

The Athenian Mercury.

Quest. 1. **T**Here is a Book lately come forth, call'd, The Scripture-Line of Time, from the first Sabbath to the Great Sabbatism of the Kingdom of Christ, by Tho. Beverley, which doubtless you have seen, wherein he pretends to the impulses of the Spirit in finding out the Line of Time, Times, and half Time, by the help of which having found it out, as he verily believes, he is very positive, that this great Sabbatism will take effect in the Year, 1697.

Time, Times, and $\frac{1}{2}$ Time.

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| He imagins time to be divided as Geometricians divide a circle, viz. into 360. degrees. | } | Years. |
| And so — Time, he expounds to be — 360 Times, he expounds to be twice 360. viz. 720 $\frac{1}{2}$ Time to be the $\frac{1}{2}$ of 360. viz. 180 | | |
| All which amounts to | | 1260. |

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| He makes this Time, Times, and $\frac{1}{2}$ time to be the Durati- on of the Apostasie from the Faith, viz. from it's Purity, Which he reckons to begin Anno Christ. 437. which Epocha, being added to the 1260 Years makes 1697. | } | 1260 |
| | | 437 |
| | | 1697. |

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| The Time when the Romish Pow- er began to come into it's $\frac{1}{2}$ Time, he makes to be in Luthers Days, viz. | } | Anno 1517 |
| | | add 180 |
| | | 1697. |

So that the $\frac{1}{2}$ Time beginning then, there must be 180. Years added to the 1517. the product is 1697.

Ans. 'Tis a new kind of Exposition, and there's as much or more probability in it, than any we have yet met with. We can return no other Answer but this, that time will be the best Expositor, and 'tis very great Odds, but the Querist and many Millions more now alive will see the Issue.

Quest. 2. In about four Monthstime, I have sent you four Questions, four several Times, and because I thought it was possible they might miscarry by the Penny Post (by whom three of them went) I carried one into the Stocks-Market, and there gave a Porter Money to carry it into Mr. Smiths Coffee-house, and stayed till he came out, when he told me, he gave it to the Woman of the House, and she said it should be delivered as directed. Nevertheless I have never had the least notice that any of my Letters ever came to your

Hands, so that I had resolved never to have sent to you again, supposing it must be nothing else but a slighting of my Proposal, but finding you Answer many very frivolous Questions, and desire all People to keep on sending to you, I have resolv'd once more to venture this, not so much in favour of my Queries, as a desire I have to know what might be the meaning that you never took any notice of any one of my Letters, as I could ever perceive, for I think I have all your Mercuries by me that have come out since I first write to you and before; my Queries were about the Marks on Cain, the Genealogy of our Saviour, the Elixir, and the Waters of Bath, if I find you take any notice of this and desire them, I will send them to you as I propos'd them at large, if not, I will trouble you no farther, but bid you adieu in *Secula seculorum*.

Ans. Sir, if you have the Volumes by you, as you say you have, you may find all these Questions already answer'd.

Quest. 3. Looking with a Microscope upon a drop of Blood taken from a Man who had an high Fever, I could perceive little Animals moving in it; pray is it really so to your Opinion, or are they not the Spirits that move and fly off like a Smoke, and by their weaving represent those little Fishes in Water, that bath had some Corns of Pepper in it? I can perceive very plain little round Creatures running to and fro.

Ans. We are making some Experiments our selves of this, and several other things, which the World shall shortly have account of.

Quest. 4. In your last Mercury (of the Rarities of England) you were pleased to speak of Manuscripts in the Custody of any Persons, that might turn to Publick, or Private good, if Published, and that you would give your Approbation, of any such that should come before you.

This following Title page, that I have sent you, belongs to a Book in large Quarto, about five Inches Thick,

I not being a Schollar, nor knowing whether the Book was ever Printed, or would be worth it. Desire your Approbation in it, and the English of the same.

Anglia Sancta & Catholica
seu,

Vita Sanctorum Britannorum veterum & recentiorum Anglorum, qui Olim ad Ecclesiam & Nationem Anglicanam spectabant,

Hagiologium Alfabeticum,
Tomus tertius hujus operis,

Ubi comprehenduntur Vita Sanctorum Minorum Gentium juxta Ordinem Alfabeticum, quorum Festa & dies Obitus Ignorantur, in Libros Divisus.

Una cum vindictis eorundem Sanctorum, Qui ab aliis injuste a nobis auferuntur, Et aliis Nationibus Ascribuntur Auctore, &c.

Auctor

*Auctore D. V. Edwardo Bradshaw, De Man-
cestria Anglo, Sacrae Theologiae Candidato, Ca-
tholico Romano.*

Ans. We have consider'd this Manuscript which you sent us by your second Letter; our opinion of it is this, that 'tis useful in some things about Chronology, but to give the World now an Account of the Lives of old Monks, Abbots, &c. Papistical Drs. wou'd be of little use to Protestants. We can't tell, how it might take in Italy; if the Querist desires it again (for it's of no use to him) let him call at our Bookfellers for it.

