here *ſolemnly* declare, that I do not aim, when I make this Propoſal, at obtaining a Place among theſe *State Interpreters*, for myſelf. I own myſelf unequal to the important Taſk. But at the ſame Time, I readily acknowledge that I mean to ſerve ſome *learned*

and eminent Friends, who, though they have given the World moſt *curious* Specimens of their Abilities in explaining Scripture, to the Reproach of the Age, and not much to the Honour of the Governors of the Church, remain not only unpreferred, but even cenſured and *perſecuted.* § We have ſeen by their Labours on the 35th Chapter of *Ezekiel*, what important Diſcoveries they have made already; and from ſuch a Specimen, what may we not expect if they are encouraged to proceed? I flatter myſelf, therefore, that *my Lords the Regents* will, without Loſs of Time, give this public Encouragement to a Body of Men, whom *my Lords the Biſhops* ſeem determined to depreſs; and that, upon the Erection of the College, the Plan of which, as given by me above, cannot but meet with Approbation, they will entruſt the Management of it to thoſe Gentlemen whom I now recommend. Certain it is, that, if it be proper to pay any Regard to the Qualifications of the Candidates, *my* Friends cannot fail to be preferred to the important Truſt. And as I would leave the Choice of the *Preſident* to the Gentlemen themſelves, there cannot be any Doubt,

§ A hard word! yet, that I am warranted to make Uſe of it, any One may ſatisfy himſelf by enquiring into a Tranſaction now depending between one of my Friends, who hath given a Specimen of his Abilities in the foregoing Commentary on *Ezekiel*, and a *Prelate* of a Character hitherto irreproachable, but who is *ſo vaſtly unreaſonable* at preſent, as to expect that, at a Time when the *Apoſtacy* of the eſtabliſhed Clergy from *the Doctrines of the Reformation* is become ſo general, a holy and Goſpel Preacher ſhould abſtain from exerciſing his Talent, unleſs exerciſed agreeably to thoſe Canons which he hath ſubſcribed. As if the Propagation of the Goſpel, refined by *us*, did not ſuperſede all Obligations to obſerve Canons, or obey Biſhops: and as if it were highly criminal to erect the Standard of *Hutchinſonian* Verity, in the Pariſh of St. *Martins in the Fields*, while it is diſplayed ſo ſucceſſfully in the adjoining Pariſh of St. *George's Hanover-Square*, the happy Spot, where Goſpel Preaching, baniſhed from moſt other Churches, hath fixed it's *deſirable* Abode.

Doubt, that the Voice of the whole Society will be unanimous in conferring that Dignity on the Author of the *Commentary* on the 107th Pſalm, and of the Sermon on the *Self-Exiſtence.*

THIS Propoſal for the Erection of a College of *State Interpreters*, may, perhaps at firſt View, be objected to, as if the Purpoſes which I intend that it ſhould anſwer, were already provided for by the Encouragement now given to Perſons ſkilled in the Art of *Decyphering*. But I muſt beg Leave to obſerve that the *Decypherers* now upon the Eſtabliſhment, in our Secretary of State's Office, are a Set of Gentlemen, who never can pretend to any Competition with *my* Friends. I have been told, indeed, that they have ſometimes done ſignal Service to the State, and diſcovered from intercepted Letters, by the *infallible* Rules of their Art, Conſpiracies and Plots ſo *ſecret*, that their Exiſtence could no otherwiſe have been put beyond Doubt. But the Employment, which I have thought of for my Friends, is of a kind totally different. Let the *Decypherers* therefore continue to be employed in finding out *Treaſon*; while the ſole Employment of the *State Interpreters* will be to find out *Truth*. Nor have I ever heard, that the moſt eminent of the *Conjurers* of the Secretary's Office pretend to any Skill in *decyphering* the Scriptures.

BUT however great the Abilities of my learned Friends are, it cannot be expected that the *Adminiſtration* will confer upon them the Employment which I now ſolicit, if I do not place their political Conduct and Principles, in ſuch a Light as may prove that they are as good Subjects as they are

ſkilful

ſkilful Divines, and that their Loyalty is equal to their Abilities. Suffer me, therefore, before I take my Leave of my Reader, to take Notice of a very *extraordinary* Interpretation of a Place in Scripture, which hath been lately made by one of our Society, and in which we all concur: an Interpretation which, in the Opinion of every impartial Perſon, will acquit us from the heavy Charges brought againſt us by the *Apologiſt for the Clergy*, and be a moſt ſignal Inſtance of our Attachment to the preſent happy Eſtabliſhment.

We read in the 32d. Chapter of the Book of *Geneſis*, that *Jacob* the immediate Progenitor of the *Jewiſh* Nation, had his Name changed into *Iſrael*. Now though the Hiſtory in the Context, doth aſſign a Reaſon why this Change of Names was made, yet there ſeemeth to be more implyed in this Tranſaction than is expreſſed. What that is, which is implyed, hath been *diſcovered* by our Friends, and they have by this Diſcovery, expoſed themſelves to the perſecuting Rage of *High Churchmen*, *Non-Jurors* and *Jacobites*.

They have diſcovered, then, that the true Reaſon, why *Jacob's* Name was changed into *Iſrael* was, becauſe it was *foreſeen*, that in a future and very diſtant Age, the Word *Jacobite* would become a Term of Reproach, and the Name of a deſpicable Faction, who, like the old *Cappadocians*, or the modern *Danes*, prefer Slavery to Freedom, and the arbitrary Will of a Tyrant to the eaſy Sway of the Laws. That, therefore, the People favoured above all Nations by Heaven might not have one common Denomination with this deteſted

Party

Party, unworthy of the Name of *Englishmen* or *Britons*; for this Reason, and for this alone, *Jacob* assumed the Name of *Israel*, that his Descendents might be *Israelites* and not *Jacobites*.

WONDERFUL Discovery! Who ever could have thought that Scripture contained so unanswerable an Argument against *Jacobites* and *Jacobitism*? And yet, we plainly see that it doth, when interpreted by those Rules which the Gentlemen, for whom I am now an Advocate, have adopted. To *them*, therefore, be the Praise and Merit of this, and their other *national* Discoveries! May the *Court Clergy* cease to ridicule such Interpreters, when they cannot but admit the Certainty of their Interpretations! May *true* Scripture Learning prevail over all Opposition, and Converts be added daily to the Faith of *Hutchinson*, in Spite of the *sharp* Attacks of the Arch-deacon of *Northumberland*, and the Abuse of his Panegyrist the *Apologist!* In a Word; may that *great Man*, who hath the most undoubted Right to be esteemed the Head and Leader of the chosen Band of *Gospel Preachers*, go on so successfully in his Labours, and extend the Belief of his Doctrines so wide, that Posterity surveying the flourishing State of his Descendents, may cry out,

Tantæ molis erat Romanam *condere gentem!*

F I N I S.