

THE  
SUPPLEMENT  
TO THE  
FIFTH VOLUME  
OF THE  
Athenian Gazette;

RESOLVING

All the most Nice and Curious Questions proposed by the Ingenious of either Sex.

To which is prefixt

The New Project concerning the  
Natural & Artificial Rarities

OF

ENGLAND.

AS ALSO

AN ODE

TO THE

Athenian Society.

L O N D O N ,

Printed for *John Dunton* at the Raven in the *Poultrey*, where is to be had the *First, Second, Third Fourth, and Fifth Volumes* of the *Athenian Gazette*, (and the *Supplements* to 'em) compleating the Entire Set for the Year 1691. (or single ones to this time. )







## The Preface to the Fifth Supplement.

**O**UR Weekly Mercuries having had the Good Fortune to meet with a very Publick and General Reception, we thought nothing could more contribute to the Perfection of our Project, than attempting the Natural History of a Countrey where they are so plentifully disperst. This Design we greedily embraced, and some Time since have made some Collections and Memoirs for this purpose, which had ere this appear'd, but our Desire that it might be as entire and compleat as a Matter of that Importance ought to be, made us as yet forbear the Publication.

In the Performance of this Design, we shall not only give the World a Prospect of what the Best Authors who have done their Country the Justice to write its History, have delivered, but farther publish all such Informations which any Ingenious Persons shall from time to time communicate to our Society, of whose Truth we can receive any Tolerable Assurance.

Within the compass of our Design will not only be comprehended the Natural History, but as exact an Account as we can receive of all Artificial and Civil Things Remarkable in England and Wales, Scotland, Ireland, and all the Forreign Plantations depending on them, &c. All Appearances in the Heavens, Air, as strange Lights, Noises, &c. The Natural Growth and Improvements, their Productions, Qualities of the Soil, Earth's, Minerals, and Things Dug; the Local History, or an Account of the Civil Transactions of each Place, as Battels, Sieges, &c. which have happen'd there. The various sorts of Fowls, the several species of Fishes common to our Seas, the Murders that have been formerly or lately committed in every County, and



## The Preface to the Fifth Supplement.

*and by whom, and when discovered. Princes, Famous and Great Men who have been Natives of each Province, County, Shire, Hundred, Town, &c. Immemorial Customs. In short, we shall endeavour to present the World with whatever is Curious & Entertaining on every Subject, which if it be of too great Extent, will in some measure Excuse the Faults of our Performance--You have here a General Idea of the whole Matter; for the more full View of which, we refer the Reader to the PARTICULAR DRAUGHT, which will suddenly be made Publick, and, as we hope, satisfie all those who will be pleased to concur with us in a Design so much for the Honour and Profit of the English Nation.*

*And we here promise the Reader, that whatever is sent us of any kind, the communicating whereof may be either a service to the Publick, or to particular Persons, shall not fail to be inserted in this Undertaking, with our thoughts thereon.*

*Those Gentlemen from whom we have received Sollicitations with Importunity for the doing something of this Nature, will not, I hope, reproach us with Non-performance of our late Promise, since too much hast must have been of necessity Prejudicial to Our Grand Undertaking. And I question not but these Reasons will be a sufficient Apology to all Ingenious Gentlemen, who heartily wish the Advancement of our Design.*

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## ADVERTISEMENT.

**T***HIS Fifth Supplement compleats one entire Sett for the Year 1691. which may be bound up altogether, or in separate Volumes, as soon as ever our General Table is finisht, which is to comprehend the Contents of all our Papers for the Year 1691. and is added at the end of the Young Students Library.*

*The Young Student's Library had now been ready to have been delivered to the Subscribers according to our Promise in the Proposals, notwithstanding the late Frost put a stop to the Printing of it for near five weeks together, had not the Two Original Pieces that are prefixt to it by the Athenian Society, enlarged the said Book to several Sheets more than was at first proposed, so that the Undertaker hopes no Subscriber will take it amiss that he is forc't to stay longer than was at first designed, seeing the waiting longer will be much to his advantage: The Additions being so very large as to raise the Price considerably to all those that have not subscribed for it. When the Book is finisht, there will be Notice given to all Subscribers in the Athenian Mercury.*

To



TO THE  
Athenian Society.

Moor-park, Feb. 14. 1691.

GENTLEMEN,

**S**INCE every Body pretends to trouble you with their Follies, I thought I might claim the Priviledge of an English-man, and put in my share among the rest. Being last year in Ireland, (from whence I returned about half a year ago) I heard only a loose talk of your Society, and believed the design to be only some new Folly just suitable to the Age, which God knows, I little expected ever to produce any thing extraordinary. Since my being in England, having still continued in the Countrey, and much out of Company; I had but little advantage of knowing any more, till about two Months ago passing through Oxford, a very learned Gentleman there, first shew'd me two or three of your Volumes, and gave me his Account and Opinion of you; a while after, I came to this place, upon a Visit to ———— where I have been ever since, and have seen all the four Volumes with their Supplements, which answering my Expectation. The perusal has produced, what you find inclosed.

As I have been somewhat inclined to this Folly, so I have seldom wanted some-body to flatter me in it. And for the Ode inclosed, I have sent it to a Person of very great Learning and Honour, and since to some others, the best of my Acquaintance, (to which I thought very proper to inure it for a greater light) and they have all been pleased to tell me, that they are sure it will not be unwelcome, and that I should beg the Honour of You to let it be Printed before Your next Volume (which I think, is soon to be published,) it being so usual before most Books of any great value among Poets, and before it's seeing the World, I submit it wholly to the Correction of your Pens.

I intreat therefore one of You would descend so far, as to write two or three lines to me of your Pleasure upon it. Which as I cannot but expect from Gentlemen, who have so well shewn upon so many occasions, that greatest Character of Scholars, in being favourable to the Ignorant, So I am sure nothing at present, can more highly oblige me, or make me happier.

I am,

(Gentlemen)

Your ever most Humble,  
and most  
admiring Servant.

Jonathan Swift.

ODE



# O D E.

## TO THE Athenian Society.

## I.

**A**S when the *Deluge* first began to fall,  
 That mighty *Ebb* never to Flow again,  
 (When this huge Bodies Moisture was so great  
 It quite o'rcame the vital Heat,) 1  
 That Mountain which was highest first of all  
 Appear'd, above the Universal Main,  
 To bless the *Primitive Sailer's* weary fight,  
 And 'twas perhaps *Parnassus*, if in height  
 It be as great as 'tis in Fame,  
 And nigh to Heaven as is its Name.  
 So after th' Inundation of a War  
 When *Learnings* little Household did embark  
 With her World's fruitful System in her sacred Ark,  
 At the first Ebb of Noise and Fears,  
 Philosophy's exalted head appears;  
 And the *Dove-muse*, will now no longer stay  
 But plumes her Silver Wings and flies away,  
 And now a Laurel wreath she brings from far,  
 To Crown the happy Conquerour,  
 To shew the Flood begins to cease,  
 And brings the dear Reward of Victory and Peace.

## II.

The eager *Muse* took wing upon the Waves decline,  
 When War her cloudy aspect just withdrew,  
 When the *Bright Sun* of Peace began to shine,  
 And for a while in heav'nly Contemplation fate  
 On the high Top of peaceful *Ararat*;  
 And pluckt a Laurel branch (for Laurel was the first that grew,  
 The first of Plants after the Thunder, Storm, and Rain)  
 And thence with joyful, nimble Wing  
 Flew dutifully back again,  
 And made an *Humble* \* Chaplet for the King.  
 And the *Dove-muse* is fled once more,  
 (Glad of the Victory, yet frightened at the War)  
 And now discovers from afar  
 A Peaceful and a Flourishing Shore:  
 No sooner does she land  
 On the delightful Strand,  
 When strait she sees the Countrey all around,  
 Where fatal *Neptune* rul'd e'rewhile,  
 Scatter'd with flowry Vales, with fruitful Gardens crown'd,  
 And many a pleasant Wood,  
 As if the Universal Nile  
 Had rather water'd it, than drown'd:  
 It seems some floating piece of Paradise,  
 Preserv'd by wonder from the Flood,  
 Long wandering thro' the Deep, as we are told  
 Fam'd *Delos* did of old,  
 And the transported *Muse* imagin'd it  
 To be a fitter Birth-place for the God of Wit;  
 Or the much-talkt Oracular Grove  
 When with amazing Joy she hears,  
 An unknown Musick all around,  
 Charming her greedy Ears  
 With many a heavenly Song

\* The Ode I  
 writ to the  
 King in I-  
 reland.



Of Nature and of Art, of deep *Philosophy* and *Love*,  
*Whilst Angels tune the Voice, and God inspires the Tongue.*

In vain she catches at the empty Sound,  
 In vain pursues the Musick with her longing Eye,  
 And Courts the wanton Echoes as they fly.

## III.

Pardon *Ye* great Unknown, and far-exalted Men,  
 The wild excursions of a youthful pen;

Forgive a young and (almost) *Virgin-muse*,  
 Whom blind and eager Curiosity

(Yet Curiosity they say,

Is in her Sex a Crime needs no excuse)

Has forc't to grope her uncouth way

After a mighty *Light* that leads her wandering Eye;

No wonder then she quits the narrow *Path of Sense*

For a dear Ramble thro' Impertinence,

Impertinence, the *Scurvy* of Mankind,

And all we Fools, who are the greater part of it,

Tho' we be of two different *Factions* still,

Both the Good-natur'd and the Ill,

Yet wherefoe're you look you'll always find

*We join like Flies, and Wasps, in buzzing about Wit.*

In me, who am of the first *Sect* of these,

All Merit that transcends the humble Rules

Of my own dazled, scanty Sense

Begets a kinder Folly and Impertinence

Of Admiration and of Praise:

And our good Brethren of the *Surly Sect*

Must e'en all herd with us their *Kindred Fools*,

For tho' possess'd of present *Vogue* they've made

*Railing a Rule of Wit, and Obloquy a Trade,*

Yet the same want of Brains produces each effect;

And you whom *Pluto's* Helm does wisely shroud

From us the Blind and thoughtless Croud,

Like the fam'd Hero in his Mother's Cloud,

Who both our Follies and Impertinencies see,

*Do laugh* perhaps at theirs, and pity mine and me.

## IV.

But Censure's to be understood

Th' *Authentick mark* of the Elect,

The publick Stamp Heav'n sets on all that's Great and Good,

Our shallow Search and Judgment to direct.

The War methinks has made

Our Wit and Learning, narrow as our Trade;

Instead of boldly sailing far to buy

*A Stock of Wisdom* and Philosophy,

We fondly stay at home in fear

Of ev'ry censuring *Privateer*,

Forcing a wretched Trade by beating down the sale,

And selling basely by Retail,

*The Wits*, I mean the Atheists of the Age,

Who fain would rule the Pulpit, as they do the Stage,

Wondrous *Refiners* of Philosophy,

Of Morals and Divinity,

By the new *Modish System* of reducing all to sense,

Against all Logick and concluding Laws,

Do own th' Effects of Providence,

And yet deny the Cause.

## V.

This *hopeful Sect*, now it begins to see

How little, very little do prevail

Their first and chiefest force

To censure, to cry down, and rail,

*Not knowing What, or Where, or Who, You be,*

Will quickly take another course,

And by their never-failing ways

Of Solving all Appearances they please,

We soon shall see them to their ancient Methods fall,

And straight deny you to be *Men, or any thing at all;*

I laugh at the grave Answer they will make,

B

Which



Which they have always ready, general and Cheap;  
 'Tis but to say, that what we daily meet,  
 And by a fond mistake  
 Perhaps imagine to be *wondrous Wit*  
 And think, alas, to be by mortals writ,  
 Is but a *Crowd of Atoms* justling in a heap,  
 Which from Eternal Seeds begun,  
 Justling some thousand years till ripen'd by the Sun,  
 They're now, just now, as naturally born,  
 As from the *Womb of Earth* a field of Corn.

## VI.

But as for poor contented Me,  
 Who must my Weakness and my Ignorance confess,  
 That I believe in much, I ne're can hope to see;  
*Methinks I'm satisfied to guess*  
 That this New, Noble, and Delightful Scene  
 Is wonderfully mov'd by some exalted Men,  
 Who have well studied in the *Worlds Disease*,  
 ( That Epidemick Error and Depravity  
 Or in our Judgment or our Eye )  
 That what *surprises us* can only please:  
 We often search contentedly the whole World round,  
 To make some *great Discovery*,  
 And scorn it when 'tis found.  
 Just so the Mighty Nile has suffer'd in it's Fame,  
 Because 'tis said, ( and perhaps only said )  
 We've found a little inconsiderable Head  
 That feeds the huge unequal stream.  
 Consider *Humane Folly*, and you'll quickly own,  
 That all the Praises it can give,  
 By which some fondly boast they shall for ever live,  
 Won't pay th' *Impertinence* of being known;  
 Else why should the fam'd *Lydian King*,  
 Whom all the *Charms* of an Usurped Wife and State,  
 With all that Power unfelt, courts Mankind to be Great,  
 Did with new, unexperienc't Glories wait,  
 Still wear, still doat on his *Invisible Ring*.

## VII.

Were I to form a regular *Thought of Fame*,  
 Which is perhaps as hard t' imagine right  
*As to paint Eccho to the Sight:*  
 I would not draw th' *Idea* from an empty Name;  
 Because, alas, when we all dye  
 Careless and Ignorant Posterity,  
 Although they praise the Learning, and the Wit,  
 And tho' the Title seems to show  
 The Name and Man, by whom the Book was writ,  
 Yet how shall they be brought to know  
 Whether that very Name was *He, or You, or I?*  
 Less should I dawb it o're with transitory Praise,  
 And *water-colours* of these Days,  
*These Days!* where ev'n th' Extravagance of Poetry  
 Is at a loss for Figures to express  
 Men's Folly, Whimsies, and Inconstancy,  
 And by a faint Description make them less.  
 Then tell us what is *Fame?* where shall we search for it?  
 Look where exalted Vertue and Religion sit  
 Enthron'd with Heav'nly Wit,  
 Look where you see  
 The greatest scorn of *Learned Vanity*,  
 ( And then how much a nothing is Mankind!  
 Whose Reason is weigh'd down by Popular air,  
 Who by that, vainly talks of baffling Death,  
 And hopes to lengthen Life by a *Transfusion of Breath*,  
 Which yet whoe're examines right will find  
 To be an Art as vain, as *Bottling up of Wind:* )  
 And when you find out these, believe true Fame is there.  
 Far above all Reward, yet to which all is due,  
 And this *great Unknown*, is only known in You.



## VIII.

The *Jugling Sea-god* when by chance trepann'd  
 By some instructed *Querist* sleeping on the Sand,  
 Impatient of all *Answers*, straight became  
 A *Stealing Brook*, and strove to creep away  
 Into his Native Sea,  
 Vext at their Follies, murmur'd in his Stream;  
 But disappointed of his fond Desire  
 Would vanish in a *Pyramid of Fire*.  
 This Surly, *Slipp'ry God*, when He design'd  
 To furnish his Escapes,  
 Ne'er borrow'd more *variety of Shapes*  
 Than *You* to please and satisfie Mankind,  
 And seem (almost) transform'd to *Water, Flame, and Air*,  
*So well You answer all Phenomenæ there;*  
 Tho' Madmen and the Wits, Philosophers and Fools,  
 With all that Factious or-Enthusiasticks Dotards dream,  
 And all the incoherent Jargon of the Schools,  
 Tho' all the Fumes of Fear, Hope, Love, and Shame,  
 Contrive to shock your Minds, with many a senseless doubt,  
 Doubts, where the *Delphick God* would grope in Ignorance and Night,  
 The God of Learning and of Light  
 Would want a \* *God Himself* to help him out.

\* Gods and  
unhappy.