Gentlemen,

I desire your Judgment in your Mercury upon the following Queries with as much speed and clearness as may be.

Quest. 5. 1. What is to be understood by Creature in the Eighth Chap. of St. Pauls Epistle to the Romans, and 19. 20, 21. Verses, How do they expect, and wait for the Manifestation of the Sons of God, and in what sence, shall they be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God.

Quest. 6. 2. Whether Heaven be promised to a certain number of Persons?

*Quest. 7. 3. Whether Baptism be a means of Re-
generation?*

Quest. 8. 4. Whether there be a possibility of final Apostacy from a State of Grace?

Quest. 9. 5. Why the greatest Enmity sometimes succeeds the greatest Friendship and Amity?

*Quest. 10. 6. Why is the Morning Sun a means of Accelerating growth in Plants, and of Ripe-
ning of Fruits more than the Afternoon?*

Quest. 11. 7. What is the Reason, that there are tears of Joy?

Quest. 12. 8. Why do the Vapors of Charcoals induce a faintness? And why so dangerous and Destructive in a close room as they are?

Ans. 1. The meaning of the place according to the best Interpreters is no more than this, that whereas Adam by his Sin has subjected not only his Posterity, but irrational Creatures (which he was created Lord of) to Bondage, Slavery, Corruption and Death, the time shall come when they shall be freed again; to wit, when Sin is no more committed, and that good men don't only expect and groan for this time, but the Pain and Corruption of the Creature does (as it were) plead for a delivery, an elegant way of expressing the deep sence of any thing, when we say, that even insensible things perceive it.

Ans. 2. God knows what the Number of of the saved will be, but we can meet with no sufficient Text that tells us the Number is limited, and cant be otherwise.

Ans. 3. No, only a Sign of it.

Ans. 4. We read of such as have fallen from Grace, have made Shipwreck of Faith, and a good Conscience, and therefore we can't believe Grace irresistible. We know that some have more means offer'd them than others, and God may sometimes cause a strange Conver-

sion; and sometimes give Persons quickly over to a reprobate Mind, but the General Course of his Providence, is to give all sufficient means; to turn those over to the Power of Satan that abuse his means, and to give more means to such as make use of what they have, the Scripture is so plain in this Point that we need not run to hard places to confound our self, *He that Believeth, and is Baptized shall be saved, and he that Believeth not shall be Damn'd. If the wicked man turneth away &c. He shall live, if the righteous, &c. He shall die.* It's commonly objected, Grace, Repentance, &c. is not in our Power; we answer, but the means of Repentance are in our Power, as Examination, Considering, &c. or else we are not men; hence St. John the Baptist says, *Bring forth fruits meet for Repentance.* Let a man do but what he is able, and God has oblig'd himself by Promise to assist him. *To him that has it shall be given and he shall have more abundantly, but from him that hath not shall be taken away, even that he hath.* This Text is sufficient to obviate all such Queries as this. And now after all, if a Man has not a Free-will given him to do something of himself in Order both to Salvation and Damnation too, Rewards and Punishments are in vain; if there's absolute Predestination to Salvation or Damnation, there's no need of Preaching, Praying, or any thing else, but since we can't properly give any more than our opinion here, we will reserve a further and larger Discourse upon this Subject in our next Twelve Numbers, and we hope such as it will maintain the Justice, so it won't at all derogate from the Grace of God.

Ans. 5. Because the opportunities, which their Freedom, and Converse gives 'em, laid 'em more open to one anothers abuses, whereas other Persons that were strangers to their Breasts cou'd have nothing to say against them, or at least not half so much.

Ans. 6. Because the fallen Dew helps it, which is exhal'd before the Afternoon.

Ans. 7. 'Tis already Answer'd.

Ans. 8. It subtilizes the inclos'd Air, so much (tho' by degrees) that a Man can no more live in it than Water. We cou'd bring a great many sad Instances of the Effects it has had, but our Room will not permit us to enlarge.

Quest. 13. A Young Lady has been for many Years troubled with a Dream so constantly, that she begs the favour of you, to give your Opinions of it; 'tis of a great number of Lights, which she always endeavours to extinguish by all possible means, and does to the last, but that she ne're can put out, 'twere tedious to repeat the several ways she tries to effect it, but in vain for all the rest blaze out again, the Dream never varies, but has been the same for twelve Years together, seldom missing a Week, but now 'tis six Months since?

Ans. It's nothing at all but her Constitution, if she bleed and alter her diet, she'll Dream of other things.