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The SIGNS of the TIMES:
OR,
VVonderful Signs
OF
Wonderful times.

BEING

A Faithful Collection and Impartial Relation of several SIGNS and WONDERS, call'd properly PRODIGIES, (together with some *Philosophical* and *Theological* Descants upon them) which have been seen in the *HEAVENS*, on the *EARTH*, and on the *WATERS*, as they have been Testified by very Credible Hands. All which have hapned within the compafs of this last Year 1680.

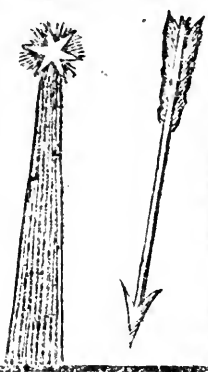
Which may well be called another *Annus Mirabilis*, or *Wonderful Year*, wherein the Lord hath given us loud Warnings to Repent of our Sins and Return to him, that he may have Mercy upon us.

Woe to them that Regard not the Work of the Lord, neither Consider the Operation of his Hands. Isa. 5. 11. 12, 13.

By C. N.

L O N D O N, Printed for the Author. And Published by
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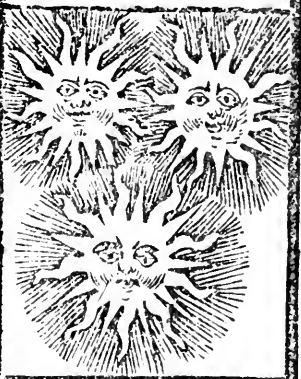
The Comet and the Dart



The Armies in the Air



The Three Suns seen



The greathailstones



Harfield maid & Ghost



The Earthquake



The 3 dead Tower-lyons



the River dry: the whale



The fight of Ships.



The Worshipful Francis Warner, Esq;

AMongst all my small Acquaintance, I have not had the Happiness to know personally any person of Quality (though undoubtedly, some such there be out of my reach) so much conversant and so exquisitely vers'd in prophetic Mysteries like your self, and considering That *Prodigies* (which this portable pocket-book treateth upon) are a kind of mute (yet speaking) *Prophecies*, I made bold to *Dedicate* it (*quale quale est*) to your Worship, being experimentally Assured, That you are a lover of Learning, and a candid Patron to all Abstruse Essays, well knowing that in *magnis voluisse sit est, & Difficilium, facili est venia*. Sir, your Candour, I presume, will incline you to pardon me in the whole, in as much as I have been constrained throughout this whole Work to tread all in untrodden paths, finding none walking in the same way and Method before me: You will find the Labour (such as it is) the more elaborate, in finding out *Saered* (which are least obvious to Exceptions) as well as *Civil Parallels* to present *Prodigies*; and in making (such I hope) Innocent Descants upon them, as the Matter doth require. Sir, I look upon you as one above many for Discourfing about the *Signs of the times*: both the Signs of *Divine Anger* and of *Divine Favour*. *Signum & Signatum sunt correlata*. Every Sign must have the thing signified, no Sign is so dumb, but it speaks something which only the *wise do understand*, Hof. 14. 9. 'Twas Daniel only and not the *South-sayers*, That could Read the Handwriting upon the Wall, and give a Right Interpretation of it. Dan. 5. 8, 11. 12, 15, 16. Such as seek to Sorcerers, deserve no better than a Disappointment, the lowest fruit of their sublime Folly, None of those Wizards of the world (though they might have Deep Reaches in *Humane Affaires*) could give the Sense of that *Divine Oracle*, that work was reserved for a better man than they: *Scultorum plena sunt omnia*, Store of such *Fools* (no better than *Dust heaps*) are found in every Corner, who either know not the mind of God in mystical matters, or *Stumble at it*. There be too many *Atheists*, who do extenuate and undervalue all *Prodigies*, Heathenishly ascribing them to *Dame Nature* only, whereby they do dangerously Darken the Power and Providence of the Almighty God. but there are not many *wise, wise-hearted, and wise unto Salvation*. They are few that Understand the *Signs of the Times*. 'Tis *Ob'ed*, *Prodigies* are common Things, therefore cannot be *Special* Prefages of future Events, or of the End approaching. I Anf. (1) 'Tis very observable that the *Palmomi Hamadabbat* or *Prince of Preachers* preached upon *Prodigies* those signs and wonders which did preface the Destruction of *Jerusalem*, and of his last Coming, occasioned by his Disciples asking [*When shall these things be, and What sign will there be when these things shall come to pass*, Luke 21. 7. Mat. 24 3. & Mar. 13 4. & Co. No sooner had Christ prepared them with due Cautions concerning themselves, but he declared what was satisfactory to their curious question. (2.) The very first Text that *Christ's Apostles* preach'd upon (after *Christ* was gon' from them, and the *Sp'rit* come upon them) was concerning *Prodigies* which the Prophet *Jel* foretold God would shew in the world, *ch. 2. ver. 30, &c* and the Apostle *Peter* handled that Text so powerfully as to prevail with 3000 Converts at one Sermon, Acts 2: 17. 19. 41. Shewing how *New Testament times* do *unvail* and Accomplish the *vail'd* *Prophecies* of the *Old*. (3.) 'Tis the concurrent Opinion of our best Protestant Authors, that there be some *Special Signs of th' Times* (call'd *Sacramentis & Miraculis cognata*, near a Kin to *Sacraments* and *Miracles*) which are more than Natural, even of a *Divine Ordination*, declaring how the *Great God* stands affected towards *poor man*, in respect of his *Favour* or *Anger*: See *Polani Syntagma* 6. ca. 48, & 59 & many *Classick Authentick Divines*. (4.) 'Tis likewise as concurring a *Sentiment of Good Historians* (both Ancient and Modern) that *Prodigies* do most by

portend the Futurition of some extraordinary Events, as, *Herodotus*, &c. and *Lucan*. l. 1. telleth, how the sad calamities of *Rome* were presaged by many strange *Prodigies* in *Heaven*, *Earth* and *Sea*, singing or saying, Thus

Superique Minaces
Prodijs terras implerunt Aethera pontum
Ignota obscuræ viderunt Sydera Noctes,
Audentemque polum flammis, cæloque Volantes,
Obliquas per Inane Faces, &c.

