OBSERVATIONS

As well Historical as Theological, upon the NATURE, the
NUMBER, and the OPERATIONS of the

DEVILS.

Accompanied with,

I. Some Accounts of the Grievous Molestation, by DAEMS
MONS and WITCHCRAFTS, which have lately
annoy'd the Country; and the Trials of some eminent
Malefactors Executed upon occasion thereof; with several

Remarkable Curiosities therein occurring.

II. Some Counsels, Directing a due Improvement of the ter-
rible things, lately done, by the Unusual & Amazing
Range of EVIL SPIRITS, in Our Neighbourhood; &
the methods to prevent the Wrong, which those Evil
Angels may intend against all sorts of people among us;
especially in Accusations of the Innocent.

III. Some Conjectures upon the great EVENTS, likely
to befall the WORLD in General, and NEW-EN-
GLAND in Particular, as also upon the Advances of
this TIME, when we shall see BETTER DAYS.

IV. A short Narrative of a late Outrage committed by a
knot of WITCHES in Sweden, very much Resem-
bling, and so far Explaining, That under which our parts
of America have labour'd.

V. THE DEVIL DISCOVERED: In a Brief Discourse upon
those TEMPTATIONS, which are the more Ordinary Devices,
of the Wicked One.

By Cotton Mathes.

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The wonders of the invisible world 241Kb

The Wonders of the Invisible World.

Observations as well historical as theological, upon the nature, the number, and the operations of the devils: accompany'd with I. Some accounts of the grievous molestations by daemons and witchcrafts ... and the trials of some eminent malefactors ... II. Some councils directing a due improvement of the terrible things lately done by the unusual and amazing range of evil spirits ... III. Some conjectures upon the great events likely to befall the world in general and New England in particular ... IV. A short narrative of a late outrage committed by a knot of witches in Swedenland ... V. The devil discovered, in a brief discourse upon those temptations which are the more ordinary devices of the wicked one / by Cotton Mather.

Published by the Special Command of His Excellency, the Governor of the Province of the Massachusetts-Bay in New-England.

The Authors Defence.

'Tis as I remember, the learned Scribonius, who reports, that One of his Acquaintance, devoutly making his Prayers on the behalf of a Person molested by Evil Spirits, received from those Evil Spirits an horrible Blow over the Face: And I may my self Expect not few or small Buffetings from Evil Spirits, for the Endeavours wherewith I am now going to Encounter them. I am far from Insensible, That at this extraordinary Time of the Devil's coming down in Great Wrath upon us, there are too many Tongues and Hearts thereby set on Fire of Hell; that the various Opinions about the Witchcrafts which of Later Time have Troubled us, are maintained by some with so much Cloudy Fury, as if they could never be sufficiently Stated, unless written in the Liquor wherewith Witches use to write their Covenants; and that he who becomes an Author at such a Time, had need be, Fenced with Iron, and the Stuff of a Spear. The unaccountable Frowardness, Asperity, Untreatableness, and Inconsistency of many persons, every Day gives a Visible Exposition of that passage, An Evil Spirit from the Lord came upon Saul; and Illustration of that Story, There met him two Possessed with Devils, exceeding Fierce, so that no man might pass by that way. To send abroad a Book, among such Readers, were a very unadvised Thing if a man had not such Reasons to give as I can bring, for such an Undertaking. Briefly, I hope it cannot be said, They are all so: No, I hope the Body of this People, are yet in such a Temper, as to be capable of Applying their Thoughts, to make a Right Use, of the Stupendous and prodigious Things that are happening among us: and because I was concern'd, when I saw that no Abler Hand Emitt'd any Essays to Engage the Minds of this People in such Holy, Pious, Fruitful Improvements, as God would have to be made of His Amazing Dispensations now upon us, THEREFORE it is that One of the Least
among the Children of New-England, has here done, what is done. None, but, The Father who sees in Secret, knows the Heart-breaking Exercises, wherewith I have Composed what is now going to be Exposed; Lest I should in any One Thing, miss of Doing my Designed Service for His Glory, and for His People; But I am now somewhat comfortably Assured of His favourable Acceptance; and, I will not Fear; what can, a Satan do unto me!

Having Performed, Something of what God Required, in labouring to suit His Words unto His Works, at this Day among us, and therewithal handled a Theme that has been sometimes counted not unworthy the Pen, even of a King, it will easily be perceived, that some subordinate Ends have been considered in these Endeavours.

I have indeed set my self to Countermine the whole PLOT of the Devil, against New-England, in every Branch of it, as far as one of my Darkness, can comprehend such a Work of Darkness. I may add, that I have herein also aimed at the Information and Satisfaction of Good men in another Country, a Thousand Leagues off, where I have, it may be More, or however, more Considerable, Friends, than in My Own; And I do what I can to have that Country, now, as well as always, in the best Terms with, My Own. But while I am doing these things, I have been driven a little to do something likewise for My self; I mean, by taking off the false Reports and hard Censures about my Opinion in these matters, the Patters Portion, which my pursuit of Peace, has procured me among the Koen. My hitherto Unmarried Thoughts are here Published; and, I believe, they will be owned by most, of the Ministers of God in these Colonies: nor can amends be well made, for the wrong done me, by other sorts of Representations.

In fine, For the Dogmatical part of my Discourse, I want no Defence; for the Historical part of it, I have a very Great One. The Lieutenant Governor of New-England, having perused it, has done me the Honour of giving me a Shield, under the Umbrage whereof I now dare to walk Abroad.

Reverend and Dear Sir,

YOU Very much Gratify’d me, as well as put a kind Respect upon me, when you put into my hands. Your Elaborate and most seasonable Discourse, entitled, The Wonders of The Invisible World. And having now Perused so fruitful and happy a Composure, upon such a Subject, at this Juncture of Time, and considering the Place that I Hold in the Court of Oyer and Terminer, still Labouring and proceeding in the Trial of the persons Accused and Convicted for Witchcraft, I find that I am more nearly and highly concerned than as a meer Ordinary Reader, to Express my Obligation and Thankfulness to you, for so great pains; and cannot but hold my self many ways bound, even to the utmost of what is proper for me, in my present Publick Capacity, to declare my Singular Approbation thereof. Such is Your Design, most plainly expressed throughout the whole; such Your Zeal for God; Your Enmity to Satan and his Kingdom; Your Faithfulness and Compassion to this poor people; Such the Vigour, but yet great Temper of your Spirit; Such your Instruction and Counsel; your CARE OF TRUTH; Your Wisdom and Dexterity in allaying and moderating, that among us, which needs it; Such Your clear Discerning of Divine Providences and Periods, now running on apace towards their Glorious Issues in the World; and finally, Such your Good News of, The Shortness of the Devils Time; That all Good Men must needs Desire the making of this your Discourse, Publick to the World; and will greatly Rejoice that the Spirit of the Lord has thus Enabled you to Lift up a Standard against the Infernal Enemy, that hath been Coming in like a Flood upon us. I do therefore make it my particular and Earnest Request unto you, that as soon as may be, you will Commit the same unto the PRESS accordingly.

I am, Your Assured Friend, William Stoughton.

I Live by Neighbours, that force me to produce these Undeserved Lines. But now, as when Mr. Wilson, beholding a great Muster of Souls, had it by a Gentleman then present, said unto him, Sir, I’ll tell you a great Thing; here is a mighty Body of People; and there is not SEVEN of them all but what Loves Mr. Wilson; that Gracious Man presently & pleasantly Reply’d, Sir, I’ll tell you as good a thing as that; here is a mighty Body of People; and there is not so much as ONE among them all, but Mr. Wilson Loves him. Somewhat so; ‘Tis possible that among, this Body of People, there may be few, that Love the Writer of this Book; but, give me leave to boast so far, there is not one among all this Body of People, whom this Mather would not Study to Serve, as well as to Love. With such a Spirit of Love, is the Book now before us written; I appeal to all this World, and if this World, will deny me the Right of acknowledging so much, I Appeal to the Other, that it is, Not written with an Evil Spirit: for which cause, I shall not wonder if Evil Spirits, be Exasperated by what is Written, as the Sadducees doubtless were with what was Discoursed in the Days of our Saviour. I only Demand the Justice, that others Read it, with the same Spirit wherewith I writ it.

Enchantments Encountred.

S 1. IT was as long ago, as the year 1637, that a Faithful Minister of the Church of England, whose Name was Mr. Edward Symons, did in a Sermon afterwards Printed, thus Express himself; At New-England now the Sun of Comfort begins to appear, and the Glorious Day-Star to show it self;—Sed Venient Anni Sabbaciali Seris, there will come Times, in after-ages when the Clouds will over-shadow and darken the Sky there. Many now promise to themselves nothing but successive Happiness there, which for a Time will come Times, in after-ages when New-England, that the World will do New-England a great piece, of Injustice, if it acknowledge not a measure of Religion, Loyalty, Honesty and Industry, in the people there, beyond which is to be found with any other people for the Number of them. When I did a few years ago, publish a Book, which mentioned a few Memorable Witchcrafts, committed in this Country; the Excellent Baxter graced the Second Edition of that Book, with a kind Preface, wherein he sees cause to say, If any are Scandalized, that New-England, a place of as serious Piety, as any I can hear of, under Heaven, should be Troubled so much with Witches, I think, tis no Wonder: Where will the Devil show most Malice, but where he is Hated,
and Hated most; And I hope, the Country will still deserve and answer, the Charity so Expressed by that Reverend man of God! Whosoever travels over this Wilderness, will see it richly bespangled with Evangelical Churches, whose Pastors are Holy, Able, & Painful Overseers of their Flocks, Lively Preachers, and Vertuous Liyers; and such as in their Several Neighbourly Associations, have had their Meetings whereat Ecclesiastical matters of common Concernment are Considered: Churches, whose Communicants have been seriously Examined about their Experience of the Reformation, as well as about their Known Affections to the Sacred Communion; although others of less but Hopeful Affinements in Christianity are not ordinarily deny’d Baptism for themselves and theirs; Churches, which are Sly of using any thing in the Worship of God, for which they cannot see a Warrant of God; but with whom yet the Names of Congregational, Presbyterian, Episcopalian, or, Antipedobaptist, are swallowed up in that of, Christian; Persons of all those Persuasions being actually taken into our Fellowship, when Visible Godliness has Recommended them: Churches, which usually do within themselves manage their own Discipline, under the Conduct of their Elders; but yet call in the help of Synods upon Emergencies, or Aggrievances Churches, Lastly, wherein Multitudes are growing ripe for Heaven every Day; and as fast as these are taken off, others are daily Rising up. And by the presence and power of the Divine Institutions thus maintained in the Country, we are still so Happy, that, I suppose, there is no Land in the Universe more free from the Debauching and the Debasing Vices of Ungodliness. The Body of the People are hitherto so disposed, that Swearing, Sabbath-breaking, Whoring, Drunkenness, and the like, do not make a Gentleman, but a Monster, or a Goblin, in the Vulgar Estimation. All this notwithstanding, we must humbly Confess to our God, that we are miserably Degenerated from the First Love, of our Predecessors; however we boast our selves a little, when Men would go to trample upon us, and we venture to say, Whereinsoever any is bold (we speak foolishly) we are bold also. The first Planters of these Colonies were a Chosen Generation of men, who were first so Pure, as to dissemble many things which they thought wanted Reformation else where; and yet withal so Peaceable, that they Embraced a Voluntary Exile in a Squallid, horrid, American Desart, rather than to Live in Contentions with their Brethren. Those Good men imagined that they should leave their Postereity, in a place, where they should never see the Inroads of Profanity, or Superstition; and a famous Person returning hence could in a Sermon before the Parliament, profess, I have now been seven years in a Country, where I never saw one man drunk, or heard one Oath sworn, or beheld one Beggar in the Streets, all the while. Such great persons as Budaucus, and others, who mistook Sir. Thomas Mores UTOPIA, for a Country really Existent, and stirr’d up some Divines Charitably to undertake a Voyage thither, Ioshua’s and there is now Risen up a Number of people, otherwise Inclined than our But alas, the Children, and Servants of those Old Planters, must needs afford many, Degenerate Plants, and there is now Risen up a Number of people, otherwise Inclined than our But those two things, our Holy Progenitors, and our Happy Advantages, make Omissions of Duty, and such Spiritual Disorders as the whole World abroad is overcome with, to be as Provoking in us, as the most flagitious wickednesses of our Progenitors, and the Elders that outlived them. 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There was not a greater Uproar among the Ephesians, when the Gospel was first brought among them, then there was among, The Powers of the Air (after whom those Ephesians walked) when first the Silver Trumpets of the Gospel here made the Joyful Sound. The Devil thus Irritated, immediately try’d all sorts of Methods to overturn this poor Plantation, so much of the Church, as was Fled into this Wilderness, immediately found, The Serpent cast out of his Mouth, for the carrying it away. I believe, that never were more Satanical Devices used for the Unsetting of any People under the Sun, than what have been Employ’d for the Extirpation of the Vine which God has here Planted, Casting out the Heathen, and Preparing a Room before it, and causing it to take deep Root, and fill the Land, so that it sent its Bougs unto the Atlantic Sea Eastward, and its Branches unto the Connecticut River Westward, and the Hills were covered with the Shadow thereof. But, All those Attempts of Hell, have hitherto been Abortive, many an Ebenezer has been Erected unto the Praise of God, by His Poor People here; and, Having obtained Help from God, we continue to this Day. Wherefore the Devil is now making one Attempt more upon us; an Attempt more Difficult, more Surprising, more snarl’d with unintelligible Circumstances than any that we have hitherto Encountered; an Attempt, so Critical, that if we get well through, we shall soon Enjoy Halcyon Days with all the Vultures of Hell, Trodden under our Feet. He has wanted his Incurrate Legions, to Persecute us, as the People of God, have in the other Hemisphere been persecut’d: he has therefore drawn forth his more Spiritual ones to make an Attacque upon us. We have been advised, by some Credible Christians yet alive, that a Malefactor, accused of Witchcraft as well as Murder, and Executed in this place more than Forty Years ago, did then give Notice, of, an Horrible PLOT against the Country, by WITCHCRAFT, and a Foundation of WITCHCRAFT then Laid, which if it were not seasonably Discoverd, would probably Blow up, and pull down all the Churches in the Country. And we have now with Horror seen the Discovery of such a Witchcraft! An Army of Devils is horribly broke in, upon the place which is the Center and after a sort, the First-born of our English Settlements: and the Houses of the Good People there, are fill’d with the doodle Shrieks of their Children and Servants, Tormented by Invisible Hands, with Tortures altogether preternatural. After the Mischiefs there Endeavoured, and since in part Conquered, the terrible Plague, of, Evil Angels, hath made its progress into some other places, where other persons have been in like manner Diabolically handled. These our poor Afflicted Neighbours, quickly after they become Infected and Infested with these Daemons, arrive to a Capacity of Discerning those which they conceive the Shapes of their Troublers; and notwithstanding the Great and Just Suspicion, that the Daemons might Impose the Shapes of Innocent Persons in their Spectral Exhibitions upon the Sufferers, (which may perhaps prove no small part of the Witch-Plot in the issue) yet many of the persons thus Represented, being Examined, several of them have confessed of a very Damnable Witchcraft; yea, that they have Signed unto a Book, which the Devil show’d them, and Engaged in his Hellish Design of Bewitching, and Ruining our Land. We know not, at least I know not, how far the Delusions of Satan may be Intwoven into some Circumstances of the Confessions; but one would think, all the Rules of Understanding Human Affays are at an end, if after so many most Voluntary Harmonious Confessions, made by Intelligent persons of all Ages, in sundry Towns, at several Times, we must not Believe the main strokes wherein those Confessours all agree: especially when we have a thousand preternatural Things every day before our eyes, wherein the Confessours do acknowledge their Concernment, and give Demonstration of their being so Concerned. If the Devils now strike the mends of men, with any Poisons of so fine a Composition and Operation, that scores of Innocent People shall Unite, in Confessions of a Crime, which we see actually committed, it is a thing prodigious, beyond the Wonders of the former Ages, and it threatens no less than a sort of a Dissolution upon the World. Now, by these Confessions ‘tis Agreed, That the Devil has made a dreadful Knot of Witches in the Country, and by the help of Witches has dreadfully Encroached that Knot: That these Witches have driven a Trade of Commissioning their Confedrate Spirits, to do all sorts of Mischiefs to the Neighbours, whereupon
there have Ensued such Mischievous consequences upon the Bodies, and Estates of the Neighbourhood, as could not otherwise be accounted for: yea, That at prodigious Witch-Meetings, the Wretches have proceeded so far, as to set out and Consult the Methods of Rooting out the Christian Religion from this Country, and setting up instead of it, perhaps a more gross Diabolism, than ever the World saw before. And yet it will be a thing little short of Miracle, if in so spread a Business, as this, the Devil should not get in some of his Juggles, to confound the Discovery of all the rest.

S. 3. Doubtless, the Thoughts of many will receive a Great Scandal against New-England, from the Number of Persons that have been Accused, or Suspected, for Witchcraft, in this Country: But it were easy to offer many things, that may Answer and Abate the Scandal. If the Holy God should any where permit the Devils to hook two or three wicked Scholars, into Witchcraft, and then by their Assistance to Range Holy God should any where permit the Devils to hook two or three wicked Scholars, Accused, or Suspected, for Witchcraft, confound the Discovery of all the rest. And yet it will be a thing little short of a Business, as this, the Devil should not get in some of his Juggles, to than ever the World saw at prodigious account for: yea, there have Ensued such Mischievous consequences upon the Bodies, and Estates of the Neighbourhood, as could not otherwise be

But besides all this, give me Leave to add; it is to be hoped, That among the persons represented by the Spectres which now afflict our Neighbours, there will be found some that never explicitly contracted with any of the Evil Angels. The Witches have not only intimated, but some of them acknowledged, That they have plotted the Representations of Innocent Persons, to cover and shelter themselves in their Witchcrafts; now, altho' our good God has hitherto generally preserved us, from the Abuse therein Design'd by the Devils for us, yet who of us can Exactly State, to cover and shelter themselves in their Neighbours, there will be found some

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S 7. I was going to make one Venture more; that is, to offer some Safe Rules, for the finding out of the Witches which are at this Day our Accursed Troublers: but this were a Venture too Presumptuous and Icarian for Me to make. I leave that unto those Excellent and Judicious Persons, with whom I am not worthy to be Numbred: all that I shall do, shall be to lay before my Readers, a brief Synopsis of what has been Written on that Subject, by a Triumvirate, of so Eminent Persons, as have ever handled it. I will begin with,

An Abstract of Mr. Perkin's way for the Discovery of Witches.

I. There are Presumptions, which do at least Probably and Conjecturally note one to be a Witch. These, give Occasion to Examine, yet they are no Sufficient Causes of Conviction.

