

# The Athenian Mercury:

Tuesday, November 15. 1692. Licens'd, E. B.

Quest. 1. **H**ave you forgot your kind Friend Dr. Chauncy, all this while, or dye resolve not to return those Complements he formerly pass'd upon you, when he thought never to have heard from you more?

Ans. No, no, we wou'd not have the World think us capable of putting so gross an affront on that worthy Gent. as not to take any Notice of his Civilities, considering with what Candor, Christianity and Generosity he formerly treated us. 'Twou'd be Folly to engage any further in that Controversie, which seems now brought to a head; nor can we easily conceive what more can be added either to the clearness, or firmness, or cogency, wherewith it has been manag'd by him who has undertaken it. Let then the good Dr. be as angry as he pleases, we must still make bold to give it as our Judgment, (tho' he agen pities us for our Ignorance,) that we own there are, at least to us, untathomable depths in the Doctrine of Election, &c. and that we think it an easie thing to be mistaken in matters of that Nature. But however, these two things are clear to all good Christians, that *Good Faith*, and *Good Life* (which last Expression we doubt won't be liked) are both indispensibly necessary to Salvation: that we can live and dye by, and shan't think it worth the while to repeat our Creed any more on that Subject. Nor shou'd we be at all angry with the Dr. for thinking so meanly of us, had he not dealt as ill with his Adversary, nay all Christians that ben't of his Mind, which indeed are almost all Christians; and had it not been for the Common Cause of Christianity, which in our Judgment is extremely shock'd by these pernicious Doctrines, which he and his Party spread abroad in the World, which we were not so deeply concern'd for till we heard so many Countries were infected with their Errors. Referring then the Reader once more to Mr. Williams's Book, for Satisfaction in the Controverted Points, our Business shall be only here to lay open the Folly of Mr. W's Opinion, and ours, that it may be known unto all men, and to go thro' only one Book of his, to gather all the stinking Flowers out on't we can find, that the World may know what Spirit his Party is of, and judge whether there's any thing like the Calmness, or Temper of a Christian in't from one End to t'other, that if possible, he may be shamed into Acknowledgment and Repentance. And indeed if we survey all his Pamphlet, 'twou'd tempt a Man to believe that he and his Friends did not think *Good works* any more than *Good works* necessary to Salvation, but that what they meant by their *Saving Faith*, were only thinking as well of themselves as possible, and as ill of all others, tho' certainly such a Faith can never be of the Operation of God. The Truth of this Charge will appear, if the Reader will please to consult these following places in his first Book, where they may see whether we misrepresent him. In the very Title Page, he fairly tells all his Opposers, that they are under the Works of the Law, and Cursed, for we suppose he'll not deny he levell'd that Text as thin, as he clearly does soon after many other, p. 2. Preface — The Apostle calls such as receive this other Gospel Fools, says they were fascinated, bewitched, the Devil had got a great hand over 'em; tells 'em they were Apostates, had begun in a Spiritual Gospel, but ended in a Carnal: And all this at last he brings to bear — 'I hope, says he, all those whom these things do nearly Concern, will weigh and consider them. In the last Page of his Preface, his Head seems to be violently out of order, (for sometimes a Man is forc'd to sit up late with a Patient, specially where a Good Woman has hard Labour,) he talks of nothing but Fire and Faggot, Horse and Dragoons, and suffering for Gospel Truths, Represents his Antagonists as Pretenders to Holiness, Crazy Methodists of Satan as an Angel of Light, whose Root shall be rottenness, and their blossom go up as the Dust. In his Book he complains, p. 1. That there's a great Eclipse fall'n upon the Doctrine of the Gospel, that we're in a manner return'd into Egypt, the Doctrine of Justification by

