

The Devil Discovered.

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does all our mischief. But because he can't suppress this Book, he sets himself, to *Disgrace* it all that he can. Altho' the Scripture carries its own *Evidence* with it, and be all over, so pure, so great, so true, and so powerful, that it is impossible it should proceed from any but God alone; yet the Devil would gladly bring some *Discredit* upon it, as if it were but some *Humane Contrivance*; Of nothing, is the Devil more desirous, than this; That we should not count, *Christ* so precious, *Heaven* so Glorious, *Hell* so Dreadful, and *Sin* so odious, as the Scripture has declared it.

§. The Second of our Lords Three Temptations, is related after this manner, in Mat. 4. 5, 6. *Then the Devil taketh him up, into the Holy City, and setteth him upon a Pinnacle of the Temple; and saith unto him, if thou be the Son of God, cast thy self down; for it is written, He shall give his Angels charge concerning thee, and in their Hands, they shall bear thee up, lest at any time thou dash thy Foot against a Stone.*

From whence take these *Remarks*.

I. The places of the greatest *Holiness* will not secure us from Annoyance by the *Temptations* of the Devil, to the greatest wickedness. When our Lord was in the *Holy City*, the Devil fell upon him there. Indeed, there is now no proper *Holiness* of *Places* in our Days; the Signs and Means of Gods more special Presence are not under the Gospel, ty'd unto any certain *places*: Nevertheless there are *places*, where we use to enjoy much of God; and where, altho' God vilit not the *Persons* for the sake of the *Places*, yet he vilit the *Places* for the sake of the *Persons*. But, I am to tell you that the Devil will visit those *Places* and best *Persons* there. No *Place*, that I know of, has got such a *Spell* upon it, as will always keep the Devil out. The *Meeting-House* wherein we Assemble for the Worship of God, is fill'd with many Holy People, and many Holy Concerns continually; but if our Eyes were so refined as the Servant of the Prophet had his of old, I suppose we should now see a Throng of *Devils* in this very place. The Apostle has intimated, that Angels come in among us; there are Angels it seems that hark, how I *Preach*, and how you *Hear*, at this Hour. And our own sad Experience is enough to intimate, That the *Devils* are likewise *Rendevouzing* here. It is Reported, in *Job* 1. 5. *When the Sons of God came to present themselves before the Lord, Satan came also among them.* When we are in our Church-Assemblies, O how many *Devils*, do you imagine,

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crouſt in among us ! There is a *Devil* that rocks on to Sleep, there is a *Devil* that makes another to be thinking of, he ſcarce knows what himſelf ; and there is a *Devil*, that makes another, to be pleaſing himſelf with wanton and wicked Speculations. It is alſo poſſible, that we have our *Cloſets*, or our *Studies*, gloriously perfumed with Devotions every day ; but alas, can we ſhut the Devil out of them ? No, Let us go where we will, we ſhall ſtill find a Devil nigh unto us. Only, when we come to Heaven, we ſhall be out of his reach for ever ; *O thou ſoul Devil ; we are going where thou canſt not come !* He was hisſed out of *Paradiſe*, and ſhall never enter it any more. Yea, more than ſo, when the *New Jeruſalem* comes down into the *High Places* of our Air, from whence the Devil ſhall then be baniſhed, there ſhall be no Devil within the Walls of that Holy City. *Amen, Even ſo Lord Jeſus, Come quickly.*