II. If any man or woman, be notoriously defamed for a Witch; when this yields a strong Suspicion. Yet the Judge ought Carefully to Look, that the Report be made by men of Honesty and Credit. III. If a Fellow Witch, or Magician, give Testimony of any Person to be a Witch; this indeed is not sufficient for
Condemnation; but it is a fit Presumption, to cause a strict Examination. IV. If after Cursing they follow Death, or at least, some mischief: for Witches are wont to practise their mischiefful Facts, by Cursing and Banning: This also is a sufficient matter of Examination, tho’ not of Conviction. V. If after Enmity, Quarrelling, or Threatening, a present mischief do’s follow; that also is a great Presumption. VI. If the Party suspected be the Son or Daughter, the man- servant or maid- servant, the Familiar Friend; near Neighbour, or old Companion, of a known and Convicted Witch: This may be likewise a presumption; for Witchcraft is an Art, that may be Learnd, and Convey’d from man to man. VII. Some add this for a Presumption: If the party suspected be found to have the Devils mark; for it is Commonly thought, when the Devil makes his Covenant with them, he always Leaves his mark behind them, whereby he knows them for his own:—a mark, whereof no Evident Reason, in Nature can be given. VIII. Lastly, If the party Examined be Uncontrary, or inconsistent to himself, in his deliberate Answers, it argueth a Guilty Conscience, which stops the Freedom of Utterance. And yet, there are causes of Astonishment, which may befal the Good, as well as the Bad. IX. But then there is a Conviction, discovering the Witch; which must proceed from just and sufficient proofs, and not from bare Presumptions. X Scratching of the Suspected Party, and Recovery thereupon; with several other such weak proofs; as also, the Fleeing of the Suspected Party, thrown upon the Water; These proofs are so far from being sufficient, that some of them, are after a sort, practices of Witchcraft. XI. The Testimony of some Witch, tho’ offering to show the Witches face in a Glass; This I grant, may be a good presumption, to cause a strict Examination; but a sufficient proof of Conviction, it cannot be. If the Devil tell the Grand-Iury, that the Person in question, is a Witch, and offers withal, to confirm the same by Oath, should the Inquest Receive his Oath or Accusation to Condemn the man? XII. If the Party accused offer to show the Devil by a Witches mark, which is upon the Baser sort of Witches; and this, by a Witches compact; it is then a Presumption to cause a strict Examination: but a sufficient proof of Conviction, it cannot be. If the Devil tell the Grand-Iury, that the Person in question, is a Witch; near Neighbour, or old Companion, of a known and Convicted Witch: This may be likewise a presumption; for Witches are wont to practise their mischiefful Facts, that may be Learnd, and Convey’d from man to man. XII. Some add this for a Presumption: If the party suspected be found to have the Devils mark; for it is Commonly thought, when the Devil makes his Covenant with them, he always Leaves his mark behind them, whereby he knows them for his own:—a mark, whereof no Evident Reason, in Nature can be given. XIII. Among the sufficient and fit Convictions, the first is, the Free and Voluntary Confessions of the Crime, made by the Party Suspected, and Accused, after Examination. I say not, that a bare Confession is sufficient, but a Confession after due Examination, taken upon rigorous presumptions. What needs now more Witness, or further Enquiry? XIV. There is a second sufficient Conviction, by the Testimony of Two Witnesses, of Good and Honest Report avouching before the Magistrate upon their own Knowledge, these two Things: either that the Party Accused, hath made a League with the Devil, or hath done some known practices of Witchcraft. And, all Arguments do that necessarily prove either of these, being brought by two sufficient Witnesses, are of Force, fully to Convince the Party Suspected. XV. If it can be proved that the Party Suspected, hath called upon the Devil, or desired his Help; this is a pregnant proof of a League formerly made between them. XVI. If it can be proved, that the Party hath Entertained a Familiar Spirit, and had Conference with it, in the Likeness of some visible Creatures: here is Evidence of Witchcraft. XVII. If the Witnesses affirm upon Oath, that the Suspected person, hath done any Action, or work, which necessarily infers a Covenant made: as that he hath used Enchantments; Divin’d things before they come to pass, and that peremptorily; Raised Tempes; caused the Form of a Dead Man to appear; it proveth sufficiently that he or she is a Witch. This is the Substance of Mr. Perkins. Take, Next, The Summ of Mr. Gaules Judgment, about the Detection of Witches. XX. I Some tokens for the Trial of Witches, are altogether Unwarrantable. Such are the Old Paganish Sign, The Witches Long Eyes: The Tradition, of the Witches not weeping: The casting of the Witch into the Water, with Thumbs, and Toes, ty’d across. And many more such Marks, which if they are to know a witch by, certainly ‘tis no other witch, but the User of them. II. There are some Tokens for the Trial of Witches, more probable: and yet not so certain to afford Conviction: such are, strong and long Suspicion: Suspected Ancestors: some Appearance of Fact: The Corpse bleeding upon the Witches Touch: The Testimony of the Party Bewitched: The Supposed, Witches unusual Bodily Marks; The Witches usual Cursing and Banning: The Witches lewd and naughty kind of Life. III. Some Signs there are of a Witch, more certain and invariable. As, Firstly, Declining of Judicatories, or Fultring, Faulty, Unconstant, and Contrary Answers, upon Judicial and Deliberate Examination. Secondly, when upon due Enquiry, into a persons Faith and Manners, there are found all or most of the causes, which produce Witchcraft; namely, God Forsaking, Satan invading, particular Sin disposing, and Lastly a Compact compleating all. Thirdly, The Witches free Consent or Agreement, with a familiar spirit, may be a sure Argument of the Fact, and fourthly, the Devil tells them what Harm they have done; or that they can show the mark upon them; or, that they have been together in their Meetings; and Witness against others; if they can make good the Truth of their Witness, and give sufficient proof of it. As, that they have seen them with their own Eyes. Fourthly, Witness of God, or the Witches own Witness against others; if they can make good the Truth of their Witness, and give sufficient proof of it. Fifthly, the Witches own Confession, & bearing Witness of God that they have received Spirits from them; or, that they can tell, when they used Witchery-Tricks to Do Harm; or, that they told them what Harm they had done; or that they can show the mark upon them; or, that they have been together in their Meetings; and such like. VI. By some Witness of God Himself, happening upon the Execrable Curses of Witches upon themselves, Praying of God to show some Token, if they be Guilty. VII. By the Witches own Confession, of Giving their Souls to the Devil. It is no Rare thing, for Witches to Confess. They are Considerable Things, which I have thus Recited; and yet it must be with Open Eyes, kept upon Open Rules, that we are to follow these things.

S. 8. But lures are not the only Instruments to be imploy’d in such a Work; all Christians are to be concerned with daily and servent Prayers,
for the assisting of it. In the Days of Athanasius, the Devils were found unable to stand before, that Prayer, however then used perhaps with too much of Ceremony, Let God Arise, Let His Enemies be Scattered, Let them also that Hate Him, flee before Him.

O that instead of letting our Hearts Rise against one another, our Prayers might Rise unto an high pitch of Importunity, for such a Rising of the Lord! Especially, Let them that are Suffering by Witchcraft, be sure to stay and pray, and Beseech the Lord thrice, even as much as ever they can, before they complain of any Neighbour for afflicting them. Let them also that are Accused of Witchcraft, set themselves to Fast and Pray, and so shake off the Daemons that would like Viper’s fasten upon them; and get the Waters of Jealousie made profitable to them.

And Now, O Thou Hope of, New-England, and the Saviour thereof in the Time of Trouble; Do thou look mercifully down upon us, & Rescue us, out of the Trouble which [...] this time do’s threaten us up. Let Satan...be shortly bruised under our Feet, and Let the...sult Sa...sells of Satan which have Traitorsly brought him in upon us, be Gloriously Conquered, by thy Powerful and Gracious Presence in the midst of us. Abhor us not, O God, but cleanse us, but h...! us, but save us, for the sake of thy Glory, Enwrapped in our Salvation. By thy Spirit, Lift up a Standard against our infernal adversaries; Let us quickly find thee making of us glad, according to the Days wherein we have been afflicted. Accept of all our Endaevours to glori... in the Fires that are upon us; and among the re...; Let these...by poor and we...; let essays, composed with what Tears, what Cares, what Prayers, thi...only knowest, w...it will...nt the Acceptance of the Lord. Amen, always Yoked up, from this Piece of Mischief? The best man that ever lived has been called a Witch, and why may not this too usual and unhappy Symptom of, A Witch, even a Spectral Representation, befall a person that shall be none of the worst? Is it not possible? the Laplanders will tell us ‘tis possible: for Persons to be unwittingly attended with officious Daemons, bequathed unto them, and impos’d upon them, by Relations that have been Witches. Quaere, also, Whether at a Time, when the Devils with his Witches are engag’d in an actual War upon a people, some certain steps of ours, in such a War, may not be follow’d with our appearing so and so for a while among them in the Visions of our afflicted Forlorn! And, Who can certainly say, what other Degrees, & Methods of sinning, besides that of a Diabolical Compact, may give the Devils advantage, to act in the Shape of them that have miscarried? Besides what may happen for a while, to try the Patience of the Virtuous. May not some that have been ready upon feeble grounds uncharitably to Censure and Reproach other people, be punished for it by Spectres for a while exposing them to Censure and Reproach? And furthermore, I pray, that it may be considered, Whether a World of Magical Tricks often used in the World, may not instance of oblige Devils to wait upon the Superstitious Users of them. That persons, who never made any Express Contract with Aposeate Spirits, yet may Act strange Things by Diabolical Aids, which they procure by the use of those wicked Forms and Arts, that the Devil first Imparted unto his Confederates. And he adds, We know not, but the Laws of the Dark Kingdom, may Enjoy a particular Attendance upon all those that practise their Mysteries, whether they know them to be theirs or no. Some of them that have been Cry’d out upon, as Employing Evil Spirits to Hurt our Land, have been known to be most bloody Fortune-Tellers; and some of them have Confessed, That when they told Fortunes, they would pretend the Rules of Chirromancy and the like Ignorant Sciences, but indeed, they had no Rule (they said) but this, The Things were then Darted into their Minds. Darted! Ye Wretches; By whom, I pray. Surely, by none but the Devils; who, tho’ perhaps they did not exactly Foreknow all the thus Predicted Contingencies; yet having once Foretold them, they stood bound in Honour now, to use their Interest, which alas, in This World, is very great, for the Accomplishment of their own Predictions. There are others, that have used most wicked Sorceries to gratify their unlawful Curiosities, or to prevent Inconveniencies in Man and Beast; Sorceries, which I will Not name, lest I should by Naming, Teach them. Now, some Devil is overmore Invited into the Service of the Person that shall practise these Witchcrafts; and if they have gone on Impenitently in these Communications with any Devil, the Devil may perhaps become at last a Familiar to them, and so assume their Livery, that they cannot shake him off in any way, but that One, which I would most heartily prescribe unto them, Namely, That of a deep and long Repentance. Should these Impieties, have been committed in such a place as New-England, for my part I should not wonder, if when Devils are Exposing the Famous Witches among us, God permit them, to bring in these Les...or ones with the rest, for their perpetual Humiliation. In the Issue therefore, may it not be found, that New-England is not so Stock’d with Rattle Snakes, as was imagined?

S 4. But I do not believe, that the progress of Witchcraft among us, is all the Plot, which the Devil is managing in the Witchcraft now upon us. It is judg’d, That the Devil rais’d the Storm, whereof we read in the Eighth Chapter of Matthew, on purpose to oversett the little. Vessel, wherein the Disciples of our Lord, were Embaresh with Him. And it may be fear’d, that in the Horrible Tempest, which is now upon ourselves, the design of the Devil is to sink Happy settlement of Government, wherewith Almighty, God, has graciously inclined their Majesties to favour us. We are blessed with a GOVERNOUR, than whom no man can be more willing to serve their Majesties or this their Province: He is continually venturing his All to do it: and were the not the Interests of His Prince, dearer to him, than his own, he could not but soon be weary of the helm, whereat he sits. We are under the Influence of a LIETENANT GOVERNOUR, who not only by being admirably accomplished both with Natural and Acquired Endowments, is fitted for the Service of Their. Majesties, but also with an unspeckted Fidelity, appliceth himself to that Service. Our COUNCIELLOERS, are some of our most Eminent persons, and as Loyal Subjects to the Crown, as hearty lovers of their Country. Our Constitution also is attended with singular Priviledges; All which Things are by the Devil exceedingly Entry’d unto us. And the Devil will doubleth take this occasion, for the Raising of such complaints and clamours, as may be of pernicous consequence, unto some part of our present Settlement, if he can so far Impose. But that which most of all Threatens us, in our present Circumstances, is the Misunderstanding, and so the Animosity, whereinto the Witchcraft now Raging, has Enchanted us. The Embroilment, first, of our Spirits, and then of our Affairs, is evidently, as considerable a Branch of the Hellish Intreague, which now vexes us, as any one Thing whatever. The Devil has made us like a Troubled Sea; and the More and Mud, begins now also to heave up apace. Even, Good and Wise Men, suffer themselves to fall into their Paroxysms; and the Shake which the Devil is now giving us, fetches up the Dirt which before lay still, at the Bottom of our sinful Hearts. If we allow the Mad Dogs of Hell to poison us by Biting us, we shall imagine that we see nothing but such Things about us, and like such Things fly upon all that we see. Were it not for what is IN US, for my part, I should not fear a Thousand Legions of Devils; ‘tis by our Quarrels that we spoil our Prayers; and if our Humble, Zealous, and United, Prayers, are once Hinder’d, alas, the Philistines of Hell have cut our Locks for us; they will then blind us, mock us, ruine us. In Truth, I cannot altogether blame it, If people are a little Transported, when they conceive all the Secular Interests of Themselves and their Families, at the Stake; and yet, at the sight of these Heart-Burnings, I cannot forbear the Exclamation of the Sweet-spirited Austin, in his Pacifical Epistle, to Jerom on his Contest with Ruffin, O miserd et miser et a Conditio! O Condition, truly miserable! But what shall be done to cure these Distractions? It is wonderfully necessary, that some Healing Attempts, be made at this time; and I must needs confess, if I may speak so much, like a Nazianzen, I am so desirous of a share in them, that if, Being thrown Over-board, were needful to allay the Storm, I should think, Dying, a Trifle to be undergone, for so great a Blessedness.

S 5. I would most importantly in the first place, entreat every man to maintain an Holy Jealousy over his own Soul, at this Time, and think, May not the Devil make me, tho’ ignorantly, & unwillingly, to be an Instrument of doing something that he would have to be done? For my part I freely own my Suspicion, Lest something of Enchantment, have reach’d more Persons and Spirits among us, then we are well aware of. But then, let us more generally Agree to maintain a kind Opinion, one of another. That Charity without which, even our Giving our Bodies to
be Burned, would Profit Nothing, uses to proceed by this Rule, It is kind, it is not easily provoked, it is thinks no Evil, it believes all things, hopes all things. But if we disregard this Rule, of Charity, we shall indeed give our Body Politic to be Burned. I have heard it affirmed, That in the Late Great Flood upon Connecticut, those Creatures which could not but have Quarrelled at another Time, yet now being driven together, very Agreeably stood by one another. I am sure we shall be worse than Brutish, if we fly upon one another, at a Time when the Floods of Belial make us afraid. On the one Side, [alas, my Pen, must thou write the word, Side, in the Business?] there are very worthy men, who having been call’d by God, when and where this Witchcraft, first Appeared upon the Stage, to Encounter it, are earnestly desirous to have it Sifted unto the Bottom of it. And, I pray, which of us all, that should live under the continual Impressions, of the Tortures, Outcries, and Havocks, which Devils confessedly Commissioned by Witchces, make among their distressed Neighbours, would not have a Bias that way, beyond other men? Persons this way disposed, have been men eminent for Wisdome and Vertue, and men acted by a noble principle of Conscience: Had not Conscince of Duty to God, prevailed above other Considerations with them, they would not for all they are worth in the world, have meddled in this Thorny Business, Have there been any Disputed Methods used, in Discovering the Works of Darkness? It may be none, but what have had great Precedents in other parts of the world: which may, tho’ not altogether Justify, yet much Alleviate a mistake in us, if there should happen to be found any such mistake, in so Dark a matter. They have done, what they have done, with multiply’d Addresses to God, for his guidance, and have not been Insensible how much they have exposed themselves in what they have done. Yea, they would gladly contrive, and receive, an expedient, how the Shedding of Blood, might be spared, by the Recovery of Witchces, not gone beyond the reach of Pardon And after all, They invite all Good men, in Terms to this purpose, Being amazed, at the Number, and Quality of those Accused, of late, we do not know; but Satan, by his Wiles, may have Enwrapped some Innocent persons, and therefore should Earnestly and Humbly desire, the most Critical Enquiry upon the place, to find out the Fallacy; that there may be none of the Servants of the Lord, with the Worshippers of Baal. I may also add, That whereas, if once a Witch do ingenuously confess among us, no more Spectres do in their Shapes after this, Trouble the Vicinage; if any Guilty Creatures will accordingly to so good purpose Confess their Crime to any Minister of God, and get out of the Snare of the Devil, as no Minister will discover such a Conscientious Confession, so I believe none in the Authority, will press him to Discover it; but Rejoyce in, A Soul sav’d from Death- On the other Side [if I must again use the word, Side, which yet I hope, to Live, to blot out] there are very worthy men, who are not a Little Dissatisfy’d at the Proceedings in the Prosecution of this Witchcraft. And why? Not because they would have any such Abominable Thing Defended from the Strokes of Impartial Justice. No, those Reverend Persons who gave in this Advice unto the Honourable Council, That Presumptions, whereupon Persons may be Committed, and much more Convictions, whereupon Persons may be Condemned, as Guilty of Witchcrafts, ought certainly to be more Considerable, than barely the Accused Persons being represented by a Spectre; unto the Afflicted; Nor are Alterations made in the Sufferers, by a Look or Touch of the Accused, to be esteemed an Infallible Evidence of Guilt; but frequently Liable to be Abused by the Devils Legedemains:

I say, Those very men of God, most Conscientiously Subjoined this Article, to that Advice,—Nevertheless, we cannot but Humbly Recommend unto the Government, the Speedy and Vigorous Prosecution of such, as have rendered themselves Obnoxious; according to the best Directions given in the Laws of God, and the wholesome Statutes of the English Nation, for the Detection of Witchcraft. Only, Tis a most Commendable Cautiousness, in those Gracious men, to be very Shy lest the Devil get so far into our Faith, as that for the sake of many Truths which we find he tells us, we come at length, to believe any Lies, wherewith he may abuse us: whereupon, what a Desolation of Names would soon ensue, besides a thousand other Pernicious Consequences? and lest there should be any such Principles taken up, as when put into Practice must unavoidably cause the Righteous to Perish with the Wicked; or procure the Bloodshed of any Persons, like the Gibeonites, whom some Learned men suppose to be under a false Notion of Witches, by Saul Exterminated. They would have all Due steps taken for the Extinction of Witches; but they would fain have them to be Sure ones: nor is it from any thing, but the Real and Hearty Concern of them, that they are Loth to surmise II of other men, till there be the fullest Evidence, for the surmises. As for the Honourable Judges, that have been hitherto in the Commission, they are Above my Consideration: wherefore, I will only say thus much of them, That such of them as I have the Honour of a Personal Acquaintance with, are Men of an Excellent Spirit; and as at first they went about the work for which they were Commission’d, with a very great Aversion, so they have still been under Heart-breaking Sollicitudes, how they might therein best serve, and as at first they went about the work for which they were Commission’d, with a very great Aversion, so they have still been under Heart-breaking Sollicitudes, how they might therein best serve, both God and Man. In fine, Have there been Faults on any Side fallen into? Surely, They have at worst been but the Faults of a well-meaning Ignorance. On every Side then, Why should not we Endeavour with Amicable Correspondencies, to help one another out of the Snares, wherein the Devil would Involve us? To Wrangle the Devil, out of the Country, will be truly a New Experiment! Alas, we are not Aware of the Devil, if we do not think, that he aims at Enflaming us one against another; & shall we suffer our selves to be Devil-Ridden? or, by any Unadvisedness, contribute unto the Widening of our Breaches? To say no more, There is a Published and a Credible Relation, which affirms, That very lately, in a part of England, where some of the Neighbourhood were Quarrelling, a RAVEN, from the Top of a Tree very Artificiately and Unaccountably cry’d out, Read the Third to the Colossians, and the Fifteenth! Were I my self to chuse what sort of Bird I would be transformed into, I would say, O that I had wings like a Dove! Nevertheless, I will for once do the Office, which it seems, Heaven sent that Raven upon; even to beg, That the Peace of God may Rule in our Hearts.