## IX.

Philosophy, as it before us lyes,  
 Seems to have borrow'd some ungrateful taste  
 Of *Doubts*, Impertinence, and Niceties,  
 From ev'ry Age through which it pass't,  
 But always with a stronger relish of the Last.  
 This beauteous Queen by Heaven design'd  
 To be the great Original  
 For Man to dress and polish his Uncourtly Mind,  
 In what *Mock-habits* have they put her, since the Fall!  
 More oft in Fools and Mad-mens hands than Sages  
*She seems a Medley of all Ages,*  
 With a huge Fardingal to swell her Fustian Stuff,  
 A new Commode, a *Top-knot*, and a Ruff,  
 Her Face patch't o'er with *Modern Pedantry*,  
 With a long sweeping Train  
 Of Comments and Disputes, ridiculous and vain,  
*All of old Cut with a new Dye,*  
 How soon have You restor'd her Charms!  
 And rid her of her *Lumber and Her Books*,  
 Drest her again Genteel and Neat,  
 And rather Tite than Great.  
 How fond we are to court Her to our Arms!  
*How much of Heav'n is in her naked looks.*

## X.

Thus the *deluding Muse* oft blinds me to her Ways,  
 And ev'n my very Thoughts transfers  
 And changes all to Beauty, and the Praise  
 Of that proud Tyrant Sex of Hers.  
 The *Rebel Muse*, alas, takes part  
 But with my own *Rebellious Heart*,  
 And You with *fatal and Immortal Wit* conspire  
 To fann th' unhappy Fire:  
 Cruel Unknown! what is it You intend!  
 Ah, could You! could you hope a *Poet* for your Friend!  
 Rather forgive what my first Transport said,  
 May all the Blood, which shall by *Womans scorn* be shed  
 Lye on you, and on your *Childrens Head*,  
 For You (ah, did I think I e'er should live to see  
 The fatal Time when that could be)  
 Have ev'n increas't their *Pride and Cruelty*.  
 Woman seems now above all *Vanity* grown,  
*Still boasting of Her Great Unknown;*  
 Platonick Champions, gain'd without one *Female Wile*,  
 Or the vast Charges of a *Smile*;  
 Which 'tis a shame to see how much of late  
 You've taught the *Cov'tous Wretches* to o're-rate,

And



And which they've now the Conscience to way  
*In the same Ballance with our Tears,*  
 And with such *Scanty Wages* pay  
 The Bondage and the Slavery of Years.  
 Let the *vain sex* dream on, their Empire comes from Us,  
 And had they *common Generosity*  
 They would not use Us thus.  
 Well — tho' you've rais'd Her to this high Degree,  
 Our selves are rais'd as well as she,  
 And 'spight of all that They or You can do,  
 'Tis Pride and Happiness enough to Me  
*Still to be of the same exalted Sex with You.*

## XI.

Alas, how fleeting, and how vain,  
 Is even the *nobler Man*, our Learning and our Wit,  
 I sigh when e're I think of it  
 As at the closing an unhappy Scene  
 Of some *great King* and Conqu'rors Death,  
 When the sad, melancholy Muse  
 Stays but to catch his *utmost breath*,  
 I grieve, this Noble Work so happily begun,  
 So quickly, and so wonderfully carried on,  
 Must fall at last to Interest, Folly, and Abuse.  
 There is a *Noon-tide* in our Lives  
 Which still the sooner it arrives,  
 Altho' we boast our *Winter-Sun* looks bright,  
 And foolishly are glad to see it at it's height  
 Yet so much sooner comes the long and gloomy Night.  
 No Conquest ever yet begun  
 And by one mighty Hero carried to it's height  
 E'er flourish't under a Successor or a Son;  
 It lost some mighty Pieces thro' all hands it past  
 And vanisht to an *empty Title* in the Last.  
 For when the animating Mind is fled,  
 ( Which Nature never can retain,  
 Nor e'er call back again )  
 The Body, tho' Gigantick, lyes all Cold and Dead.

## XII.

And thus undoubtedly 'twill fare,  
 With what unhappy Men shall dare,  
 To be Successors to these Great Unknown,  
 On Learning's high-establisht Throne.  
 Censure, and Pedantry, and Pride,  
 Numberless Nations, stretching far and wide,  
 Shall ( I foresee it ) soon with *Gorbick* Swarms come forth  
 From Ignorance's Universal North,  
 And with blind Rage break all this peaceful Government;  
 Yet shall these *Traces of your Wit* remain  
 Like a *just Map* to tell the vast Extent  
 Of Conquest in your short and Happy Reign;  
 And to all future Mankind shew  
 How strange a *Paradox* is true,  
 That Men, who liv'd and dy'd without a Name,  
 Are the chief Heroes in the sacred List of Fame.

Jonathan Swift.



( 7 )

THE  
SUPPLEMENT  
TO THE  
FIFTH VOLUME  
OF THE  
Athenian Gazette.

Quest. 1. **F**rom which of the three Sons of Noah did the Europeans proceed.

Ans. There's little Question to be made, but that they came from Japhet, tho' neither perhaps from his first Plantation, but some after Colonies; nor are we to think the division of the Earth into four parts, of which Europe's one, was near so ancient as this first division thereof after the Flood, among the Sons of Noah; nor are we to find all the Sons of Japhet among the Europeans, many of 'em being first seated in Asia. Now to discover the Colonies, we must first find the Original Seats, and there we are like to find the Sons, where we find the Father. Japhet himself, or *Iápetos* is a common Name in the Greek stories, as one of the first of men. We also find Javan his Son, both in the *Jones*, which are call'd *Jaones*, by Homer, and expressly *Jaunas*, or *Javanas* by Suidas, being the most ancient of all Greeks, and in *Janus* the Founder of the *Italians*; part of whom, retain'd both the Name and Language of Greece. Let's proceed to Javan's Sons, who, as well as all the rest of his Fathers and Grand-father Japhet's Stock were to dwell in the Tents of Shem, or near his Portion. And they are four, as we find 'em in the 10th. of *Genesis*, (the antientest piece of Geography in the World) Their Names are *Elisha*, *Tarshish*, *Cittim*, and *Dodanim*, which it's but reasonable to think were Seated near their Father. *Elisha* the Eldest is assign'd to *Achaia* and part of *Peloponnesus* — whence sometimes all the Greeks are called *Ellenes*, and many marks or footsteps of his Name, notwithstanding so vast a Tract of Time, still remain legible in that Countrey more than others. as a great part of that Land called *Ellas*, the River *Elissus* or *Ilissus*, the *Elysian Fields*, the *Eleusmia Sacra*, and Goddess *Eleusis*, the City *Elissus* in *Arcadia* and *Elis* in *Peloponnesus*, and *Aeolis* a Colony of *Achaia*. *Tarshish* the second Son was Seated in *Cilicia*, where was the famous City of *Tarsus*, a Colony of the Romans, the Birth-place of St. Paul, and the *Tarshish* whither

*Jonas* fled from the presence of the Lord, *Tarshish* being often nam'd in the Prophets, together with *Tire*, to which this *Tarsus* is a near Neighbour, and the whole Sea being also call'd *Tarshish* in the Sacred Writings, because the Sons of *Tarshish* were Lords of it. The *Cilicians* being anciently famous at Sea, as well as the *Syrians*, and *Phenicians*: And here *Josephus* and most of the ancients also, Originally place *Tarshish*.

A third Son, was *Ceth*, or *Citti*, whose Children only we have Recorded, and called *Cittim*, which should be near *Tarshish*, both because Brothers, and generally nam'd together in the Scripture. And to these is suppos'd to have fallen *Caria*, *Lycia*, and part of *Pamphilia*. In which Tract is a Country call'd *Cetis*, by *Ptolomy*, a people call'd *Cetii* by *Homer*, and unless he's mistaken, there's a River *Cetius* in the same Quarter.

The *Dodanim* come next, of the Plural number, as the *Citta* or *Cittim*. To whom are assign'd near their Brethren, the Country of *Epirus*, and part of *Peloponnesus* — for it's the most improbable thing that can be imagin'd, that by these should be meant the *Rhodians*, so far distant from all the other Sons of Javan — The Reason for which some Authors have planted 'em here being only a mistake of the Jewish Scribe, who instead of *Ḳ Daleth*, writ *Ḳ Resh* (whose forms are extremely alike) in the Repetition of these Names in the *Chronicles*, which mistake seems to be very ancient, the seventy reading it the same way, who if we don't mistake, use here the word *Ḳ Pôdai*. But we may find a more convenient Habitation for 'em, namely, that we have already assign'd, which some thousands of years after retain'd the Name of their Progenitors, in their famous *Dodona's Grove*, and *Jupiter Dodonaus*.

This for Javan — Let's proceed to Gomer, whose Habitation we must seek North from Judea, for so *Ezekiel* describes him, and *Togarmah* together, Chap. 38. 6. Gomer and all his Bands, the house of *Togarmah*, of the North quarters (or the sides of the North, as a Learned man thinks it rather signifies) Now the Jews call the lesser Asia North,  
C and



and the Kings thereof in *Daniel* are stiled Kings of the North; and to the Sons of *Gomer* are assign'd all the North-East parts of *Asia*, as *Phrygia*, *Pontus*, *Bythinia*, and a great part of *Galatia*, the Inhabitants of which Countrey were call'd *Gomerai*, as *Josephus* tells us, and *Herodotus* that here dwelt of old the *Cimmerii*, which is not a very distant Corruption of that word, and *Pliny* speaks of a Town in *Troas* called *Cimmeris*.

This *Gomer* had three Sons, *Ashkenaz*, *Riphat* and *Togarma*. *Ashkenaz* seems to be Seated about *Phrygia* the less, or *Troas*, where the famous *Troy* or *Ilium*, as would perswade several fair resemblances of his Name to be found there — As a Countrey call'd *Askania*, mention'd by *Homer* in those parts, a River *Ascanius*, and several men of the same Name.

The second Son is *Riphat*, who inhabited *Pontus*, *Paphlagonia*, &c. Which People *Josephus* informs us were anciently call'd *Riphathei*, and *Pliny* here places the *Riphai*, and *Arimphai*.

The third is *Togarma*, who must be near *Gomer*, being so often nam'd with him — accordingly *Josephus* finds 'em in *Phrygia* the Greater, whose Inhabitants were call'd *Tygrammeries*.

Thus have we disposed of the two Sons of *Japhet*, whose Children are recorded, the other five *Magog*, and *Madai*, and *Tubal*, and *Meshech*, and *Tyras*, not having their mention'd, for which reason we can go but one step with them.

For these three, *Meshech*, *Tubal* and *Magog*, they are often nam'd either two of 'em, or all three together in the Holy Scriptures, and must be all three in the North, because *Magog* there, and the rest must be found with him. To *Meshech* belongs *Cappadocia*, formerly call'd *Meschini* or *Moschi*, as *Historians* witness, and the chief City of that Region *Mazaca*, even to the time of *Tiberius*, who chang'd it's Name. His Neighbour *Thubal* had *Albania*, *Iberia*, &c. To the S. E. of the *Euxine* Sea, the Inhabitants whereof were formerly call'd *Thabeli*, and *Ptolomy* places the City *Thabilaca* in these Quarters. For the third *Magog*, he must be Father of those *Scythians*, which are East and N. E. of the *Euxine* (now the *European Tartars*) for this very People (as we have formerly noted in the Question of *Gog* and *Magog*,) having in a great Inroad they made into *Asia* taken the City of *Hierapolis*, and call'd it *Scythopolis*, after their own Name, the *Syrians* call'd it *Magog* ever after, to signify the same thing in their own Language, as we learn from *Pliny* in his natural History.

For the two other Sons, *Madai* and *Thiras*, there is *Macedonia* and *Thracia* left for them; *Macedonia* for *Madai*, which was formerly *Amathia*, *Am* or *Ai*, in *Heb.* signifying *Terra*, whence *αἶα* of the *Greeks*, — and the *Hebrew* *א* without a *Dagesh* is much the same sound with *Th*. as the old *Saxon*, which is still written *D*. so that *Ai*, or *Aiamathia*, is no more than the Land of

*Madai* — And in the same Tract, we read of a People call'd *Medi*, or *Madi*, and *Aristotle*, mentions *ῥοῖα ἡδύνη* hereabouts, where was also the *praefectura Medica* of the *Romans* in after Ages, and *Isocrates* in his Oration mentions, one *Medus* a King of those Nations before the *Greeks* came thither. For *Thiras*, it's generally agreed that his Lot was *Thracia*, from *Thiracia* to *Thracia*, being an easie Transition — as *St. Jerom* also observes.

And thus have we endeavour'd to fix all the Sons of *Japhet* in their first Seats, according to what we esteem the most probable opinion of Learned Men in this matter. But shou'd we review all these again, we shall hardly find any, unless *Magog* and perhaps part of *Tubal*, whose Countreys at first were any part of *Europe*. We must then search for their Colonies, if we'd discover our more immediate Ancestors.

To begin then in the same Order, which we used for their first Plantation. *Javan* we have already observ'd to be the Father of the *Jonians*, *Faunas*, or ancient *Grecians* — as these of the *Romans*, who still retain the Name of their Father *Javan* in *Janus*, quasi *Javanus* (as *Jupiter* for *Juvans-pater*) Now it's plain that these were at first *Grecians*, and that the first Colony that the *Grecians* ever sent over, as appears by their Language, those who were the first Inhabitants of that Country the *Latins*, or *Aborigines*, as they took a pride to call themselves, speaking the *Jonian* Tongue, as *Varro* tells us. Further, that they were a Colony of the *Chittim*, appears from the sacred Scripture. Thus in *Balaams* Prophecie — *A Ship shall come from the Coasts of Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.* It's true part of that Prophecie, may refer to *Alexander* the Great, and his *Macedonians*, who are call'd *Chittim* in the *Apocrypha*, and *Μακίτι* by *Gellius*, a Colony of the *Chittim*, first swarming off to their Uncle *Madai's* Territories, who it's probable had not so many Children, these *Macedonians* might be partly intended by those Ships of *Chittim*, who shou'd afflict *Assur*, or destroy the *Persian* Monarchy, and afflict *Eber*, or the *Hebrews*, as *Alexander* partly did, tho' he was entreated by *Jaddus* to spare *Jerusalem*; but then, what follows can't refer to his time, for its final completion — And he also shall perish for ever — He, that is, *Heber*, — shall perish for ever — shall be totally rooted out of his Countrey, and be no more a Collected Nation, for a long time or many Ages after. Now this can only refer to the *Romans*, who brought under *Antiochus* and the *Seleucian* Family, and also utterly destroyed the Jewish Polity, carrying 'em Captives, contrary to their Custom, from their own Land. Not but that, after these *Chittims* first came over to *Italy*, there might be and were other Casts, which knowing the way, followed their Countrey-men, as those who Peopled that part call'd *Magna Grecia*, who used the common *Greek* Language, as much differing it seems, then from the ancient *Greek* or *Jonian*, as our Modern *Greek*.



Greek does from theirs at this present — This for Italy, the finest and fairest part of Europe.

For the other Sons of Javan whose Colonies Peopled Europe, we can neither find *Elisha* or the Father of *Dodanim* had any thing to do with it — only *Tharshish* as well as *Chittim*, being more for Sea-service, not only nam'd other places, in other parts of the World as many Learned Men conjecture, but even here in Europe as most agree — particularly the old *Tartessus* in Spain, which being near *Hercules* Pillar, and it's probable the utmost of their Voyage that way, those of *Tarshish* in Cilicia might build and call after their own Name ( as *Adria* built at the end of the *Adriatick* Sea. ) Which was also not improbably, as one undertakes to prove, the old *Tarshish* whither *Solomon* sent, being vastly rich and abounding in Silver, &c. as old Writers tell us.

For *Gomer*, *Japhet's* other Son, the *Cimmerians* came from him, as is already said, and generally believ'd, whence the *Gauls*, stiled by the *Greeks* *Γαλάται*, and contracted *Κέλται*, or *Celtae*; the same with the *Cimbri*, in the same manner contracted from the *Cimmerii*. And these probably came from *Togarma*, whose Portion only lies open by the *Egean* Sea to the *Mediterranean*, and therefore his Colonies must go that way — Of whom our old *Britains*, a Cast of the *Gauls*, who in their own Language are called *Cumri*, quasi *Cimmerai*, or *Gomerai* to this day, as in that Proverbial Speech of theirs — *Mon Mam Cumri*. His other Son, *Askenaz*, is thought to have given Original to the *Germans*, his Colonies first passing and naming the *Cimmerian Bosphorus*, and going along by the *Danube*; which People *Diodorus Siculus* tells us, had their Original from the *Cimmerians*, and are call'd *Askenozim* by the *Jews* to this day. — Nay some think they are called *Germans* — quasi *Gomirens*, as the *Syrians* call the *Arameans* *Armin*, whence the *Greek* *Armenia*, and as well the *Latin* *Germania* from their *Gemren* or *Germen*. *Gemron* being as easily form'd from *Gomer* ( as a Learned Man of our own observes ) as Brethren from *Brother* by us English, who are a Branch of these *Cimmerii* or *Askenazim*, and so a kin to the *Germans*, as are also all those of the *Cimbrica Chersonesus*. As for *Riphat*, the third Brother, lying open to the *Euxine* Sea Northward, it's not much to be doubted but he gave Rise and Name to those *Riphai*, which were formerly above the *Euxine*, as the Name to the *Riphaean* Mountains, and from these the *Rutheni* and *Prutheni* instead of *Riphatheni*; nor is this a much greater change than we are sure there is in their Names, being call'd *Russians*, *Prussians*, *Borassians* in our Language. For the remaining Sons of *Japhet*, *Meshechs* Lot lay open Northward, and there's none doubt, but his Colonies were thrust up into the Countrey now call'd *Moscovy*. *Thubal* did not spread much, unless he sent some of his *Iberians* to Spain, but that seems too long a Journey, or more properly with his Brother *Magog*, the worst People to the worst Countrey, up into the North, as far as *Nova Zembla*, tho' certainly they wou'd

ne're have gone thither, unless forc'd by some greater Power or extream necessity. For *Madai*, we have no certainty, and but little probability of his spreading much further, and 'tis much the same with *Tyras*, concerning whom we can only find this remarkable, that there's a River on the Edge of *Russia* call'd by his Name. Thus have we largely discuss'd this Noble Question, and considering how vast a tract of time is between the Naming and Writing of these things and the present Age, we may rather wonder so much thereof is yet left, than that we have no more, especially if we compare the Names of Places and People, but in *Prology* or *Cesar* with what they now bear.