II. Any other acknowledgments of the Lord Jeſus Chriſt, will be permitted by the Temptations of the Devil, provided thoſe Acknowledgments of him, which are *True* and *Full*, may be thereby prevented. What was it, that the Devil hurried our Lord Jeſus Chriſt unto the Top of the *Temple* for ? Surely it could not meerly be to find *Precipices* ; any part of the Wilderneſs would have afforded *Them*. No, it was rather to have *Spectators*. And why ſo, Why, the carnal Jews had an Expectation among them ; that *Elias* was to fly from Heaven to the Temple ; and the Devil ſeems willing, that our Lord ſhould be cry'd up for *Elias*, among the giddy multitude ; or any thing in the World, tho never ſo conſiderable otherwiſe, rather than to be received as the Chriſt of God. The Devil will allow his Followers to think very highly of the Lord Jeſus Chriſt ; O but he is very lothe to have them think, *All*. We read in Col. 1. 19. *It has pleaſed the Father, that in Him there ſhould all Fullneſs dwell.* But it is pleaſing to the Devil that we deny ſomething of the Immenſe *Fullneſs*, which is in our Lord. The Devil would confeſs to our Lord, *Thou art the Holy One of God !* but then he claps in, *Thou art Jeſus of Nazareth* ; which was to conceal our Lords being Jeſus of Bethlechem, and ſo his being, *The True Meſſiah*. All the *Hereſies*, and all the Perſecutions, that ever plagued the Church of God, have ſtill been, to ſtrike at ſome *Glory* of our Lord Jeſus Chriſt. A CHRIST Entirely Acknowledged, will ſave the Souls of them that ſo Acknowledge Him ; but, ſays the Devil, *Whatever tides I muſt not give way to that.* As they ſay, the Devil makes

makes Witches unable to utter all the *Lords Prayer*, or some such System of Religion, without some Depravations of it; thus the Devil will consent that we may make a very large Confession of the Lord Jesus Christ; only he will have us to deprave it, at least in some one Important Article. Some one Honour, some one Office, and some one *Ordinance* of the Lord Jesus Christ, must be always left unacknowledged, by those that will do as the Devil would have them.

III. *High Stations* in the Church of God, lay men open to violent and peculiar *Temptations* of the Devil. When our Lord was upon the *Pinacle*, that is not the *Fane*, or *Spire*, but the *Battlements* of the *Temple*, there did the Devil pester him, with singular Molestations, and he therein seems to intend an Entanglement for the Jews, as well as for our Lord. Believe me they that stand High, cannot stand safe. The Devil is a *Nimrod*, a mighty Hunter; and common or little Game, will not serve his Tarn: he is a *Leviathan*, of whom we may say, as in *Job*. 41. 34. *He beholds all high things*. Men of high Attainments, and Men of high Employments, in the Church of God, must look, like *Peter* to be more *Sifted*, and like *Paul*, to be more *Buffeted* than other Men. *Ferunt Summos Fulmina Montes*.—The Devil can raise a Storm, when God permitteth it, but as for those Men that stand near Heaven, the Devil will attack them with his most cruel storms of Thunder and Lightning. It was said, *let him that standeth take heed*; but we may say, *They that stand most high, have cause to take most heed*. The Devil is a *Goliath*; and when he finds a *Champion*, he'll be sure most fiercely to *Combat* such a Man. He is for, *Killing many Birds with one stone*; and he knows that he shall hinder a world of *Good*, and produce a world of *Ill*, if once he can bring a Man Eminently Stationed into his Toyls. Hence 'tis that the *Ministers* of God, are more dogg'd by the Devil, than other persons are. Especially such *Ministers*, as move in the highest Orb of Serviceableness; and most of all such *Ministers* as have spent many years in Laudable Endeavours to be serviceable; Those Ministers are the *Stars* of Heaven, at which the *Tail* of the *Dragon*, will give the most sweeping and most stinging strokes; the Devil will find that for them, that shall make them *Walk softly* all their Days. These are the Men, that have creeped, and vexed the Devil more than other Men; for which the Devil has an old Quarrel with them. O Neighbours, little do you think, what black Days of Mourning, and Fasting, and Praying before the Lord, a Raging Devil does fill the lives of such *Men of God* withall.