56 ’Tis necessary that we Unite in every Thing; but there are especially Two Things wherein our Union must carry us along together. We are to Unite in our Endeavours to Deliver our Distressed Neighbours, from the horrible Annoyances and Molestations with which a dreadful Witchcraft is now persecuting of them. To have an Hand in any thing, that may stifle or obstruct a Regular Detection of that Witchcraft, is what we may well with an Holy Fear, Avoid. Their Majesties good Subjects, must not every day be Tornt to pieces, by Horrid Witch- […]

A Discourse: ON The Wonders of the Invisible World.

Uttered (in part) on Aug. 4. 1692.

ECClesiastical History has Reported it unto us, That a Renowned Martyr at the Stake, seeing the Book of THE REVELATION thrown by his no less Profane than Bloody Persecutors, to be Burn’d in the same Fire with himself, he cry’d out, O Beata Aphocalyps; quam bene mecum agitur, qui tecum Combarrn! BLESSED REVELATION! said he; How blessed am I in this Fire, while I have Thee to bear me Company. As for our selves this Day, ’tis a Fire of sore Affliction and Confusion, wherein we are Embroiled; but it is no Inconsiderable Advantage unto us, that
we have the Company of this Glorious and Sacred Book, THE REVELATION, to assist us in our Exercises. From that Book, there is one Text, which I would single out, at this Time, to lay before you; 'tis that in

Rev. XII. 12.  
Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down unto you, having great Wrath; because he knoweth, that he hath but a short time.

THE Text is like the Cloudy and Fiery Pillar, vouchsafed unto Israel, in the Wilderness of old; there is a very dark side, in the Intimation, that, The Devil is come down having great Wrath; but it has also a bright side; when it assures us, that, He has but a short time: Unto the Contemplation of both, I do this Day Invite you.

We have in our Hands a Letter from our Ascended Lord in Heaven, to Advise us of his being still alive, and of his Purpose e're long, to give us a Visit, wherein we shall see our Living Redeemer, stand at the latter day upon the Earth. 'Tis the last Advice that we have had from Heaven, for how sixteen Hundred years; and the scope of it, is, to represent how the Lord Jesus Christ, having thus set up his Kingdom in the World, by the Preaching of the Gospel, he would from time to time utterly break to pieces all Powers that should make Head against it, until, The Kingdomes of this World are become the Kingdomes of our Lord, and of his 3 Christ, and he shall Reign for ever and ever. 'Tis a Commentary on what had been written by Daniel, about, The Fourth Monarchy; with some Touches upon, The Fifth; wherein, The greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High: And altho' it have, as 'tis expressed by one of the Ancients, Tot Sacramento, quot verba, a Mystery in every Syllable, yet it is not altogether to be neglected with such a Despair, as that, I cannot Read, for the Book is Sealed: it is a REVELATION, and a singular, and notable Blessing is pronounc'd upon them that humbly study it.

The Divine Oracles, have with a most admirable Artifice and Carefulness, drawn, as the very pious Beverley, has laboriously Evinced, an exact LINE OF TIME, from the First Sabbath at the Creation of the World, unto the great Sabbatism at the Restitution of all Things. In that famous Line of Time, from the Decree for the Restoring of Jerusalem, after the Babylonish Captivity, there seem to remain a matter of Two Thousand and Three Hundred Years, unto that New Jerusalem, whereto the Church is to be advanced, when the Mystical Babylon shall be fallen. At the Resurrection of our Lord, there were seventeen or eighteen Hundred of those Years, yet upon the Line, to Run unto, The Rest which Remains for the People of God; and this Remnant in the Line of Time, is here in our Apocalypse, variously Embossed, Adorned, and Signalized with such Distinguished Events, if we mind them, will help us escape that Censure, Can ye not Discern the Signs of the Times?

The Apostle John, for the View of these Things, had laid before him, as I conceive, a Book, with leaves, or folds; which VI...lum is written both on the Backside, & on the Inside, & Roll'd up in a Cylindrical Form, under seven Labels, fastned with so many Seals. The First Seal being opened, and the First Label removed, under the first Label the Apostle saw what he saw, of a first Rider Pourtray'd, and so on, till the last Seal was broken up; each of the Sculptures being enlarged with Agreeable Visions and Voices, to Illustrate it. The Book being now Unrolled, there were Trumpets, with wonderful Concomitants, Exhibited successively on the Expanding Backside of it. Whereupon the Book was Eaten, as it were to be Hidden, from Interpretations; till afterwards, in the Inside of it, the Kingdom of Antichrist came to be Exposed. Thus, the Judgments of God on the Roman Empire, first unto the Downfal of Paganism, and then, unto the Downfal of Popery, which is but Revived Paganism, are in these Displays with Lively Colours and Features made sensible unto us.

Accordingly, in the Twelfth Chapter of this Book, we have an August Preface, to the Description of that Horrid Kingdom, which our Lord Christ refused, but Antichrist accepted, from the Devils Hands; a Kingdom, which for Twelve Hundred and Sixty Years together, was to be a continual oppression upon the People of God, and 5 opposition unto his Interests; until the Arrival of that Illustrious Day, wherein, The Kingdom shall be the Lords, and he shall be Governor among the Nations. The Chapter is (as an Excellent Person calls it) an Extravasated Account, of the Circumstances, which befel the Primitive Church, during the first Four of Five Hundred Years of Christianity: it shows us the Face of the Church, first in Heathenish, and then in Converted, before the Man of Sin was yet come to Mans Estate. Our Text contains the Acclamations made upon the most Glorious Revolution that ever yet happened upon the Roman Empire; namely, That wherein the Travailing Church brought forth a Christian Emperour. This was a most Eminent Victory over the Devil, and Resemblance of the State, wherein the World, ere long shall see, The Kingdom of our God, and the Power of His Christ. It is here noted.

First, As a matter of Triumph. 'Tis said, Rejoice, ye Heavens, and ye that dwell in them. The Saints in both Worlds, took the Comfort of this Revolution; the Devout Ones that had outlived the late Persecutions, were filled with Transporting Joyes, when they saw the Christian become the Imperial Religion, and when they saw Good Men come to give Law unto the rest of Mankind; the Deceas'd Ones also, whose Blood had been Sacrificed in the Ten Persecutions, doublest the Light Regions to ring with Hallelujahs unto God, when there were brought 6 unto them, the Tidings of the Advances now given to the Christian Religion, for which they had suffered Martyrdom.

Secondly, As a matter of Horror. 'Tis said, Wo to the Inhabiters of the Earth and of the Sea. The Earth still means the False Church, the Sea means the Wide World, in Prophetical Phraseology. There was yet left a vast party of men that were Enemies to the Christian Religion, in the power of it; a vast party left for the Devil to work upon: unto these is, a Wo denounced; and why so? 'tis added, For the Devil is come down unto you, having great Wrath, because he knows, that he has but a short time. These were it seems to have some desperate and peculiar Attempts of the Devil, made upon them. In the mean time, we may Entertain this for our

DOCTRINE.

Great Wo proceeds from the Great WRATH, with which the DEVIL, towards the End of his TIME, will make a DESCENT upon a miserable World.

I have now Published a most awful and solemn Warning for our selves at this day; which has four Propositions, comprehended in it.
Proposition I.

That there is a Devil, is a Thing Doubtèd by none but such as are under the Influence of the 7 Devils. For any to Deny the Being of a Devil must be from an Ignorance or Profaneness, worse than Diabolical. A Devil! What is that? We have a Definition of the Monster, in Eph. 6. 12. *A Spiritual wickedness, that is, a wicked spirit.* A Devil is a Fall... in Angel, an Angel Fallen from the Fear and Love of God, and from all Celestial Glories; but Fallen to all manner of Wretchedness and Cursèdness. He was once in that Order of Heavenly Creatures, which God in the Beginning made Ministring Spirits, for his own peculiar Service and Honour, in the management of the Universe; but we may now write that Epitaph upon him, How art thou fall... in from Heaven! thou hast said in thine Heart, I will Exalt my Thi... ne above the Stars of God; but thou art brought down to Hell! A Devil is a Spiritual and a Rational Substance, by his Apostasy from God, Inclined unto all that is Vicious, and for that Apostasy confin'd unto the Atmosphere of this Earth; in Chains under Darkness, unto the Judgment of the Great Day. This is a Devil; and the Experience of Mankind as well as the Testimony of Scripture... does abundantly prove the Existence of such a Devil.

About this Devil, there are many Things, whereof we may reasonably and profitably be Inquisitive; such things, I mean, as are in our Bibles Revealed unto us; according to which if we do not speak, so Dark a Subject, but according to our own certain, and perhaps humoursome Conjectures, There is no Light in us. I will carry you 8 with me, but unto one Paragraph of the Bible, to be informed of three Things, relating to the Devil; 'tis the Story of the Cadare Nerogumens, in the fifth Chapter of Mark.

First, then; 'Tis to be granted; The Devils are so many, that some Thousands, can sometimes at once apply themselves to vex one Child of Man. It is said, in Marc. 5. 15. *He that was Possessed with the Devil, had the Legion.* Dreadful to be spoken! A Legion consisted of Twelve Thousand Five Hundred people: and we see that in one man or two, so many Devils can be spared for a Garrison. As the Prophet cry'd out, Multitudes, Multitudes, in the Valley of Decision! So I say, There are mult... ines, multitudes, in the valley of Destruction, where the Devils are! When we speak of, The Devil, 'tis, A Name of Multitude; it means not One Individual Devil, so Potent and Scent, as perhaps a Man chec would imagine; but it means a Kind, which a Multitude belongs unto. Alas, The Devils, they swarm about us, like the Frogs of Egypt, in the most Retired of our Chambers Are we at our Schools? There will be Devils to Tempst unto Sensuality: Are we in our Beds? There will be Devils to Tempst unto Carnalit... are we in our Shops? There will be Devils to Tempst unto Dishonesty. Yea, 'Thou get into the Church of God, there will be Devils to Haunt us in the very Temple it self, and there Tempt us to manifold Misbehaviours. I am verily persuaded, that there are very few Humane Affayrs, whereinto 9 some Devils are not Insinuated; There is not so much as a Journey intended, but Satan will have an Hand in Hindering or Furthering of it.

Secondly, 'Tis to be supposed, That there is a sort of Arbitrary, even Military Government, among the Devils. This is intimated, when in Marc. 5. 9. *The Unclean Spirit said, My Name is Legion: they are under such a Discipline as Legions use to be.* Hence we read about, The Prince of the Power of the Air: Our Air has a Power! or an Army, of Devils in the High Place;... is of it; and these Devils have a Prince over them, who is, King over the Children of Pride. 'Tis probable, That the Devil, who was the Ring-leader of that mutinous and rebellious Crew, which first shook off the Authority of God, is now the General of those Hellish Armies; Our Lord, that Conquer'd him, has told us the Name of him; 'tis Belzebub; 'tis he that is, the Devil, and the rest are, his Angels, or his Souldiers. Think on, vast Regiments, of cruel, and bloody French Dragoons, with an Intendant over them, over-running a pillaged Neighbourhood, and you will think a little, what the Constitution among the Devils is.

Thirdly, 'Tis to be supposed, That some Devils are more peculiarly Commission'd, and perhaps Qualify'd, for some Countries, while others are for others. This is intimated, when in Marc. 5. 10. The Devils besought Our Lord, Much, that he would not send them away out of the Country. Why was that? But in all probability, Because These Devils 10 were more Able, to, Do the Works of the Devil, in such a Country, than in another. It is not likely that every Devil do's know every Language; or that every Devil can do every Mischief. Tis possible that the Experience, or, if I may call it so, the Education, of all Devils, is not alike, and that there may be some Difference in their Abilities. If one might make an Inference from what the Devils Do, to what they are, One cannot forbear Dreaming, that there are Degrees of Devils. Who can say, that such Tri...ing Daemons, as that of Mascon, or those that once infested our New berry, are of so much Grandeur, as those Daemons, whose Games are mighty Kingdemes? Yea, 'Tis Certain, that all Devils do not make a like Figure, in the Invisible World. Nor do's it look agreeably, That the Daemons, which were the Familiars of such a Man as the Old Appoll...ius, differ not from those Basar Goblins that chuse to Nest in the filthy and loathsome Rags, of a Beastly Sorceress. Accordingly, why may not some Devils, be more Accomplished for what is to be done in such and such places: when others must be Detach'd for other Terri...ories? Each Devil as he sees his advantage, Cries out, Let me be in this Country, rather than another. But Enough, if not Too much, o... these Things.

Proposition II.

There is a Divellish Wrath against Mankind, with which the Devil is, for Gods Sake Inspired. The 11 Devil is himself broiling under the intolerable and interminable Wrath of God; and a fiery Wrath at God, is that with which the Devil is for that cause Enflamed. Methinks I see the posture of the Divels in Isa. 8. 21. They fret themselves, and Curse their God, and look upward. The first and chief Wrath of the Devil, is at the Almighty God Himself; He knows, The God that made him, will not have mercy on him, and the God that formed him, will shew him no favour; and so he can have no Kindness for that God, who has no Mercy, nor Favour for him. Hence tis, that he cannot bear the Name of God should be Acknowledged in the World; Every Acknowledgment paid unto God, is a fresh Drop of Burning Brimstone falling upon the Devil; He do's make his Insolent, tho' Impotent Batteries, even upon the Throne of God Himself[...]; and soolishly affects to have him[...]. If exalted unto that Glorious High Throne, by all people, as he sometimes is, by Ex...[able Witches. This ho...ible Dragon do's not only wil[...h[...], Tayl st[...like at the Stars of God, but at the God[...], who[...], the Stars, being desirous to[...], them all. God and the Devil are srow[...], Enemii[...], to each other; the Terms between them, are those, in Zech. 11. 18. My Soul[...], and their Soul also Abi...[ed me. And from this Furious Wrath, or Displeasure and Prejudice at God, proceeds the Devils Wrath at us, the poor Children of Men. Our doing the Service of God, is one thing that Exposes us to the Wrath of the Devil. 12 We are the High-Priests of the World; when all Creatures are call'd upon, Praise ye the Lord, they bring us those demanded Prases of God, saying, Do you Offer them for us. Hence 'tis, that the Devil has a Quarril with us, as he had with the High-Priest in the Vision of God. Our bearing the Image of God, is another thing that brings the Wrath of the Devil upon us. As a Tygre, thro' his Hatred at him, will make a very true Sight of him, if it come in his way; such a Tygre the Devil is; because God said of old, let us make Man in our Image, the Devil is ever saying, Let us p[...]; all this man to pieces. But the envious Pride of the Devil, is one thing
more that gives an Edge unto his Furious Wrath against us. The Apostle has given us an hint, as if Pride had been the Condemnation of the Devil. 'Tis not unlikely, that the Devils Affection to be above that Condition which he might learn that Mankind was to be preferr'd unto, might be the occasion of his taking up Arms against the Immortal King. However, the Devil now sees Man lying in the Bosome of God, but Himself damned in the Bottom of Hell; and this Enrages him exceedingly; O, says he, I cannot bear it, that man should not be as miserable as myself.

Proposition III.

The Devil, in the prosecution, & for the execution, of His wrath upon them, often gets a Liberty to make a Descent upon the Children of men. When 13 the Devil does Hurt unto us, he Comes Down unto us; for the Randezvouze of the Infernal Troops, is indeed in the Supernal Parts of our Air. But as tis said, A. sparrow of the Air does not fall down without the will of God; so I may say, Not a Devil in the Air, can come down without the leave of God. Of this we have a famous Instance in that Arabian Prince, of whom the Devil was unable so much as to Touch any thing, till the most High God gave him a permission, to go down. The Divell stands with all the Instruments of Death, aiming at us, and begging of the Lord, as that King ask'd for the Hood-winck'd Syrians of old, Shall I Smite'em, shall I Smite'em? He cannot strike a Blow, till the Lord say, Go down and Smite; but sometimes He does obtain from the High Possessor of Heaven and Earth, a License for the doing of it. The Divell sometimes does make most rueful Havock among us; but still we may say to him, as our Lord said unto a great servant of his, Thou couldst have no power against me, except it were given thee from above. The Devil cannot come at us, except in some sense according to Law; but sometimes he does procure sad things to be inflicted, according to that Law of the eternal King, upon us. The Divell First Goes up as an Accuser against us: He is therefore styled The Accuser; and it is on this account, that his proper Name, does belong unto him. There is a Court somewhere kept; a Court of Spirits, where the Divell enters all sorts of Complaints against us 14; he charges us with manifold sins against the Lord our God: There he loads us with heavy Imputations, of Hypocrisy, Iniquity, Disobedience; where upon he says, Lord, Let 'em now have the Death, which is their Wages, paid unto 'em! If our Advocate in the Heavens do not now take off his Libels, the Devil then with a Concession of God, Comes down, as a Destroyer upon us. Having first been an Attorney, to bespeak that the Judgments of Heaven may be Ordered for us, he then also pleads that he may be the Executioner of those Judgments; and the God of Heaven sometimes after a sort signs a Warrant, for this Destroying Angel, to do what has bin desired to be done for the Destroying of men. But such a Permission from God, for the Divell to Come down, and Break us upon mankind, oftentimes must be Accompanied with a Commission from some wretches of mankind it [ ... ]. Every man is, as 'tis hinted in Gen. 4. 9. His Brothers Kee...per. We are to keep one another from the [ ... ] of the Divell, by mutual and Cordial ...hes of prosperity to one another. When ungodly people, give their Consents in witchcrafts diabolically performed, for the Divell to annoy their Neighbours, he [ ... ]ndes a Breach made in the Hedge about us, whereat he Rushes in upon us, with g...ievous molestations. Yea, when Impious people, that never saw the Divell, do but utter their Curses against their Neighbours, those are so many Watch words whereby the Ma ...ives of Hell are animated presently to fall upon us. Ti... thus, that the Devil gets Leave to worry us.