Quest. 2. If the Hebrew Points were Originally ( as some affirm : ) If not by whom and where were they invented?

Quest. 3. Wherefore is ' Jod the least in the Hebrew Alphabet, in length and bigness, but especially in the Word *יהוה* when other Nations in Honour to that most Glorious Name, begin it with a great Letter?

Quest. 4. Give the Signification of *Selah* *הלל* which is above sixty times mentioned in the Psalms. Gentlemen, my Questions are no way captious, but may be answered, and ought so to be, and your Answer, I shall shortly expect. Vale.

Ans. To the second Question about the Original of the Points is at large answered in the Discourse about them now in the Press, and to be annexed to the *Young Students Library*.

Ans. To the third Question, why *Jod* is the least Letter, especially, why 'tis not greater than Ordinary, when it begins the Name of God, *Jehovah*.

Ans. 1. In general *Jod* is by accident the least Letter in the Hebrew Alphabet, as the least Letter in any other Language and Alphabet is the least Letter of it.

Ans. 2. But more especially to the Question, why 'tis not greater than ordinary, when at the beginning of the Name *Jehovah*, we say, the Hebrew never observe that rule of beginning Names, either of God, of Men, of Places, or the like, with a Capital Letter, as other Languages do, and therefore never put the first Letter of a Word bigger than the rest on any such account. But there are several places in the Hebrew Bible, wherein a Letter is either bigger or lesser than ordinary, whether in the beginning, middle, or end of a Word, being so found in ancient Copies, and these are reckoned up in the discourse above mentioned, and the places where they are found so written.

Ans. As to the fourth Question about the sense of the Word *Selah*; this is what *Kimchi* saith on the 3d. Psalm ver. 2. that some think it meaneth *for ever*, as doth the *Chaldee* Paraphrase, others, as *Ebenesra* think it signifieth *truly*, but he thinketh it signifieth no thing particularly, but only directeth the Leader of the Tune to lift up his Voice at such a place in Singing the Psalm, being no where used but in the Psalms, and in the Song of *Habakkuk*, and derived from the Word,

הלל







*If ought more tough to an Opinion grows,  
Away that Bubble, the first whisper blows.  
My Soul is perfect Discord, Chance, not Skill  
My Choice, and but the Shadow of a Will.  
Dreams are more Real : To this Point I sail ;  
But veer again, with the next breathing Gale :  
Whilst a new Calenture my Sense do's mock :  
For every Course I Steer, presents a Rock.*

If this poor Gentleman is worth saving, refuse him not your timely Assistance, perhaps afterwards, he may think of something that may make amends for all this Trouble.

Do not think me Dishonest, because I have said I would be Virtuous, were it not for Love, tis fillily exprest, I confess it; but I mean no more than being free from idle and extravagant thoughts and desires; for as to any thing else, I abhor even those thoughts of it.

*Ans.* We have thought fit to publish this whole Transcript, since we are certain that *Subjects are not so much regarded by the Ingenious, as the matter whereof the Subjects are compos'd.* Tho' we see little reason for such an Apology, since as the Dictator has well observ'd, *we are obliged to Assist and Relieve the Afflicted, as well as satisfy the Curious.* If we might be allowed to make Remarks, as well as assist with our Advice, we would tell the World (and perhaps the fair Cruel One may hear and think amongst the rest) that the whole does not only carry along with it, a Demonstration of Sincerity; but also a great share of Judgment, Wit and Sweetness of Temper, an Uncommon Accomplishment in this Age; and 'twou'd be a severe Treatment (and a Discouragement to such Vertues for the future) neither to remedy the Subject of their Unhappiness by Act, nor seek to divert it by Counsel: We readily confess that if our Querists Judgment was not byas'd and prejudic'd by Passion, he needed not Consult any other Oracle but his own Reason; but till that has finished its Labours either by attaining its end, or by a Conquest of its own Disorders, We offer,

That we are oblig'd to Opinion for above three quarters of our Unhappiness we are Unhappy, Poor, &c. because we think so, when upon a strict Inquisition into the Nature of things, we find all but a Chimera and a Dream. If we ask'd our selves this Question, *what is the end of every thing we propose to our selves?* We should answer, *HAPPINESS.* Now the Question recurs, *how shall we know when we are Happy?* To which we Answer, *by Acting agreeably to the Dictates of Right Reason, not of Opinion;* Twill not be amiss to observe what the Ingenious Mr. Boyle has laid down for Distinguishing the Degrees of Cold; to wit, not according to the common way, *because we are more or less Cold.* Since the Constitution of our Bodies, the Season, &c. may make Cold more or less Sensible to us at one time, than at another; when as it is not really so in its own Nature, therefore he was for prescribing a certain Method, which depended not upon the Sences; but up-

on Mechanical Demonstrations: The Case is parallel. I am not poor, nor despicable, because I appear little in the Eyes of others, but I am poor, when I think my self so, or more properly to keep up the parallel, when I want the possession of Vertue, and other such qualifications, which if absent, wou'd render me void of the Essential part of my Happiness, to wit, *an agreeableness to the Dignity of Human Nature.* Twould be too long to expatiate upon particulars, only this we shall add, that no Body can be Poor or Unhappy as to this World (which is chiefly suppos'd in this Case) who has what is necessary for a daily Subsistence, and no Body can be depriv'd of that who secures himself of the providence of God by an Industrious, Honest, Endeavour after it. — But we have only brought these Arguments for the use of the Querist, and every Body else, who are, or may be reduc'd to mean Circumstances in the World, to undeceive 'em as to their imaginary Misfortunes.

But since this Case may be of General use to the Publick: We shall further consider it as a Parallel with Mr. Boyles Observation, to wit, that our Senses are not the proper Judge of Cold. We are not fit Arbitrators of the Nature of our own Passions, and particularly this of Love: We are of Opinion, though we could wish our selves mistaken, that never any person had such an Estimate of his Love, and the effects of it, as he afterwards found; but we speak not this to discourage any ones pretensions that way, believing that where there is *Vertue, an Agreeableness of Temper, and Competency of Subsistence,* 'tis the greatest Worldly Happiness that Human Nature is capable of: The Misfortunes of it are owing to our selves, such, as expecting impossibilities acting inconsiderately, not discovering to each other before-hand, the worst that must be known afterwards with a thousand more inconveniences which are more easie in their expectation and preparatives against 'em, than in a sudden unlookt for Shock or Surprizal. — As for any further Advice that our Querist may expect from us, we refer him to those papers he has already mention'd; believing that he will find himself already fully answered there.

*An Answer to Mr K—s Syllogism.*

We beg the Readers Patience in answering one Syllogism of Mr. K. an Author amongst the *Anabaptists*; — Sir we had your *REPLY*, &c. last Tuesday Night; and returning you our hearty thanks, for the Honorable Terms you are pleas'd to confer upon us, as *Confident, Impertinent, Dogmatical, &c.* soft Words pray Sir, and as hard Arguments as you please, we'll grant you the better at your Natural Weapons; but as for any other Pretensions, we beg your Pardon, if we leave the World to Judge of 'em, rather than our selves, indeed our three Propositions, we must for ever stand by, which if answered, we have done, and give up our Cause;



and to you, as being an Author, we made one Proposition upon the same Account, and since you pretend to have done it, and call on us for doing you Justice, and giving you up the Cause, we'll do it, if the World to whom we refer our selves, will say you deserve it. — The Proposition was, if you'd prove the Minor of a certain Syllogism you'd laid down, then we'd Submit to you.

*Your Syllogism was this.*

*"That which is Substantially and Severely forbidden by the Word of God, is not of Divine Authority. — But Baptizing Infants in the Name of the Lord, is Substantially and Severely forbidden by the Word of God, Ergo &c. — here follows your Proof, Verbatim.*

*"To prove the Minor here upon which you have promised Submission for ever: I commend to your Serious Consideration, that awaking Text, Deut. 18.20. That Prophet which shall presume to speak a word in the Name of the Lord, which the Lord hath not commanded, even that Prophet shall dye, from whence I plainly argue thus: That which is not Commanded by God, is Substantially and Severely forbidden by this Scripture, to be done in his Name; but the Baptizing of Infants is not commanded by God: Ergo, &c. and a little after, remember if you cannot Confute this, you are bound for ever to give up the Cause.*

*Ans.* This Text ( which is brought to confirm your Minor ) Commands, as do several others, that we presume not to add to, or diminish from the Word of God, under a heavy Penalty. Now that we have not added to this Word, we have prov'd in shewing that the General Commission, which has for its Subject, *ALL NATIONS* does include Infants, since we are assured, by the practice of the Apostles Successors, and the first Fathers of the Church, that Infants of Believers were Baptized; and since we are assured from the Word of God, that Parents and their Infants were always in or out of the Covenant together, and that they are now where separated, as also by many more Arguments. But now let us see, whether this Text which Mr. K. has brought, does not Condemn himself.

*That Prophet which shall presume to speak a word in the Name of the Lord, what the Lord hath not Commanded, even that Prophet shall dye.*

But Mr. K. hath spoken in the Name of the Lord, that Infants ought not to be Baptiz'd, which the Lord hath not commanded him ( or any one else ) to do, Ergo, Mr. K. shall dye.

We heartily wish this Argument may be conclusive against the Errors; but not the persons of *Anabaptists*.

## A LENTEN MERCURY.

Qu. 6. *I intend to Communicate at Easter, and since Confession is not only necessary to Re-*

*pentance, but requir'd by our Church in order to Absolution, I intreat your Ghostly Council in this important Affair.*

*I have not only, thro' my Extravagance expended my own yearly competent Allowance, but have contrary to the Knowledge of my Father run out Cash, which he has intrusted me with. He is Ignorant of it, and will continue so, if I don't confess it, if I do I'm certainly undone, and how to make him Restitution I can't tell; the Reflection on which is very troublesome to me. I'm willing to give to the Poor, if that will attone, twice as much as I've imbezell'd; nay if nothing but Restitution to the Person I've wrong'd will satisfy, and I can't do it but by acknowledging my Crime to him, I'm resolv'd I'll do it, tho' to my utter ruine, to avoid that Horror of Conscience I'm now under. I desire your speedy Answer and Direction in this Affair, which till I receive, I expect no rest. Yours, &c.*

*Ans.* We are very glad, there are still some undoubted Instances of Penitence, and Reformation wherewith to Confront those Persons, who wou'd perswade us all things of that Nature are only Cheat and Hypocrisie; and the present we think very remarkable, and such as we hope may have some Influence on others in the like Circumstances. The Querist has wrong'd his Father, is sensible of it, and penitent for it, and wou'd willingly make Restitution. But is doubtful, whether 'twill be sufficient to give to the Poor as great, or a greater sum than he has imbezell'd, or if it must be done to his Father, whether he ought not to confess the Crime to him, tho' he thinks 'twill certainly ruine him. Because Confession is necessary to Repentance, and is required by the Church in order to Absolution.

To the first of these doubts, whether 'twill not be sufficient to restore to the Poor what he has wrong'd his Father of? we reply, that the Negative is clear, because the Poor are only in place of God, and Restitution only to be made there, when the mediate Proprietor can't be found: But he being here still living and present, it ought undoubtedly to be made only to him. But the Pinch still is, whether the Penitent ought to confess unto him the wrong he has done him, since, if he does, 'twill certainly be his utter ruine, and without it he thinks there's no true Repentance, nor can he have any right to the Churches Absolution. But before we can proceed, we must here, first set him right as to the Protestant Notion of Confession and Absolution. We are ordinarily and principally bound to confess our Sins only to God, so the Exhortation before the general Confession, and that before the Sacrament in our Liturgy, and clearly in the second part of the Homily of Repentance. There's secondly an occasional Confession or acknowledgment of our failings one to another, of which St. James. There's extraordinary Confession, or unburdening our Minds to our spiritual Guide, if prest with any grievous Sin, especially on the apprehension of approaching Death, both of which recommended by our Church it self, and by most sober Protestant Writers. There's also a Confession to any particular party whom

we



we have any way wrong'd, before we receive the Blessed Sacrament, unless this may be thought included under the second, and to these there are different degrees of necessity and obligation. The first namely to God, we are all to make of all our Sins known or unknown in general, or else we can expect no share in the Declarative Absolution. (He pardoneth and absolveth, &c.) which is thereafter given us. The third is very useful and convenient in the circumstances before describ'd, and in the Absolution seems more Authoritative than either of the other, and therefore only given in Sicknes, and if the Penitent humbly and heartily desire it; tho' indeed the other two may also be reputed Authoritative, as well as Declarative, for the Priest has Authority to Declare, which we think solves all the Difficulty concerning those words. For the second and last sort of Confession, when we have injur'd any Person, we think it only secondarily necessary, so that tho' it's very requisite to be made as well as Restitution in order to Plenary Satisfaction, yet 'tis not so absolutely necessary but that on some Cases it may be omitted, and yet the Repentance true, and the Penitent obtain a share in the Churches Absolution. To make this bear, supposing the Case here fairly stated, and that the Penitent wou'd certainly, or but in all moral probability be ruin'd by such Confession to his Father, we don't think him obliged to make it, if he makes Restitution, which is the essential part of Satisfaction, which it seems he would willingly do if it might be done without so acknowledging his Crime, as to expose himself to ruine, and this we think may easily be done, either if he still remains with his Father, by gradually and insensibly restoring what he embezell'd in the same manner; or if absent, by getting some grave good Man, intimate with his Father, and of sufficient Prudence to manage a business of that concern, to restore it without letting him know whence he had it; or working him at a distance to pardon him, on Confession which he must be a strange Father if he refuse to do when he finds him so truly penitent, and the last way, if practicable, we think the best of all we have propos'd. However in this as in other cases of so great concern, after we have freely deliver'd our own Opinion, we desire the Querist not to rest entirely satisfi'd therein, but personally to consult some grave and learned Divine as the Church directs him; and if the Minister of his Parish deserve that Character, as we verily believe he can hardly meet with any, who don't in this City, much rather him than any other. Whence if his Sentiments agree with ours as we are apt to believe they will, he'll have the advantage of receiving double Satisfaction in the present Difficulty.

Quest. 7. I have been in Town about half a Year, where I have liv'd a very loose and wicked Life, and believe in this short time my sins have been more numerous, than those I have committed in eighteen Years pass't, which together with the Obduracy of my Heart, makes me almost despair of Mercy, For when I go about to repent, something or other always presents it

self that diverts me from it; and when any Temptations offer themselves, particularly Women, I can't withstand 'em, tho' before fully resolv'd against 'em. Several Times I have fix'd to put a period to this Wicked course of Life, and accordingly nominated certain Days wherein to set about it, but when the time has expir'd, and I have then beg'd Pardon for what has been pass't, and made Promises for the future, immediately after some new Temptation presents it self, with which I generally comply, relapse into my old Sins, and am soon as bad as ever. This I've done several times, and do verily believe, unless I retire into the Countrey again, which I can't well do, being but a Servant to a Gentleman, who has fix'd his residence here, it's almost impossible for me, without Gods restraining Grace to change my course of Life.

Which that I may do, I earnestly beg your advice in your next Mercury, it being a thing of very great concern both to my self and others.