All which do signify, that the whole Fabrick of the Universe had put upon it (by the *Angry God*) a most frightful Face and Aspect, and *Heaven*, *Earth* and *Sea* did conspire together to chastize the *Pride* and *Luxury* of *Rome* at that *Time*, and *Claudian* saith, That after *Cæsars* Victory over *Pompey*, not only the *Heavens* drop'd *Blood*, but also pits and pools flowed with *blood*, as a præfage of *Cæsars* *Stabbing*, cum multis alijs, &c. (5.) *Pliny*, l. 2. c. 58. saith, The *Heathens* were startled at the *Prodigys* of his rime, in so much that they had their solemn Sacrifices for *Diverging* the *Evils* portended by them; And will not those *Dictates* of the *dim light* of *Divine Nature* in these blind *Heathens* rise up in Judgment against our *Atheists*, who scoff at all those *wonderful signs* so *terrifying* in themselves, and so testifying *God's* wrath for *Man's* sin? Alas, they had not *God's* Heifer to plow withail (which we have) yet could they *Unriddle* those *Mysteries* (call'd τὰ μεγαλῆα καὶ τὰ κρυφιατὰ τῶ θεῶ, *God's* prodigious preachments) better than many of us: their very natural Religion was a dark Imitation of the true *Divine Devotion*, though the *Devil* (*God's* Ape) did impose upon them therein much *Superstition*. If against this, it be alledged what is said, *Jer.* 10. 2, 3. *Learn not the way of the Heathen, and be not Dismayed at the Signs of Heaven, as they are, for their Customs are vain.* I Answer (1.) *God* Cautions his people there, (going *Captives* into *Chaldea* then) that they learn not the vain *Astrology* and *Idolary* of the *Chaldeans* in their Country. (2.) That *Astrology* which pretendeth to read *Fates* and *Fortunes* in the *Heavens*, ascribing all to *Stars* and not to *God*, is *Idolary*, condemn'd there by *Jeremy* and by *Isaiah* ch 47: 12. 13, &c. (3) *Jeremy* speaks of *Natural* and ordinary *Signs* of *Heaven* which the blind *Heathens* were dismay'd at: saying *God* while they *Desisted* them) as if the *Issues* of their Affairs depended on them: *VV*herefore *Gods* people should not be so: If there were no *Reason* but that only, *Matth.* 6. 32. but there be other *Extraordinary* *Signs*, dreadful *Apparitions*, whereby *God* warns his people of some ensuing *Wrath*, as appeareth from *Joel*, *Christ* and *Peter*, &c. (as above) *God* doth not forbid us to mind them and to be affected with them. Especially considering this is *Gods* last way of speaking to us, as it was to *Pharaoh*, when *God* had said softly to him at first, *Let my People go, &c.* he hardned his heart, then *God* spake more severely to him by *Signs* and *wonders*: So now, our *Barnabas's* hath been rejected, *God* sends his *Banmergers* and preacheth to us by *Prodigies*, and such as are more than *Ordinary* without a *Parallell* for this 800 year, and so attended with such concussions of *Kingdoms* (e'n *Popish* one against another, &c.) which seem to put an *Accent* on them and though there have been frequent *Prodigies*, yet may they be *Signs* of the last times, as a *Disease* is a sign of *Mortality*, though a *Man* recover sometimes, yet ceaseth he not to be mortal but dyeth at last: So those signs (though oft seen) do not cease to be *Signs* of the *Approaching End*: and former *Prodigies*, might have other *Præfages* and *significations*, as those in 60, &c: what hath befallen ever since, such as, *Plague*, *Fire*, &c. I speak to a wife man (skilful in *Mysteries*) who will judg candidly what is said by,

From my Study this
10 of May, 1681.

Another, p. 16 bottom.

Yours in the best Bonds,
Christo. Wolfe

The Signs of the Times:

OR,

Wonderful Signs

O F

Wonderful Times

OUR Lord and Saviour hath said, *Except men see SIGNS and WONDERS, they will not Believe, John 4. 48.* There is a natural Itch inbred in the nature of all Mankind to see some signs and Wonders; Hence it is, That such an universal Aptness is found in all the Sons and Daughters of Men to behold Rare Shows and strange Sights, Thus the People Ran forth out of all the Region round about to get a Sight of John the Baptist, as of a burning and shining Light: *Matth. 3. 5. & 11. 7. Luke 3. 7. & Joh. 5. 35.* Seeing they had not any one Prophet born to them from the Building of the Second Temple until His Birth: Then was [*Cathimash Chazon*] a Sealing up of Prophecy, *Dan. 12. 4. 9.* No Prophet 'twixt Malachy and John Baptist, *Mal. 4. 5. Mat. 11. 14.* with *17. 10.* Hence that *Captivity Psalm, P/sal. 74.* complains, verse 9. that there was no Prophet amongst them. Hence it is also, that we read so oft in Scripture of many men (*Good as well as Bad*) asking after a Sight of Signs:

Indeed (1) *It is an evil and Adulterous Genera'tion* according to Christ's Character) that most *seeketh after signs, Matt. 2 28, 39.* that is, so earnestly, if that were not Done, they were Undone:

(I.) Those carnal Scribes and Pharisees could call for a Sign after so many Signs. They had been personal Ey-witnesses How Mighty Christ was both in *Word* and *Deed* (in Doctrine and Miracles) *before God and all the People, Luke 24 19.* which were

so many *Infallible Proofs*, Act. 1. 3. that he was the Messiah : yet these were but SIGNS *on Earth*, they would not believe in him, unless he could shew them a SIGN from Heaven, and Doe as *Moses, Samuel* and *Elijah* had done : for *Moses* call'd for Manna, *Samuel* for Rain, and *Elijah* for Fire, All from Heav'n, &c. *John* 2. 18. & 6. 30. Christ shew'd them many *Signs*, Jo. 20. 30. and wrought many *Wonders* (which no power but that which is *Divine* could work, *John* 9. 32. 33) both beyond the Course of Nature, and above the Power of Art, yet (as the Saying is) they could not see VVood for Trees. No, they must have such Signs as were shown and seen upon Mount *Sinai*, *Exod.* 19. 16, 19. Such *Thunders* and *Lightnings* though they had their *Bath-Kol*, the Daughter of a Voice (which was, as they say, the only Oracle abiding with the Second Temple) and such a *Voice of God* (as Thunder is called, *Psal.* 29 3, to 10) they had from Heaven, *John* 12. 29, 30. Therefore Christ checks and chides them for requiring such Signs as would rather affright these Hypocrites than *instruct* them. They should have been contented with his Doctrine and Miracles which did sufficiently demonstate a Divine Power, and though the Thunder-Claps at the Giving of the Law upon Mount *Sinai* were most suitable to the Rigour of that Dispensation, yet his *Miracles of Mercy* (confirming his Doctrine) were more suitable to SION, and to the Grace of the Gospel. Therefore *went Christ about Doing Good* to many by his Miracles, *Act.* 10. 38. but never (which is very remarkable) Doing Hurt to Any by them, As most other Wonder-Workers Did, for his Name was J E S U S a Saviour, not *Abaddon* [A bad one] or *Apollyon*, a Destroyer. In all this those wicked Hypocrites were wittingly, willingly and wilfully blind, and who so blind as they that will not see.

(II.) Another Time Came the Superstitious *Pharisees* (leaving behind them the Supercilious *Scribes*) and conspir'd with the Irreligious *Sadduces* to tempt Christ by *asking a S I G N*, *Matt.* 16. 1, &c. Those two Sects were deadly Enemies each to the other

other, yet can they here combine as loving Friends for confronting of CHRIST. The two *Good Sticks* (Israel and Juda) became one in the hand of God, Ezeck. 37. 19 but those two *Bad Sticks* (the *Pharisees* and *Sadduces*) became one in the hand of the Devil, not onely as *Herod* and *Pilate* did, Luk. 23. 12. but also as the Popish Priests and Jesuites, the Monks and Fryars (All which be at deadly Difference amongst themselves in as much as they do notoriously disparage and bespatter one another) yet as *Herod* and *Pilate* could joyn hands against CHRIST, so those Miscreants can all conspire against *Protestants*: Thus Dogs though they be fighting never so fiercely and tearing one another, yet if an Hare run by, they can give over, and all run after her, Accordingly those two sorts, though of Heterogeneous Principles, could be enough Homogeneous to Assault Christ with their cavelling Interrogatories, wherein their putid Hypocrisy (courting him at the first, and calling him *Master*, whom before they had branded with that black name of *Belzebub*) appeared, desiring him to *shew them a SIGN*. Them by all means, as more worshipful men than the Multitude, c'n such as might well seem to merit such a signal and singular Favour. They must by all means be the only Men to whom the Messiah must *shew a Sign from Heaven*, such as *Jesuah* shewed in commanding the Sun to stand still; such as *Isaiah* shew'd in causing the Sun to run Retrogate ten Degrees, or such as *Samuel* shewed in calling for Thunder and Rain in Harvest, &c. or rather such as *Moses* shew'd in Commanding the Corn of Heaven to come down for daily bread to Israel, John 6. 31. 32. and if the Messiah would do so much for them, none, they *pretended*, should be more willing to own him: yet, all this while, they *intended* Malice and Mischief against him, contemning his Miracles on Earth as if done by Magick Art, &c.

III. *Herod* also was of no better Bran than those, who *Desired* to see *Jesus* for a long time, that he might shew him some sign, Luke 23. 8. Such as would recreate his Eyes and his Mind in beholding, for he look'd upon our Lord as no better than a Com-

mon Juggler, that would undoubtedly (to ingratiate himself with the King) shew to him the very best Trick in his Budget. Thus that Fox would gladly have been gratified, but he was notoriously deceived, inasmuch as Christ was not so profuse of his Divine power as to put it forth at the pleasure of bad men, nearly to satisfy their vain Curiosity.

But (II.) we do not only find (upon Scripture Record) wicked men Desirous to see Signs, but even Godly men also, as (1.) *Moses*, Exod. 4. 1. who had Experience of his Brethrens rejecting him, and thrusting him from them, Exod. 2. 14. Act. 7. 27. and so they might Do again, If he had not something to shew what might well warrant his Extraordinary Call: therefore, he saith, *They will not believe me*, &c. that is, I dare not Venture upon a bare Divine Call and Commission, unless some Divine signs be shew'd me for my farther Confirmation: Hereupon God condescends to gratify him with the Two first miraculous Signs; Thus, in the first Sign 'tis observable, That the turning of *Moses* Rod into a Serpent, was a manifest Disclaiming of any Power borrowed from the Devil, in all those wonders which he was to work with that Rod, for that Sign did demonstrate *Moses* power over the Devil or *Serpent*, (his express Type) and exercis'd against him in handling him (though not without some Fear at first) through a strengthened Faith at his Pleasure: *Moses*, indeed, took this Serpent or Crocodile by the Tail only, 'Twas the Work of the MESSIAH to break the Serpents Head: In this first Miraculous sign, the ROD shew'd the flourishing State of Israel while *Joseph* was Lord of the Land of Ægypt, and so held the Rod or Scepter for their Comfort, but its Turning into a Serpent (or Dragon) did plainly portend the Afflicted Estate of that Church, when *Pharaoh* that *Dragon*, Ezek. 29. 3.) with the Subtlety of the Old Serpent most grievously oppressed Israel; and yet this Serpent must be turn'd back again into a *Rod*, to signify that the afflicted Estate of the Church should be turn'd into a flourishing Estate again by the Ministry of *Moses* (more glorious than that of *Joseph*)