IV. The Devil will make a deceitful and unfaithful use of the *Scriptures* to make his *Temptations* forceable. When the Devil Solicited our Lord, unto an evil thing, he quoted the *Ninty First Psalm* unto him, tho' indeed he fallaciously clip'd it, and maim'd it, of one clause very material in it. O never does the Devil make such dangerous Passes at us, as when he does wrest our *own Sword* out of our Hands, and push *That* upon us. We have to defend us, that Weapon in *Epk. 6. 16. The Sword of the Spirit, which is the word of God*; but when the Devil has that very Weapon to fight us with, he makes terrible work of it. When the Devil would poyson men with false *Doctrines*, he'l quote *Scriptures* for them; a *Quaker* himself, will have the *First Chapter of John* always in his mouth. When the Devil would perswade men to vile *ACTIONS*, he'l quote *Scriptures* for them; he'l encourage men to go on in Sin, by showing them, where 'tis said, *The Lord is ready to Pardon*. I say this, The one story of *Dauids Fall*, in the *Scripture*, has been made by the Devil an Engine for the Damnation of many Millions. The Devil will fright men from doing those things, that are, *the Things of their Peace*; but How? He'l turn a *Scripture* into a *Scare-crow* for them. The Devil will fright them from all constant Prayer to God, by quoting that *Scripture, The Sacrifice of the Wicked, is an Abomination to the Lord*; the Devil will fright them from the Holy Supper of God, by quoting that *Scripture, He that Eats and Drinks unworthily, Eats and Drinks damnation to himself*. And thus the Devil will by some abused *Scripture*, Terrifie the Children of God; the *Scripture* is written as we are told, *For our Comfort*; but it is quoted by the Devil, *for our terror*. How many Godly Souls have been cast into sinful Doubts and Fears; by the Devils foolish giesles upon that *Scripture, He that doubts is Damned*; and that, *the fearful shall have their portion in the burning Lake*: The Devil sometimes has play'd the *Preacher*, but I say, *Beware all silly Souls when such a Fool is Preaching*.

V. Greivous and Pulling Hurries to *Self-Murder* are none of the smallest outrages, which the Devil in his *Temptations* commits upon us. Why, did the Devil say to our Lord, *Cast thy self down*, but in hopes that our Lord would have broke his Bones, in the fall? The Devil is an *Old Murderer*; and he loves to *Murder* men; but no *Murder* gives him so much satisfaction, as that which at his instigation, men perpetrate upon themselves. We

see that such as are *Bewitched* and *Possessed* by the Devil, do quickly lay violent hands upon themselves, if they be not watched continually, and we see that when persons have begun that *Unnatural* business of *killing themselves*, there is a *Preternatural* Stupendious Prodigious Assistance, by the Devil given thereunto. When people are going to Harm themselves, we call upon them, like those to the Jailor, in *Acts* 16. 28. *Do thy self no harm!* And we have this Argument for it, *It is the Devil that is dragging of you to this mischief; but will you believe, will you obey such an one as the Devil is?* What was it that made *Judas* to strangle himself? We read, it was when the *Devil was in him*. I suppose there are few *self-murderers*, but what are first very strangely fallen into the Devils hands; and possibly, 'tis by some Extraordinary *Discontent*, against God, or *back-sliding* from him, that the Devil first entred into those disturbed Souls. Indeed, some very great Saints of God, have sometimes had hideous Roys raised by the Devil in their minds; untill they have e'en cry'd out with *Job*, *I choose strangling rather than Life*; and sometimes the ill Humours or Vapours in the Bodies of such Good Men, do so harbour the Devil that they have this woful motion every day thence made unto them; *You must kill your self! you must! you must!* But it is rarely any other than a *Saul*, an *Abimelek*, an *Achitophel*, or a *Judas*; rarely any other, than a very Reprobate, whom the Devil can drive, while the man is *Compos Mentis*, to Consummate such a Villany. Yea, no Child of God, in his Right Senses can go so far in this impiety, as to be left without all Time and Room for true *Repentance* of the Crime; 'tis thus done, by none but those that go to the Devil. A *self-murder*, acted by one that is upon other accounts a Reasonable man, is but such an attempt of Revenge upon the God that made him, as none but one full of the Devil can be guilty of. If any of you are Dragoon'd by the Devil, unto the murdering of your selves, my Advice to you is, *Disclose it, Reveal it, make it known immediately*. One that Cut his own Throat among us, Expired crying out, *O that I had told! O that I had told*. You may spoil the Devil, if you'll Tell what he is a doing of.

VI. Presumptuous and Unwarrantable *Trials* of the Blessed God, are some of those things whereinto the Devil would fain hook us with his *Temptations*. This was that which the Devil would have brought our Lord unto, even, *A tempting of the Lord our God*. It is the charge of our God upon us, in *Deut.* 6. 16. *Thou shalt not Tempt the Lord thy God*. But that which the Devil *Tries*, is, to put us upon *Trying* in a sinful way, whether God be such a God as indeed he is.