Proposition IV.

Most Horrible Woes come to be inflicted upon Mankind, when the Divell do's in Great Wrath, make a Descent upon them. The Divell, is a Do...Evil, and wholly set upon mischief. When Our Lord once was going to Muzzle him, that he might not mischief others, he cry'd out, Art thou come to [ ... ] me? He is, it seems, himself Tormented, if he be but Restrained from the Tormenting of Men. If upon the_bounding of the three last Apocalyptic Angels, it was an outcry made in Heaven, Wo, Wo, Wo, to the inhabitants of the Earth by reason of the voice of the Trumpet. I am sure, a Descent made by the Angel of Death, would give cause for the like Exclamation: Wo to the World, by reason of the Wrath of the Divell! What a Woful plight, Mankind would by the Descent of the Divell, be brought into, may be gathered from the Woful pains, and wounds, and hideous desolations, which the Divell by[ ... ]ings upon them, of whom he has with a Bodily Possession made a Siezure. You may both in Sacred and Profane History, read many a direful Account of the Woes, which they, that are possessed by the Divell, do undergo. And from thence conclude, What must the Children of Men, hope from such a Divell! Moreover the Tyrannical Ceremonies, whereunto the Divell uses to subjugate such Woful Nations or Orders of men, as are more Entirely under his Dominion, do declare what Woful Work, the Divell would make where he 16 comes. The very Devotions of those forlorn Pagans, to whom the Divell is a Leader, are most bloody Penances: and what VVo...es indeed must we expect from such a Divell of a Mi...loch, as relishes no Sacrifices like those of Humane Heart-Blood, and unto whom there is no musick like the bitter, dying, doleful Groans, ejulated by the Roasting Children of men.

Furthermore, the Servile, Abject, Needy Circumstances wherein the Devil keeps the Slaves, that are under his more sensible Vassallage, do suggest unto us, How woful the Devil would render all of our Lives. We that live in a Province, which affords unto us, all that may be Necessary or Comfortable for us, read the Province fill'd with vast Herds of Salvages, that never saw so much as a Knife, or a Nail, or a Board, or a Grain of Salt, in all their days. No better would the Devil have the World provided for! Nor should we, or any else, have one convenient Thing about us; but be as Indigent as usually our most Ragged VVitches are; if the Devils Malice were not over-ruled by a Compassionate God, Who Preserves Man and Beast. Hence tis, That the Devil, even like a Dragon, keeping a Guard upon such Fruits as would Refresh a Languishing World, has hindred Mankind for many Ages, from hitting upon those useful Inventions, which yet were so Obvious and Facil, that it is every bodies wonder, they were no sooner hit upon. The Bemisted World, must jog on for Thousands of Years, without the knowledge of the Loadstone, till a Neapolitan stumbled upon it, about Three Hundred 17 years ago. Nor must the world be blest with such a matchless Engine of Learning and Vertue, as that of, Printing, till about the middle of the Fifteenth Century. Nor could one Old Man all over the Face of the whole Earth, have the benefit of such a Little, tho' most Needful, Thing, as a pair of Spectacles, till a Dutch-Man, a little while ago accommodated us.

Indeed, as the Divell do's begrutch us all manner of God, so he do's Annoy us with all manner of VVo, as often as he finds himself capable of doing it. But shall we mention some of the special woes with which the Divell do's usually indist the World! Briefly then: Plagues are some of those woes, with which the Divell troubles us. It is said of the Israélites, in 1. Cor. 10. 10 They were destroyed of the destroyer. That is, they had the Plague among them. Tis the Destroyer, or the Divell, that scatters Plagues about the World: Pestilential and Contagious
Dying Dragon, will bite more cruelly, and sting more bloodily than ever he did before: the end
Devil in wrath time woful effects,

Proposition V.

Wo to us, when the Devil comes down upon us. King of Terrors, Cain, Anguish. The and Judas, to many sinners, and frights in them, and the devil has often a share in their torturing and confounding cauterise in their sins? 'tis the Devil, that with a red hot iron fetched from his hell, does how come so many to be them. Thus tis, till Muffles them, that they cannot see the things of their peace. God of this world has blinded their minds. The devil so is a God unto, the who has the power of death, that is, the devil. Souls devil makes upon the of men, by way of punishment upon them for their pride, provokes ill. Good men chron. 21. Satan provoked David spirit, a worldly spirit, a revengful spirit, a spirit, a even so the devil becomes an drinking upon being moved by the instigation of the devil. Was it not worse. and the devil seeks nothing so much, as to plunge us into despair. He will have shall be delivered. the the devil won't suffer him to have, the everlasting dominion; why, therefore fixed and stated by god, for the devil to enjoy a dominion over our sinful and therefore woful world. The dying dragon, will bite more cruelly, & sting more bloodily than ever he did before: the end, the devil will make him to be more 22 of a devil than ever he was; and the furnace of this nebuchadnezzar will be heated seven times hotter, just before its putting out.

We are in the first place, to apprehend, that there is a time fixed and stated by god, for the devil to enjoy a dominion over our sinful and therefore woful world. The dying dragon, will bite more cruelly, & sting more bloodily than ever he did before: the end, the devil will make him to be more 22 of a devil than ever he was; and the furnace of this nebuchadnezzar will be heated seven times hotter, just before its putting out.

We are also to apprehend, that in the mean time, the devil can give a shrowd guess, when he draws near to the end of his time. When he saw christianity enthrone' among the romans, it is here said, in our rev, 12 12, he knows he hath but a short time. And how does he know it? why, reason will make the devil to know that god won't suffer him to have, the everlasting dominion; & that when god has once begun to rescue the world out of his hands 23 hee go through with it, until the caprices of the mighty shall be taken away and the prey of the terrible shall be delivered. But the devil will have scripture also, to make him know that when his antichristian vicar the seven headed beast on the
seven-hilled City, shall have spent his determined years, he with his Vicar must unavoidably go down into the Bottomless Pit. It is not improbable, that the Divil often hears the Scripture expounded in our congregations; yea that we never Assemble without a Satan among us. As there are some Divines, who do with more uncertainty conjecture, from a...earth P... in the Epistle to the Ephesians, That the Angels do some times come into our Churches, to gain some Advantage from our Ministry. But be sure our Demonstration Interpretations, may give Repeated Notices to the Divil, That his time is almost out: and what the preacher saith unto the Young Man, Know thou, that God will bring thee into Judgment! THAT may our Sermons tell unto that Old Wretch, Know thou, that the time of thy Judgment is at hand.

But we must now, likewise, Apprehend, that in such a time, the Woes of the world, will be heightened, beyond what they were at any Time yet from the foundation of the world. Hence tis, that the Apostle has forewarned us, in 2. Tim. 3. 1. this know, that in the last days, pernicious times shall come. Truly, when the Divil knows, that he is got into his Last days, he will make Perilous Times for us; the times will grow more full of Divils, and therefore more full of Perils, than everthey were before. Of this if we 24 would Know, what cause is to be assigned; It is not only, because the Divil growes more Able and more Eager to Vex the world; but also, and chiefly, Because the world is more worthy to be Vexed by the Divil, than ever heretofore. The Sins of men in this Generation, will be more mighty Sins, than those of the Former Ages; men will be more Accurate & Exquisite, & Refined in the Arts of Sinning, than they use to be. And besides, their own sins, the sins of all the Former Ages will also lie upon the sinners of this generation. Do we ask why the mischievous powers of darkness are to prevail more in our days, than they did in those that are past & gone! Tis because that men by sinning over again the sins of the Former days, have a Fellowship with all those unfruitful works of darkness. As 'twas said in Math. 23. 36. All these things shall come upon this generation; so, the men of the Last generation, will find themselves involved in all the guilt of all that went before them. Of Sinners tis said, They Heap up Wrath; and the sinners of the Last generations do not only add unto the Heap of sin that has been piling up, ever since the Fall of man, but they Interest themselves in every sin of that enormous Heap. There has been a Cry of sin in all Former Ages going up to God, That the Divil may come down! and the sinners of the Last generations, do sharpen and louden that cry, till the thing do come to pass, as Destructively as Irremediably. From whence it follows, that the Thrice Holy God, with His Holy Angels, will now after a sort more Abandon the World, than in the former Ages.

The Roaring Impieties of the Old World, 25 at last gave Mankind such a Distal...it in the Heart of the Just God; that he came to say, It Repents me, that I have made such a Creature! And however, it may be but a witty Fancy, in a Late Learned Writer, that the Earth before the Flood was nearer to the Sun, than it is at this Day; and that Gods Hurling down the Earth to a further Distance from the Sun, were the case of that Flood; yet we may fitly enough, say, that men perished by a Rejection from the God of Heaven. Thus, the Enhanc'd Impieties of this our World, will Exasperate the Displeasure of God, at such a rate, as that he will more Cost us off, than heretofore; until at last, He do with a more than ordinary Indignation say, Go Devils; do thee take them, and make them beyond all former measures miserable!

If Lastly, We are inquisitive after Instances of those Aggravated Woes, with which the Devil will towards the End of his Time assault us; Let it be Remembred, That all the Extremities which were foretold by the Trumpets and the Vials in the Apocalyptic Schemes of these things, to come upon the world, were the woes to come from the wrath of the Divil, upon the shortning of his Time, The horrendous desolations that have come upon mankind, by the Irrruptions of the old Barbarians upon the Roman World, and then of the Saracens, and since, of the Turks, were such woes, as men had never seen before. The Infandous Blindness and V...ines which then came upon mankind, and the Monstrous 

But besides all these things, and besides the Increase of Plagues & Wars, and Storms, and Internal Maladies now in our days, there are especially two most extraordinary Woes, one would fear, will in those days become very ordinary: One Woe that may be look'd for is, A frequent Repetition of Earthquakes, and this perhaps by the energy of the Divel in the Earth. The Divil will be clap't up, as a Prisoner in or near the Bowels of the earth, when once that Conflagration shall be dispatch'd, which will make, The New Earth wherein shall dwell Righteousness; and that Conflagration will doubtless be much more frequent, by the Subterraneous Fires, which are a cause of the Earthquakes in our Dayes. Accordingly, we read, Great Earthquakes in divers places, enumerated among the Tokens of the Time approaching, when the Devil shall have no longer Time. I suspect, That we shall now be visited with more Usual, and yet more Fatal Earthquakes, than were our Ancestors; inasmuch as the Fires that are shortly to, Burn unto the Lowest Hell, and set on Fire the Foundations of the Mountains, will now get more Head than they use to do; and it is not impossible, that the Devil, who is e'er long to be punished in those Woes, may aforehand augment his Deseret of it, by having an hand in 27 using some of those Fires, for our Detriment. Learned Men have made no scruple to charge the Devil with it; Deo permittente, Terraemotus causat. The Devil surely, was a party in the Earthquake, whereby the Vengeance of God, in one black Night sunk Twelve considerable Cities of Asia, in the Reign of Tiberius. But there will be more such Catastrophe's in our Dayes! Italy has lately been Shaking, till its Earthquakes have brought Ruines at once upon more than thirty Towns; but it will within a little while, shake again, and shake till the Fire of God have made an Entire Etna of it. And behold, This very Morning, when I was intending to utter among you such Things as these, we are cast into an Earthquake by a Ti...e of an horrible Earthquake, whereby the Tyrus of the English America, was at once pull'd into the Jawes of the Gaping and Groaning Earth, and many Hundreds of the Inhabitants buried alive. The Lord sanctifie so dismal a Dispensation of his Providence, unto all the American Plantations! But be assured, my Neighbours, the Earthquakes are not over yet! We have not yet seen the Last. And then, Another Wo that may be Look'd for is, The Devils being now let Loose in preternatural Operations more than formerly; & perhaps in Possessions & Obsessions that shall be very marvellous. You are not Ignorant, That just before our Lords First Coming, there were most observable Outrages committed by the Devil upon the Children of Men: 28 And I am suspicious, That there will again be an unusual Range of the Devil among us, a little before the Second Coming of our Lord, which will be, to give the last stroke in, Destroying the Works of the Devil. The Evening Wolves will be much abroad, when we are near the Evening of the World. The Devil is going to be Dislodged of the Air, where his present Quarters are; God will with flashes of hot Lightning upon him, cause him to fall as Lightning from this Ancient Habitations: And the Raised Saints will there have a New Heaven, which, We expect according to the Promise of God. Now, a little before this thing, you'll be like to see the Devil, more sensibly and visibly Busy upon Earth perhaps, than ever he was before: You shall oftner hear about Apparitions of the Devil, and about poor people strangely Bewitched, Possessed and Obsessed, by Infernal Fiends. When our Lord is going to set up His Kingdom, in the most sensible and visible manner that ever was, and in a manner answering the Transfiguration in the Mount, it is a thousand to one, but the Devil will in sundry parts of the World, assay the like for Himself, with a most Apish Imitation; and Men, at least in some Corners of the World, and perhaps in such as God may have some special Designs upon, unto their Cost, be more Familiarized with the World of Spirits than they had been formerly.

So that, in fine, if just before the End when the Times of the Iews were to be finished, a man then 
...an about every where, crying, Wo to the Nation! Wo 29 to the City! Wo to the Temple! Wo! Wo! Wo! Much more may the descent of the Devil, just before his End, when also the Times of the Gentiles will be finished, cause us to cry out, Wo! Wo! Wo! because of the Black things that Threaten us!
But it is now Time to make our Improvement of what has been said. And, first, we shall entertain ourselves with a few Corollaries: deduced from what has been thus asserted.

Corollary I.

What cause have we to bless God, for our preservation from the Devils wrath, in this which may too reasonably be call’d the Devils VWorld! While we are in, this present evil world, We are continually surrounded with swarms of those Devils, who make this present world, become so evil. What a wonder of Mercy is it, that no Devil could ever yet make a prey of us! We can set our foot no where but we shall tread in the midst of most Hellish Rattle-Snakes; and one of those Rattle-Snakes once thro’ the mouth of a Man on whom he had Siezed, hissed out such a Truth as this, If God would let me loose upon you, I should find enough in the Best of you all, to make you all mine. What shall I say? The VVilderness thro’ which we are passing to the Promised Land, is all over fill’d with, Fiery, flying serpents. But blessed be God; None of them have hitherto so fastned upon us, as to confound us utterly. All our way to Heaven, lies by the [...] of 30 Lions, and the Mounts of Leopards; there are incredible Drovers of Divels in our way. But have we safely got on our way thus far? O let us be thankful to our Eternal preserver for it. It is said in, Psal. 76. 10. Surely the wrath of Man shall praise thee, and the Remainer of wrath shall thou restrain But surely It becomes us to praise God, in that we have yet sustain’d no more Damage by the wrath of the Devil, and in that he has restrain’d that Overwhelming wrath. We are poor Travellers in a World, which is as well the Devils Field, as the Devils Gaol, a World, in every Nook whereof, the Devil is encamped, with Bands of Robbers, to pester all that have their Face looking Zion-ward. And are we all this while preserved from the undoing Snares of the Devil! it is, Thou, O keeper of Israel, that last hitherto been our Keeper! And therefore, Bless the Lord, O my soul, Bless his Holy Name, who has redeemed thy Life from the Destroyer!

Corollary II.

We may see the rise of those multiply’d magnify’d, and Singularly stinged Afflictions, with which aged or dying Saints frequently have their Death Prefaced, & their Age embittered. When the Saints of God are going to leave the World, it is usually a more Stormy World with them, than ever it was; and they find more Vanity, and more Vexation in the world than ever they did before. It is true, That many are the afflictions of the Righteous 31 but a little before they bid adieu to all those many Afflictions, they often have greater, harder, Sorer, Loads thereof laid upon them, than they had yet endured. It is true, That thru’ much Tribulation we must enter in the Kingdom of God; but a little before our Entrance thereinto, our Tribulation may have some sharper accents of Sorrow, than ever were yet upon it. And what is the cause of this! It is indeed the Faithfulness of our God unto us, that we should find the Earth mo’ full of Thorns and Briars than ever, just before he fetches us from Earth to Heaven; that so we may go away the more willingly, the more easily, and with less Convulsion, at his calling for us. O there are ugly Ties, by which we are fastned unto this world; but God will by Thorns and Briars tear those Ties asunder. But, Is not the Hand of loab here? Sure, There is the wrath of the Devil also in it. A little before we step into Heaven, the Devil thinks with himself, My time to abuse that Saint is now but short; what Mischief I am to do that Saint, must be done quickly, if at all; he’s shortly to be out of my Reach for ever. And for this cause he will now fly upon us with the Fiercest Efforts and Furies of his Wrath. It was allowed unto the Serpent, in Gen. 2. 15. To Bruise the Heel. Why, at the Heel, or at the Close, of our Lives, the Serpent will be nibbling, more than ever in our Lives before: and it is, Because now he has but a short time. He knows, That we shall very shortly 32 be, Where the Wicked cease from Troubling, and where the Weary are at Rest; wherefore that Wicked one will now Trouble us, more than ever he did, and we shall have so much Disrest, as will make us more weary than ever we were, of things here below.

Corollary III.