Joseph) who was called *King* in *Jesurum*, Deut. 33:5. (a Title above that of *Joseph*) and who was commanded to *take the Serpent by the Tail*, Exod. 4. 4. which was dreadful to be done, because of the Innate Antipathy and probable Danger of the Sting, yet *Faith* fortifies *Moses's* Heart against his *Fear* of this formidable Creature, and carries him through the Difficulty of this Duty; he doth as God bids him, and had no Dammage thereby, but the Serpent was turn'd into a Rod again:

Moreover (2.) for Humbling *Moses* and helping him to know That this miraculous Sign was not wrought by the Power of his own hand, therefore was his hand made a Leprous one, to shew, That such great Wonders could not be wrought by so unclean a Hand, without the Help of a better and greater Hand than his own: and yet the Accomplishment of this Second Sign was a farther Confirmation of *Moses's* Faith, that Leprous hand of his (*as white as Snow*) must be return'd to its Natural ruddy Complexion again, *Moses* found the Leprosy in his Bosom, and there also he immediately left it: This was to signify to him, That the sore Estate of the Church should presently be cured, the Time of Her Healing now was at Hand, tho she had lain long among the Pots (and so were not only as poor despis'd Lepers covered over with a white Leprosy, but all blakned and besmutch'd in the Bosom of Ægypt their House of Bondage) yet God would restore her again to a Sound Estate and give her Wings of Silver, and Feathers of Yellow Gold, Psal. 68. 13. Thus the most-high God doth vouchsafe to stoop so low to the meanness of Man, as to give *Moses* sign upon sign, as he had done before to him, Exo 3. 3. 12. Giving him then a Double Confirmation (1.) That of the *Burning Bush*, for the present: (2.) That of *Serving God at Horeb* for the future. The like Favour the Lord likewise vouchsafeth to us by giving us a frequent Administration of the Lords Supper, whereby he doth Seal and Seal again the Confirmation of our Faith in the exceeding great and precious Promises of *Christ*, 2 Pet. 1. 4. God said to *Moses*, Such as will not Hear the voice of the first Sign,

they

they will believe the Voice of the latter sign, Exod. 4. 8. *Lekol Ha'oth*, the voice of the Sign, plainly importeth That every of God's Signs hath a Voice, and therefore the Psalmist saith, That they have not only a Voice, but Words also. [*Dibre oth-othau*] he shew'd the Words of his Signs, So 'tis in the Hebr. Psal. 105. 27. They speak not to our Eyes only, but to our Ears also. Thus doth Sacramental Signs, They have a Voice, as *Abel's Blood* is said to have, Gen. 4. 10. Hebr. 11. 4. *which yet speaketh*, How much more the Blood of Christ, *which speaketh better things than the Blood of Abel*, Hebr. 12. 24. The sign hath a Voice in it (as Exod. 4. 10. Ezek. 1. 28. & Job. 4. 16. God Annexing his Word with his Sign that it may be the better heard and understood) because it (as it were) speaketh that to the Eye, which words do to the Ear; and on the contrary that which is plainly declared to the Ear, is sometimes represented as if it were acted, and exhibited to the Eye, Gal. 3. 1. Thus the Administration of the Lords Supper is a lively Resemblance of Christ crucified upon the Cross; and thus the stung Israelites were healed by looking upon the Brazen Serpent advanced upon the Pole, Num. 21. 8. 'Twas but *Look and live* then, and, tis but *Look and live* now, John 3. 16. As they that look'd upon their Sores, and not upon the Sign, Dyed for it, So, they that fix their Eyes upon their Sins, and not upon their Saviour, do Despair, and Dye: and, as they that look'd upon the Sign though but with one Eye, though but with a squint Eye, or but with half an Eye, they were presently healed, So, those that look up to Christ, though *Weak in Faith*, yet *Faithful in Weakness*, are sure to be saved, Isa. 45. 22. *Look unto me All the Ends of the Earth, and be Saved*, as the Moon when she looks most fully in a direct line upon the Sun, then is she in the Full, and most fully inlightned: This is the great Duty Required, *to look upon a Crucified Saviour*, Zech. 12. 10. and Salvation (in the Extent of it) is in the former Scripture propounded as the Grand Wages of that work and Duty and that Uuiversally to all Right *Lookers* both Jews and Gentiles.

The *second* Instance of a godly man (desirous to see *Signs*) is *Gideon*; as *Moses* was the *first*, both of them reckoned among Gods Renowned Worthies. *Heb. 11. 20. 32.* This *Gideon* though but *weak* in *Faith*, yet was faithful in weakness, and therefore is he dignified with a Room in that Court-Roll, of the most radiant Starrs in Scripture Horizon, yet his Faith though true, being weak, required some Supporters, hence he saith [*then shew me a Sign*] [*Judg. 6. 17.* This Sign *Gideon* sought not, as that Adulterous and Evil Generation (the Pharises, &c.) did, out of Curiosity and Incredulity, but (as *Moses* before him, &c.) for farther Confirmation of his Faith, concerning his call to so great a Work, whereby he might be satisfied that it was God (and not man or Devil) that called him: A good Cause, a good Call, and a good Conscience, will make a good Courage, and all are necessary to a Captain or Soldier. Especially *the Lord* looked upon him, as well liking his speech. *v. 14.* vouchsafes him a Sign, *v. 21.* signifying, that the *Midianites* should be Destroyed without mans labour, seeing Fire came out of the Rock (as before Water had done, *Exod. 17. 7.*) without any humane help to consume the Sacrifice; therefore did *Gideon* erect an Altar to the Lord, who had thus confirmed him (not only by these Signs, *v. 17.* but by two other Signs, *v. 36. 37.*) and thus comforted him against his despondencies, and called the name of his Altar [*Jehovah Shalom*] the Lord of Peace, *v. 23. 24.* O that this Inscription were upon all our Hearts, as *2. Thess. 3. 16.* *The Lord of Peace give us Peace always by all means*, this would answer all Doubts, and advance Faith above Fear. The sign of the *Fleece*, *Gideon* desired to be doubled, not out of *Incredulity* to tempt God, but out of *Humility* to be supported under the sense of his own weakness and unsuitableness to so great an undertaking, against which he found marvelous Relief, in the double Wonder of the *Fleece*, which intimated two things to him. 1. Concerning *Israel*. 2. Concerning *Midian*. (1.) As to *Israel*, that was represented by the *Fleece*, being sometimes wet with the Dew of Heaven, and sometimes dry. (2.) As to *Midian*, they had