'Tis true as to the ways of Obedience, our God says unto us *Prove me, in those ways; Try, whether I won't be as good as my Word.* But then there are ways of *Presumption*, wherein the Devil would have us to trie, what a God it is, *With whom we have to do.* The Devil would have us to trie the Purpose of God; about our selves or others; but how? By going to the *Devil* himself; by Consulting *Abtologers*, or *Fortune Tellers*; or perhaps by letting the Bible fall open, to see what is the first Sentence we light upon. The Devil would have us trie the Mercy of God, but how? By running into *Dangers*, which we have no call unto. He would have us trie the Power of God; but how? By looking for good things, without the use of Means for the getting of them. He would have us trie the Justice of God; but how? By venturing upon Sin in a *Corner*, with an Imagination that God will never bring us out. He would have us trie the Promise of God; but how? By *Limiting* the Lord, unto such or such a way of manifesting Himself, or else believing of nothing at all. He would have us trie the Threatning of God; but how? By going on impenitently in those things, for which the *Wrath of God comes upon the Children of Disobedience.* Thus would the Devil have us to affront the Majesty of Heaven every day.

VII. The *Temptations* of the Devil, aim at puffing and bloating of us up, with *Pride*; as much perhaps as any one iniquity. The Devil would have had Our Lord make a *Vain glorious* Discovery of himself unto the World, by *Flying in the air*, so as no mortal can. *Hæc Ithacus velit*—the Devil would have us to soar aloft, and not only to be above other men, but also to *know* that we are so, *Pride* is the Devils own sin; and he affects especially to be, *The King over the Children of Pride*, it is a caution in 1 Tim. 3. 6. A Pastor must not be *A Novice*; *Lest being lifted up with Pride. He fall into the condemnation of the Devil.* (*Sum'm ac Pio t'm Tremore Hunc Textum Legamus, nos Ministri Jurenes!*) Accordingly, the Devil would have us to be inordinately taken and moved with what *Excellencies* our God has bestowed upon us. If our *Estates* rise, he would have us rise in our Spirits too. If we have been blessed with Beauty, with Breeding, with Honour, with Success, with Attire, with Spiritual Priviledges; or with Praise-worthy Performances; Now says the Devil, *Think thy self better than other Men.* Yes, the Devil would have us arrogate unto our selves, those *Excellencies* which really we never were owners of; and *Boast of a false Gift.* He would have us moreover to Thrust after Applause among others that may see Our *Excellencies*; and be impatient if we are not accounted *some-body.* He would have us further-

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more, to a'pire after such a *Figure*, as God has never yet seen fitting for us; and crowd into some *High Chair* that becomes us not. Thus would the Devil Elevate us into the *Air*, above our Neighbours; and why so! 'Tis that we may be punished with such *Falls*, as may make us cry out with *David*, *O my Bones are broken with my Falls!* The Devil can't endure to see men lying in the *Dust*; because there is no falling the ice. He is a *Fallen Spirit* himself, and it pleases him to see the *Falls* of men.

§. The Third of Our Lords Three Temptations, is related in such Terms as these. *Matth. 4. 8, 9. Again the Devil taketh him up, into an exceeding High Mountain, and sheweth him all the Kingdoms of the world, and the glory of them: and saith unto him, all these things will I give thee, if thou wilt fall down and Worship me.* From whence take these Remarks.

I. The Devil in his *Temptations* will set the Delight of this world before us; but he'll set a fair, and a false *Varnish* upon those Delights. They were some unknown *Perspectives*, which the Devil had, both for the Retraiding of the *Medium*; and for the Magnifying of the *Object*, whereby he gave our Lord at once a prospect of the whole Roman Empire; but what was it? It was the *World*, and the *Glory* of it; he says not a word of the *World*, and the *Trouble* of it. No sure; not a word of that; the Devil will not have his Hook so barely expos'd unto us. The Devil sets off the Delights of Sin, which he offers unto us, with a stretched and railed Rhetorick; but he will not own, *That in the midst of our Laughter, our Heart shall be sorrowful; and That the end of our Mirth shall be Heaviness.* There is but one Glass in the Spectacles, with which the Devil would have us to read, those passages in *Eccles. 11. 9. Rejoyce, O young Man in thy youth, and let thy Heart cheer thee in the Dayes of thy youth; and walk in the ways of thy Heart, and in the sight of thine Eyes.* Thus far the Devil would have us to Read; and he'll make many a fine Comment upon it; he'll tell us, That if we'll follow the Courses of the World, we shall swim in all the Delights of the World. But he is not willing you should Read out the next words; *But know thou, that for all these things God shall bring thee into Judgment.* O he's loth we should be aware of the dreadful Issues, and Reckonings that our Worldly Delights will be attended with. He sets before us, *The Pleasures of Sin*; but he will not say, *These are but for a Season.* He sets before us, *The sweet Waters of Stealth*; but he will not say, *There is Death in the Pot.* He is a *Mountebank*, that will bestow nothing but Romantic Prailes upon all that he makes us the Offers of.