What a Reasonable Thing then is it, that they whose Time is but short, should make as great Use of their Time, as ever they can! I pray, let us learn some good, even from the Wicked One himself. It has been advised, Be Wise as Serpents: why, there is a piece of Wisdom, whereto that old Serpent, the Devils him self, may be our Monitor. When the Devil perceives his Time is but short, he puts him upon Great Wrath. But how should it be with us, when we perceive that our Time is but short? why, it should put us upon Great Work. The motive which makes the Divil to be more full of wrath, should make us more full of warmth; more full of watch, and more full of All Diligence to make our Vocation, and Election sure. Our Pace in our Journey Heaven-ward; must be Quickened, if our space for that Journey be shortened: even as Israel went further the two last years of their Journey Canaan ward, than they did in Thirty eight years before. The Apostle brings this, as a spur to the Devotions of Christians, in. 1. Cor. 7. 29. This I say, Brethren, the time is short. Even so, I say this day; some things I lay before you, which I do only think, or guess, but here is a thing which I venture to say with all the 33 freedom Imaginable. You have now a Time to Get good; even a Time to make sure of Grace and Glory, and every good thing, by true Repentance; But, This I say, the time is but short. You have now new Time to Do good; even to serve out your generation, as by the Will, so for the Praise of God; But, This I say the time is but short. And what I say thus to All People, I say to Old People, with a Peculiar Vehemency: Syrs, It Cannot be long, before your Time is out; there are but a few Sands Left in the glass of your Time: And it is of all things the saddest, for a man to say, My Time is done but my work undone! O then, To work as fast as you can; and of Soul-Work, and Church-Work, Dispatch as much as ever you can. Say to all Hindrances, as the Gracious Jeremiah Burrows would sometimes to Visitors: You’l excuse me if I ask you [...] of our great wrath of God will send us down from whence there is no Redemption.
Corollary. IV.

How wellcome should a Death in the Lord, be unto them, that belong not unto the Divel, but unto the Lord! While We are sojourning in this world, we are in what may upon too many accounts be called The Divels Country: we are where the Divel may Come down upon us in Great Wrath continually. The day when God shall take us out of this world, will be, The Day when the Lord will deliver us from the Hand of all our enemies, and from the Hand of Satan: In such a day, why should not our Song be that of the Psalmist, Blessed be my Rock, and let the God of my Salvation be Exalted! While we are here, we are in the Valley of the shadow of Death; and what is it that makes it so? Ti's because the Wild Bastes of Hel are lurking on every side of us, & every minute ready to Salley forth upon us. But our Death will fetch us out of that Valley, and carry us where we shall be, For ever with the Lord. We are now under the daily Buffettings of the Divel, and he does molest us with such Fiery Darts, as cause us even to cry out, I am weary of my Life. Yea, but are we as Willing to Dy, as, Weary of Life? Our Death will then soon set us where we cannot be Reach'd by the, Fist of Wickedness: and where the, Perfect cannot be shotten at. It is said, in Rev. 14. 13. Blessed are the Dead, which Dy in the Lord, They rest from their Labours. But we may say, Blessed are the Dead in the Lord, inasmuch they Rest from the Devils! Our 35 Dying will be but our Taking Wing: When, attended with a Convoy of Winged Angels, we shall be convey'd into that Heaven, from whence the Devil having been thrown, he shall never more come thither after us. What if God should now say to us, as to Moses, Go up and Dy! As long as we Go up, when we Dy, Let us receive the Message with a Joyful Soul; we shall soon be there, where the Devil can't Come Down upon us. If the, God of our Life, should now send that Order to us, which he gave to Hezekiah, Set thy House in Order, for thou shalt Dy, and not Live; We need not be cast into such deadly Agonies thereupon, as Hezekiah was: We are but going to that House, the Golden Doors whereof, cannot be Entred by the Devil that here did use to Persecute us. Methinks, I see the Departed Spirit of a Believer, Triumphantly carried thro' the Devils Territories, in such a Stately and Fiery, Charriot, as the Spiritualizing Body of Elias had; methinks, I see the Devil, with whole Flocks of Harpies, grinning at this Child of God, but unable to fasten any of their Gripping Talons upon him: And then, upon the utmost Edge of our Atmosphere, methinks I over-hear the Holy Soul, with a most Heavenly Gallantry deriding the Defeated Fiend, and saying, Ah! Satan! Return to thy Dungeons again; I am going where thou canst not come for ever! O 'tis a Brave Thing so to Dy! And especially so to Dy, in Our Time. For, tho' when we call to mind, That the Devils Time is now but short, it may almost make us wish to 36 Live unto the End of it; and to say with the Psalmist, Because the Lord will shortly appear in His Glory, to Build up Zion. O my God, Take me not away in the midst of my Days! Yet when we bear in mind, That the Devils Wrath is now most Great, it would make one willing to be, Out of the Way. Inasmuch as now is the Time for the doing of those things in the prospect whereof Balaam long ago cry'd out, Who shall live when such Things are done! We should not be inordinately loth to Dy at such a Time. In a word, The Times are so Bad, that we may well count it, as Good a Time to Dy in, as ever we saw.

Corollary. V.

Good News for the Israel of God, and particularly for His New-English Israel! If the Devils Time were above a Thousand Years ago, pronounced, Short. What may we suppose it now in Our Time? Surely We are not a Thousand Years distant from those Happy Thousand Years of rest and peace, and [which is better] Holiness, reserved for the people of God in the latter days; and if we are not a Thousand Years, yet short of that Golden Age, there is cause to think, that we are not an Hundred. That the blessed Thousand Years are not yet begun, is abundantly clear from this, We do not see the Devil bound; No, the Devil was never more let Loose than in our Days; and it is very much that are not yet begun, is That the blessed Thousand Years are not yet begun, is That the Devils Time is now but short, it may almost make us wish to 36 Live unto the End of it; and to say with the Psalmist, Because the Lord will shortly appear in His Glory, to Build up Zion. O my God, Take me not away in the midst of my Days! Yet when we bear in mind, That the Devils Wrath is now most Great, it would make one willing to be, Out of the Way. Inasmuch as now is the Time for the doing of those things in the prospect whereof Balaam long ago cry’d out, Who shall live when such Things are done! We should not be inordinately loth to Dy at such a Time. In a word, The Times are so Bad, that we may well count it, as Good a Time to Dy in, as ever we saw.

But because the people of God, would willingly be told Whereabouts we are with reference to the Wrath and the Time, of the Devil, you shall give me leave humbly to set before you a few, Conjectures.

The first Conjecture

The Devils Eldest Son seems to be towards the 38 End of his last Half-time; and if it be so, the Devils Whole-time, cannot but be very near it's End. It is a very scandalous thing that any Protestant, should be at a loss where to find, The Anti-Christ. But, we have sufficient Assurance, that the Duration of Antichrist, is to be but for a Time, and for Times, and for Half a time; that is for Twelve-hundred and Sixty Years. And indeed, those Twelve Hundred and Sixty years, were the very Spott of Time left for the Devil, and meant when 'tis here said, He has but a short time. Now, I should have an Easy Time of it, if I were never put upon an Harder Task, than to produce what might render it extremally probable, That Antichrist entred his last Half-time, or the Last Hundred and Fourscore years of his Reign, at or soon after the Celebrated Reformation which began at the year 1517 in the former Century. Indeed, it is very agreeable to see how Antichrist then Lost Half of his Empire; and how that Half which then became Reformed, have been upon many accounts little more than Half-Reformed. But by this Computation, we must needs bee within a very few years of such a Mortification to befal the See of Rome, as that Antichrist who has lately been planting (what proves no more lasting than) a Tabernacle in the Glorious Holy Mountain between the Seas, must quickly, Come to his End and none shall help him. So then, within a very little while, we shall see the Devil stript of the Grand, yea, the Last, Vehicle, wherein he will be capable to abuse our World. The Fires, with which, That Beast, is to be consumed, 39 will so singe the Wings of the Devil too, that he shall no more set the Affairs of this world on Fire. Yea, they shall both go into the same Fire, to be tormented for ever and ever.
The Second Conjecture.

That which is, perhaps, the greatest Effect of the Devil's Wrath, seems to be in a manner at an end: and this would make one hope that the Devil's Time cannot be far from its end. It is in PERSECUTION, that the wrath of the Devil uses to break forth, with its greatest Fury. Now there want not Probabilities, that the Last Persecution intended for the Church of God, before the Advent of Our Lord, has been upon it. When we see the, Second We Passing away, we have a fair signal given unto us, That the Last Slaughter of our Lords Witnesses is over: and then what QUICKLY follows? (The Next thing is, The Kingdomes of this World, are become the Kingdomes of Our Lord) and of His Christ: and then Down goes the Kingdom of the Devil, so that he cannot any more come down upon us. Now, the Irrecoverable & Irretrievable Humiliations that have Latelybefallen the Turkish Power, are but so many Declarations of the, Second Wo Passing away. And the dealings of God with the European parts of the world, at this time, do further strengthen this our Expectation. We do see, At this Hour a great Earth-Quake all Europe over: and we shall see, that this Great Earth-quake, and these great Commotions, will 40 but Contribute unto the Advancement of Our Lords Hitherto Depressed Interests. Tis also to be Remark'd that, A Disposition to Recognize the Power of man, does and we and these great Commotions, will 40 but Contribute unto the Advancement of Our Lords

The Third Conjecture.

There is a Little Room for Hope, that the Great Wrath of the Devil, will not prove the Present Ruine of our poor New-England in particular. I believe, there never was a poor Plantation, more Pursued by the Wrath of the Devil, than our poor New-England; and that which makes our Condition very much the more deplorable is, That the Wrath of the Great God Himself, at the same Time also presses hard upon us. It was a Rowising Alarm to the Devil, when a great Company of English 42 Protestants, and Puritans, came to Erect Evangelical Churches, in a corner of the World, where he had Reign'd without any Controll for many Ages; and it is a vexing Eye-sore, to the Devil, that our Lord Christ should be known, and owned, and preached in this Howling Wilderness. Wherefore he has left no Stone Unturned, that so he might undermine his Plantation, and force us out of our Country.

First, The Indian Powwows, used all their Sorceries to molest the First Planters here; but God said unto them, Touch them not! Then, Seducing Spirits, came to Root in this Vineyard, but God so Ratted them off, that they have not prevail'd much further than the Edges of our Land. After this, we have had a continual Blast upon some of our principal Grain, Annually diminishing a vast part of our Ordinary Food. Herewithal, Wasting Sicknesses, especially Burning, and Mortal Agues, have Shot the Arrows of Death in at our Windows. Next, We have had many Adversaries of our own Language, who have been perpetually assaying to deprive us of those English Liberties, in the Encouragement whereof these Territories have been Settled. As if this had not been enough; Temptations, among whom we came, have Watered our Soyl, with the Blood, of many Hundreds of our Inhabitants. Desolating Fires also have many times laid the chief Treasure of the whole Province in Ashes. As for Losses by Sea, they 43 have been multiply'd upon us: and particularly in the present French War, the whole English Nation have observed, That no part of the Nation has proportionably had so many Vessels taken, as our poor New-England.

But what will become of this poor New-England after all? Shall we Sink, Expire, Perish, before the Short Time of the Devil shall be finished? I must confess, That when I consider the lamentable Unfruitfulness of men, among us, under as powerful and perspicuous Dispensations of the Gospel, as are in the World; and when I consider the Declining State of the Power of Godliness in our Churches, with the most horrible Indisposition that perhaps ever was, to Recover out of this Declension; I cannot but Fear lest it comes to this, and lest an Asiatic Removal of Candlesticks come upon us. But upon some other Accounts, I would fain Hope otherwise; and I will give you therefore the opportunity to Try what Inferences may be drawn from these probable Prognostications.

44 I say, First, That surely, America's Fate, must at the long run, include New-Englands in it. What was the Design of our God, in bringing over so many Europeans hither of later years? Of what Use or State will America be, when the Kingdom of God shall come? If it must all be the Devils propriety, while the Saved Nations of the other Haemisphere, shall be, Walking in the Light of the New Jerusalem, Our New-England has then, 'tis likely, done all that it was Erected for. But if God have a Purpose to make here a Seat for any of, Those Glorious. Things, which are spoken of Then, O thou City of God; then even Thou, O New-England, art within a very little while of Better Days than ever yet have Dawn'd upon thee.
Upon the Death of a Great Man once, an Orator call’d the Town together, crying out, which the
To a Country now Extraordinarily Alarum’d by the
ADDRESS.
Tis this,
An Hortatory and Necessary
England, the Plantations cannot but
also will
confirms our Conjecture; and causes us to sing,
Pharaohs Chariots, and his Host, has the Lord cast down into the Sea; Thy Right-hand has dashed in
over the
French,
which further
French Phaetons
Views
Iohn,
Papacy
continues, go to smallow up the
of the Western
thing like a Conquest of
But the
what could there be to hinder him from the Universal Empire of the
England,
French Leviathan,
upon a Nation, where the
of the Blessed Jesus, has been too much treated, as an
Blood
Cloud which hangs over
French
tho’ it be like to Rain
that over arose upon the English
exceed any that has hitherto been undergone: the Lord prevent the Machinations of his Adversaries! But, that
will usher in the most
Shake
If the Lord were pleased to have Destroyed us, He would not have show’d us,
Reflections, as the Wife of
Manoah
which were
have been strangely discovered? yea, How very unaccountably, those very
Methods
yea; I may also say, and those very
for the Ruine of the Nation,
Thirty Years:
Let him Reflect, How many
Or, Let a Man in his Thoughts run over; but the Series
Reformation
Iericho,
ha’s fallen upon the Persons & Houses of them, that have attempted the Rebuilding of the
Ancient Loving kindness
That the
I say,
But, RISE;
Comfortable Settlement in such a Form as we are now cast into. Unless, there should be any Singular, Destroying, Topical Plagues, whereby
an offended God should at last make us 46 Rise; But, Alas, O Lord, what other Hive hast Thou Provided for us!

I say, Thirdly, That as it fares with Old England, so it will be most likely to fare with New-England. For which cause, by the way, there may be more of the Divine Favour in the present Circumstances of our Dependence on England, than we are well aware of. This is very sure, if matters Go Ill with our Mother, her poor American Daughter here, must feel it; nor could our former Happy Settlement have hindered our
Sympathy in that Unhappiness. But if matters Go Well in the Three Kingdoms; as long as God shall Bless the English Nation, with Rulers that shall encourage Piety, Honesty, Industry; in their Subjects, and that shall cast a Benign Aspect upon the Interests of our Glorious Gospel, Abroad as well as at Home; so long, New-England will at least keep its Head above Water: and so much the more, for our Comfortable Settlement in such a Form as we are now cast into. Unless, there should be any Singular, Destroying, Topical Plagues, whereby an offended God should at last make us 46 Rise; But, Alas, O Lord, what other Hive hast Thou Provided for us!

I say, Fourthly, That the Elder England will certainly & speedily be Visited with the Ancient Loving kindness of God. When one sees, how strangely the Curse of our Joshua, ha’s fallen upon the Persons & Houses of them, that have attempted the Rebuilding of the Old Romish lericho, which has there been so far demolished, they cannot but say, That the Reformation there, shall not only be maintained, but also pursued, proceeded, perfected; and that God will shortly there have a New jerusalem. Or, Let a Man in his Thoughts run over; but the Series of amazing Providences towards the English Nation for the last Thirty Years: Let him Reflect, How many Plots for the Ruine of the Nation, have been strangely discovered? yea, How very unaccountably, those very Persons, yea; I may also say, and those very Methods which were intended for the Tools of that Ruine, have become the Instruments, or Occasions of Deliverances: A man cannot but say upon these
Reflections, as the Wife of Manoah once prudentely expressed her self, If the Lord were pleased to have Destroyed us. He would not have show’d us, all these Things. Indeed, It is not unlikely, that the Enemies of the English Nation, may yet provoke such a Shake unto it, as may perhaps exceed any thing that has hitherto been undergone: the Lord prevent the Machinations of his Adversaries! But, that Shake will usher in the most
Glorious Times, that over arose upon the English Horizon: 47 As for the French Cloud which hangs over England, tho’ it be like to Rain Showers of Blood upon a Nation, where the Blood of the Blessed Jesus, has been too much treated, as an Unholy Thing; yet I believe, God will shortly scatter it: and my Belief is grounded upon a Bottom, that will bear it. If that overgrown French Leviathan, should accomplish any thing like a Conquest of England, what could there be to hinder him from the Universal Empire of the West? But the Visions of the Western World, in the Views both of Daniel and of John, do assure us, that whatever Monarch, shall while the Papacy continues, go to smallow up the Ten Kings which received Their Power upon the Fall of the Western Empire, he must miscarry in the Attempt. The French Plaetons Epitaph seems written in that, Sure Word of Prophecy!

[Since the making of this Conjecture, there are Arriv’d unto us, the News of a Victory obtain’d by the English over the French, which further confirms our Conjecture; and causes us to sing, Pharaohs Chariots, and his Host, has the Lord cast down into the Sea; Thy Right-hand has dashed in pieces the Enemy!]

Now, In the Salvation of England, the Plantations cannot but Rejoyce, and New-England also will be Glad.

But so much for our Corollaries, I hasten to the main Thing designed for your Entertainment. And that is, 48

An Hortatory and Necessary ADDRESS. To a Country now Extraordinarily Alarum’d by the Wrath of the Devil. Tis this,

LET us now make a Good and a Right use, of the Prodigious Descent, which the Devil, in Great Wrath, is at this day making upon our Nation, Upon the Death of a Great Man once, an Orator call’d the Town together, crying out, C.: currit Cives, Dilapsa suit vestra Maenad! that is, Come together, Neighbours, your Town-Walls, are fallen down! But such is the Descent of the Devil at this day upon ourselves, that I may truly tell you, The Walls of the whole World are broken down! The usual Walls of Defence about mankind have such a Gap made in them, that the very Devils are broke in upon us, to Seduce the Souls, Torment the Bodies, Sully the Credits, and consume the Estates of our Neighbours, with Impressions both as Real and as Fariaus, as if the Invisible World were becoming Incarnate, on purpose for the vexing of us. And what use ought now to be made of so Tremendous a dispensation? We are engaged in a Fast this day; but shall we try to fetch, Meat [...] of the Eater, and make the Lion to afford some Hony for our Souls.