Ans. The present Case is indeed very dangerous, tho' not desperate, and as the Querist ought not to despair of Mercy, because he yet lives, so he ought not to presume upon't, because he knows not whether his Time may be much longer. We shall observe one or two Errors, of very ill consequence in his Expressions and Behaviour, and then give him what Directions, we think most proper for his Condition. "He nominated certain Times" wherein to leave his Sins, and when those "were expired, he beg'd Pardon, &c." Whence it appears too probable, that he thought to compound with Heaven, giving a Loose to Vice for so long, some prefix'd Time and resolving then to repent. Wherein his Sin was far greater, than if he had only been hurry'd away by the violence of a sudden Temptation, there being something resolv'd and premeditated in it, the highest Aggravation of any Wickedness. Nor is't then any wonder, that when the time appointed comes, he can't repent and amend, since our Church teaches us, that we have no Power of our selves to help our selves, and that Grace may justly be deny'd him, which he has presum'd upon to harden himself in his Wicked Life. For 'tis not only almost, as he crudely expresses it, but altogether impossible, that without Gods restraining Grace, he shou'd ever grow better. But then this restraining Grace works on us as Men, not as Beasts, and tho' there's something in't more than bare moral suasion, as we have formerly prov'd, otherwise Man might do as much as God to the Conversion of Sinners, yet this Reformation or Conversion is wrought and perfected in us as rational agents, by our making use of those means which God has appointed, and if God himself does not, much less can the Evil Spirit force our Wills, but its still our own Faults, when we yield to any Temptation.

This in general; to come closer to the particular Case, we'd advise the Person concern'd, never more for the future to set a Day to Sin on to, and then repent, but after having solemnly ask't pardon for his formerly doing so, immediately to set about it, and leave no Stone unturn'd to accomplish it, as he



he wou'd for a *Pardon* from his *Prince*, if to suffer within a few moments, unless he obtain'd it, for those particular *Temptations* he mentions, to endeavour to *Arm* himself against 'em every day by *devout Prayer*, both in *private* and of the *Church*, and especially by *frequent Fasting* and *Abstinence*, and if both prevail not, to acquaint some *Christian Friend* with the *Temptation*; and when it approach't never to give *Eye* or *Ear* to it, but *run for't*, which in this Case is the truest *Valour*: To remember, that 'tis but in vain to attempt any one single *Sin*, unless he strikes at the root of all, by an *Universal Repentance* and *Amendment*. And if all this avail nothing to quit this *Town*, *service* and all, and rather endure the greatest hardships for an honest livelihood where he might preserve his *Integrity* and *Innocence*, than live in the greatest affluence and ease exposed to the prevailing shock of so many *Temptations*.

Quest. 8. *I think I really Love, Virtue, am sure I'm much concern'd for Gods Glory, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible Emotions, and great Pain and Displeasure, yet there's one Sin, which after all my attempts, I can't conquer, and which I doubt will be my ruine, so that I'm often ready to despair, and think my self the most miserable man in the World. Is there any Hope for me, or can you give me any Directions, how I shall gain a conquest over this Bosom-sin?*

Ans. There is *Hope*, but 'tis in leaving your *Sin*, not still retaining it; for one *Leak* sinks you, if not stopt in time, as effectually as if a whole *Plank* were sprung; nor will all your *Righteousness* avail you, or be remember'd in the day of *Vengeance*. You ought to have specify'd what your *Disease* was, if you wou'd expect suitable *Remedies*. If it be a *Solitary Sin*, have a care of your self as much as possible, ne're venture your self alone, unless *Reading* or *Praying*, or full of necessary lawful *Employment*, *Fast*, *Pray*, *Beat down* the *Rebel*, and think much of *Heaven*. One wou'd think the *last* alone shou'd be sufficient to arm us against all the *Temptations* we can meet with; for how can a man grovel on the *Earth*, when the better part of him is so far above it? However, never expect to get thither without *Labour*, and after all, chuse a *Faithful*, *Prudent Spiritual Guide*, with whom you may trust your *Soul*, (we mean the *Direction* of it) acquaint him impartially with your *Condition*, and follow his pious *Councils*, and when by Gods *Grace* and *Blessing* on them, you are at last a *Conquerour* and *Happy*, if you please remember us your unknown *Friends*, and wish us as well as we do you, and all the *World*.

Since *Man* truly begets *Man*, because there is that very action in which the rational *Soul* is substantially united to the *Body* or *Matter*, as in your answer to *Qu. 3. No. 12. Vol. 1.* and that the *Soul* of an *Embryo* is not less perfect and excellent than that of him who has liv'd a hundred years, and if 'thad the same perfection of *Organs* wou'd exercise the same *Organical acts*, as in your answer to *Qu. 10. Vol. 1.*

*No. 1. Vol. 1.* and that the *Souls* of *Monsters*, supposing 'em such as are of humane offspring, must be known, as *Fire* is by its *Quality* of *Heat*, and distinguishable by their actions, as *numbring*, *Discoursing*, &c. and that thereupon it must follow they have a rational *Soul*, as in your answer to *Qu. 3. No. 8. Vol. 1.*

Quest. 9. *Whether the Soul of such a Monster as above, may not be both excellent and perfect, tho' it may not be distinguishable by such actions as Numbring, Discoursing, &c. that of an Embryo not being so distinguishable.*

Ans. We rather supposed than granted, in the place above cited, that there are any such *Monsters* as are partly *Brute* and partly *Humane*; and cou'd never yet meet with any *Authentick proof*, that there have been really any such, but if possible, cannot yet believe that a rational *Soul* wou'd be infused into such confused matter, without which rational *Soul*, it must only be a *Brute*, accordingly there's a vast difference between the *Soul* of such a *Monster*, and that of an *Embryo*: The *Incapacity* of the *Embryo* for the *Acts* of *Reasoning* is not essential or radical, but only temporary or accidental, but there's a fundamental and essential incapacity in the *Soul* of a *Brute* to exert any such actions, therefore the *Monsters Soul* can't be as perfect or excellent as that of an *Embryo*: And this Opinion we must still be of till the *Querist* produces an *Instance*, not only of some such *Monster*, but of a *Monster* that can *Number*, *Discourse*, and *Reason*, as for the other sort of *Monsters*, those who are born with some excess or defect, that they may perform such *Acts*, and have such rational *Souls*, there is none e're made a *Question*.

Quest. 10. *Whether if such Monster had the same Perfection of Organs, it wou'd not exercise the same Organical Acts, as a more perfect Man doth, and whether it's defect lies only in the Organs?*

Ans. Still 'tis but cussing the *Air*, to dispute upon a *Supposition*. However undoubtedly a greater *Perfection* of *Organs* will produce a resembling *Perfection* of *Acts*, as if a *Man* had *Wings*, he might fly, had he but *Life*, or a *Principle* of *Locomotion* within him, and so 'tis here. But for the second part, whether the *Defect* wou'd lie only in the *Organs*, (we suppose the *Query* relates to what's before-mention'd, the *Acts* of *Discoursing*, *Numbring*, &c.) we answer, 'twou'd lie both in the *Organs*, and *Principle* of *Action*. For *Nature* Proportions *Organs* to the *Power* she has given. By which *Organs* we understand the Instruments of *Perception*, or *Imagination*, to the *Objects* whereof the rational *Soul* seems to advert in it's *Actions*, tho' whether or no in those *Actions*, it immediately makes use of any corporeal *Organ*, we confess we are not satisfy'd, and think there's little more than *Conjecture* for any Opinion on that *Head*.

Quest. 11. *Whether at the Resurrection the Soul of an Embryo, which you say is as perfect, shall not be united to as perfect a Glorified Body, as the Soul of him that has lived an 100 Years, since Heaven admits of no Imperfection?*

Ans.



*Ans.* All Rational Souls are equally perfect, as to that which Constitutes their Essence, namely, a Principle of Reason; where ever then a Rational Soul is infused, as 'tis where ever the Matter is rightly prepared, there may be said to be a perfect Man; perfect as to Essence, tho' deficient as to several Accidents of the Body; and so 'tis with Infants after the Birth, the Deformed, the Aged, &c. But as the accidental Imperfections of Infants and Adult Persons, shall be removed at the time of the Renovation, and these vile Bodies made like a more Glorious Body, so must it be with all those Bodies which are united to Rational Souls: Otherwise we must necessarily provide a Metempsychosis or a Limbus Infantum, to dispose of these Straglers, both which Opinions have been long since justly laugh'd out of the World.

*Quest.* 12. *Whether one that procures Abortion, be not Guilty of as great a Murder, as she that Destroys her Child?*

*Ans.* As the Question is proposed, we think these Terms Convertible, procuring Abortion, and destroying her Child, though we suppose the Querist might intend Destroying it after its Birth: Accordingly we Answer; That we think such a Person that procures Abortion, as really guilty of Murder, as one who destroys the Child after it's perfect, tho' not guilty of as great a Murder, because there are Aggravations of Murder, as well as of all other Sins; and accordingly it seems a higher piece of Cruelty on some accounts, to take away a perfect Life, than what is yet but a kind of imperfect one; and so our Law esteems it. Tho' the other also is an extream piece of Barbarity, and by all good Casuists, reputed no less than Wilful Murder.

*Quest.* 13. *Whether in every Act of Generation in Men, a Rational Soul is Substantially united to the Body or Matter?*

*Ans.* It must be answered in the Affirmative, for if the old Saw holds, omne generat sibi simile, every thing produces its like, then if a Man himself consists of Soul and Body substantially united, when ever he Generates, there must be such a Soul so united to Matter or Body.

*Quest.* 14. *Whether if, &c. after Pregnancy, it being then impossible that such Body or Matter, to which the Rational Soul is then Substantially united, can be brought to a perfect Organization, are not thereby guilty of a sort of Murder, since the Soul must be immediately separated from its Body or Matter?*

*Ans.* No, they are not, because either no Soul and Body are thereby united, or if they are, 'tis not absolutely impossible, but that a second Fœtus may be formed and brought to a perfect Organization and Birth too, as well as the former, as Superfetaneous Births prove beyond Contradiction.

*Quest.* 15. *Whether such Body or Matter at the Resurrection shall arise as a perfectly glorified Body, united to its Soul; and if so* 9. *Whether, &c.* 10. *Whether, &c.* 1. *But those two wade so deep into Manmidwifery,*

*that we must e'ne refer our Querists to Culpeper for satisfaction, only to the 8th. Query we*

*Ans.* If there's a second perfect Conception, the Body will arise, as in reply to the foregoing Question; if not, as it happens in a Million of Instances to one of the contrary, there's no need on't, and so no difficulty.

*Quest.* 16. *Whether Onan were not guilty, as in the Twelfth Query?*

*Ans.* Far from it, for the occasion of his unnatural Crime (which we have formerly discoursed of, vol. 1. No. 25. Qu. 1.) was, lest he should raise up Children to his Brother; and thus much for these troublesome Queries, which tho' we cou'd not refuse to Answer, since they contain Matter of some Difficulty and Moment, yet we hope we have kept to the Rules of Decency and Modesty, in all we advance about 'em.

And next to these, we'll Insert several others sent us from a Civil Gentleman in the Country, if we mistake not, a Clergy-Man, who it seems has far other thoughts of our Design, than either Monsieur Delacroise had, or our Antagonists still pretend to have; for the First of whom, we confess him a very Ingenious Gentleman, and are glad our Bookseller has made Peace with him; but for the Latter, by their Leave, we despise them, as all the World besides does? Nor shall we be so vain, as to print what the forenamed Gentleman thinks, or at least writes concerning us; who is perhaps as widely mistaken on one side, as our Adversaries on the other. However we think it a piece of Justice, to acknowledg his Civilities, and shall in requital, here Insert as many of his Questions, as we have room for in this Paper.

*Quest.* 17. *Whether Habits may be properly said to have Parts, as a Habit of Learning, of Faith, of Piety, and the like? and if so, what kind of Totum a Habit is.*

*Ans.* We think the Question had been clearer, and the Resolution easier, had the Instance bin given in a Moral Habit, either of Vice or Virtue, since Faith and Piety are generally accounted infused Habits, as they indeed partly are, though it may be still said, that they are acquired and perfected after the same manner with Natural Habits: Then for Learning, it's an aggregate of almost infinite particulars, of the most Heterogeneous Nature, including no less than all knowables on which account, we think a Habit of it seems a Totum per accidens only. But Virtue and Vice, especially the First, which is wholly positive, we should rather instance in to clear the Question: Virtue then, as for Example, Fortitude, one of the four Cardinals, is acquired, as other Habits, by frequent Acts, but yet we think those Acts can't properly be called parts of that Habit; because the Acts don't so much compose or formally constitute the Habit, as produce it, those two being sufficiently distinct. If a Habit therefore have any Parts, particularly that of Fortitude, we are rather

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inclin'd to think those *Parts* are compos'd of several *Dispositions*, or imperfect *Habits*, one whereof being added to another, may compose the compleat *Habit*; We therefore think it may most properly be reckon'd a *Totum Essentiale*, because it consists of *Dispositions*, as its constituting parts, though we are sensible, a great deal may be said to the contrary, since in all these Metaphysical niceties, 'tis an easy matter to argue *Pro* and *Con* almost eternally, which we shall leave to those, who take more pleasure in it.

Quest. 18. *What's the Reason, that when any person has lookt on the Sun, when he comes to view any other Objects, there seems to be a Cloud upon his Eye for a long time after?*

Ans. There may more than seem to be a Cloud, for there really is one after such an Experiment, for the Eye being hot, and strain'd, and all the fine Vessels thereof oppress'd with Light, there immediately falls a new Supply of Lignor from the Lachrymatory Vessels, and that in a larger quantity than ordinarily, to moisten those Coats, which need it, whence the Eye may appear Clouded and even Watry to a by-stander, much more may the Objects appear clouded and confused to him whose Eye is thus affected; for the Organ being strain'd, as before with too powerful an Object, can't perfectly perform it's Duty, as in the Twin-sence, that of hearing, we find any vast or violent Tension of the Membrane, which happens in the discharge of many a Canon, in a Mill, (and perhaps in a House where the Woman's too loud) renders Persons who are long near it much Deaf as others, and some have thereby quite lost their hearing, the Drum-head being broke; as in this Case, others their Eyes, by looking on the Sun, at least as the way now is in Persia, by a red hot Basin, held at a small distance, which in a few Minutes not only Clouds, those two living Suns, but forces 'em to set in Eternal darkness.

Quest. 19. *Wherein consists the true Notion of Persecution, and what may be a proper Description of it?*

Ans. All parties that ever yet were under it in any part of the World, will tell you it consists in prosecuting them, for their Religion or Opinion, and then out come all the handsome Arguments for mutual forbearance and Toleration that can be imagin'd, tho' never any yet that we read or heard of, got entirely uppermost, but immediately fell a scourging those that had whipt them, who in their turns cry Persecution, and open for Toleration as loud as the others; and this the very Pagans did after the Christians had got the Staff in their own Hands, and *cœdebant non cœdebantur*, began to be thought good Doctrine. However, there must be a Standard, and Truth alone must hold it, if we cou'd once find where 'tis, which it might be much easier to do cou'd we wipe our Eyes from Interest and Prejudice; and Truth, not Error, or the Judgment of a mistaken Conscience, must be suffer'd for, otherwise we think men can't properly or justly complain of Persecution, at least of being persecuted for Righteousness-sake, much less when out of obstinacy and pride they re-

solve to persist in their opinions, tho' never so much against Reason, in defiance of any lawful Power who commands the contrary. However we scorn to disown our Judgment in this matter, and 'tis, that even where men follow the dictates of an erroneous Conscience, if it be only in matters less essential, it looks so like Persecution, to prosecute 'em for it, that the Magistrate wou'd do better, if he thinks fit to let 'em alone.

Sometime since we receiv'd these following Questions, which we answered at large in Vol. 2. No. 10. of our Mercury.

Quest. 20. *Whether Sin might not be ordain'd to Gods Honour and Mans Happiness?*

Quest. 21. *Whether Sin were not ordain'd, or all Possibility of Adams standing taken from him?*

To which answer we have some time since receiv'd a Rejoinder by the same hand, with addition of several other Questions: The Man seems to have a crabbed Head, his Questions of the highest moment, and some of his Objections not contemptible. The Method therefore in which we'll proceed with him shall be; first, To remark what we have advanc'd on those Heads in our former Mercury, which he has left unanswered (tho' we confess for a very weighty reason, because they are unanswerable) in these his second Papers; we shall then take notice of his Answers and further Objections, and proceed to his new Queries, with his own thoughts upon 'em.