Works being brought into the room of Justification by Faith, only varnished over with a profession of the Protestant Religion. P. 4. He ridicules his Antagonists serious Protestation, that he's convinc'd by many Prayers, of the dangerous tendency of these Errors, with that quaint, new and devout Proverb, *In nomine Domini*, &c. and compares it to the Heathen Scipio's going into the Capitol on pretence to consult with the Gods, whenever he wanted to Cajole the People, one half of which had we but writ against the Dr. and his party, we had bin Carnal Gospellers indeed. He goes on p. 5. and owns, 'There's no Union to be between his own Party, and those of the contrary Opinion, because they don't agree in their Head Christ, and what Communion hath Christ with Belial? and talks of their vailing themselves under the Vizard of pretended Holiness. And yet the modest Dr. has in the very next p. (the 6'tis) the Brow to fall on his Antagonist both in Latin, Greek and English, for not imitating our Saviour in meekness and lowliness. Bids his Antagonists beware of that place, Behold ye Despisers, with an ugly &c. at the end on't. — Talks of a certain zealous Neonomian taking his leave of 'em — His final leave do they mean, or because he was bury'd in a Church, do they never expect to meet agen? But Mr. W. has said enough to 'em on that Head: All we shall advance further, is, That 'tis a Sign the Old man is gone, and if 'twere not too severe, wou'd add, That now every Ass can trample upon the Grave of a Dead Lion. Pag. 7. He has two or three close touches on our Society, which we'll promise him to lay up choicely till we have 'em all together. Page 11. He brands his Antagonist as a Self-Justiciary, wanting a Conscientious regard to the Commands of God, and proves it by his writing that Book, which he hardly makes as if he answered, blames him agen for a Vizard of Holiness, and more than once, that his Book contains downright Immoralities: 'That his Work contains much moral Evil, and bitter opposition to the Truth, p. 13. That his Testimony is against the Doctrine of the Grace of God, both materially and formally, false and naught, not accompany'd with a good Conscience, but with a purpose and design to deceive. (Has the Dr. the Gift of casting Consciences as well as Waters!) That he manifestly designs Evil: 'His Testimony is full of manifold prevarications and Equivocations, plain falsehood, no Jesuit in the World can outdo him at Equivocation, that's his natural Excellency, (Dear Dr! take a little somewhat to sweeten your Blood before you write another Book!) Says he misrepresented Dr. Crisp on purpose, compares him to Doeg. For several Pages after, there's not much Railing, either because he's out of Breath, or because 'tis most on't Quotations, and little of his own, tho' 'tis n't long e're he gets agen into his old Road, p. 28. and blames an Expression of his, 'for making the Gospel approve of Sin and Misery, and its great design and business to be to send men to Hell, such an Expression, he goes on, as take it in what sence you please, is so Unscholar-like, that a School-Boy shou'd be whipt for't (whipping and damning too, is too much Dr!) p. 35. 'He questions whether Mr. Williams has not put a Bar to the Grace of God, by making so audacious and daring (daring and daring) an opposition against it as he has done in this Book, and prays the Lord to turn him from darkness to Light, &c. P. 36. when Mr. W.-ms speaks of his having taken care not to reflect upon Dr. Crisp, whom he believes an Holy Man, in requital of his Civility, his Opponent plainly tells him, these are only ad populum phalerae; and whether he was not false here as well as in other matters, time wou'd discover, (it has so now, in Mr. W.-m's 2d. Book) He goes on, We call such a one Phaleratum, who as Horace describes him, is, — Introrsum turpis, speciosus pelle decoro: But what need of all this Expence of Latin, there was a Similie lay much nearer Dr. and 'twas in your own Element too, you might have said, 't'had bin like a gilt Close-stool, &c. P. 37. His Calvinist excepts against Mr. W.-m's magisterial way of Writing, 'That he'd have men to think their Faith was pinn'd on his Sleeve; he has an arrogant



rogant way of imposing — He had plainly drawn in, or rather *trick'd* some Divines into the Practice of Subscribing to his Book. (Does he think 'tis the 2d. Edition of Dr. Crisp's Works?) — 39. says, 'His Business is to blast the whole Doctrine of Imputation, whether of Christ's Righteousness to us, or our Sin to him — Whether this be a just Charge, Mr. Williams has now shown; tho' if by Imputation of Sin, he and his mean the Filth as well as Guilt of sin, it ought to be blasted, and abhorr'd too by all good Men, for (Pardon the Pun!) 'tis a very filthy Doctrine.