had Fleeced Israel of all their good things, and pull'd all the Wooll from off their backs, as the Shearer (in that Fleece) had don to the poor Sheep, turning him naked out of doors into the open Fields; but now *Gideon* (with the Lords help) should fleece *Midian*: the Sword of the Lord and of *Gideon* should do as much for them, as they had done for *Israel*, pay them home in their own Coyn, and requite them to the full, after the Law of retaliation: hereby *Gideons* Faith, weak at first, did gradually grow strong by those confirming Signs; so comes he in as a Candidate in that Apostolical Catalogue, *Heb* 11. 32. Amongst the highest Favourites in the Court of Heaven: Besides those two Godly Men (*Moses* and *Gideon*, that desired confirming Signs) there be many others, to whom God vouchsafed Signs, though undesired: as, the Tree of Life to *Adam*, *Gen.* 3. 22. The Fire of God to *Abraham*, *Gen.* 15. 17. The budding of the Rod to *Aaron*, *Num.* 17. 5. The Sun standing still to *Joshuah*, *Josh.* 10. 13. And its running back to *Hezekiah*. 2. *Kings.* 20. 8, 9. Fiery Tongues to the *Apostles*, *Acts* 2. 3, 4. A Draught of Fish to *Peter*, *John.* 21. 6. A Star to the three Wise men, *Mat.* 2. 2. 9. Dumbness to *Zechariah*, *Luke* 1. 20. and many other Signs to Believers, *Mark* 16. 17, 18, 20.

Yet sometimes we find God forcing Signs, even upon wicked men, as upon that branded one *Abaz*, *Isai.* 7. 10. 11. 12. 14. &c. Though *this was King Abaz*, wicked with an accent, even he shall see, that while he was under the power of a malicious Devil, yet hath he to do with a most gracious God, who by a wonderful condescension will needs give him a Sign; 'tis an unheard of vouchsafement to vouchsafe a Sign to such a notorious Unbeliever, this is more than Christ would do to the *Pharisees*, whom he calls a bastardly Brood, for desiring a Sign, as before. *Matt.* 12. 39. [*Ask a Sign either in the Depth, &c.*] Here was a fair offer to a most foul Sinner, he might have had a sight of Heaven or of Hell for a Sign, yet instead of an humble and thankful asking, he sordidly answered (tantamount) He ask no askings, He try no Signs, I know a trick worth two of that, I'll send

send to the *Affyrians* so help my self, God may keep his Signs to himself, I crave no such courtesy at his hands, &c. Did ever any branded Belialist or black-mouthed Bedlam speak worse to God than he in all this: no wonder if God set a black brand upon him, saying, *This is that Ahaz*, 2. *Chren.* 28. 22. Yet notwithstanding all this ingratitude and provocation, God (of himself) gave *Israel a Sign*, *Isa.* 7. 14. A singular Sign, a Sign both from above and from beneath, inasmuch as this *Immanuel*, born of a Virgin, did joyn pure Heaven and base Earth together, in his two Natures. Again, those Signs which the Scripture mentions are manifold; as, 1. Such as be meerly Natural, *Gen.* 1. 14. 2. Præternatural, beside the power of Nature in her ordinary production, such are Prodigies in Heaven and Monsters on Earth, &c. 3. Supernatural, which are either *Divine* (such as were the Miracles God wrought by the Prophets and Apostles) or *Diabolical*, as the *Lying Wonders.* *Deut.* 13. 2. 3. 2. *Theff.* 2. 9. and *Rev.* 13. 13. As there be Natural Signs, so there be Instituted Signs, to wit, the Sacraments which are call'd *Signs* and *Seals* of the Covenant, *Rem.* 4. 11. Moreover the Signs God shews to men, are either ordinary or extraordinary, *communis aut Insolita Signa*: Except we see (not Times, but) *unusual signs*, we will not believe. *John.* 4. 48. We have a frequent sight of Natural Signs, and of Artificial Signs, the former hanging in the Heavens, exposed to open view, the latter hanging over every House (almost) in this great City, yea and such signs as be significant, indeed some Signs are significant, *ex primaria intentione instituentis*, purposely and primarily Instituted to signify something, whether the Institutor be God or Man. God is the only Institutor of all significant signs in Sacred things, as he Instituted the two Sacraments under the Law, and the two Sacraments under the Gospel; other significant Signs or Ceremonies, which are only mans Institution (and never come into the mind of God, *Jer.* 7. 31. Nor out of the Mouth of God, *Deut.* 4. 1. 2.) ought justly to be exploded. All *Divine Worship* must have *Divine Warrant*, and *Divine Institutions* may not be mingled with

Humane Inventions: This is to Plow in Gods Field, with an Ox and an Ass, and to sow therein mingled Seeds (even *Tares* as well as *Wheat*,) and to worship the Lord in a Linsy-Woolfy Garment, *Deut. 22. 9. 10. 11.* There be also significant signs in *Civil* and common things (as well as *Sacred*) whose proper and primary end in the purpose of their Institutor (man) is to signify something, as the Signs at every *Door* in the *City*, and at every *Inn* in the *Country*, and the *Escucheons* at *Great mens Houses*: And there be other *Signs*, which be significant only by consequence and secondarily, not essentially and from the *primary* purpose of their Institutors, Thus *Steeple*s and *Post*s &c. may signify by their shadows what time of the day it is, which is not the proper and peculiar purpose for which they are made, or use of them, as is of *Clocks* and *Dials*, 'tis a *secondary* use only.