For the first, against his Assertion, that Sin might be ordain'd for Gods Honour, because the ordaining (or absolute necessitating Man to the Commission on't) conduc'd to Gods Honour, in the Manifestation of all his Attributes; We reply'd, "That the quite contrary wou'd follow, supposing any such irresistible Ordination; instancing in his Wisdom, true Wisdom consisting in chusing right and just means to attain a good end. But Sin is a bad means to attain any thing, tho' the best of Ends, and such means as God won't permit his Creatures to make use of, tho' for the best ends, whom he has expressly forbidden to do Evil that Good may come on't on pain of Damnation, tho' it can't be deny'd their Perfection consists in the Imitation of their Maker, but chusing such a means to obtain his Ends, wou'd make God guilty and his Creatures Innocent, and therefore cou'd not conduce to the Manifestation of his Wisdom. Where's his Justice, if he punishes his Creatures, for what he himself has produc'd in 'em, what they can't avoid, what he has forc'd 'em to commit? Where's his Holiness, and how does he hate Sin, if he himself causes, necessitates, ordains it? —

And nothing of this he either does or can answer, and therefore wisely passes it by, as well as what follows our answer to an Objection, How then comes Sin into the World if God does not ordain it? We answer'd, "By his Permission; a much more modest Word, God not being oblig'd to hinder it, nay oblig'd not to hinder it, because otherwise man had not been a free agent; that he permitted it for all those reasons for which the Querist pretends



"tends he ordain'd it, which can't be injur'd  
 "by such his *Permission*, which has no real  
 "Influence on a free agent, but considering him  
 "as fallen, his *Attributes* might thereby be a-  
 "bundantly glorified. For the consequence, he  
 would draw from his Opinion, "That if Sin  
 "might be thus ordain'd, it was so, we abso-  
 lutely deny'd it, as weak and fallacious,  
 "being *à posse ad esse*. but turn'd it upon him,  
 "à non posse ad non esse, it cou'd not be, there-  
 fore it was not. His second Corollary was  
 "that if there was necessity of Sin, there cou'd  
 "be no *Eternal Punishment*, the Consequence we  
 "granted, but the *Antecedent* (it shou'd have  
 "been the *Minor*, had it been a form'd Syl-  
 logism) we deny'd, for the reasons before  
 "given, and others yet to come.

As to the second Question, Whether Sin  
 were not ordain'd, or all possibility of *Adams*  
*standing* taken from him? Which he attempts  
 to prove from *Eph. 3. 9, 10, 11. Who created*  
*all things by Jesus Christ, to the intent that now*  
*unto Principalities and Powers, might be known*  
*by the Church, the manifold wisdom of God.*  
 Whence he argues, "God created all things  
 "and therefore *Adam*, to the setting forth  
 "his manifold *Wisdom* to the Powers above,  
 "which was too solid a concern to be left to  
 "Adams standing to frustrate, from whence  
 "he concludes there lay an absolute necessity on  
 "Adams to fall, that Sin might enter, &c.  
 We answered, "That even what he here  
 "first asserts, is not deducible from that Text,  
 "to which he does violence by his Interpre-  
 tation, (for which we must refer the Rea-  
 der to the Mercury, not being willing to  
 "transcribe any more on't, lest he should  
 "pay twice for the same thing.) However,  
 he, our Querist, says in his answer, "That  
 "this is nothing to our Confutation of what  
 "he says, as to *Adams* fall, which shou'd we  
 "grant him, it's yet a Confutation of his way  
 "of Interpreting that Scripture; to which  
 "charge, he's not pleas'd to return any an-  
 swer: However what follows is to the  
 Confutation thereof, namely, "That *Adams*  
 "fall was permitted by God, and that this  
 "Permission will answer all those ends, for  
 "which it's pretended he ordain'd it. That  
 "worse cou'd not be said of the Devil him-  
 self than that he causes, irresistibly causes any  
 "Sin, and then punishes those who commit it,  
 "since this takes away all Law; And where  
 "there is no Law, there is no Transgression, that  
 "He who causes any Ill is much more cul-  
 pable, than he who involuntarily commits it:  
 "That saying, he who ordains the Sin ordains  
 "the Punishment, can't help, nay rather wi-  
 dens than lessens the difficulty; and for the  
 "other common shift; That we are not to  
 "Judge of Gods Sovereignty and Justice, we  
 "have at least as much right to do it as our  
 "Adversaries; and besides, God appeals to our  
 "Reasons, which he wou'd ne're do, if we  
 "were not in some measure capable Judges.

To all this our Querist has vouchsafed no  
 Answer in his Papers he has since sent us, and  
 yet is so civil to trouble us with many new  
 Objections and new Matter; which tho for  
 the present we shall take notice of, we must

desire him hereafter both to get clear of all  
 he has yet left behind, and of what we shall  
 still advance, before he goes any further,  
 otherwise we shall let him alone, as he does  
 us.

This for his Omissions, It's time now to  
 come to those parts of our Paper, which he  
 has attempted to answer, and the Objections he  
 makes against what we assert therein. His  
 first refuge is, "That our Answer does not  
 "at all concern his Question, because we sup-  
 pose that Sin which is necessitated, to be al-  
 "so eternally punish'd, whereas his opinion is,  
 "That Sin might be ordain'd, for Gods Glory  
 "and Mans Happiness, in that a finite Sin  
 "might not have an infinite Punishment, so  
 "that all our Discourse is wide of the mark.  
 We answer, that 'tis home to the mark,  
 white and all, and comes fully up to his Que-  
 stion and Objections. 1. Because in all that  
 which we have quoted, and which he has not  
 answer'd, there's not so much as one argument  
 which respects the Eternity of Punishments,  
 they being all taken from the Nature of a  
 Law, the Nature of God, of Prudence, Ju-  
 stice, Holiness, &c. 2. Because we provi-  
 ded against this subterfuge, and took care to  
 hold him fast, by asserting the Eternity of Pu-  
 nishments in the close of our Argument. It being  
 his own Concession, that if there be any such  
 thing, there can be no necessity of Sinning,  
 which Eternity, &c. we shall prove accor-  
 ding to our Promise, when we come to those  
 Objections he brings against it.

The next he attempts to answer, is what  
 we advanc'd concerning *Enoch's Translation*,  
 which he says, "was all the opposition he cou'd  
 "find in our Papers to his (but we hope we  
 "have found more for him.) His Argument  
 in his first Paper lay thus, "Sin might be or-  
 "dain'd for Mans Happiness, because if he  
 "had not sinn'd, he had not dy'd, and if he  
 "had not dy'd he cou'd not have been glori-  
 fy'd. The first we granted, if he had not  
 "sinn'd, he had not dy'd, but the second we  
 "deny'd, if he had not dy'd, he had not been  
 "glorify'd; instancing in *Enoch* who was glori-  
 fy'd, tho he never dy'd, and the same way might  
 all Mankind have been: To this he replies in  
 his second Paper, (for we'll insert the very  
 words that we may not wrong him) "That  
 "our Instance of *Enoch's Translation* is wide of  
 "an Answer, because, says he, my drift in  
 "that discourse was, that without Sin had  
 "been first committed, there wou'd have  
 "been no Death or Destruction in the Flesh,  
 "whereby there had been no Glorification.  
 So that if *Enoch* had not first committed Sin,  
 where had he been glorify'd? Since no such  
 thing had been without Justification in Christs  
 Blood, who justifieth none but Sinners?

Here indeed he raises a new Objection, which  
 we shall immediately consider, but does no  
 more towards answering our Argument but  
 repeating it. *Enoch* it's true sinn'd, and was  
 glorify'd, but this without any proper Death,  
 which is enough to prove 'twas possible for  
 Man to have been so: As to his Objection,  
 "There can be no Glorification without Justi-  
 fication, and Christ Justifies none but Sin-  
 "ners;



"ners; we answer, Supposing man as fallen, this is true, but we are now supposing him not fallen, and discoursing of him while in the State of Innocency, wherein he had no need of a Saviour or Mediator, being never lost and having never offended: Notwithstanding which he must have been glorify'd, for neither cou'd the Earth have held all his Posterity had none been remov'd, nor did God ever make a rational Soul to have it's Eternal and ultimate Satisfaction on material Objects.

He comes to the second Question, and his Text before quoted, on which he only repeats what he has said before — that there lay an absolute necessity on Adam to fall, because the manifesting Gods Wisdom to the World was too solid a concern to be left to Adams Free-Will to frustrate. But we again say there's a great deal of difference between Gods creating the World on purpose to manifest his Wisdom by the Church to the Angels, in Christ, (which yet might have been done had Adam ne're fallen) and his commanding the Gospel to be preach'd to the Gentiles, to manifest the same Wisdom to the Angels (which if look't into further, may be something of an argument for particular Angels presiding over particular Nations, tho' that's Foreign to the present dispute, and we shall therefore here prosecute it no further) one of these considering Adam actually fallen, and Christ actually Crucified, the other neither. Again, as has been said, Gods Permission of Adam to fall without his necessitating or ordaining it, wherein there is a vast difference, was sufficient to manifest Gods Wisdom, nay wou'd much more conduce to the manifestation thereof, by bringing good out of evil, and that such Evil as he had not caus'd nor necessitated, than if he had thus necessitated it — especially when God knew he wou'd as certainly fall if permitted and left to himself, yet left with Grace enough to have stood, had it not been his own fault, as if he had been necessitated to it.

He next falls triumphantly on one poor word of ours, in which he thinks we give up all the cause, but we'd hope he therein rather ignorantly mistakes than wilfully perverts our meaning. We had said the Fall of man was order'd, tho' not ordain'd, to manifest Gods Wisdom, &c. On which he takes some pains to prove these two words Synonyma's — But we cou'd have sav'd him that labour, had we had an opportunity before, to have explain'd in what sense we used the word. Ordaining considers the Fall before it happen'd, ordering relates to it afterward, being intended by us to signifie no more than disposing of the Effects thereof, or bringing good out of evil not at all necessitating or ordaining that Evil — As the Wisdom and Justice of a Kingdom may so order the Crimes and Punishment of a Traytor or Malefactor, which certainly it never ordain'd, as to deter others from the like offences.

He goes on — "'Tis absurd, says he, to

"think that God wou'd permit man to fall, "and by giving him two such Potent Friends "as the Woman and the Serpent, trapanning "him or many of his Posterity into Hell-Fire, "which was never foretold him — In answer; Eternal Punishment or Hell-Fire, is the just desert of every sin, as all Protestant Divines have ever held, and as we shall anon prove. And this was foretold him in that expression — Thou shalt surely Dye, Death being taken in the Scriptures both for Death Temporal and Eternal — Now Adam being created after Gods Image, hardly any Christians but allow his Knowledge much perfecter than ours now is. If therefore the Doctrine of Eternal Punishments be a Truth, 'tis of so great consequence, that we must not suppose Adam cou'd be ignorant thereof, undoubtably he knew he had a Soul, he must understand what Temporal Death was, namely a separation of that Soul from his Body. He cou'd not but know that this Soul must exist after this separation, and that absent from God, or out of his Favour, which is one great part of the Torments of Hell, tho' far from being all of it, as some have thought — From all which it appears how much the Querist talks without Book, when he says Adam did not understand Eternal Death by the punishment denounc'd against him — tho' we had said as much as he had, we only affirm'd he did understand it, seeing he's pleas'd to give no reason for his asserting the contrary. Things being so, if it had been unjust for God but to permit Adams fall, as the Querist asserts, what had it then been to have necessitated or ordain'd it? Nay had he not been more than Trapann'd into Sin and Death the undoubted effects of his Prevarication?

His next attempt is to confound the Pre-science and Decrees of God — 'No Entiry, 'saith he, can foresee any thing without he hath 'the ability of bringing the thing to pass, or 'hath that foresight by some president or example created by that ability — Instancing in a 'Master of a Ship, who can't foresee whether 'he shall bring it safely to the Port, because 'he han't the Winds and Seas at his Command. 'And therefore God must determine Adams 'Fall, because he foresaw it; proving it further from St. Pauls being ordain'd to be 'sav'd in Christ before the World began. We answer both his assertions are false and his Instances not to the purpose. God can foresee a thing which he has not the ability of bringing to pass, if thereby he means really and effectually causing and necessitating it — As any Sin, for Example a Lie, which if it be a contradiction to his own Nature, it must be also impossible for him really to cause, nay necessitate in others — Else why does he speak against it? Why does he produce it if he hates it, how can he punish it if he produces it? Permit he may, necessitate he neither can nor will; for if he did he cou'd not be God. Besides, twou'd not be an ability, but a Disability, a Dishonour to God thus to do himself, what he forbids his Creatures, and in the most proper sense of the words, 'to Love and make a Lie. Again, 'even



even man can foresee a thing he has not the ability to produce; nor any president or example, created by that ability — as the rising of the Sun to morrow morning; tho' supposing he could not, any more than the Mariner the event of his Voyage, 'twere nothing to God, whose knowledge is infinite, and who knows how all causes will act, and what effects they'll produce, if left to their own free agency, without any necessity or force upon their Natures, especially if rational, where such a Force wou'd quite alter and destroy their very beings: Nor is the Instance of Saint Paul's being ordain'd to Salvation before the World was, any more to the purpose, since there's a great deal of difference between ordaining to good and to bad, since even this ordaining infers no compulsion or absolute necessity, which is here contended for, and since on the foresight of the Fall God might ordain men to be sav'd without ordaining that Fall, as on the fore-sight of a Malefactor's Crime, a Prince may resolve to Pardon him or his Children, and take them into favour, tho' he ne're forc'd or necessitated to the Crime.

Our Objector goes on, (who is too voluminous to be clear'd in one Mercury) and repeats one or two of our arguments against his position as that 'an absolute necessity destroys all Law, because it makes its Subjects incapable thereof, and takes away the Justice of any punishment, temporal as well as Eternal. Which Reason he pretends not to answer, but takes an easier way and confronts it with two or three mistaken Scriptures which he thinks will conclude the matter. His first is, Ezek. 14. 9. "If the Prophet be deceived, I the Lord have deceived him, and will cut him off. The second in the Instance of Pharaoh. Exod. 7. 13. God hardened Pharaoh's Heart that he should not let the Children of Israel go — yet he commanded him to let 'em go, and punish'd him for not doing it. The Infants of Bethlehem were murdered by Herod, Mat. 2. for the fulfilling the Scriptures, yet how cou'd they help Original Sin? From all which Texts he says it appears that both sin and its temporal punishments are necessitated and compell'd, as well as Adams Fall — and therefore we cannot avoid either Death or Sin.

To all which we answer — first in General. God may be said (by some) to cause Sin several ways. First, Directly, and Properly — and that either Physically, by a real, effectual influence on man, determining or necessitating his will to the unlawful act or object, or else morally, by commanding him what's a Sin. But neither of these ways can he be affirm'd to cause sin without blasphemy, for the reasons afore produc'd — There remain then three others. And first, God is sometimes said to command or excite in the Holy Scripture, when he only permits to sin: and this he does in a lax and less proper sense, tho' more properly than man cou'd be said to do so by his permission, because there's more in his permission than there is in man's, since none can act without it. This is plain in the case of Job. God did not properly command or excite the Devil

to torment him, but on his desire, he permitted, or gave him leave, which as to the effect was equivalent to a Command, tho' indeed no more than a permission. Secondly, God is said to excite or command evil, where he forsakes men, and suffers it to be inflicted on 'em; as in the case of Ahab. The third way is by his presiding over, ruling and governing the Wills of men; whence tho' they are permitted some evil, they are precluded and hinder'd from others which they'd gladly commit. Lastly, by punishing one sin with permitting 'em to fall into another, by taking away the means and occasions of Repentance, by not giving 'em Grace to use that means, it being now too late, and by suffering occasions and Temptations to Sin to be offer'd to 'em: None of which ways infer any necessitating and really influencing and compelling 'em to sin.

To apply this to the particular Texts. That in Ezek. 'If the Prophet be deceiv'd, I the Lord have deceived him, and will cut him off. That is, 'have permitted him to be deceived — have given the Devil leave to deceive him, as in the case of Ahab and David, and that because he was wicked before, and wou'd not make use of Grace while 'twas offer'd. And that the Prophets of Israel were thus, see the frequent complaints of Ezek. both before and after this Chap. and the same thing by Isaiah and Jeremiah. For Pharaoh, he was an oppressor, a Tyrant, an ungrateful man, nay, impenitent and a Blasphemer before e're God is said to harden his heart. And therefore harden'd his own Heart in Impenitence before God is said to harden it in Judgment. Thus after the Message to him from God by Moses and Aaron, says he arrogantly and wickedly — who is the Lord that I should let Israel go? I know not the Lord, neither will I let them go? On which God withdrew his Grace, and gave him up to a Spirit of delusion, the consequence of which was his still higher degree of obduracy and impenitence. For the History of the Innocents, 'tis not there said Herod murdered 'em, that it might be fulfilled which was spoken by the Prophet, &c. nay some think that Scripture here quoted only by way of parity, accommodation or allusion; however certain it is that 'twas once before fulfill'd when the Jews were carried away Captive into Babylon: At least this Prophecy, foreseeing or rather foretelling such accidents as afterwards came to pass, had no more real influence on what did afterwards happen, did more necessitate the event, and in the present case, force Herod to kill these Innocents (if it had, he had been as Innocent as they) than an Astronomers certain Prediction of an Eclipse causes that Eclipse to happen, or, to use a higher Instance, than Gods Prescience influences and necessitates mans actions, which we have already prov'd, it by no means can be said to do. Then have we considered those Texts he has produc'd to prove his assertion, which coming all far short of doing it, we shall invert his conclusion from them, and affirm. 'That neither sin nor punishment is necessitated or compell'd much less

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were



were either so in *Adam's fall*, and therefore it was not to him impossible to avoid both Death and Sin. Though shou'd all of 'em be granted to speak the sence the *Querist* wou'd have 'em, 'twou'd be little or nothing to the case of *Adam*, since they consider the World as 'tis now, with *Sin entered* into it— But then there was no such thing, which makes a vast difference between 'em.