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II. There are most Hellish *Blasphemies* often buzz'd by the *Temptations* of the Devil, into the minds of the best Men alive. What a most Execrable Thing was here laid before our Lord Himself: Even, To own the *Devil as God!* a thing that can't be uttered, without unutterable Horror of Soul. The best man on earth, may have such *Fiery Darts* from Hell shot into his mind. One that was acted by the *Devil*, had the impudence to propound this unto such a good man as *Job*, *Curse God*. And the Devil pleases himself, by chusing the Hearts of good men, with his base Injections, *That there is no God*, or, *That God is not a Righteous God*; and a thousand more such things, too Devilish to be mentioned. A good man is extremely grieved at it, when he hears a *Blasphemy* from the mouth of another man; said the Psalmist, in P.sal. 44. 15, 16. *My Confusion is continually before me, for the voice of him that Blasphemeth.* But much more when a good man finds a *Blasphemy* in his own Heart; O it throws him into most Favourish Agonies of Soul! For this cause, a mischievous Devil, will *Flie blow* the Heart of such a man, with such Blasphemous Thoughts, as make him crie out, *Lord I am e'n weary of my life.* Yea, the Devil serves the man just as the *Mistress* of *Joseph* dealt with him; he importunes the man to think wickedly from Day to Day; and if the man refuse, he cries out at last, *Behold, what wicked thoughts this man has lodging in him.* Sayst thou so? *Satan!* No, they are Braits of thy own; and at thy Door alone shall they be laid for ever.

III. There is a sort of *Witchcrafts* in these things, whereto the *Temptations* of the Devil would inveigle us. To worship the Devil is *Witchcraft*, and under that notion was our Lord urged unto sin. We are told in 1 *Sam.* 15. 23. *Rebellion is as the sin of Witchcraft:* When the Devil would have us to sin, he would have us to do the things which the forlorn *Witches* use to do. Perhaps there are few persons, ever allured by the Devil unto an *Explicit Covenant* with himself. If any among our selves be so, my counsel is, that you hunt the Devil from you, with such words as the Psalmist had, *Be gone, Depart from me, ye evil Doers, for I will keep the Commandments of my God.* But alas, the most of men, are by the Devil put upon doing the things that are Analogous to the worst usages of *Witches*. The Devil says to the sinner; *Despise thy Baptism, and all the Bond of it, and all the Good of it.* The Devil says to the sinner, *Come, cast off the Authority of God, and refuse the Salvation of Christ. for ever.* Yea, the Devil who is called, *The God of this World*, would have us to take Him for Our God, and rather Hear Him, Trust Him, Serve Him, than the God that formed us.

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IV. The *Temptations* of the Devil do Tug and Pull for nothing more, than that the Rulers of the World may yield Homage unto him. Our Lord has had this by his Father Engag'd unto him; *That he shall be one day be Governour of the Nations.* The Devil doe's extremely dread the approach of that Illustrious time, when *The Kingdom of God shall come and his Will be done, as in Heaven, and on Earth.* For this cause it was that he was desirous, Our Lord should rather have accepted of him, that Kingdom, which *Antichrist* afterwards accepted of him, for the Establishment of *Devil-worship*, in the World. I may tell you, The Devil is mighty unwilling, that there should not be one *Godly Magistrate* upon the face of the Earth. Such is the influence of *Government*, that the Devil will every where stickle mightily, to have that siding with him. What *Rulers* would the Devil have, to command all mankind, if he might have his will? Even, such as are called in *Psal. 94. 20. The throne of iniquity, which frames mischief by a Law;* such as will promote Vice, by both *Connivance*, and *Example*; and such as will oppress all that shall be *Holy, and Just and Good.* All men have cause therefore to be jealous, what Use the Devil may make of them, with reference to the Affairs of *Government*; but Rulers may most of all think, that the Lord *Jesus* from Heaven calls upon them, *Satan has desired that he might Sift you, and have you; O Look to it, what side you take.*