But to insist only upon extraordinary *Signs* and *Wonders* (called *signa insolita* unusual Marvels) according to my present Design: consider, that as their *Ends* so their *Kinds* are various; 1. Their *Ends* are from their Author and Original) manifold: as, 1. They are intentionally designed, by the great and sole Wonder-working God, for the confirming of that Truth, *once delivered to the Saints*, Jude 3. Mark 16. 17. 18. 20. and Hebr. 2. 4. Those extraordinary Signs, are well called, the *Swadling-bands* of the *Infant Church*, therefore was she principally Dignified and Fortified with Miracles, always and only while and when she was young, tender, and needed some corroboration: Tis true, there were some sprinklings of Miracles upon other emergent occasions, &c. But the main body of them were wrought first by *Moses* and *Josuah*; *Moses* was the first and new giver of the Law, then the *Church in the Wilderness* (so called *Act. 7. 38.*) was but a weak Infant, so needed those *Signs* and *Wonders*, which *Moses* wrought, both in *Egypt* *Act. 7. 36.* and in the *Wilderness*, *Pf. 105. 39. 40. 41.* with 27. to 38. Yet none were wrought after she got into *Canaan*, though *Josuah* did in conveying them thither. 2. By *Elijah* and *Elisha*, who were the two

two new Restorers of the Law, (which amounts almost to a Giver of it, so tantamount a Law-giver) then the Church was newly Born again, and so stood in need of a second swadling, by many more Miracles, after her Recovery from her worse Relaps in *Ahabs* time, &c. 3. By *Christ and his Apostles*, who were both new Givers and Restorers of the Gospel inasmuch as the Gospel was preached in Paradise, *Gen. 3. 15.*) Then did the Doctrine of the Gospel by diverse Miracles, as by the Wings of the Wind, fly abroad and was divulged at first all the World over; and 'tis very remarkable, though *John Baptist* came in the spirit and power of *Elijah*, yet did this Type do no Miracles, as the *Anti type* did, *John 10. 41.* least he should be mistaken for the Messiah, *Luke 3. 15.* who was to do many, *John 7. 31.* and *11. 47.* Yet *John* was a burning and a shining Light, *John 5. 35.* burning in himself and shining to others, he Thundred in his Doctrine, and Lightned in his Life without Miracles, therefore was he so much admired, as a great Reformer in a most Deformed Age. *Christ and his Apostles* were all Wonder-work-secured by it while it is tender, and 'tis oft watered, but ers, which was as an Hedge to a young Plant, that is when once grown up, the Hedge is removed, and the watering left off. Hence we say to the Romanists, That all the Miracles of the New Testament, are ours of the Reformed Religion, inasmuch as they all did Demonstrate the same Doctrine, which we do defend, We need no new Miracle, to conform an old Truth that hath been before so confirmed: He that now requirereth a Miracle, is therefore himself a Miracle. The Establishment of our present Reformation is and will be that great Miracle, which we are in these times to look for: 'tis that wonderful Work which former Ages did despair of, the present Admirerth, and the future will stand amazed at: concerning the Lying Wonders the Romish Church so much boasts of, I have discovered the fallacy of them at large, in my *Discovery of the person and period of Antichrist* from page 48. to 55. to which I refer the Reader.

The Second End of Extraordinary Signs and Wonders is for

Awakning a drousy, sluggish and secure World, which will not know the Signs of the Times, Matt 16. 3. yea, and for Rousing up the Slumbring Virgins of the Church, both the Wise and the Foolish, As the Midnight Cry did. Matt. 25. 2, 5. 6. This is certainly the great End why the great Wonder working God worketh Wonders and sheweth signs such as are Extraordinary and Universally astonishing, to Alarm, as with these Trumpets, both Saints and Sinners, that none might be surprized, He therefore doth most graciously sound his Trumpet in and by them, that his Judgments may not come as a Thief in the Night upon us, as he hath oft foretold us, Matth. 24. 44. 1 Theff. 5. 3. Revel. 3. 3. and 16. 15. The Thief gives no Warning, but comes unexpectedly: So doth not a Gracious God who giveth Warning, for which *Charles* the Great blesteth God for Rebuking his Sluggishness out of his Tender Mercy by those his Signs, as a Blazing Star, &c. As I shew in my little Book of this late Comet, pag. 22. 'Tis undoubtedly most dear *Divine Clemency* to give timely Warnings of Approaching Judgments, for, Humane Calamity the more *sudden*, the more *grievous* it is, as (1.) *It amates*, (or Daunts,) and *Exanimates* a man, as the sudden Storm doth the Marriner, and as the Devil design'd *Job's* Messengers should do him, in coming, one at the Heels of another, so unexpectedly upon him. 2. It surprises him at unawares, he stands not upon his Guard, so can no more prevent it, than unweildly *Eglon*, could *Ehud's* deadly thrust.

As *Signs* and *Wonders* are Various, 1. In their *Ends*, so, 2. In their *Kinds*; as, 1. There are *Miracula* & *Miranda*. Many things are *miracula*, much marvelled at, as exceeding the common Course of Providence which yet are not, *Ex natura Rei*, *Miracula*, of the proper Nature of Miracles. The latter exceedeth the Power of all created Agents, but the former doth not so, A true and proper Miracle is the Stopping or Altering the common Course of Nature, and 'tis a producing of some such Effects as do transcend Natures Law, Power, and Capacity: 'tis
in-