He says, after this, "That there's no objection against this Doctrine, but from that one Text, "God doth not *Tempt any Man*— But we have proved there are many more, the least of which will make him Sweat to Answer— But this here he pretends to clear, by saying, "That 'tis not God does it, 'tis *Lust* or the *Devil* does it by God's Order; and that thus the *Devil* compels us to sin by order. The Lord said unto *Shimei*, Curse *David*— "A *Lying Spirit* was sent from the Lord to deceive *Ahab*, &c. And this way the difficulty, he fancies, is perfectly untied, and wonders we wou'd not take notice on't in our Answer— We'll now tell him, why we did not then more expressly Answer it— E'ne because we thought it so frivolous and ridiculous, that it deserved not any. As we shall prove by the particular Examination of what he produces. For *Lusts* being ordered by God to tempt and compel Man to sin, We Ask him, What he makes of *Lust*? Whether he thinks it a *Devil*, or any Rational Being, that 'tis capable of being properly ordered by God, or following his orders? Does he think that God has given us over so far into the power of the *Devil*, that he too can compel us to evil? But to the main of the Argument— By this way he unavoidably runs into Blasphemy, and makes God the Principal, and the *Devil* but the Accessary in all mischiefs, and Man much less than either. He knows not that common Axiom— "The Cause of the Cause is the Cause of what's caus'd or produc'd by it. He considers not, that if one Man bids another force a Third to kill a Fourth, the First is as guilty, nay, in a Sense, more guilty than either of the other, he being the First Original of all the mischief. Nay, as *Bellarmin* Argues, Does not this ordering the *Devil* to take us, and force us to sin, make God guilty, and Man wholly innocent? The blackest blasphemy that can be imagin'd; and yet the direct unavoidable consequence of this Opinion. For the Instances urg'd, they can't be taken in the sence he pretends, for the Reasons we have given; they must therefore, in some of those we above assign'd, none of which contain any absurdity in them. *Shimei* was permitted, the *Devil* was permitted, to do what they did; nay, *Ahab* was delivered into *Satan's* hands, to be deceiv'd by him for his destruction— But no necessity of Sinning in all this, nor any thing to *Adam's* necessity.

However, there is one thing he urges against us, that we must confess looks somewhat plausible, and deserves consideration and Answer. We said in our Paper, that Necessity, the highest absolute Necessity takes away all Law, all Sin; and therefore can't

justly be punished so much as temporally, much less eternally— which is not a bare Assertion, but fair Reason, which he does not pretend to Answer; but, as his way is, clogs it with a new Objection— "Original Sin, says he, is necessitated, yet 'tis punished— We Answer, First— Supposing our Assertion ought to have been a little Guarded, and Original Sin were really to be excepted; yet this destroys not all our other Arguments, which stand upon different Foundations. Yet we think there's no need of this last refuge, for Secondly, — There's a great difference between Original and Actual Sin; the first being a Sin by Imputation, or Traduction only, the other properly our own. The Question was chiefly here of *Adam's Sin*, not his Posterity's— nor is it fair to argue thus from one sort of sin to another, which has little common to it but the Name, the best Divines fixing it only in a kind of Resultance, that is, in a few words. The Soul being united to the Body, by the Act of the Man Generating, must immediately act in that Body— it finds the Body inclin'd, or sway'd to Evil, as proceeding from our sinful Progenitors, it must act in this Body— It can't do good, for it wants Original Righteousness, it must therefore do Evil, till some better Principle is Imprinted upon it. But our Third and main Answer is— This necessity of Original Sin comes from our first Parents, not from God, who did not necessitate them at first to sin, nor does he us; only gives not that Grace which we have forfeited, and which he is not bound to give in any other ways than he has appointed— And so much for his Instance of Original Sin.

He proceeds to several new Arguments, to prove, *Adam's Fall* was not his own Crime; but that there lay a necessity upon him to fall— which, by the way, it seems, notwithstanding all his Knowledge, he himself was ignorant of; otherwise, Why did he not plead it with his Maker? but, instead on't, come off with that lame Excuse, "The Woman which thou gavest me, &c. The First of his Reasons for it, is; "That if it had not been his own Crime, and determin'd by God, it does not stand to Reason, that God dying in the Flesh for Sin, cou'd have rendred Justice Satisfaction— Observe the Argument well, and see what 'tis less than both Blasphemy and Nonsense; Since the Strefs on't must lie here, or no-where; "God necessitated Sin, therefore God must die for Sin.

And if this does not make God the Author of Sin, nothing does. Besides, if necessity excuses eternal punishments, What did Christ die for? What Justice did he satisfy? What Benefits did he obtain? Not the preserving us from Eternal Death, for the Querist says there's no such thing, Necessity takes it away. Not saving us from Temporal Death, for that we all suffer. Not from other Temporal Punishments, for he owns the Good have 'em rather more than others. Is he a Saviour to save us from nothing? It can't be from our sins, because they are necessitated; nor from the Devil, because God has deliver'd us up unto him, that he may compel us to sin: nor to bring us to Heaven, since, according to him,



him, all must go thither, Judas and all; nay, there's no other place for 'em to go to, and therefore they can't miss it. And how, I'd fain know, does this manifest God's *Wisdom* in the *Death* of his Son, when, at this rate, it *unavoidably* follows, that he dy'd for nothing at all?

His Second Argument is— " 'Tis the same thing to be ordained to commit sin, and to be made subject to it for Adam's offence. But we have already shewn, it is not the same thing, since one is only a permission, the other an actual Causation, which are vastly different things.

He comes again to another Set of Arguments. The First, " If some, as Judas, are made *Vessels of wrath*, fit for a more heavy punishment in this Life, for fulfilling the *Scriptures*, yet if he received more than *Ten thousand fold satisfaction* for his unavoidable sin of betraying Christ, and unavoidable punishment of destroying himself for the fulfilling the *Scriptures*, wherein is God unjust? since the *Sufferings* of this World are not to be compared to the *Joys* above—— whence we find, his wonderful *Charity* has already helpt Judas to Heaven; and we expect his next attempt will be to give the *Devils* themselves a *Lift* thither again; which they must also have a *Title* to, if they sinn'd only by compulsion. But to Answer his Questions— God wou'd be unjust to make that a Sin, which was unavoidable; and to make Judas destroy himself for what was so— and if even a despairing Wretch, who put an end to his own odious Life, when stung with horror for Betraying his Master, and the Lord of Glory— if even he might have hope of Heaven, when he dy'd in the very Act of Sin, without the least sign of *Repentance*, then those also may have so, who vent such *Blasphemies* as these, should they be in the same *Circumstances*.

He adds — such *Ordinations* set forth God's hatred to Sins, in the punishment of 'em: But what perfect Nonsense is this? How can he hate what he causes? who ever hate what they themselves produce — if by another, it's the same; for, *Qui facit per alium facit per se*, is a Maxim that holds in all the Courts in the World.

Secondly, — He Argues, " If the wisdom of the World be confounded by this *Mystery of Iniquity* ( they are his own words ) it must needs set forth the wisdom of God above the wisdom of Man, who, without Revelation, can't find out this *Mystery*, though declared in the *Holy Scriptures* — But this is so far from an *Argument*, that 'tis scarce so much as a *Prejudice* — and such as it might indifferently serve to prove *Transubstantiation*, or any other *Absurdity* or *Blasphemy* — *Iniquity* enough, we must confess, there is in it, but nothing of *Mystery* — and for that Revelation thereof, which he seems to assume to himself, 'twou'd be worth the while to know, in what manner 'twas made — 'twas certainly by a *Dream*, not either by a *Spirit*, or an *Angel*, unless by some of the *Black ones*, whose *Kingdom* it tends so much to advance.

Thirdly, — Mercy, he says, confers the highest honour on any Being; but nothing more conduces to magnifie the *Mercy* and *Love* of God, than his making us *Sinners*, and inflicting *Temporal Punishments* on us, that we may be as Gods, knowing good and evil — Again, it conduces to God's honour, that he's able to make an *Eternal Fire*, to punish *Sinners*, and yet will not. In Answer, — *Mercy* alone, without *Justice* or *Wisdom*, is only fondness and folly, and does not honour, but dishonour any Being. And such wou'd it be, to let the wicked live prosperously here, as they commonly, nay most frequently do, and yet have no punishment hereafter. Besides, we must again Ask — Where's the *Mercy*, to cause the sin, and then punish it — Nay, where's any good or evil for us to know? It's well he'll grant God is able to punish Men eternally in Hell; it seems he does not hold 'em annihilated from that Text, as some of his Brother Hereticks — However, we have this granted against we have occasion — That Hell-fire is not always a *Metaphorical Expression* in Scripture, unless he'll say, 'Tis for God's honour that he's able to make a *Metaphor*.

His Fourth Argument is only the Text — Lord, why hast thou made us to err from thy ways, and hardened our heart from thy Fear? — Which, with the Instances of *Pharaoh*, the *Innocents*, &c. has been already largely Answered.

His Fifth Argument he grounds, on clearing an Objection, that this Doctrine tends to *Licentiousness*: No, says he, for there are rewards and punishments for Sin in this Life — but it's granted those are *unequally distributed* — Then there is more abundant *Glory* in the other to make even — but we say, there can be no *Glory* for wicked Men, who cou'd not be happy in Heaven. He adds — To do good for fear of Hell, is a *Ravish temper*; not like the *Apostles*, whom God's *Mercy* led to *Repentance* — We Answer, this reaches as well the *Punishments* of this Life, those *Terrors* of God he before mentions. Again, we may serve him for both reasons; and had not Christ seen both necessary, he wou'd not have urg'd 'em, as he plainly does. He says, our Monthly Sessions shew, that 'tis *Grace* alone, not *Fear*, that must do the Work — but where's our *Justice*, to punish a poor Innocent *Murderer* or *Ravisher*, for what he can't help: and if *Fear* and *Love* together won't make 'em honest, How should *Love* alone ever do it?

He goes on, and affirms, " That this Doctrine of *Universal Salvation* advances our Love to God more than that of Hell-fire and *Free-will* — But we must not advance God's Love by *Lies* and *Fables* — Even the true Doctrine of *Eternal Torments*, which our Saviour himself has so frequently, so plainly, and so positively Taught us, will make a good Man highly love God, whom he daily Prays to deliver him from Evil. And so certainly will that of *Free-will*, taken in a sober sense; whereas on the contrary, none but a Brute, or a Stone, ( supposing 'em capable of doing it ) wou'd thank God for making 'em so. And the greatest *Charity* we can have



have for persons, who rigidly embrace that Opinion, is—That they are in the *height* of *Melancholy*, and as truly fancy themselves turn'd into *Stocks and Stones*, as others have into *Venice-glasses*, or a *Bottle of Hay*.

He adds—That our next *Duty* to *Love* to *God* is *Charity* to our *Neighbour*; which none denies; though all that have either *Love* for one, or *Charity* for the other, must act what follows in the *sence* that he takes it, “That if I conclude *Man's* ways to be not of himself, whereby I deny *Free-will*, I can then more easily forgive, nay, love my worst *Enemies*—But he might as well talk of a couple of *Clocks* loving and forgiving one another. They are all wound up, and must necessarily strike on without any choice of their own; they can neither hate nor love, according to his *Notion*, but are determin'd and necessitated to do either. “Does not the *Doctrine* of *Free-will*, he goes on, set *Men* together by the *Ears*, nay *Persecution* it self hath a share in't, by persuading us, that *Mens* ways are in themselves, which makes it the more difficult to pardon 'em? Why there's no help for't—so the *World* will still believe, and many a poor *Pick-pocket* must suffer for't, whose *Hand Fate* shuffled into his *Neighbour's* *Purse*, and *Neck* into the *Noose* before he was aware on't; nay, so necessarily, so irresistibly, that 'tis the highest folly in the *World* for him to seek to avoid it. However, would the *Querist* himself but live up to this noble *Principle*, he would undoubtedly have all the *Shoplifts* in *Town* his *Customers*, when at home; and all the *Gentlemen* on the *Road* his *Attendants* abroad; for he cou'd not in *Conscience* *Prosecute* them for't, and have 'em hang'd for *Robbing* him; which they cou'd no more avoid, than he his being *Robb'd*. But it seems he's yet to learn, that there's *Charity* even in *Justice*; and that the *Divine Being* himself, as one of the *Fathers* says, is as merciful in building a *Hell*, as in framing a *Heaven*.

“These two *Duties*, he adds (of *Love* to *God*, and *Charity* to our *Neighbour*) are the *Foundation* of all good *Moral Acts*. But he forgets there can be none morally good, if there are none morally evil; and we are sure none can be so, if they are not voluntary.

His *Postscript* makes an *Excuse* for the prolixity of his *Letter* (but for that we are now pretty even with him) and tells us, the *Reason* is, “The *Surprizal* he found we were in “at this *Doctrine*; No, he must not have so much as that *Honour*—we can assure him: It caus'd little or no *Surprizal* in us, since 'tis now a *Common Road* to those who wou'd introduce *Atheism*.

But he has not yet done with us; for it seems he has still more new *Revelations* to bless the *World* with—His *Fifth* is—“Which are the best signs of a perfect *Faith* in *Christ*? He replies, “The doubt of a thing is not perfect *Faith*, nay may be said to be no *Faith* at all—and agen, “a doubt of a thing is no *Faith* at all—and most *Men*, for fear of punishment, are more apt to conclude, *Christ* did suffer, than the contrary; yet few can

“say, they positively believe it, or, without any doubt assent unto it.

That of such a doubting *Faith* the *Apostle* speaks, when he says, “He that doubteth is damned if he eat. And this perfect *Faith* “is accompanied with an absolute and perfect *Satisfaction* of *Salvation*. That this perfect *Faith* is of two sorts, Particular “accompany'd with the knowledge of the “*Mysteries* of *Divinity*, which the *Apostles* only had, and a *Common Faith*, than which, “some that were *Bishops* had no other—as “*Titus* 1.4. That a perfect *Satisfaction* of *Salvation* is the onely sign of true *Faith* in “*Christ*, as a true sign of that *Satisfaction*, to “despise this *World*, and give all to the “poor, like the first *Christians*, desiring to “be dissolved; and not questioning, in the “least, the full *Fruition* of *Heaven*.

All which amounts to little more than the old *Error*, “That assurance is of the *Essence* “of true *Faith*—only he helps it all along “with a fallacy, calling it perfect *Faith*, which “he confounds with what is saving—though at last he owns, he means no more by it, than a *True Faith*. “The doubt of a thing, he “says, is not perfect *Faith*; which we grant; and more, that *Doubt* is not *Faith* at all, any more, than *White* is *Black*, or *Dross* is *Gold*;—But yet *white* and *black* may be mingled; and there is some *dross* or alloy in the purest *Gold*. We further grant, that *suspense* or *doubt* cannot be consistent with a perfect *Faith*; but it may, in some measure, with a true *Faith*. We say, *Faith* may consist with some degree of doubting, at least with a loss of assurance, which is the same thing. The *Apostles*, there's none doubt, had true *Faith*; nay, *Christ* himself acknowledges they had a little *Faith*, which they *Pray* to him to *Increase*. And he has accordingly promised that he'll not break the bruised *Reed*, nor quench the smoking *Flax*. *St. Peter* had true *Faith*, as none deny, and yet 'twas accompanied with doubt and fear—when he saw the *Sea* boisterous, he was afraid, and began to sink. Again, he confounds *Historical* with *Saving faith*, which he fixes “In “a positive belief that *Christ* did suffer—but if that were all, the *Jews* had it, nay the *Devils* themselves, who believe and tremble. He says, that of this doubting faith, or faith accompanied with some doubts, the *Apostle* speaks in the 14th of the *Romans*, “He that “doubteth is damned if he eat, because he eateth not with faith—This relates not to saving faith, or faith in *Christ*, as the *Saviour* of the *World*; but is only a firm persuasion of the lawfulness of *Indifferent* things—as is plain from the *Context*. The whole scope of the *Chapter* is about eating meat or herbs; observing days or not; meats clean or unclean; concerning which, some *Christians* believed one thing, some another, and practis'd accordingly; “One believes he may eat all things; “another being weak, eateth herbs.