We have now got thro' the Flowers of his Charity and Christianity, and the many civil obliging thoughts which its a plain Case, he has for his Adversary. We must next advance to his Rhetorical Flowers, that rare sprinkling of Utopian Eloquence all thro' the Work, for the truth is the Dr. has observ'd a due decorum, and made the Use of his Style exactly answerable to the *Set's* of his Arguments: If you'll not believe us, trust your own Eyes, p. 4. 'Proof o'th' Pudding's i' the eating — Truth and Error riding Tintoy on London-road — Bona ingenia jumpunt — charges him with beating the Cushion and Kettledrums against the Truth — (tho' there he must either retreat to his own pretty Ciceronian Proverb last recited, or else the World will be so Uncharitable to conclude he has read that malignant Book, Hudibras, and taken his hint from that, — 'When Pulpit, Drum-Ecclesiastick — was beat with Fist, &c.) p. 10. 'Calls his Antagonist by the beastly Name of Bell-weather — tells him, p. 11. 'his great flourish is like Don Quixot's brandishing his Sword at a Windmill, (and yet upon a Nice Enquiry, I doubt the best Authors say 'twas his Spear, not his Sword, which the good Knight made use of on that occasion.) p. 18. 'Death and the Cobbler — agen — 'I see 'I must have a Care of my Crown, (no fear at all, Nature has done it already) 'the Dr. Seraphicus holds up his Fist — (we thought 't had been only a civil Disputation, but it shoud seem the Dr. is for deciding it by a fair bout of Boxing.) 21. Split a Hair with Beetle and Wedges — agen — there's the Curiosity on't — you'd have Christ prescrib'd as an Indefinite good Medicine to stand in an Apothecary's Shop for some Body or other, when the Physitian prescribes it. (Every one in his way, but let Galen have a care of Blasphemy, and not give us Poyson instead of Medicine,) p. 30. 'How came we by this Whirlleg? agen — perfect Stuff — p. 33. Calls his Antagonist 'Ereatic from 'tis — 34. 'to talk of a Gospel-threat is a Catachresis at best, if not a Bull: (are our Saviours words Gospel? if so, is that a Promise or a Threat of his to those old Antinomians who call'd him, Lord! Lord! Depart from me, I know ye not?) 36. 'You are like to run your Head against a Post, and are afraid of a Knock o'the Pate: (Certainly the Dr. writ this Paragraph after he had been sent for abroad very late, and had some of those sort of Adventures fresh in his memory.) 38. 'None must be sound but who'll Dance after your Pipe: But above all, (shut your Eyes good Women!) p. 39. 'Having made a little Inspection, &c. I took the boldness to open the lower Venter of this Morbid Body of Divinity: (For shame Dr. wipe your mouth a little — or was this only a modest sort of an Advertisement, for the sake of which you writ the whole Book, where the Good-women might be furnisht with an approv'd Physitian and an excellent Man-midwife on occasion.) He goes on, and talks of 'Pipe o' Tobacco, 'Morbid Theological Bodies, strong Smells, good to repell 'Fumes arising from the Spleen — There's an excellent Receipt, as Persons of his Profession now and then give by way of Encouragement and to force a Trade — But what shall the poor Man do? he has writ his Divinity to the very stumps, and is e'ne forc'd to eke it out with a small sprinkling of Physick — and that you may be sure not to miss of him upon occasion, he tells you where he may be heard of, (tho' 't had done well if he had told us his Hours too) and gives a blind long Direction to enquire at Gracious-street, somewhere about Calvin's Head, and I know't what besides — but we have more Charity for the good Women than even he himself, and shall therefore without desiring any thing for inserting the Advertisement, give 'em here a short Direction, which if they observe, they'll never miss him — He lives at his own House in Snarling-yard, at the Sign of the Quacks-Head, next door to the Groaning-Chair and Glisten-Pipe.