indeed, an Extraordinary operation of the Almighty Creator in Nature, either without the Interposition and Concurrence of Second Causes, or Above their natural Capacity: In a word, 'tis the production of Something out of Nothing, either as to *Matter* or as to *Manner* of production, so that the Almighty can only work true Miracles either in himself or in his Servants impour'd by him. 2. There are *mira ceu miranda*, marvelous Works and Wonders, 1. of God's Working, and 2. of the Devil's, who is God's Ape herein, and who by his Impression, which, through his Angelical Nature, he is able to make upon matter, can do wonderful things to cheat the blind world, as he did *Pharaoh* and the Ægyptians by his Vassals the Sorcerers. But he cannot work such a Wonder as is a Miracle. The Lending Power will never accommodate the Borrowing party with such a Power as may be prejudicial to his own holy and glorious Design. The only wise Creator will never gratify his Creatures, nay the worst of his Creatures, such are all Sorcerers) for any such end as either to obstruct his WORK, or to cheat the World Hereupon *Austin, de Unitate Eccles. cap. 16.* saith excellently, That the pretended Miracles of his time were either *segmenta mendacium Hominum, aut tortenta fallacium spirituum*, either the Forgeries of lying Men, or the Portents of Deceitful Devils: for a true Miracle is the work of an Infinite Power, whether primarily or Secondarily performed: and hence *David* saith, That *God only doth wondrous Things, II. 72. 18.* Indeed God sometimes useth men as moral Instruments, but never as natural Causes in working Wonders, which surpass the Power of Nature. Hence also *Nebuchadnezzar*, when God drove him from men by his own Courtiers and subjects, and so had tam'd him, and taken him a loop or link lower, by making him graze among the Beasts, himself becomes a Catholick Preacher to the World; publickly proclaiming the Great God to be the only Author of *Signs and Wonders*; 'Tis the Lord only that sheweth them, And they are all His, with an Emphasis, and not only so, but they are [Rab Rabbim] Great,

Many, and *Magnificent*, as the word signifies, Dan. 4. 2, 3. 33, 34, 37. Mark how he enlargeth upon this point again and again, and he calls God's great Acts towards him, (in his Expulsion from his Throne) 1. SIGNS, as they did signify Gods Wisdom, Power and Justice to him; and 2. WONDERS, as worthy to be Wondred at by him, when yet in the Highest Ruffe of his Pride and Prosperity, (should have both a Vision and Execution of his Downfall from the Highest Pinnacle of his Arch Triumphant: Mark, *Nebuchadn.* hereupon celebrates God's Kingdom only, had *David* handled this, he had added (as in his *Hilled Gadol*, or great Gratulatory Psalm, the 136.) He doth often, *His Mercy endureth for ever*, which is the foot and burthen of the whole Song, not as an idle tautologie, or *vain Repetition*, but as a most notable intimation of the Saints unsatisfiability in praising GOD, for his never-failing mercy, his Covenant-mercy, his special mercy in CHRIST (who was the most signal Sign, *1/a.* 7. 14.) in and by whom God only worketh wondrous things. *Pf.* 72. 17. 18. Where *David* blefseth God, for all the forementioned Benefits by the Lord Christ, of whom his Son *Solomon* was but a Type: hercof *Nebuchadnezzar* was Ignorant, However 'tis admirable, he could go thus far, as to acknowledge the Lord Jehovah to be the true and wonder-working-God, whereby he testified his Repentance in his admiring (as in a Rapture) the mighty and matchless power of God, he was constrained to give God the Glory of all his wonderous Works, hence some think he was truly and throughly Converted here, seeing he falls so kindly under the mighty hand of God, whereby (as he penitently acknowledgeth) those great *Signs* and *Wonders*, were wrought concerning him, that such a mighty Monarch (as he was) should be chased from his Kingdom, yea and from among men, and live among brute Beasts, feeding upon Grass as they fed (who had formerly fed on the choicest fare, the chiefest Cates and Delicates in the World) and that for 7 long years, yea deprived of his Humane Understanding all this time (oh that the proudest Potentates

tates of the World, would well ponder this wonderful Work) and yet after all this, be restored to his *right Intellectuals*, and to his *Royal Dignity*s. How well doth he stile them Gods *great Signs and Wonders* for *who but God can look upon the proud and bring them low*, Job 40. 11, 12, 13. God did *abate his Pride*, and *abuse his Power*, to bring him to Repentance *ἵνα ὁδοῦ ἕκαστον ὀψῆται* God hath a most powerful Eye, both for *Eversion* as here, and for *Conversion* as *Luk. 22. 61.* and here (probably) also. The whole work being a supernatural change (both forward and backward, outward and inward) and every circumstance (occasion, manner, degree and time, &c.) seeming no less then a new Creation.

Again 3ly. The Wonders of Gods working are either *Ordinary* or *Extraordinary*. 1. *Ordinary*, God often shews himself *maximum in minimis*, the greatest Artist in the *smallest* matters, not only in that miraculous plague of *Lice* (made of the Dust) upon the Land of *Ægypt*, which so fainted under these poor *Vermin* (armed with the power of God) that they were forced to cry out, *This is the very Finger of GOD*, *Exod. 8. 17, 18, 19.* wherein 'tis very Admirable to observe how this Act of Omnipotency in such base and vile Creatures, as are Dust and Lice, confounded the Imposture and Power of *Jannes and Jambres*, *2 Tim. 3. 8, 9.* yea, and of the Devil their Master) yet the Great God was highly honored thereby, for, 'tis said, *All the dust of the Land was made Lice by Moses*, *ver. 17.* then the Magicians had no matter left them to try their Diabolical Art upon, unless they could *create Dust*, and suppose they had some Dust left them for an Experiment, yet, though they stretch'd out their hands with Rods, and did their utmost Endeavours, *They could not*, *verf. 18.* They could neither *Create Dust* where there was none, nor, where there was some, *convert* it into Lice: Neither could these Magicians save their own Skins, &c.

Thus it plainly Appareth, That the power and Providence of God extendeth even to the lowest and vilest things in the Creation, and that God can, after a Miraculous manner, foil the Greatest power either of Men or Devils therewith at his