That the Devil, is Come down unto us with great Wrath, we find, we feel, we now deplore. In many ways, for many years, hat the Devil been assaying 49 to Extirpate the Kingdom of our Lord Jesus here. New-England may complain of the Devil, as in Psal. 129. 1, 2. Many a time have they Afflicted me, from my Youth, may, New-England now say; many a time have they Afflicted me from my Youth; yet they have not prevailed against me. But now there is a more than Ordinary Affliction, with which the Devil is Galling of us: and such an one as is indeed Unparallelable. The Things Confessed by Witches and the Things Endured by Others, laid together, amount unto this account of our Affliction. The Devil, Exhibiting himself ordinarily as a small Black man, has decoy’d a fearful Knot of Proud, Froward, Ignorant, Envious, and Malicious Creatures, to List themselves in his Horrid Service, by Entring their Names in a Book by him Tendred unto them. These Witches, whereas above a Score have now Confessed, and shown their Doeds, and some are now Tormented by the Devils, for Confessing, have met in Hellish Rendezvous, wherein the Confessors do say, they have had their Diabolical Sacraments, imitating the Baptism and the Supper of our Lord. In these Hellish Meetings, these Monsters have associated themselves to do no less a Thing than, To Destroy the Kingdom of our Lord Jesus Christ, in these parts of the World; and in order hereunto, First, they each of them have their Spectres, or Devils, Commission’d by them, and Representing of them, to be the Engines of their Malice. By these wicked Spectres, they Sieze poor people about
the Country, with Various and bloody 50 Torments; and of those Evidently Preternatural Torments there are some have Dy'd. They have bewitched some, even so far as to make them Self-Destroyers: and others are in many Towns here and there Languishing under their Evil Hands. The People thus Afflicted, are miserably Scratched and Bitten, so that the Marks are most Visible to all the World, but the causes utterly Invisible; and the same Invisible Furies, do most Visibly stick Pins into the Bodies of the Afflicted, and Scal'd them, & hideously Distort, and Disjoint all their members, besides a thousand other sorts of Plagues beyond these of any Natural Diseases which they give unto them. Yea, they sometimes drag the poor People out of their Chambers, and Carry them over Trees and Hills, for diverse Miles together. A large part of the Persons tortured by these Diabolical Spectres, are horribly Tempted by them, sometimes with fair Promises, and sometimes with hard Threatenings, but always with felt Miseries, to sign the Devils Laws, in a Spectral Book laid before them; which two or three of these poor Sufferers, being by their Tiresome Sufferings overcome to do, they have immediately been released from all their Miseries, & they appear'd in Spectre then to Torture those that were before their Fellow-Sufferers. The Witches which by their Covenant with the Devil, are become Owners of Spectres, are oftentimes by their own Spectres Required and Compelled to give their Consent, for the Molestation of some, which they had no mind otherwise to fall upon; and 51 Cruel Depredations are then made upon the Vicinage. In the Prosecution of these Witchcrafts, among a thousand other unaccountable Things, the Spectres have an odd Faculty of Cloathing the most Substantial and Corporeal Instruments of Torture, with Invisibility, while the Wounds thereby given have been the most palpable Things in the World; so that the Sufferers assaulted with Instruments of Iron wholly unseen to the Standersby, tho' to their cost seen by themselves, have upon snapping, wrested the Instruments out of the Spectres Hands, and every one has then immediately not only beheld, but handled, an Instrument, which was taken by a Devil from a Neighbour, as Sealed so by God himself, & could not have been got by any from divers People, part of which Money has before sufficient Spectators been dropt out of the Air into the Hands of the Sufferers, while the Spectres have been urging them to Subscribe their Covenant with Death. In such extravagant ways, have these Wretches propounded, the Dragooning of as many as they can, into their own Combination, and the Destroying of others, with Lingring, Spreading, Deadly Diseases; till our Country should at last become too hot for us. Among the Ghastly Instances of the Success which those Bloody Witches have had, we have seen even some of their own Children, so Dedicated unto the Devil, that in their Infancy, it is found, the Spectres have been urging them to subscribe their Covenant with Death. We have also seen 52 Devils Batteries, upon the Town, where the First have had, we have seen even some of their own Spectres, so Dedicated unto the Devil, that in their Infancy, it is found, the Spectres have been urging them to subscribe their Covenant with Death. We have also seen 52 Devils Batteries, upon the Town, where the First have had, we have seen even some of their own Children, so Dedicated unto the Devil, that in their Infancy, it is found, the Spectres have been urging them to subscribe their Covenant with Death.

This is the Descent which, as it seems, the Devil has now made upon us. But that which makes this Descent the more formidable is; The Multitude and Quality of Persons Accused of an Interest in this Witchcraft, by the Efficacy of the Spectres which take their Name and Shape upon them; causing very many Good and Wise, men to fear, That many Innocent, yea, and some Vertuous Persons, are by the Devils in this manner Imposed upon. That the Devils have obtained the power, to take on them the Likeness of Harmless People, and in that Likeness to Afflict other People, and be so abused by Praestigious Disabilities, that upon their Look or Touch, the Afflicted shall be oddly Affected. Arguments from the Providence of God, on the one side, and from our Charity towards Man, on the other side, have made This now to become a most Agitated Controversy among us. There is an Agony produced in the minds of men, Lest the Devil should shun us with Devices, of perhaps a finer Thrand, than was ever yet practised upon the World. The whole Business is become hereupon so Snarled, and the Determination of the Question one way or another, so Dismal, that our Honourable 53 Judges, have a Room for Jehovah's Exclamation, We know not what to do! They have used, as Judges have heretofore done, the Spectral Evidences, to introduce their further Enquiries into the Lives of the Persons Accused; and they have thereupon, by the wonderful Providence of God, been so strengthened with Other Evidences, that some of the Witch Gang have been fairly Executed. But what shall be done, as to those against whom the Evidence is chiefly founded in the Dark World? Here they do solemnly demand our Addresses to the, Father of Lights, on their Behalf. But in the mean time, the Devil improves the Dark ness of this Affair, to push us into a Blind Mans Buffet, and we are even ready to be Sinfully, yea, Hotly, and Madly, Mauling one another, in the Dark.

But that which carries on the Formidableness of our Trialls, unto which that may be called, A wrath unto the uttermost, is this: It is not without the wrath of the Almighty God Himself, that the Devil is permitted thus to come down upon us in wrath. It was said, in Isa. 9. 19. Thro the wrath of the Lord of Hosts, the Land is Darkned. Our Land is Darkned indeed; since the Powers of Darkness are turned in upon us; tis a Dark Time, yea, a Black Night indeed, 54 now the Ty-Dogs of the Pitt, are abroad among us: but, It is thro the wrath of the Lord of Hosts. Inasmuch as the Fire-brands of Hell it self are used for the Scorching of us, with cause Enough may we cry out, What means the Heat of this Anger? Blessed Lord! Are all the other Instruments of thy Vengeance, too Good for the chastisement of such transgressors as we are? Must the very Devils be sent out of their Own place, to be our Troublers? Must we be lash'd with Scorpions, fetch'd from the Place of Torment? Must this Wilderness be made a Receptacle for the Dragons of the Wilderness? If a Lapland should nourish in it vast Numbers, the Successors of the old Biarmi, who can with looks or words bewitch other people, or Sell Winds to Marринers, and have their Familiar Spirits which they bequeath to their Children when they dy, and by their Enchanted Kettle-Drums can learn things done a Thousand Leagues off; if a Swedenland should afford a Village, where some scores of Hagsg, may not only have their Meetings with Familiar Spirits, but also by their Enchantments drag many scores of poor Children out of their Bed-Chambers, to be spoiled at those meetings; This, were not altogether a matter of so much wonder! But that these New England should this way be harassed! They are not Chaldeans, that Bitter, and Hasty Nation, but they are, Bitter and Burning Devils; They are not Swarthly Indians, but they are Soxy Devils; that are let loose upon us. Ah, Poor New England! Must the plague of Old Egypt come upon thee? Whereof we read in Psal. 55. 78. 49. He cast upon them, the fierceness of his Anger, Wrath, and Indignation, and Trouble, by sending Evil Angels among them. What? What must next be looked for. Must that which is there next mentioned, be next encountered? He spared not their soul from death, but gave their life over to the Pestilence. For my part, when I consider what Melancholy saies, in one of his Epistles, That these Diabolical Spectacles are often Prodigies; and when I consider, how often people have been by Spectres called upon, just before their Deaths; I am yeri afraid, Least some wasting Mortality, be among the things, which this plague is the Forerunner of. I pray God, prevent it!

But now, What shall we do?

I. Let the Devils coming down in great wrath upon us, cause us to come down in great grief before the Lord. We may truly and sadly say, We are brought very low! Low, indeed when the Serpents of the dust, are crawling and coying about us, and Insulting over us. May we not say, We are in the very belly of Hell. when Hell it self is feeding upon us? But how Low is that! O let us then most Penitently lay ourselves very Low, before the God of Heaven, who has thus Abased us. When a Truculent Nero, a Devil of a man, was turned, in upon the World, it was said
in, 1. Pet. 5. 6, *Humble yourselves under the mighty hand of God.* How much more now ought we to *Humble ourselves,* under that *Mighty Hand* of that God who indeed has the Devil in a *Chain,* but has horribly lengthened out the *Chain!* 56 When the Old People of God, heard any *Blasphemies* tearing of his Ever-Blessed Name to pieces, they were to *Rend their Cloths* at what they heard. I am sure, that we have cause to *Rend our Hearts* this day, when we see what an High Treason has been committed against the most High God, by the Witchcrafts in our Neighbourhood. We may say; and shall we not be *Humbled* when we say it? *We have seen an horrible thing done in our Land!* O 'tis a most humbling thing, to think, that ever there should be such an abomination among us, as for a *Crue of Humane Race,* to renounce their Maker, and to unite with the Devil, for the *Troubling of Mankind,* and for people to be, (as by some confessest) *Baptized by a Fiend* using this form upon them, *Thou art mine,* and I have a full power over thee! afterwards communicating in an *Hellish Bread* and *Wine,* by that *Fiend* Administered unto them. It was said in Deut. 18. 10, 11, 12. *There shall not be found among you an Inchanter,* or a *Witch,* or a *Charmer,* or a *Consulter with Familiar Spirits,* or a *Wizard* or a *Necromancer;* *For all that do these things are an Abomination to the Lord,* and because of these *Abominations,* the *Lord thy God doth drive them out before thee.* That *New-England* now should have these *Abominations* in it, yea, that some of no *preference,* should be found guilty of them: *Alas, what Humiliations* are we all hereby obliged unto? O 'tis a *Defiled Land,* wherein we Live; Let us be Humbled for these *Defiling Abominations,* *Lest we be driven out of our Land,* It's a very *Humbling* Thing to 57 think, what Reproaches will be cast upon us, for this Matter, among, *The Daughters of the Philistines.* Indeed, enough might easily be said for the *Vindication of this Country* from the *Singularity of this Matter,* by *Ripping up,* what has been discovered in others. *Great Britain* alone, and this also in our *Days of Greatest Light,* has had that in it, which may divert the Calumnyes of an Ill-natured World, from Centring here. They are the things of the *Devout Bishop Hall,* Satans *Prevalency in this Age,* is most clear in the marvellous Number of Witches abounding in all places. Now Hundreds are discovered in one State; and, *If Fame Decrece us not,* in a Village of *Fourteen Houses in the North,* are found so many of this Damned Brood. Yea, and those of both Sexes, who late *Professed much Knowledge,* *Holiness,* and *Devotion,* are drawn into this Damnable Practice. I suppose the Doctor in the first of those Passages, may refer to what happened in the Year 1645. When so many Vassals of the Devil were Detected, that there were *Thirty Try'd* at one time, whereas about *Fourteen* were Hang'd, and an Hundred more Detained in the Prisons of *Suffolk* and *Essex.* Among other things which many of these Acknowledged, one was, That they were to undergo certain *Punishments,* if they did not such and such *Hurt,* as were appointed them. And, among the Rest that were then Executed, there was an Old Parson, called, *Lavis,* who Confessed, that he had a *Couple of Imps,* whereof *One* was always putting upon the *doing of Mischief;* Once particularly, *58 that Imp* calling for his Consent so to do, *went immediately and Sunk a Ship,* then under Sail. I pray, *Let not New-England* become of an Ununsavoury and a Sulphurous *Resentment in the Opinion of the World Abroad,* for the *Doleful Things* which are now fallen out among us, while there are such *Histories of other places abroad in the World.* Nevertheless, I am sure that we, *the People of New-England,* have cause enough to *Humble our selves* under our most *Humbling Circumstances.* We must no more be, *Haughty,* because of the *Lords Holy Mountain* among us; No, it becomes us rather to be, *Humble,* because we have been such an *Habitation of Unhappy Devils!*

II. *Since the Divil is come down in great wrath* upon us, let not us in our *great wrath* against one other provide a *Lodging* for him. It was a most wholesome caution, in Eph. 4. 26, 27. *Let not the Sun go down upon your wrath:* *Neither give place to the Divil,* when *the Devil* is falling upon us: and it is he, *the Devil* takes *up Lodging* of the *Sufferers* wrath which is indeed, what the Devil would have. [Ils se haissent Les uns les autres, et sont en Division Continuelle.] *They hate one one another, and are always Quarrelling one with another,* by breaking of the *Peace* which you would make us have. *Let us, therefore, not give satisfaction to Satan which is indeed, what the Devil would have."

III. Inasmuch as the Devil is come down in *Great Wrath,* we had need Labour, with all the Care and Speed we can to *Divert the Great Wrath of Heaven* from coming at the same *Time upon Us.* The *God of Heaven* has with long and loud Admonitions, been calling us to, 62 *A Reformation of our Provoking Evils,* as the only way to avoid that *Wrath* of His, which does not only *Threaten,* but *Consume* us. *Tis because we have been *Defae* to those *Calls,* that we are now by a provoked God, laid open to the *Wrath* of the Devil himself. It is said in *Prov.* 16. 7. *When a mans ways please the Lord,* *He maketh even his Enemies to be at peace with him.* The Devil is our *Grand Enemy:* and tho' we would not be at peace with him, yet we would be at peace from him; that is, we would have him unable to Disquiet our *Peace.* But inasmuch as the *Wrath*. 
which we Endeavour from this Enemy, will allow us no Peace, we may be sure, Our Ways have not pleased the Lord. It is because we have Broken the Hedge of Gods Precepts, that the Hedge of Gods Providence is not so Entire as it uses to be about us; but Serpents are Biting of us. O let us then set our selves to make our Peace with our God, whom we have Displeased by our Iniquities: and let us not imagine that we can Encounter the Wrath of the Devil, while the Wrath of God Almighty to set that Mastiff upon us. REFORMATION! REFORMATION! has been the repeated Cry, of all the Judgments, that we have had of late years, as well as all the Adbears of the English Nation: as Deaf as the Lord! Pity us. At length, as it was of old said in Luc 16. 30. If one went unto them, from the Dead, they will Repent; Even so- There are some come unto us from the Damned. 63 The Great God has Loosed the Bars of the Pit, so that many Damned Spirits are come in among us, to make us Repent of our Misdemeanours. The means which the Lord had formerly Employ’d for our Awakening, were such, that he might well have said, What could I have done more? and yet after all, He has done more, in some regards, than was ever done for the Awakening of any People in the World. The Things now done to Awaken our Enquiries after our Provoaking Evils, and our Endeavours to Reform those Evils, are most EXTRAORDINARY Things; For which cause I would freely speak it, If we now do not perform some EXTRAORDINARY Things in Returning to God, we are the most Incurable, and I wish it be not quickly said, the most Miserable, People under the Sun. Believe me, ’tis a Time for all people to do something EXTRAORDINARY In Searching and in Trying of their Ways, and in Turning to the Lord. It is at an EXTRAORDINARY Rate of Circumpection and Spiritual Mindfulness, that we should all now maintain a Walk with God. At such a time as This, ought Magistrates to Do something EXTRAORDINARY in promoting of what is Laudable, and in Restraining and Chastising of Evil Doers. At such a Time as This, ought Ministers to Do something EXTRAORDINARY in pulling the Souls of men out of the Snare of the Devil, not only by public Preaching, but by personal Visits and Counsels, from House to House. At such a Time as This, ought Churches to Do something EXTRAORDINARY, in Renewing of their Covenants, and in Renembring, and Reviving the Obligations of what they have Renewed. Some Admirable Designs about the Reformation of Manners, have lately been on foot in the English Nation, in pursuance of the most Excellent Admonitions, which have been given for it, by the Letters of Their Majesties. Besides the vigorous Agreements of the Justices here and there in the Kingdom; assisted by Godly Gentlemen and Informers, to Execute the Laws upon Proflane Offenders: there has been started, a PROPOSAL, for the well-affect People in every Parish, to enter into orderly Societies, whereof every Member shall bind himself, not only to Avoid Profaneness in himself, but also according unto their Place, to do their utmost in first Reproving, and, if it must be so, then Exposing, and so Punishing, as the Law directs, for, others that shall be guilty. It has been observed, that the English Nation has had some of its greatest Successes, upon some special, and signal occasions; and so Exposing, Reproving, and Punishing, as the Law directs, for, others that shall be guilty. It has been observed, that the English Nation has had some of its greatest Successes, upon some special, and signal occasions; and so Exposing, Reproving, and Punishing, as the Law directs, for, others that shall be guilty. 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us to Accept of Him, with such Terms as these; *Undone Sinner, I am All; Art thou willing that I should be thy All?* But, as a proof of that Contempt which this Unbelief has cast upon these profurers, I would seriously ask of the so many Hundreds above a Thousand People within these Walls; Which of you all, O how few of you, can indeed say, *Christ is mine, and I am his, and He is the Beloved of my Soul?* I would only say thus much: When the precious and glorious Jesus, is Entreating of us to Receive Him, in all His Offices, with all His Benefits; the Devil minds what Respect we pay unto that Heavenly Lord; if we Refuse Him that Speaks from Heaven, then he that, Comes from Hell, does with a sort of claim set in, and cry out, Lord, since this Wretch is not willing that thou shouldst have him, I pray, let me have him. And thus, by the just vengeance of Heaven, the Devil becomes a Master, a Prince, a God, unto the miserable Unbelievers: but O what are many of them then hurried unto! All of these Evil Things, do I now set before you, as *Branded* with the Mark of the Devil upon them.