On this the *Apostle* endeavors to prevent *Censure*; “Let's not therefore judge one another—*Scandal*—Destroy not thou thy “Brother with thy meat—Doing nothing without being satisfi'd of its lawfulness; “He “that



“that doubteth is damned, or condemned; *αὐτο-  
κατάκριτος*— if he eat, because he eats not of  
faith— But what’s all this to faith in Christ,  
as the Saviour of the World?— Nay, What  
need of any faith at all, if, according to him,  
we may be *save’d without it*— though the  
Scripture tells us, we can’t please God with-  
out it. Again, Why shoud our Saviour  
upbraid the Jews with their Unbelief, if  
faith is not in our own power, by God’s bles-  
sing and assistance?— Which it cannot be,  
if we are necessitated in all our actions. For  
his particular and common faith, though there  
may perhaps be a mistake, we see no poison,  
and so shall let it alone. That a perfect sa-  
tisfaction of Salvation is not the only sign of a  
true faith, will from hence appear— any  
more than selling all we have, is a Sign of  
that Satisfaction; for though this was conve-  
nient for the First Persecuted Christians, yet  
it lasted not long even among them, per-  
haps was no where in use but at Jerusalem:  
was not required by the Apostles, who bid  
’em provide (in particular) for their own  
Houses, or else tells ’em, they’d be worse  
than Infidels; woud, if now practic’d, over-  
turn all Order as well as Propriety, and con-  
found the World.

His Sixth Question is— We Read i’t’h  
Romans— “They which are the chil-  
dren of the Flesh, these are not the children  
of God, but the children of the promise are  
accounted for the Seed. On this he Querys,  
What is the Promise? In Answer, he tells  
us himself, that St. Paul only tells us here in  
a mystery what this promise is— ‘Sara shall  
have a Son, which Son is Isaac, who Typifies  
Christ; Jacob the Soul, and Esau the body of  
Man— For proof of which he tells us—  
’Tis usual with the Scriptures to call the Fi-  
gures of things by the name of the Substance.  
And that the Promise was— In thy Seed  
(that is, in Christ) shall all the Nations of the  
Earth be blessed. This promise the Jews were  
ignorant of; and St. Paul advises ’em to take  
care, lest a Promise being left of entering in-  
to this Rest, they should seem to come short  
of it. This Promise being so necessary for  
our entering into Rest, or Satisfaction of our  
Salvation; Let’s see, says he, St. Paul’s In-  
terpretation of it, in Gal. 3. 8. ‘The Scrip-  
ture fore-seeing that God woud justifie the  
Heathen thro’ Faith, Preach’d before the  
Gospel to Abraham, saying, In Thee shall  
all Nations be blest—where it’s plain, that in  
Christ they were to be blest—whence he pro-  
ceeds to enlighten the Mysteries of this Pro-  
mise, and adds, ‘Twas confirmed to Abraham  
before the Law; therefore since on this  
Promise depended our Salvation, tho’ the  
Law of Moses enter’d 430 years after, and  
great Punishments were inflicted on those  
who broke it, yet none cou’d be heirs to this  
promise, unless they broke this Law. So that  
the Law entred to make Man fit to receive  
this promise, by bringing Man under sin, and  
condemning him to Death for it, that he  
might be blest in this promise, justified in  
Christ’s blood, and so glorified— For those  
that can keep the Law have no occasion of

Christ’s blood, there’s no punishment in the  
flesh for ’em, they shall live here for ever.  
So that the children of the flesh being cut off  
by the Law, by death for sin, are not the chil-  
dren of God, but the children of the promise,  
being glorified persons, or ordained so to be.  
The Law of Moses is the Law of sin and  
death; the Gospel the law of the Spirit; so  
that if we had ne’r sin’d, we had ne’r been  
glorified. Whence St. Paul says, Rom. 6. 9.—  
God be thanked that ye were the servants  
of Sin; not that he loved sin, but because there-  
by were we glorified. Whence he pretends  
to interpret several places of Scripture. He  
goes on, and says, ’Tis usual in Scripture to  
have the children of the flesh, and the chil-  
dren of the promise mention’d as distinct,  
though really the same persons.

And this is the substance of his Assertion  
in his Sixth Question. In Answer,— That I-  
saac was the Type of the Messiah none deny,  
or that Jesus was he, except the Jews. But  
that Jacob Typifies the Soul, and Esau the  
Body, he only affirms, without giving any  
Reason for’t. That the Jews were ignorant  
of the Promise he there mentions, has not  
the least face of probability with it, since Mo-  
ses and the Prophets were Read in their Syna-  
gogues every Sabbath-day; and they took no-  
tice enough of those promises, which seem’d  
to foretell any Advantage or Grandeur to their  
Nation, especially what related to Abraham,  
of whom they so much boasted that he was  
their Father. We say, ’tis not to be suppo-  
sed they cou’d be ignorant of the promise, though  
they might of the fulfilling it, which are things  
vastly different. This promise, he says, was ne-  
cessary for their entering into rest, or being sa-  
tisfy’d of their Salvation. But neither was  
the promise absolutely necessary, for the thing  
might, and woud have been, though this pro-  
mise had ne’r been made to Abraham; that is,  
Christ woud have come in the flesh, having  
been promis’d to Adam and Eve almost 2000  
years before he was to Abraham. Nor is en-  
tering into rest, and satisfaction of Salvation  
the same thing, the first being long after the  
latter, nay, may be without it; this rest signi-  
fying either the Sabbatism in this World,  
(whereof we have discours’d formerly, and  
shortly may again) or else the Eternal Sab-  
bath. But again— How is this promise ne-  
cessary for our entering into rest, when we  
cou’d not but have entred in, whether there  
had been any such promise or no?— nay, whether  
we have Faith, Assurance, or any thing else;  
though we have been Atheists, Infidels, or  
guilty of the vilest Immoralities; nay, though  
we have served the Devil all our Lives, accor-  
ding to our Querist’s Hypothesis. He goes on—  
None cou’d be heirs of this promise, unless  
they broke the Law of Moses— This we deny,  
for Infants are heirs on’t, and yet to be sure  
they ne’r sin’d against Moses his Law, as he ac-  
knowledges in his former Objection from  
Original Sin.

Nor did the Law enter to bring Man un-  
der Sin, in that sence wherein he asserts it,  
(tho’ it did indeed to make Sin more clearly  
known,) for Man was certainly under Sin be-



fore the Law, else he had not dy'd. Again, says he, 'those that can keep *Moses his Law* 'have no occasion of *Christs Blood*; supposing any cou'd keep *Moses his Law perfectly*, they'd yet have need of *Christs Blood* for *Original-Sin*, for there's no other way of being cleans'd from it. He adds, there wou'd be no *Punishment* for 'em in the *Flesh*, but they'd live here for ever. 1. There might be *Punishment* for 'em in the *Flesh*, or *temporal Punishment*, tho' 'twere possible they should live here for ever. Again, they must die for *Original Sin*, as we see *Infants* do, tho' they had not sinn'd against *Moses his Law*, as before, and therefore it's not true, that they shou'd live here for ever. He again asserts, 'if we ne're had Sinn'd, we 'cou'd ne're have been *Glorify'd*, which we 'have before confuted; as for *St. Pauls* saying, 'God be thanked, ye were the *Servants of Sin*, 'he no more says so, than *David* 'That there 'is no God, 'tis indeed only a piece of a Sentence, he cutting off what follows, and for which the *Apostle* Praises God. 'But ye 'have obey'd from the *Heart*, and ye are 'the *Servants of Righteousness*, as if he had 'said; tho' you have been one, thanks be to 'God ye are now the other. He says, the *Children of Flesh and Promise*, tho' mention'd as distinct in Scripture, are yet really the same Persons, but he only says it without proving it, nor is't worth the while to confute so absurd an Opinion. He shou'd now come to his seventh Paper, where he strikes at the Root, and absolutely denies the Eternity of Punishments, and his Arguments for it, we shall consider in our next Mercury.

We shall here go on with several Questions sent us by the Gentleman mention'd in our last Mercury.

Quest. 22. *Whether Justification and Forgiveness of Sin be all one?*

Ans. We must own it's our Judgment, that the *Schoolmen* of old, and others after 'em, have made too much noise about these Words *Justification, Faith, &c.* And we must also acknowledge, the dispute seems to us very often more about Words than Things, especially among Protestants. We also think the plainer Religion is the better, and that huge Tomes of little else, but *Hard-words*, and *Mood and Figure*, on these Subjects, do oftentimes only serve to puzzle, and confound the unlearned, and amuse the Learned, keeping 'em from more useful Studies, whereas if we are not extremely mistaken, a few Words might render all sufficiently clear to any well-meaning ordinary capacity, and what our Judgment is on that Head, we have partly express'd in a late Answer concerning the *Imputative Righteousness* of Christ. But not wholly to omit it here, we shall enquire into the true Notion of *Justification*, from whence 'twill be easie to guess whether it be the same with *forgiveness of Sins*. And this we are sure to find, as far as the Churches Judgment can give it, in her Articles and Homilies. From the eleventh Article, intitled 'of the *Justification* of Man, we may learn, that thereby was intended, 'Our 'being accounted *Righteous* before God only 'for the *Merit* of our Lord and Saviour Jesus

Christ, by Faith, and not for our own works or deservings; referring us for a larger Explication to the Homily on that Subject. We suppose that of the Salvation of Mankind, the third in Order in the Book, is thereby principally intended; where the present case is sufficiently clear'd. See p. 12. (the first of that Sermon.) 'They which in Act or Deed do Sin after Baptism, when they turn again to God unfeignedly, they are likewise washed by this Sacrifice from their Sins, (the Sacrifice of our Saviour before mention'd) in such sort, that there remaineth not any Spot of Sin, that shall be imputed to their Damnation. This (N.B.) This is that Justification, or Righteousness which St. Paul speaketh of, &c. Whence it's plain that Forgiveness of Sins, is at least included in Justification, nay is the main part, if not the whole thereof; and indeed may without violence be reckon'd a convertible Term with it, since other excellent advantages we attain thereby, seem rather Fruits or Effects thereof, than included in its very Essence. But our Sin's being Pardon'd, our being esteem'd righteous by God, our Justification thro' our Saviours merits, we think, are but the same thing in different Expressions.

Quest. 23. *Whether Arminianism or Antinomianism may be the more dangerous and pernicious?*

Ans. If the Arminians do really hold, that we may be saved by our own natural Power or Will, without Gods Grace, thro' Christ, preventing us and working with us, we think they are as far from Truth as from the good old Doctrine of the Church of England, which expresses its Judgment, Artic. 10. exactly contrary to any such Opinion: But the soberest of 'em, nay all that we e're met with, absolutely deny any such thing, and protest they depend upon Gods Grace in all their good actions, tho' man's Will must be taken in, as a subordinate agent, and we are to work out our own Salvation, without which we shall never obtain it. However, if any of 'em under this fair Covert do really hide any poisonous Pelagian Doctrines, confounding Nature and Grace, their Opinions ought to be detested, as taking off Man from his dependance on the Almighty, and rendering him equally vain and miserable. But this must be first clearly prov'd upon 'em before 'tis imputed or believ'd; nor do we think it fair to stretch consequences, as if upon the Rack, to make 'em confess what was never intended: Nay, nor so much as to take advantage of every warm expression, that slips from a Man in heat of Disputation, but appeal to his sober self, especially if for the main we have reason to believe him truly Religious. For the Antinomians, it's notorious that they hold good-works not necessary to Salvation; only a Compliment we pay to Heaven out of Civility and Generosity; which the World is not now much inclin'd to. Now to give a fair Judgment between these two Antagonists, we must compare their Consequences together, and take 'em both at the worst, without enquiring any further, whether justly or unjustly charg'd, only



ly what the height of their reputed Opinions wou'd probably produce, if reduc'd into Practice. The former, as is said, wou'd take Men off from depending on the Divine Assistance, and set 'em like the old Heathens, on actions morally good by their own Strength and Power, and thus far they might attain, tho' hardly to any Christian Perfection. The latter leaving Men at Liberty to do good or evil, wou'd soon make 'em use that Liberty for a Cloak of Licentiousness, as we find by the event it notoriously did when formerly more commonly believ'd. It vacates the main end of Christianity, which was to make men better, not leave 'em to be worse than before; nay, to be worse than Heathens. It not only borders on blasphemy, but we can't see how it can get clear of being really so: In that intolerable notion, that Christ is actually and really, not imputatively, guilty of the Sins of all Believers: as they'll call themselves, tho' a Turk may at this rate be reckon'd in that number; at least the greatest Debauchees in Nature, who too commonly, if they think fit to be call'd Christians run into that way, and hope Christ will save 'em, let 'em be as Wicked as they please. On the whole, we think Antinomianism, if believ'd and practis'd, wou'd by direct consequence, destroy both Christianity and Morality. Arminianism might sap the Foundations of Christianity, at least extreamly endanger 'em, but wou'd still leave us indifferent good Heathens, for not only Morality but Natural Religion wou'd be still left us: For which reasons we think it of Bad, not the Best, for there's no degree of goodness in either, but the less harmful and dangerous: Tho' we heartily pray God to preserve the Church from 'em both, since both wou'd prove extreamly pernicious unto it.

Quest. 24. Why the Sea call'd the Red-Sea has that Denomination?

Ans. This common Question is already answer'd, for which we must desire the Querist to consult the Indexes of our former Volumes.

Quest. 25. Whether the Doctrine of Consubstantiation or Transubstantiation be the more absurd?

Ans. Let's compare 'em. The Consubstantialists hold that In, With, and Under the Substance of the Bread and Wine, is contain'd the very Substance of the Body and Blood of Christ, whence they take their Name. The Papists, that the very Substance of the Elements is translated or chang'd, into the Substance of the Body and Blood of Christ, and nothing but the Accidents of the Bread and Wine remain, as their Colour, Taste, &c. which Accidents they hold separable from their Subjects, at least by the Divine Power, which they call'd in for their aid: And we must here ingenuously acknowledge the Papist in our Judgment makes the Cleverer work, for he takes all away that can be taken, all that can't be seen with our Eyes, and judge by our Sences, and for them he takes care to exert against 'em as Incompetent Judges: But the Lutherans hold the Substance of Christ's natu-

ral Body and Blood, in a gross carnal manner, as the Papists in their Sacrament to be present together with the Substance of the Bread, they have most of their absurdities to answer for, and some of their own, which seem to overweigh what they get clear of by owning the Substance of Bread, &c. which the others deny. But the more moderate of 'em will explain this Presence of Christ's Body, into little more, if not quite the same, with our real presence. That his Body is Spiritually and Sacramentally there, and that he's only eat and drunk by the worthy Receivers, who by Faith do verily and indeed take and receive him, tho' those who come unworthily only, eat and drink their own Judgment or Damnation. And this Sence being not only tolerable, but the very same with our Churches, (nay, even with the Assemblies,) has no manner of absurdity in it, (tho' it must still be acknowledged something Mystical,) but is the undoubted Opinion of the first Fathers of the Universal Church, and Reformers of that of England.

Quest. 26. Whether the Souls of Brutes are of a Spiritual Nature, or whether they are only material, and if so, how come they to act with such apparent designs as we see they do?

Ans. Tho' we have many Arguments for the Immortality of humane Souls, yet we see no reason why we shou'd part with one of the best of 'em, from their Spirituality or Immateriality. Since if one gives one Argument, and another another, we may at last give the Sadducee all he desires: For which cause we won't allow the Souls of Beasts to be immaterial, unless we were forc'd to do it by some evident reason, some Act of their's, which might be prov'd to terminate on Immaterial Objects, which we believe impossible to be done. As for their Acting with Apparent Designs, or to a certain End, this as we have formerly prov'd, must be acknowledg'd implies Reason, or an intelligent Being, but not in 'em, but over 'em, we mean the Divine Wisdom who has indu'd 'em with such Instincts or Powers, as are necessary for the Preservation of their Beings and Service of Man, tho' such as it can ne're be prov'd they are themselves conscious of. But for a more full Resolution of this Question, see Vol. 1. N. 9. Quest. 2. where it's more largely disputed over.

Quest. 27. What is your Opinion of the Quakers Light within, they so much talk of, and what are your thoughts of the Men and their Doctrines?