And now we have done with others, we may have leave to Discourse a little of our selves. P. 7. He begins with us, and mauls us with the hard Name of Mythologists, adding a grinning Commendation for our Learning, Knowledge, and Honesty, and in the same manner represents us as Eyes to the Nation, in Policy, Law, Divinity, Matrimony, and something else — (by which 'tis very probable he

means Man-Midwifery, for sometimes we have an importunate Question or two of that Nature; tho' at last, he adds, our Skill fail'd us to our fatal Ruin — You see Dr. how Wise Men may be mistaken, since your Skill fails you here as well as ours — Did you ne're in all your Practice see a Man given for Dead, and laid out, that came to himself again? Those things we must have a little more Discourse of before we part, but before that we'll dispatch what concerns us more. 'Tis not your Charge of our Stupidity and Ignorance, P. 8. for owning we may easily be lost and mistaken in the Unfathomable Depths of Election and Reprobation, the very bottom of which you think you have founded many years ago; 'tis not this which so much concerns us, as your Charge that we contradict the Doctrine and Articles of the Church of England, which Anathematizes those who say every Man shall be saved by the Law and Set he professes, whereas in one of our Mercuries we express our hopes of at least the possibility of Salvation for some of the Heathen. All we shall say to it is — that we can't help believing that there's some difference between being Saved by that Law or Set a Man professes, and being Saved by the Merits of Christ in that Law, if Men live up to the Light God gives 'em, and for the rest as are under Invincible Ignorance, and what degree is Invincible God only knows. Nor can we think the Church of England ever was or is of that Temper, as positively to pronounce all such Persons Damn'd who live and die among the Heathen — For what then would become of Job, and perhaps several others — and was our Saviours Merits of more Efficacy before his Death than they are since? However if we have propos'd any thing either in this or any other Paper, either unbecomingly or unwarily, and consequently either apparently or really contrary to the Doctrine and Practice of the Established Church of England, of which we have the Happiness to be Members, be it unsaid again, for we utterly disown it.

And now for the Doctors Complements to his Mythologists, already mention'd. All we'll say to 'em shall be, that as we have already prov'd him not Infallible, so neither is his Party, because they diametrically contradict one another, as we shall soon evince. That in the main, to speak Truth, we meet with Neighbours fare as to our acceptance in the World, some Fools admiring us, as much as others laughing at us; tho' many Wise Men approving our Design and Intentions, and not being displeas'd with the main of our Management, tho' troubled when they see a silly Question drop in, by the mistake of our Bookseller, or some of our Members. Nor do we know how to help it, if some Fools will cry us up, and others, down, more than we deserve. As an instance of which we'll conclude this Paper, with a Complement sent us even from a great person among Dr. Crisp's Admirers, (which we suppose he won't deny, for we have his Letter still on the File) in order to engage us on his own side in that Controversie. Nor is't uncivil to Prior some passages on't, since 'twas sent without any restriction of that Nature — it begins thus; "O ye happy Athenians! — every one shall kiss his Lips that giveth a right answer (we thank him for his kindness, but don't care for the trouble on't)" "what then shall be done to you whom all sound Protestants call Blessed for your right answer to Four Material Points concerning the Reign of our Lord Jesus Christ on Earth — His Righteousness imputed for the Justification of Believers, concerning the Baptizing of Believers Children; and in Answer to the Quakers whom you have laid flat upon their Backs (we acknowledge we bent there of his Mind, for we've yet got 'em no further than their Knees)" "Now there's a small Piece lately Printed by your Bookseller for Mr. D.W. leaning to the Quakers Opinion — and so goes on demanding our Judgment, which we since gave, and which has been the cause of all the Doctors Anger, concluding with this high Complement — "A full Answer to this, as close as your toiling the Worldly fable Quakers, will confirm your being worthy of the multiply'd praises daily given you by many, and your Loving Friend, &c.

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