V. With Great Regard, with Great Pity, should we Lay to Heart the Condition of those, who are cast into Affliction, by the Great Wrath of the Devil. There is a Number of our Good Neighbours, and some of them very particularly noted for Goodness and Vertue, of whom we may say, Lord, *70 They are vexed with Devils*. Their Tortures being primarily Inflicted on their Spirits, may indeed cause the Impressions thereof upon their Bodies to be the less Durable, tho' rather the more Sensible: but they Endure Horrible Things, and many have been actually Murdered. Hard *Censures* now bestow'd upon these poor Sufferers, cannot but be very Displeasing unto our Lord, who, as He said, about some that had been Butchered by a Pilate, in Luc. 13. 2. 3. Think ye that these were Sinners above others, because they suffered such Things? I tell you No, but except ye Repent, ye shall all likewise Perish: Even so, he now says, Think ye that they who now suffer by the Devil, have been greater Sinners than their Neighbours. No, Do you Repent of your own Sins, Lest the Devil come to fall foul of you, as he has done to them. And if this be so, How rash a thing would it be, if such of the poor Sufferers, as carry it with a Becoming Piety, Seriousness, and Humiliation under their present Suffering, should be unjustly *Censured*; or have their very *Calamity* imputed unto them as a *Crime*? It is an easy thing, for us to fall into, the Fault of, *Adding Affliction to the Afflicted*, and of, *Talking to the Grief of those that are already Wounded*: Nor can it be Wisdom to slight the Dangers of such a Faithless Time. In the mean time, We have no Bowels in us, if we do not Compassionate the Distressed County of Essex, now crying to all these Colonies, *Have pity on me, O ye my 71 Friends, Have pity on me, for the Hand of the Lord has Touch'd me, and the Wrath of the Devil has been therewithal turn'd upon me*. But indeed, if an hearty pitty be due to any, I am sure, the Difficulties which attend our Honourable Judges, doe demand no Inconsiderable share in that Pity. What a Difficult, what an Arduous Task, have those Worthy Personages now upon their Hands? To carry the Knife so exactly, that on the one side, there may be no Innocent Blood Shed, by too unseen a *Zeal for the Children of Israel*; and that on the other side, there may be no Shelter given to those Diabolical *Works of Darkness*, without the Removal whereof we never shall have *Peace*; or to those Furies whereof several have kill'd *more people* perhaps than would serve to make a Village: *Hic Labor, Hoc Opus est!* What need have we, to [ ... ] be concerned, that the Sins of our Israel, may not provoke the God of Heaven to leave his Davids, unto a wrong Step, in a manner of such Consequence, as is now before them! Our Disgminating, Uncharitable, Unchristian Reproaching of such *Faithful Men*, after all, *The Prayers and Supplications*, with *strong Crying and Tears*, with which we are daily praying the Throne of Grace, that they may be kept, from what They Fear, is none of the way for our preventing of what We Fear. Nor all this while, ought our Pity to forget such Accursed ones, as call for indeed our most Compassionate Pity, till there be fuller Evidences that they are less worthy of it. If *Satans* have any where maliciously 72 brought upon the Stage, those that have hitherto had a just and good stock of Reputation, for their just and good Living, among us; If the *Evil One* have obtained a permission to *Appear*, in the Figure of such as we have cause to think, have hitherto *Abstained*, even from the *Appearance of Evil*: It is in Truth, such an Invasion upon *Mankind*, as may well Raise an Horror in us all: But, O what Compassions are due to such as may come under such Misrepresentations, of the *Great Accuser!* Who of us can say, what may be shown in the *Glasses* of the *Great Lying Spirit*? *Altho' the Usual Providence of God [we praise Him]*! keeps us from such a Misapprehension; yet where have we an *Absolute Promise*, that we shall every one always be kept from it? As long as Charity is bound, to Think no *Evil*, it will not Hurt us that are *Private Persons*, to forbear the *judgment* which belongs not unto us. Let it rather be our Wish: May the Lord help them to Learn the *Lessons*, for which they are now put unto so hard a School.

VI. With a *Great Zeal*, we should lay hold on the *Covenant* of God, that we may Secure Us and Ours, from the Great Wrath, with which the Devil Rages. Let us come into the Covenant of Grace, and then we shall not be hoo'd into a *Covenant with the Devil*, nor be altogether unfurnished with armour, against the Wretches that are in that *Covenant*. The way to come under the Saving Influences of the *New Cov[e]nt*, is, to close with our Lord Jesus Christ, who is 73 the Allsufficient *Mediator* of it: Let us therefore do that, by Resigning up ourselves unto the Saving, Teaching, and Ruling, Hands of this Blessed *Mediator*: Then we shall be, what we read in Jude, *I Preserved in Christ Israel*: That is, as the *Destroying Angel*, could not meddle with such as had been distinguished, by the Blood of the Passover on their Houses, Thus the Blood of the Lord Jesus Christ, Sprinkled on our Souls, will *Destroy* us. And the *Devils* can not meddle with such as had been distinguished, by the Blood of the Lord Jesus Christ, Sprinkled on our Souls; But *preserve* us. Then we shall be, what we read in Jude, 1. *They are vexed with Devils*. The *Spiritual* *Wickednesses* *in High Places*, have manifestly the Upper Hand of us; that *Old Serpent* will be too Old for us, too cunning, too subtil; they will soon *put unt* to do a School.

VII. Let our Prayer Go up with *Great Faith*, against the Devil, that comes down in *Great Wrath*. Such is the Antipathy of the Devil to our Prayer, that he cannot bear to stay long where much of it is: indeed it is *Diaboli Flagellum*, as well as, *Misericordia Remedium*; the Devil will soon be Scour'd out of the Lords Temple, by a *Whip*, made and used, with the, *Effectual Fervent Prayer of Righteous Men*. When the Devil 75 by Afflicting of us, drives us to our Prayers, he is, *The Fool making a Whip for his own Back*. Our Lord said of the Devil, in Mat. 17. 21. *This Kind goes not out*, but *by Prayer and Fasting*. *But, Prayer and Fasting* will soon make the Devil be gone. Here are *Charns* indeed! Sacred and Blessed *Charns*, which the Devil cannot stand before. A *Promise of God*, being well managed in the *Hands* of them, that are much upon their *Knees*, will so, * Resist the Devil*, that he will *flye* from us. At every other Weapon, the *Devils* will be too hard for us; the *Spiritual Wickednesses in High Places*, have manifestly the Upper Hand of us; that *Old Serpent* will be too Old for us, too cunning, too subtil; they will soon *put unt* it, if we
think to Encounter them with any Wit of our own. But when we come to Prayers, Incessant and Vehement Prayers before the Lord, there we shall be too hard for them. When well-directed Prayers, that great Artillery of Heaven, are brought into the Field, There, methinks I see, There are these Workers of Iniquity fallen, all of them! And who can tell, how much the most Obscure Christian among you all, may do towards the Deliverance of our Land from the Molestation which the Devil is now giving unto us. I have Read, That on a Day of Prayer kept by some Good People for and with a Possessed Person, the Devil... at last flew out of the Window, and referring to a Devout, plain, mean Woman then in the Room, he cry'd out, O the Woman behind the 76 Door! 'Tis that Woman that forces me away! Thus, the Devil that now troubles us, may be forced within a while to Forsake us: and it shall be said, He was driven away by the prayers of some Obscure and Retired Souls, which the world has taken but little notice of! The Great God, is about a Great Work at this Day among us; now there is extream Hazzard lest the Devil who by Compulsion must submit unto that Great Work, may also by Permission come to Confound that Work: both in the Detections of some, and in the Confessions of others, whose Ungodly Deeds may be brought forth, by a Great Work of God, there is Hazzard lest the Devil inttertwist some of his Delusions. 'Tis PRAYER, I say, 'tis PRAYER, that must carry us well thro' the Strange Things that are now upon us. Only that Prayer, must then be, The Prayer of Faith: O where is our Faith in Him, Who hath Spoiled these Principalities and Powers, on His Cross Triumphing over them!

VIII. Lastly, Shake off, every one, Shake off the Hard Yoke of the Devil, if you would not perish under the Great Wrath of the Devil. Where 'tis said, The whole World lies in Wickedness, 'tis by some of the Ancients rendred, The whole world lies in the Devil. The Devil is a Prince, yea, the Devil is a God unto all the Unregenerate; and alas, there is, A whole world of them. Desolate Sinners, Consider what an Horrid Lord it is that you are Enslav'd unto; and Oh shake off your Slavery to such a Lord. Instead of him, now make your 77 Choice of the Eternal God in Jesus Christ; Choose Him with a most unalterable Resolution; and unto Him say, with Thomas, My Lord, and my God! Say with the Church, Lord, other Lords have had the Dominion over us, but now thou alone shalt be our Lord for ever. Then instead of your perishing under the wrath of the Devils, God will fetch you to a place among those that fill up the Room of the Devils, left by their Fall from the Ethereal Regions. It was a most awful Speech made by the Devil, possessing a Young Woman, at a Village in Germany, By the Command of God, I am come to Torment the Body of this young Woman, though I can not hurt her Soul; and it is that I may warn men, to take heed of Sinning against God. Indeed (said he) 'tis very sore against my will that I do it; but the command of God forces me to declare what I do; However I know that at the Last Day, I shall have more Souls than God Himself. So spoke that horrible Devil! But O that none of our Souls may be found among the Prizes of the Devil, in the Day of God! O what the Devil has been forc'd to Declare, of his Kingdom among us, may prejudice our Hearts against him for ever!

My Text saies, The Devil is come down in Great Wrath, for he has but a short Time. Yea, but if you do not by a Speedy and Thorough Conversion to God, Escape the Wrath of the Devil, you will yourselves Go down, where the Devil is to be, and you will there be sweltering under the Devils Wrath, not for a Short Time, but, World without End; not for a 78 Short Time; but for, Infinite Millions of Ages. The smoke of your Torment under that Wrath, will Ascend for ever and ever! Indeed the Devils Time for his Wrath upon you in this World, can be but short, but his Time for you to do his Work, or, which is all one, to delay your turning to God, that is a Long Time. When the Devil was going to be Dispossessed of a Man, he Roar'd out, Am I to be Tormented before my Time. You will Torment the Devil, if you Rescue your Souls out of his hands, by true Repentance: if once you begin to look that way, hee'll Cry out, O This is before my Time, I must have more Time, yet in the Service of such a guilty Soul. But, I beseech you, let us join thus to Torment the Devil, in an Holy Revenge upon him, for all the Injuries which he has done unto us; let us tell him, Satan, Thy Time with me is but short, Nay, Thy Time with me shall be no more; I am unutterably sorry that it has been so much; Depart from me thou Evil-Doer, that would'st have me to be an Evil-Doer Like thy self; I will now for ever keep the Commandments of that God, in whom I Live, and Move, and have my Being! The Devil has plaid a fine Game for himself indeed, by his Troubling of our Land, the souls of many People should come to, Think upon their Ways, turn even their Feet into the Testimonies of the Lord Now that the Devil may be thus outshot in his own Bow, is the Desire of all that Love the Salvation of God among us, as well as of him, who has thus Addressed You. Amen.

79 Having thus discoursed on the Wonders of the Invisible World, I shall now, with Gods Help, go on to relate some Remarkable and Memorable Instances of Wonders which that World he's given to ourselves. And altho' the chief Entertainment which my Readers do Expect, and shall Receive, will be, a True History of what ha's occurred, respecting the WITCHCRAFTS wherewith we are at this day persecuted, yet I shall choose to Usher in the mention of those Things, with

A Narrative OF AN APPARITION Which a Gentleman in Boston, had of his Brother, just then Murdered in London.

It was, on the Second of May in the Year 1687 that a most ingenious, accomplished and welldisposed young Gentleman, Mr. Joseph Beacon, by Name, about Five a clock in the Morning, as he lay, whether Sleeping or Waking he could not say, (but judged the latter of them,) had a View of his Brother then at London, altho' he was now himself at Our Boston, distanced from him a Thousand 80 Leagues. This his Brother appear'd unto him, in the Morning, about five a Clock at Boston, having on him a Bengale Gown, which he usually wore, with a Napkin Ty'd about his Head; His Countenance was very Pale, Ghastly, Deadly, and he had a Bloody Wound On one Side of his Forehead! Brother! saies the Affrighted Ty'd about his Head; His Countenance was very Pale, Ghastly, Deadly, and he had a Bloody Wound On one Side of his Forehead! Brother! answering the Apparition. Said Joseph, What's the matter, Brother! How came you here! The Apparition reply'd, Brother, I have been most Barbarously and Injuriously Butchered, by a Debauch'd, Drunken Fellow, to whom I never did any wrong in my life. Whereupon he gave a particular Description of the Murderer; adding, Brother, This Fellow, changing his Name, is attempting to come over unto New-England, in Foy or Wild; I would pray you, on the first Arrival of either of these, to get an Order from the Governor, to Seiz the person, whom I have now described; and then do you Indict him for the Murder of me your Brother: I'll Stand by you, and prove the Indictment. And so he vanished. Mr. Beacon was extremly astonished at what he had seen and heard; and the People of the Family not only observed an extraordinary Alteration upon him, for the Week following, but have also given me under their Hands a full Testimony, that he then gave them an Account of this Apparition.

All this while, Mr., Beacon had no Advice of any thing amiss attending his Brother then in England; but about the latter end of June following, 81 he understood by the common ways of communication, that the April before, his Brother going in haste by night to call a coach for a Lady, met a fellow then in drink, with his Doxy in his hand. Some way or other the fellow thought himself affronted in the hasty passage of this Beacon, & immediately ran in to the [...] side of a Neighbouring Tavern, from whence he fetched out a Fire-fork, wherewith he grievously wounded Beacon in the skull; even in that very part, where the Apparition show'd his wound. Of this Wound he Languished
until he Dy’d, on the second of May, about five of the Clock in the morning at London. The murderer it seems, was endearing an escape, as the Apparition affirm’d, but the Friends of the Deceased Beacon siezed him: and prosecuting him at Law, he found the help of such Friends, as brought him off without the loss of his Life; since which, there has no more been heard of the Business.

This History I received of Mr Joseph Beacon himself; who, a little before his own Pious & Hopeful Death, which follow’d not long after, gave me the Story written and signed with his own Hand, and Attested with the Circumstances I have already mentioned.

But I shall no longer detain my Reader, from His expected entertainment; in a Brief Account of the Trials, which have passed upon some of the Malefactors, Lately Executed at Salem, for [...] the Witches, whereof they stood Convicted. For 82 my own part, I was not Present at any of Them; nor ever Had I any personal prejudice at the persons thus brought upon the Stage; much less, at the Surviving Relations of those persons, with and for whom I would be as Hearty a mourner as any man Living in the World: The Lord Comfort them! But having Received a [...]mand, so to do, I can do no other than shortly Relate the Chief Matters of fact which occur’d in the Trials of some that where Executed; in an Abridgment collected out of the Court-Papers, on this occasion put into my Hands. You are to take the Truth, just as it was; and the Truth will hurt no good man. There might have been more of these, if my Book would not thereby have been swollen too big; and if some other worthy hands did not perhaps intend something further in these Collections; for which cause I have only singled out Four or Five which may serve to Illustrate the way of dealing, wherein Witches use to be concerned; and I Report matters not as an Advocate but as an Historian.

They were some of the Gracious Words, inserted in the Advice, which many of the Neighbouring Ministers, did this Summer humbly lay before our Honourable Judges, We cannot but with all thankfulness, acknowledge the success which the Merciful God has given unto the Sedulous and Assiduous endeavours of Our Honourable Riders, to detect the abominable Witchcrafts which have been committed in the Country; Humbly Praying that the discovery of these mysterious and mischievous wickednesses, may be perfected. If in the midst of 83 the many Dissatisfactions among us, the publication of these Trials, may promote such a pious Thankfulness unto God, for Justice being so far, executed among us, I shall Rejoyce that God is Glorified; and pray that no wrong steps of ours may ever fully any of His Glorious Works.

But we will begin with,

**A Modern Instance of Witches Discovered and Condemned, in a Trial, before that Celebrated Judge, Sir. Matthew Hale.**

It may cast some Light upon the Dark Things now in America, if we just give a glance upon the Like Things lately hapening in Europe. We may see the Witchcrafts here, most exactly resemble the Witchcrafts there; and we may learn what sort of Devils do trouble the World.

The Venerable Baxter very truly sais, Judge Hale was a Person, than whom no Man, was more backward, to Condemn a Witch, without full Evidence.

Now, One of the Latest Printed Accounts, about a, Trial of Witches, is of what was before him; and it ran on this wise. [Printed in the Year 1682] And it is here the rather mentioned, because it was a Trial, much considered by the Judges of New-England.

I. Rose Cullender, and Amy Duny, were severally Indicted, for Bewitching Elizabeth Durent Ann Durent, Jane Bocking, Susan Chandler, William Durent, 84 Elizabeth Durent Ann Durent, Iane Bocking, Susan Chandler, William Durent, and Elizabeth Pacy. And the evidence, whereon they were Convicted, stood upon diverse particular Circumstances.

II. Ann Durent, Susan Chandler, and Elizabeth Pacy, when they came into the Hall, to give Instructions for the drawing the Bills of Indictments, they fell into strange and violent Fitts, so that they were unable to give in their Depositions, not only then but also During the whole Assizes. William Durent being an Infant, his Mother Swore, That Amy Duny looking after her Child one Day in her absence, did at her return confess, that she had given suck to the Child: (tho’ she were an Old Woman;) Whereat, when Durent expressed her displeasure, Duny went away with Discontents and Menaces.

The Night after, the Child fell into strange and sad Fitts, wherein it continued for Diverse Weeks. One Doctor Iacob advised her to hang up the Childs Blanket, in the Chimney Corner all Day, and at Night, when she went to put the Child into it, if she found any Thing in it then to throw it without fear into the Fire. Accordingly, at Night, there fell a great Toad out of the Blanket, which ran up & down the Hearth. A Boy, catch’t it, & held it in the Fire with the Tongs: where it made an horrible Noise, and Flash’d like to Gun-Powder, with a report like that of a Pistol: Whereupon the Toad was no more to be seen, The next Day a kinswoman of Duny’s, told the Deponent, that 85 her Aunc was all grievously scorched with the Fire, and the Deponent going to her House, found her in such a Condition. Duny told her, she might thank her for it; but she should live to see some of her Children Dead, and her self upon Crutches. But after the Burning of the Toad, this Child Recovered.

This Deponent further Testify’d, That Her Daughter Elizabeth, being about the Age of Ten Years, was taken in like manner, as her first Child was, and in her Fitts complained much of Amy Duny, and said, that she did appear to Her, and afflict her in such manner as the former. One Day she found Amy Duny in her House, and thrusting her out of Doors, Duny said, You need not be so Angry, your Child won’t live long. And within three Days the Child Dyed. The Deponent added, that the was Her self, not long after taken with such a Lameness, in both her Legs, that she was forced to go upon Crutches; and she was now in Court upon them. [It was Remarkable, that immediately upon the Juries bringing in Duny Guilty, Durent was restored unto the use of her Limbs, and went Home without Her Crutches.]

III. As for Elizabeth and Deborah Pacy, one Aged Eleven years, the other Nine; the elder, being in Court, was made utterly senseless, during all the time of the Triall: or at least speechless. By the direction of the Judge, Duny was privately brought to Elizabeth 86 Pacy, and she touched her Hand: whereupon the child, without, so much as seeing her, suddenly leap’d up and flew upon the prisoner; the younger was
Then I will have it...

but I will not have it!

and when her Clutched Hands were forced open, they would find several Pins diversely Crooked, unaccountably lodged there. She would...Food, but every Day Vomited Crooked Pins. In her first Fitts, she would Extend her Arms, and use Postures; as if she catched at something, Swooning Fitts, and Recovered of them; was now taken with a great Pain in her Stomach; and New Swooning Fitts. That she took little...was too weak, to be at the Assizes. But her Mother Testify'd, that Her Daughter having formerly been Afflicted with...VII. Ann Baldwin, Cullender look'd upon her, she fell into such Fitts, as made her utterly unable to declare any thing. She likewise Vomited up diverse Pins. The Maid was Present at Court, but when...Threatning to Torment her. She had seen the...like Gun-Powder. None besides the Child saw the Flash. She also declared, out of her Fitts, that in them,...like Mice, run about the House; and one of them suddenly...Pacy, testify'd unto the like Sufferings being upon the Children, at her House, whither her Brother had...or, Amy Duny, and Rose Cullender; and they would afterwards relate, That these Witches appearing before them, threatened them, that if they told what they saw or heard, they would Torment them ten times more than ever they did before.