Ans. For their Light within, we wou'd hope for their Sakes, 'tis no other but common Reason, or natural Conscience, which all mankind enjoy as well as them. For our thoughts of them and their Opinions, we have already spoken most of what we know concerning 'em; not with a design to exasperate or expose their Persons, but to clear the Truth, and satisfy those concern'd; what we have there advanced, we are sure is no Calumnies of our own inventing, as some of 'em unjustly charge us, but most of it we have from our own Knowledge, and the rest from undoubted Testimony. However we have publicly proposed



posed several *Queries* to 'em for our own and the Worlds *Satisfaction*, to which, if they give a fair Answer, we shall know 'em somewhat better than now we do.

Quest. 28. *Whether Quakerism or Popery be the more absurd or dangerous?*

Ans. Consult our Indexes, and you'll find this already Answer'd.

Quest. 29. *Whether it's possible for any Man to arrive at a sinless Perfection in this Life? If not, what account can you give of that Scripture, Mat. 5. 48?*

Ans. To the first, we need say no more than our Church does in the Sentences at the beginning of her Service, and in the fifteenth Article, (*Christ alone without Sin,*) which are also the express Words of the Holy Scripture, 1 St. John 1. 8. *If we say, we have no Sin we deceive our selves, and the Truth is not in us.* For the second, the Scripture there quoted, *Be ye therefore perfect even as your Father, which is in Heaven, is perfect:* 'Twou'd be the highest blasphemy, as well as absurdity to pretend it relates to an Equality of Perfection, we are to endeavour an Imitation indeed of Gods Excellencies, to be Holy as he is Holy, but this no more as to impeccability, than Infiniteness. Besides, this Perfection here mention'd is that of doing good to our Enemies, wherein we are to imitate our Heavenly Father, as to the manner, tho' we can't as to the Extent of that Duty.

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*A Vindication of what we have written upon Usury.*

SEeing we understand, Mr. Jones is not the Author of the Answer to our Mercury, of March the fifth, from whom we had certainly received, as we indeed deserved more Civility. We shall only briefly reply, what is absolutely necessary for our own just defence, without any relation to Mr. Jones, for whom we pay the same respect, we expressed in the Mercury we now defend; and we say, we undertook no more, than to prove

that some Use of some Persons was not absolutely unlawful; for if 'twas, it must be either evil in its self, or else somewhere forbidden; but 'tis not evil in its self, because 1. Then the Use of Houses, Lands, and every thing of like kind were so too, which yet none will say is evil, and hereunto the vindicator returns no Answer. And 2. Because then, 'twould be evil to take Use of Strangers, which yet was permitted Israel to do: That God might suffer a hard-hearted People to use Polygamy and Divorce, lest they should reject the whole Law, we do not debate, but we still deny, that God, who is unchangeably Holy in his own Nature, ever did or could allow his People or others, in Moral evil, or any thing evil in its self, or ever can so do without changing his own Holy Nature, than which he may as soon cease to be. 3. Nor is it any where forbidden to all of all, but only to receive it of the Poor, and we own that 'tis unlawful to receive any Use of the Poor; so that for the Rich to pay the Poor some Use, (whether by Contract or in Gratitude it matters not) this is neither unlawful in its self, nor any where forbidden in Scripture; which is all we were to prove in that Mercury. And though we say the Word translated Usury, and any Increase, *Neshek* and *Tarbit*, strictly taken, signifieth Biting, Extortion, and therefore what is translated any Increase, Ezek. 18. 8, 13. is translated *Unjust Gain*, Prov. 28. 8. Yet we do not say, that Israel was allowed to take Extortion of Strangers, but were forbid to Oppress or Injure them, as we shewed from *Kimchi* on *Psal.* 15. nor need we insist on the strictest sense of the Word Usury, it being (whether it be much or little) forbidden to be received of the Poor only, and therefore the contradictions charged on the Mercury are undeserved, and we shall quickly enlarge upon this Subject; but we hope with such Candor and Mildness, as our Opposers shan't have any reason to believe, we have the least Quarrel with their Persons, but their Errors only.

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ADVERTISEMENT.

THE *Journals des Sçavans, Universal Bibliothèques, & Acta Eruditorum Lipsiæ*, &c. are Licens'd and Entred in the Hall Book, by our Bookseller, who was the first Undertaker, and will be still published by him, beginning with April next, and so to be continued from Month to Month.

F I N I S.



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# ACCOUNT

Of our whole

## Athenian Project.

**T**O refresh the Memories of those that may perhaps have forgotten what we promised, when first we entred upon our Athenian Project. We shall here give a full account of what we designed from our very first engaging in it, which was not only to confine our selves to answer all manner of Nice and Curious Questions in Divinity, Physick, Law, Philosophy, History, Trade, Mathematicks, &c. and all other Questions what ever proposed by either Sex, or in any Language fit for a resolution ( which shall also be performed from week to week, either in our eighteen single numbers, or in those twelve that compleat each volume — ) But also to give an account of the *Natural and Artificial Rarities* of every County in England, which *Rarities*, &c. (together with those *Questions and Answers*, which we have not room to insert in our several Volumes,) shall be the subject matter of our following Supplements, which when finishd we shall proceed in the same Project as to other Countries, till we have published the *Natural and Artificial Rarities* of every Contry throughout the *Known World*. In order whereto we have settled a correspondence beyond Sea, being resolved to spare no charges to gratifie the Ingenious.

We design also to insert the conferences and transactions of several English Virtuoso's and whatever else is curious and remarkable ( either in *Prose or Verse* ) that shall be sent us from time to time, according to our Promise in the Preface to the first Supplement.

If any person whatever will send in any new Experiment, curious Instance, Profitable Invention, or any thing remarkable, relating to the Life and Death of any eminent Person, which they know to be Truth and Matter of Fact, circumstantiated, with Time and Place, we will according to our former Promise, insert it in our Mercury, ( but we shan't use the Authors Name without his License ) and if it wants a Demonstration to the senders we will endeavour to find one for the satisfaction of them, as well as of all other ingenious enquirers into Natural Speculations.

When our *New System* is ready for the Press, which will contain great variety of Philosophical Questions, publick notice will be given thereof to the World.

We shall publish a *Poetical Mercury*, as

often as we receive Questions enough of that Nature to fill it up.

The *Ladies Questions* concerning Love and Marriage, &c. shall be answered the first Tuesday in every Month.

We design to add a *General Title, Preface and Index* to every Volume, and after the publication of every 5 Volumes and the Supplements to 'em to draw up an Alphabetical Table to the Whole, that so those Gentlemen or Coffee-houses, that keep by them the several Volumes and Supplements, or single papers, that are published from time to time may then bind them up altogether, and by the help of the said *Alphabetical Table*, presently find any Subject or Question they have a mind to consult.

Our *Single Mercuries*, will be published every Tuesday and Saturday, and our several Volumes ( which shall always consist of thirty numbers ) thus.

After the Publication of every eighteen numbers we shall constantly publish twelve numbers altogether, to compleat the Volumes, that so those Querists that stay longest for answers, may not think us tedious.

And that we may effectually make good our first promise of answering all manner of Questions sent us, we design to Print an Appendix to be added to every five volumes of our *Athenian Mercury*, which said Appendix shall consist of 120 sheets, and contain Answers to all those ingenious Questions and Occurrences, &c. which we have not room to insert either in our eighteen weekly Mercuries or twelve Numbers that compleat 'em, or Supplements to 'em, we therefore desire all our Querists to continue sending in their Questions as formerly to Smith's Coffee-house in Stocks-Market, or to the Rotterdam Coffee-house in Finch-Lane, till such time we give notice we have received Questions enough ( with what we have already by us ) to fill up the said Appendix.

To the Appendix here promised we shall add an *Alphabetical Table*, comprehending the contents of it, and of all our Mercuries and Supplements Printed in the Year 1692.

This we design shall be our constant Method and that we may render our undertaking perfect, we promise our Querists, that in case any Person should interfere with us, in our design of answering Questions, that they shall

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constantly find either in our *Saturdays Mercuries*, *Supplements*, or *Twelve Numbers*, answers to all his *Questions* whatever, that so neither our *Querists*, the *Booksellers*, nor the *London Coffee-houses*, might be impos'd upon by buying the same *Questions* twice answer-

ed, for they should always find in our *Papers* the last of his thoughts an account of his *Errors*, and our own *Improvements* upon all his *Questions* whatever, but more of this if there should ever be any occasion for it.

## The Contents of the Fifth Supplement.

**T**HE Preface to this fifth Supplement containing a brief account of the new Project concerning the *Natural and Artificial Rarities of England*, &c.

Mr. Swift's Letter to the *Athenian Society*. p. 1.  
His Ode to the *Athenian Society*. p. 2.

From which of the three Sons of Noah did the *Europæans* proceed. Q. 1. P. 7

If the *Hebrew Points* were Originally (as some affirm:) If not by whom and where were they invented? Q. 2. P. 9.

Wherefore is 'Jod the least in the *Hebrew Alphabet*, in length and bigness, &c. Q. 3. P. 9.

Give the Signification of *Selah*, &c. Q. 4. P. 9.

The *Lovers leeter* and *Postscript*. p. 10.

An Answer to Mr. K—s *Syllogism*. p. 11.

A *Lenten Mercury*. p. 12.

I intend to *Communicate* at *Easter*, q. 6. p. 12.

I have been in *Town* about half a Year, q. 7. p. 13.

I think I really love *Vertue*, am sure I'm much concern'd for *Gods Glory*, my Heart burns within me, when I discourse of him, and I can't bear him dishonour'd without sensible Emotions, and great Pain and Displeasure, &c. q. 9. p. 14.

Whether the *Soul* of such a Monster, &c. q. 9. p. 14.

Whether if such a Monster had the same perfection of *Organs* it would not exercise the same *Organical Acts*, as a more perfect Man doth, &c. q. 10. p. 14.

Whether at the *Resurrection* the *Soul* of an Embryo, &c. q. 11. p. 14.

Whether one that procures *Abortion*, &c. q. 12. p. 15.

Whether in every *Act* of *Generation* in Men, &c. q. 13. p. 15.

Whether if, &c. q. 14. p. 15.

Whether such *Body* or *Matter* at the *Resurrection* shall arise as a perfectly glorified *Body*, &c. q. 15. p. 15.

Whether *Onan* were not guilty, as in the *Twelfth Query*? q. 16. p. 15.

Whether *Habits* may be properly said to have *Parts*, &c. q. 17. p. 15.

What's the *Reason*, that when any person has lookt on the *Sun*, &c. q. 18. p. 16.

Wherein consists the true *Notion* of *Persecution*, &c. q. 19. p. 16.

Whether *Sin* might not be ordain'd to *Gods Honour* and *Man's Happiness*? q. 20. p. 16.

Whether *Sin* were not ordain'd, or all Possibility of *Adams* standing taken from him? q. 21. p. 16.

Whether *Justification* and *Forgiveness* of *Sin* be all one? q. 22. p. 24.

Whether *Arminianism* or *Antinomianism* may be the more dangerous and pernicious? q. 23. p. 24.

Why the *Sea* called the *Red-Sea* has that Denomination. q. 24. p. 25.

Whether the *Doctrine* of *Consubstantiation* or *Transubstantiation* be the more absurd? q. 25. p. 25.

Whether the *Souls* of *Brutes* are of a *Spiritual Nature*, &c. q. 26. p. 25.

What is your *Opinion* of the *Quakers Light* within, &c. q. 27. p. 2.

Whether *Quakerism* or *Popery* be the more absurd or dangerous? q. 28. p. 26.

Whether 'tis possible for any *Man*, &c. q. 29. p. 26.

A *Vindication* of what we have written upon *Usury*. p. 26.

**T**HE Author of *Nuncius Infernalis*, being out of *Town*, when that Book was Printed, upon a perusal of it, found so many gross errors, that he resolved, for his own reputation, to publish the *Errata* with the Book; but the *Printer* and *Bookseller* concern'd, fearing such a vast number of *Errors*, would spoil the *Sale* of the Book, prevail'd with him to defer it a while; but finding the *Errors* of the *Press* were made use of against the *Author*; he thought himself oblig'd at length to vindicate himself, so far, as to lay the fault at the right door, and therefore out of near one hundred mistakes, has pick'd out the most material, hoping that the *Reader* will be so kind, as to allow him to understand *Grammar*, and *English*, so far as not to be guilty of so abominable a neglect of both, as this impression of his Book wou'd persuade, and attribute the false *Printing*, and false numbers to the intollerable neglect of the *Printer* and *Corrector*.

**E**pistle Dedicatory page 2. line 19. add it. p. 3. l. 5. for *has*, read *have*. p. 4. l. penult. f. and r. *car'd*. p. 7. l. 24. f. *directives*, r. *divertive*. Of the Book p. 1. l. 4. f. *new*, r. *now*, l. 6. f. *trappians*, r. *trappings*. l. 11. f. *Man's*, r. *Manes is*. p. 2. l. 24. dele *if you*, l. 29. f. *unparalled*, r. *unparalled*. l. 30. f. *Makes*, r. *make*, l. 38. f. *Aposiosis*, r. *Apotheosis*. p. 3. l. penult. f. *this*, r. *their*, p. 4. l. 18. f. *Heligabal's*, r. *Heliogabalus*, p. 4. in the Marginal Note, for *credere*, r. *credidere*. p. 5. l. 28. dele *again*. p. 6. l. 11. f. *preferment*, r. *performance*, p. 7. l. 22. f. *stifed*, r. *stifed*. l. 30. f. *inHabit*, r. *inhabite*. p. 9. l. 5. and 6. f. *receives*, r. *beholds*. p. 11. l. 17. f. *does*, r. *do*. p. 12. l. 8. f. *Bain*, r. *Band*. l. 43. dele, *All*. l. 45. f. *ingeniously*, r. *ingenious*. p. 13. l. 2. add *tho*. p. 13. l. 31. add *one*. l. 40. f. *Fiend* r. *End*. l. 44. f. *Wincing*, r. *Wiving*. l. 48. f. *part*, r. *Part*. p. 15. l. 19. f. *Beau's*, r. *Beaux*. l. 21. f. *for sots*. l. 42. f. *Beau's*, r. *Beaux*. p. 16. l. 18. f. *Rakellonians*, r. *Rakehellorum*. l. 34. f. *Oringe*, r. *Cringe*. l. 35. f. *he*, r. *he*. l. 39. f. *Buylo*, r. *Borrow*. f. and severed, r. answered. p. 17. l. 9. f. *Beau's*, r. *Beaux*. l. 30. f. *wild*, r. *wide*. p. 18. l. 9. f. *give*, r. *gratise*. l. 11. add *to*. p. 19. l. 3. f. *Sneak-phir*, r. *Sneak-phir*.

FINIS.



# A N Alphabetical Table,

## COMPREHENDING

The Five First Volumes of the *Athenian Gazette*.  
The Five *Supplements* to 'em.  
The *Young Student's Library*; and of  
The *History of the Athenian Society* ( by a Gentleman who got Secret Intelligence of their whole Proceedings. )

Which *Several Volumes* COMPLEAT the Entire *Sett* for  
the Year 1 6 9 1.

*Note*, That at this Mark [\*] begins the Contents of the Five First Volumes of the *Athenian Gazette*: At this Mark [||] the Contents of the Five *Supplements* to 'em: At this Mark [†] The Contents of the *Young Students Library*: And at this Mark [§] The Contents of the *History of the Athenian Society*.

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**H**istory of the Athenian Society; Giving an Account of the Novelty, Advantage, First Inventor, and Occasion of this Useful Undertaking; the Difficulties that attend it; the Noble Daring of the First Author, with a particular account of the rest; the Reasons why this Society assumed the Title of Athenian; The Progress, Methods, and Performances of the Society when Establish'd; A Prospect of what the World is suddenly to expect from it; and likewise what it has Reason to hope for hereafter; with a too-favourable Account of both the Principles of its opposers, and the Injustice of their Endeavors; to all which is prefixt an Ode, made by Mr. Swift; as also several Poems written by Mr. Tate, Mr. Mollaux, Mr. Richardson, and others. These heads are all largely treated on in the forementioned History, which is prefixt to the First Volume of the Athenian Gazette.



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Women, whether Wiser than Men?	v.2.n.3.q.11.	Zerah the Ethiopian and his men who werethy	v.5.n.18.q.1.
Women, whether they have Souls?	v.2.n.3.q.11.		
War, whether better to carry it?	v.2.n.5.q.4.		
Water or Earth, which the coldest Element?	v.2.n.11.q.6.		
Women when bad, why worse than Men?	v.2.n.13.q.11.		
Word Culprit, the meaning of it?	v.2.n.15.q.6.		
Wife, taking for the Maid:	v.2.n.15.q.7.		
Wives, a form of Prayer for 'em:	v.2.n.16.q.1.		
World, does it hang upon nothing?	v.2.n.18.q.6.		
World, what quarter of the Year it began?	v.2.n.18.q.7.		
Wagers about King William:	v.2.n.23.q.15.		

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