Thus have you in the *Temptations* of our Lord, seen the principal of those *Devices*, which the Devil has to Entrap our Souls. But what shall we now do, that we may be fortified against those *Devices*? O that we might be well furnished with the *Whole Armour of God!* But me thinks, there were somethings attending the *Temptations* of our Lord, which would especially *Recommend those few Hints unto us for our Guard.*

First, If you are not fond of *Temptation*, be not fond of *Needless*, or *Too much Retirement.* Where was it, that the Devil fell upon our Lord? it was when he was *Alone* in the *Wilderness.* We should all have our *Times* to be *Alone* every *Day*; and if the Devil go to scare us out of our *Chambers*, with such a *Bugbear*, as that hee'll appear to us, yet stay in spite of his teeth, *Stay to finish your Devotions;* he Lyes, he dare not shew his head. But on the other-side by being too *solitary*, we may lay our selves too much open to the Devil; You know who says, *Who to him that is alone.*

Secondly, Let an *Oracle* of God be your defence against a *Temptation of Hell*. How did our Lord Silence the *Devil*? It was with an, *It is written!* And *all* his Three Citations were from that one Book of *Deuteronomy*. What a *full Armoury* then have we, in *all* the sacred Pages that lie before us? Whatever the Words of the *Devil* are, drown them with the words of the *Great God*. Say, *It is Written*. The *Belhazzar* of *Hell* will Tremble and Withdraw, if you show these *Hand-writings* of the Lord.

Lastly, Since the Lord Jesus Christ has conquered all the *Temptations* of the Devil, Flie to that Lord, Crie to that Lord, that He would give you a share in his Happy Victory. It was for *Us* that our Lord overcome the Devil: and when he did but say, *Satan, Get hence*, away presently the Tygre flew: Does the Devil molest *Us*? Then let us Repair to our Lord, who says, *I know how to Succour the Tempted*. Said the *Psalmist*, *Psal. 61. 2. Lead me to the Rock that is higher than I*. A Woman in this Land being under the Possession of Devils, the Devils within her, audibly spoke of divers Harms they would inflict upon her; but still they made this answer, *Ah! She Runs to the Rock! She Runs to the Rock!* and that hindered all. O this *Running to the Rock*; 'tis the best Preservation in the World; the *Vultures* of *Hell* cannot prey upon the *Doves* in the *Clefts* of that *Rock*. May our God now lead us thereunto.

F I N I S.

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8. *An Account of the great Divisions amongst the Quakers in Pensilvania, as appears by their Book, Entituled, The Plea of the Innocent, &c. Where in some of their Ancient Ministers and Friends, accuse others of their Ministers and Friends, as being no Christians, charging them with Damnable Heresies, and Doctrines of Devils, &c. A great quantity of these Books being lately come over, in Order to Sale. The chief Quakers here bought them all up, desiguing to stife them, which occasions their being Reprinted, price 4 d.*

Also, some of their Principles and Doctrines, Laws and Orders, &c. Printed for the sake of them as have not yet seen them, or that have not duly weighed and considered their Tendency and dangerous Consequences of many of them. price 3 d.

9. *The Young Students Library; containing Extracts and Abridgements of the most valuable Books Printed in England, and in the foreign Journals, from the year 1665 to this time. To which is added a new Essay upon all sorts of Learning, and a Discourse concerning the Antiquity, divine Original and Authority of the Points, Vowels and Accents that are plac'd to the Hebrew Bible, by the Athenian Society, with a large Alphabetical Table, comprehending the Contents of this Volume, and of all the Athenian Mercuries and Supplements, &c. Printed in the year 1691. The compleat Library published Monthly, is a continuation of this work.*

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11. *An Ode to the Athenian Society.*

12. *The Character of a Williamite; written by a Divine of the Church of England*