V. Margaret Arnold, the Sister of Mr. Pacy, testify’d unto the like Sufferings being upon the Children, at her House, whither her Brother had Removed them. And that sometimes, the Children (only) would see things like Mice, run about the House; and one of them suddenly snap’t one with the Tongs, and threw it into 88 the Fire, where it screeched out like a Rat. At another time, a thing like a Bee, flew at the Face of the younger Child; the Child fell into a Fitt; and at last Vomited up a, two-penny Nail, with a Broad Head; affirming, That the Bee brought this Nail, and forced it into her mouth.

VI. As for Ann Duren, her Father Testifyed That upon a Discontent of Rose Cullender, His Daughter was taken with much Illness in her Stomach and great and sore Pains, like the pricking of pins: and then Swooning Fitts, from which Recovering she declared, She had seen the Apparition of Rose Cullender, Threatning to Torment her. She likewise Vomited up diverse Pins. The Maid was Present at Court, but when Cullender look’d upon her, she fell into such Fitts, as made her utterly unable to declare any thing.

Ann Baldwin, deposed the same.

VII. Jane Bocking, was too weak, to be at 79 the Assizes. But her Mother Testify’d, that Her Daughter having formerly been Afflicted with Swooning Fitts, and Recovered of them; was now taken with a great Pain in her Stomach; and New Swooning Fitts. That she took little Food, but every Day Vomited Crooked Pins. In her first Fitts, she would Extend her Arms, and use Postures; as if she catched at something, and when her Clutched Hands were forced open, they would find several Pins diversely Crooked, unaccountably lodged there. She would also maintain a Discourse with some that were Invisibly present, when casting abroad her Arms, she would often, cry out, There stands Amy Duny, or, Rose Cullender; and they would afterwards relate, That these Witches appearing before them,......

VIII. As for Susan Chandler, Her Mother Testifyed, That being at the search of Rose Cullender, they found on her Belly a thing like a Teat, of an Inch long; which the said Rose ascribed to a strain. But near her Privy parts, they found Three[...], more, that were smaller than the former. At the end of the long Teat, there was a little Hole, which appeared, as if newly Sucked; and upon straining it, a white milky matter issued out. The Deponent further said, That her Daughter being one day concerned at Rose Cullenders: taking her by the Hand, she fell very sick, and at Night cry’d out, 90 That Rose Cullender would come to Bed unto her. Her Fitts grew violent, and in the Intervals of them, she declared, That she saw Rose Cullender in them, and once having of a great Dog with her. She also vomited up crooked Pins; and when she was brought into Court, she fell into her Fitts: She Recovered her self in some Time, and was asked by the Court, whether she was in a Condition to take an Oath, and give Evidence. She said, she could; but having been Sworn, she fell into her Fitts again, and, Burn her! Burn her! were all the words that she could obtain power to speak. Her Father likewise gave the same Testimony with her Mother, as to all but the Search.

IX. Here was the Sum of the Evidence: which Mr. Serjeant Keeling; thought not sufficient to Convict the Prisoners. For admitting the Children were Bewitched, yet, said he, it can never be Apply’d unto the Prisoners, upon the Imagination only of the Parties Afflicted; inasmuch as no person whatsoever could then be in Safety.

Dr. Brown, a very Learned Person then present, gave his Opinion, that these persons were Bewitched. He added, That in Denmark, there had been lately a great Discovery of Witches; who used the very same way of Afflicting people, by Conveying Pins and Nails into them. His Opinion was, that the Devil in Witchcrafts, did Work upon the Bodies of Men and Women, upon a Natural, Foundation; and that he did Extraordinarily afflict 91 them, with such Distempers as their Bodies were most subject unto.

X. The Experiment about the Usefulness, yea, or Law(iness) whereof Good Men have sometimes disputed, was divers Times made, That though the Afflicted were utterly deprived of all sense in their Fitts, yet upon the Touch of the Accused, they would so screech out, and Fly up, as not upon any other persons. And yet it was also found that once upon the touch of an innocent person, the like effect follow’d, which put the whole Court unto a stand [...albino] a small Reason was at length attempted to be given for it.

XI. However, to strengthen the Credit of what had been already produced against the Prisoners. One John Soam testify’d, That bringing home his Hay in three Carts, one of the Carts wrenched the Window of Rose Cullenders House, whereupon she flew out, with violent
Threatenings against the Deponent. The other two Carts, passed by twice,Loaded,that Day afterwards; but the Cart which touched Cullenders House, was twice or thrice that Day overturned. Having again Loaded it, as they brought it thro' the Gate which Leads out of the Field, the Cart stuck so fast in the Gates Head, that they could not possibly get it thro', but were forced to cut down the Post of the Gate, to make the Cart pass thro', altho' they could not perceive that the Cart did of either side touch the Gate-Post. They afterwards, did with much Difficulty get it home to the yard; but could not for their Lives get the Cart near the place, where they should unload. They were fain to unload at a great Distance; and when they were Tired, the Noses of them that came to Assist them, would burst forth a Bleeding; so they were fain to give over till next morning: and then they unloaded without any Difficulty.

XII. Robert Sherringham also testify'd. That the Axe-tree of his Cart, happening in passing, to break some part of Rose Cullenders House, in her Anger at it, she vehemently threatened him, His Horses should suffer for it. And within a short time, all his Four Horses dy'd; after which he sustained many other losses in the sudden Dying of his Cattle. He was also taken with a Lameness in his limbs; and so vexed with lice of an extraordinary Number and Bigness, that no Art could hinder the Swarming of them, till he burnt up, two suits of Apparel.

XIII. As for Amy Duny, I was testify'd by one Richard Spencer* that he heard her say, The Devil would not lett her Rest; until she were Revenged on the wife of Cornelius Sandswel And that Sandswel testify'd, that her Poultry dy'd suddenly, upon Amy Dunes threatening of them; and that her Husband:[...]. Chimney fell, quickly after Duny had spoken [...]. 93 such a disaster. And a firkin of Fish could not be kept from falling into the water, upon suspicious words of Duny's.

XIV. The Judge, told the Jury, they were to inquire [...], whether these Children were Bewitched; and secondly, Whether the Prisoners at the Bar were guilty of it. He made no doubt, there were such Creatures as Witches; for the Scriptures affirmed it; and the Wisdom of all Nations had provided Laws against such persons. He pray'd the God of Heaven, to direct their [i.e., the Jury's] Thoughts in the weighty thing they had in hand; for, [...]. Condemn the Innocent, and let the Guilty go free, were both an Abomination to the Lord.

The Jury in half an Hour, brought them in Guilty, upon their several Indictments, which [...]. Nineteen in Number.

The next morning, the Children with their Parents, came to the Lodgings of the Lord Chief Justice, and were in as good Health, as ever [...]. their Lives, being Restored within half an [...], after the Witches were Convicted.

The Witches were Executed; and Confess'd nothing; which indeed will not be wondred by them, who Consider and Entertain the Judgment of a Judicious Writer, That the Unpardonable Sin, is most usually Committed by Professors of the Christian Religion falling into Witchcraft.

94 We will now proceed unto several of the like Trials among our selves.

I. THE TRYAL of G. B. At a Court of Dyer and Terminus, Held in Salem. 1692.

Glad should I have been, if I had never known the Name of this man; or never had this occasion to mention so much as the first Letters of his Name. But the Government requiring some Account, of his Trial, to be Inserted in this Book, it becomes me with all Obedience, to submit unto the Order.

I. This G. B. was Indicted for Witchcrafts; and in the Prosecution of the Charge against him, he was Accused by five or six of the Bewitched, as the Author of their Miseries; he was Accused by eight of the Confessing Witches, as being an Head Actor at some of their Hellish Randezvouses, and 95 one who had the promise of being a King in Satans Kingdom, now going to be Erected; he was Accused by nine persons, for extraordinary Lifting, and such Feats of Strength, as could not be done without a Diabolical Assistance. And for other such Things he was Accused, until about Thirty Testimonies were brought in against him; nor were these, judg'd the half of what might have been considered, for his Conviction: however they were enough to fix the Character of a Witch upon him, according to the Rules of Reasoning, by the Judicious Gaule, in that Case directed.

II. The Court being sensible, that the Testimonies of the Parties Bewitched, use to have a Room among the Suspicions, or Presumptions, brought in against one Indicted for Witchcraft, there were now heard the Testimonies of several Persons, who were most notoriously Bewitched, and every day Tortured by Invisible Hands, and these now all charged the Spectres of G. B. to have a share in their Torments. At the Examination of this G. B. the Bewitched People were grievously harassed, with Preternatural Mischiefs, which could not possibly be Dissembled; and they still ascribed it unto the Endeavours of G. B. to have a share in their Torments. At the Examination of this Case directed.

It cost the Court a wonderful deal of Trouble, to hear the Testimonies of the Sufferers; for when they were going to give in their
A famous Divine, recites this among the Convictions of a Witch; The Testimony of the Party Bewitched, whether Pining or Dying; together

III. It has been a frequent thing for the Bewitched people, to be entertained with Apparitions of Ghosts of murdered people, at the same
time, that the Spectres of the witches trouble them. These Ghosts do always affright the Beholders, more than all the other spectral
Representations; and when they exhibit themselves, they cry out, of being Murdered by the witchcrafts or other violations of the persons
who are then in spectre present. It is further considerable, that once or twice, these Apparitions have been seen by others at the very same
time that they have shown them selves to the Bewitched; & seldom have there been these Apparitions but when somthing unusual &
suspected had attended the Death of the party thus Appearing. Some that have bin accused by these Apparitions, acosting of the
Bewitched People, who had never heard a word of any such persons, ever being in the world, have upon a fair examination freely, and
fully, confessed the murders of those very persons, altho' these also did not know how the Apparitions had complained of them.

Accordingly several of the Bewitched, 98 had given in their Testimony, that they had been troubled with the Apparitions of two women,
who said, that they were G. Bs. two wives; and that he had been the Death of them; and that the Magistrates must be told of it, before
whom if B. upon his trial deny’d it, they did not know but that they should appear again in the Court. Now, G. B. had been infamous for
the Barbarous usage of his two successive wives, all the Country over. Moreover; It was testifi’d, the spectre of G. B. threatening of the
sufferers told them, he had killed (besides others) Mrs Lawson and her Daughter Ann. And it was noted, That these were the vertuous wife
and Daughter, of one at whom this G. B. might have a prejudice for his being serviceable at Salem-village, from whence himself had in Ill
Terms removed some years before: & that when they dy’d, which was long since, there were some odd circumstances about them, which
made some of the Attendents there suspect something of witchcraft, tho’ none Imagined from what Quarter it should come.

Well, G. B. being now upon his Triall, one of the Bewitched persons was cast into Horror at the Ghosts of B's. two deceased wives, then
appearing before him, and crying for, Vengeance, against him. Hereupon several of the Bewitched persons were successively called in, who
all not knowing what the former had seen and said, concurred in their Horror, of the Apparition, which they affirmed, that he had before
him. But he, tho’ much appalled, utterly deny’d that he discerned anything of it; nor was it any part of his Conviction.

99 IV Judicious Writers, have assigned it a great place, in the Conviction of witches, when persons are Impeached by other Notorious witches, to
be as ill as themselves; especially, if the persons have been much noted for neglecting the Worship of God. Now, as there might have been
Testimonies Enough of G. B.'s. Antipathy to Prayer and the other Ordinances of God, tho' by his profession singularly obliged thereunto; so,
there now came against the prisoner, the Testimonies of several persons, who confessed their own having been Horrible Witches, and
ever since their confessions had been themselves terribly Tortured by the Devils and other Witches, even like the other Sufferers; and
therein undergone the pains of many Deaths for their Confessions.

These now Testify’d, that G. B. had been at Witch-Meetings with them; and that he was the Person who had Seduced, and Compelled them
into the snares of Witchcraft: That he promised them Fine Cloaths, for doing it; that he brought Poppets to them, and thorns to stick into
those Poppets, for the afflicting of other Persons: And that he exhorited them, with the rest of the Crue, to bewitch all Salem-Village, but
besure to do it Gradually, if they would prevail in what they did.

When the LancashireWitches were condemnd, I don't Remember that there was any considerable further Evidence, than that of the
Bewitched, and then that of some that confessed. We see so much already against G. B. But this being indeed not Enough, there 100 were,
other things to render what had been produced credible.

V. A famous Divine, recites this among the Convictions of a Witch; The Testimony of the Party Bewitched, whether Pining or Dying: together
with the joint Oaths of Sufficient Persons, that have seen certain Prodi.ious Pranks or Feats, wrought by the party Accused. Now God had been
pleased so to leave this G. B. that he had ensnared himself, by several Instances which he had formerly given of a Preternatural strength,
and which were now produced against him. He was a very Punny man; yet he had often done things beyond the strength of a Giant. A Gun
of about seven foot barrel, and so heavy that strong men could not steadily hold it out, with both hands; there were several Testimonies,
given in by Persons of Credit and Honour, that he made nothing of taking up such a Gun behind the Lock, with but one hand, and holding
it out like a Pistol, at Arms-end. G. B. in his Vindication was so foolish as to say, That an Indian was there, and held it out at the same time:
Whereas, none of the Spectators ever saw any such Indian; but they suppose'd the Black man (as the Witches call the Devil; and they generally
say he resembles an Indian) might give him that Assistance. There was Evidence, likewise, brought in, that he made nothing of Taking up
whole Barrels fill'd with Mulasses, or Cider, in very Disadvantagious Postures, and Carrying of 101 them through the Difficultest Places, out
of a Canoo to the Shore.

[Yea, there were Two Testimonies, that G. B. with only putting the Fore-Finger of his Right hand, into the Muzzel of an heavy Gun, a
Fowling-piece, of about six or seven foot Barrel, did Lift up the Gun, and hold it out at Arms end; a Gun which the Deponents, though
strong men, could not with both hands Lift up, and hold out, at the Butt end, as is usual. Indeed one of these Witnesses, was over
persuaded by some persons, to be out of the way, upon G. B. 's Trial; but he came afterwards, with sorrow for his withdraw, and gave in
his Testimony: Nor were either of these Witnesses made use of as evidences in th[e] Trial.]

VI. There came in several Testimonies, relating to the Domestick Affayrs of G. B. which had a very hard Aspect upon him; and not only
prov’d him a very ill man; but also confirmed the Belief of the Character, which had been already fastned on him. e. g.

I was testifi'd, That keeping his two Successive Wives in a strange kind of Slavery, he would when he came home from abroad, pretend
to tell the Talk which any had with them. That he ha's brought them to the point of Death, by his Harsh Dealings with his Wives, and then
made the People about him to promise that in Case Death should happen, they would say nothing 102 of it. That he used all means to
make his Wives Write, Sign, Seal, and Swear a Covenant, never to Reveal any of his Secrets. That his Wives had privately complained unto
the Neighbours about frightful Apparitions of Evil Spirits, with which their House was sometimes infested; and that many such things
have been Whispered among the Neighbourhood. There were also some other Testimonies, relating to the Death of People, whereby the
Consicences of an Imperial Jury, were convinced, that G. B. had Bewitched the persons mentioned in the Complaints. But I am forced to
omit several such passages, in this, as well as in all the succeeding Trials, because the Scribes who took Notice of them, have not Supplyed me.

VII. One Mr. Ruck, Brother in Law to this G. [...] Testify'd, that G. B. and he himself, and his Siste[...] who was G. B's Wife, going out for Two or three[...] Miles, to gather Straw-Berries, Ruck, with his Sister the Wife of G. B. Rode home very Softly, with G. B. on Foot in their Company. G. B. stept aside a little into the Bushes; Whereupon they Halte[...] and Halloo'd for [...] He not answering, they went away homewards, with a Quickeened pace; without any expectation of seeing him in a considerable while: and yet when they were got [...] home, to their Astonishment they found him on foot, with them, having a Basket of Straw-Berries- [...] [...] immediately, then fell to chiding his Wife [...] account of what she had been speaking to [...] 103 Brother, of him, on the Road: which when they wondred at, he said, He knew their thoughts. Ruck being startled at that, made some Reply, intimating that the Devil himself did not know so far; but G. B. answered, My God, makes known your Thoughts unto me. The prisoner now at the Barr had nothing to answer, unto what was thus Witnessed against him, that was worth considering. Only he said, Ruck, and his Wife left a man with him, when they left him. Which Ruck now affirm'd to be false; and when the Court asked G. B. What the Man's Name was? his countenance was much altered; nor could he say, who 'twas. But the Court began to think, that he then step'd aside, only that by the assistance of the Black Man, he might put on his Invisibility, and in that Fascinating Mist, gratify his own Jealous humour, to hear what they said of him. Which trick of rendring themselves Invisible, our Witches do in their confessions pretend that they sometimes are Masters of; and it is the more credible, because there is Demonstration that they often render many other things utterly Invisible.

VIII.Faltring, Faulty, unconstant, and contrary Answers upon judicial and deliberate examination, are counted some unlucky symptoms of gui [...] in all [...] crimes; Especially in Witchcrafts. Now there [...] ver was a prisoner more Emiuent for them, that[...] G. B. both at his Examination and on his Trial. H[...] Tergiversations, Contradictions, and Falsehoods, [...] very sensible; he had little to say, but that [...] 104 heard some things that he could not prove, Reflecting upon the Reputation of some of the witnesses- Only he gave in a paper, to the Jury; wherein, altho’ he had many times before, granted, not only that there are Witches, but also that the present sufferings of the Country are the Effect of horrible Witchcrafts; yet he now goes to, evince it, That there neither are, nor ever were, Witches that having made a compact with the Divel, Can send a Divel to Torment other people at a distance. This paper was Transcribed out of Ady; which the Court presently knew, as soon as they heard it. But he said, he had taken none of it out of any Book; for which his evasion afterwards was, that a Gentleman gave him the discourse, in a manuscript, from whence h[...] Transcribed it.

IX. The Jury brought him in guilty. But when he came to Dy, he utterly deny’d the Fact, whereof he had been thus convicted.

FINIS.