Pleasure. And this is Gods shewing himself the greatest Operator in the least of his Operations, and not only, I say, in extraordinary, but also even in ordinary Cases: Indeed the *Dei Potestas, the eternal Power and God he d* is manifest and knowable in the whole Creation, yea in the Decimo-Sexto's as well as in the Great Folio's thereof: Every Creature hath *Aliquid Dei æque ac aliquid Nihilæ*, Something of God in it as well as something of Nothing; otherwise it could not be said to be created out of Nothing by the Creator, and many times we Admire that there should be more of Art and Activity, in a Dwarf, Bee or Ant, than in a Giant, or Elephant, most great Souls are sometimes couch'd in most little Bodies. And the truth is, True and real Wonders are God's daily work (upon which Account they may be called Ordinary) as I shew in my Crown of a Christian, upon that Book with Three leaves (the Creation of God) *viz. Heaven, Earth or Sea, Psal. 135. 6.* There be Wonders *without number* in all those Three, Job 9. 10. Such as the Wisest may well wonder at, and more observable than either the most are aware of, or affected with: 'Tis manifest, That *Jehovah* is the true and only *Thaumaturgus*, the great and ordinary Wonder-worker: To omit the Wonders of the Creation (for which see Psalm 136, 4, 5, 6, 7. and my little Book aforefaid upon Meditation, pag. 125. to 145. and give but a Specimen, or small Scantling of them: (1.) 'Tis a Wonder to be wondered at, How the *Bones grow in her that is with Child, Eccles. 11. 5.* Solomon himself, who was Natures Secretary, wonders at this; and so did *David* before him, Psalm. 139. 14. 2. The double Motion of the Lungs, call'd *Systole* and *Diafctole*, and of the Pulse in mans Body, is a Wonder which that Famous Physician *Galen*, tho an Heathen, was so amazed with, that he would needs offer Sacrifices to that God whom he knew not, who yet as he supposed, must be the Original of that Wonder, 3. The Strength of the Nether Chap is a Wonder, whereof no man could ever give a Sufficient Natural Reason. Nor 4. of the Heat in the Stomach for Digestion, of all Meats in *Succum*.

gum & Sanguinem. into juice and Blood in a little time. Nor, 5. Of the various Colours in the Rain-bow: Nor, 6. of the Flux and Réflux of the *Sea*: Nor, 7. of the Magnetick Virtues of the *Loadstone*; to let pass many others, that are *Wonders* all, though ordinary: No nor 8 of this common case, that *Chaff* should be so cold, as to keep *snow* (hid within it) from melting and yet so warm as to hasten the Ripning of Apples which are cover d with it. *Gods wonders are without Number*: But 2. Instances more. The 9th wonder is, God's turning water into Wine, as his *Daily Work*. 'Tis true, this is called, The Beginning of *Christs Miracles*, Joh. 2. 11. and 'twas a mighty Miracle, yea better than that of *Moses*, for, the Giver of the Law turn'd Water into Blood, but the Giver of the Gospel turn'd Water into Wine; the former could not be drank without danger of dying, the latter was delightful to Drink, and Heart-Reviving: yet this VVonder of turning water into VVine, is a daily work with God, as *Augustin* excellently observeth, Inasmuch as the Rain water which falls upon the Root of the Vine and nourisheth the Tree, Doth in time turn into the Grape, The Juice, Blood or VVine is originally VVater. In the 10th and last place, *Augustin* excellently also maketh Gods multiplying a grain of Corn, sown in the Earth, to 30, 60, or 100 Corns, a more miraculous wonder than Christs multiplying the few Loves to feed 5000 persons: his words are, *mirabilior est Grani in Terra multiplicatio, quam illa quinque panum*; Tract. 24. in Joh. 6. 9, 10, 11. yet was that miracle of the 5 loaves exceeding marvelous, Inasmuch as the Loaves, by a strange kind of Arithmetick, were Multiplied by Division, as they were distributed among the Multitude, and an Addition to them was made by Substraction: As each person had his piece subtracted from the Loaves, yet were they augmented thereby: Notwithstanding all this That Reverend Father prefers the common Experience of every Husband-man, the multiplying of one grain, as a greater wonder:

Thus, something may be known of God in the whole Creation, Rom. 1. 19. and much more in Divine Providence, God

never leaves himself without Witness, Acts 14. 17. yet, leaves he all men without excuse, ἀνεπίστατοι, without any Apology, Rom. 1. 20. for though natural light is not available to bring fain Man into the Favour of God, yet it is sufficient to convince him of Moral wickedness both against God and Man: oh then what pity it is, that Christ should still say, *Ye will not believe, except ye see Signs and Wonders*, whereas men live in the very midst of many such like Signs and wonders (as are the aforesaid: &c. yet, they come not up to so much as amounts to an Old Testament Faith, of *Believing in GOD*. (though a New Testament Faith is requisite also, as Christ saith, *Ye believe in God, believe also in Me*, John 14. 1.) but are Intoxicated with Atheism, and live according to their Lusts, as if they were all become *David's Fools*, which say in their Heart, *There is no God*, though they Daily see God sufficiently sealing up his General Goodness to Man, in doing him Good *pro visu & amictu*, bestowing upon him Daily Bread and Daily Cloathing,

2. Besides those Ordinary, God hath also his Extraordinary Wonders: The τὰ μεγάλα τὰ θεοῦ, the very great and Wonderful Works of GOD, Act. 2. 11. for, though the Great GOD doth limit Nature to her Common Products, yet will he never limit himself, but *Will Do whatever pleaseth him*, Psal. 115. 3. without either the Help or the Hindrance of any. Whether it be *Miracles or Marvels, or Ordinary Occurrences*: As to the first of those, I have spoke so largely already, and shall only add, that there were never any Miracles for *Weight, Measure and Number* (for God is said to do all things *ponderemensura & Numero*) equal to those in the time of the Gospel: none of those either *before or under the Law*, can be parallel'd with those under the Gospel, upon all those three accounts, they are not like them for *weight, measure and number*, It may easily be Demonstrated how far *Law-Miracles* come short of *Gospel Miracles*, in all these respects. To Instance only in that one aforesaid: *Moses indeed turned Water into Blood*, but the *Messias turned Water into Wine*, and how much the latter exceeds and

excels the former, is obvious to every ordinary understanding, inasmuch as the former was made *pestiferous* the latter *salutiferous Drink*: therefore the captious and carnal Jews were exceedingly irrational, in rejecting those Miracles the *Messiah* wrought amongst them, and requesting some such as *Moses* had wrought for their Forefathers (as giving them *Manna* from Heaven, &c.) Seeing those of the *Messiah* did far surmount those of *Moses* both in *quality* and *quantity* and in *ponderosity*, Inasmuch as that *Manna* *Moses* gave their Forefathers melted, putrified, bred Worms, and perished in the using, but the *Messiah* gave himself the true Bread from Heaven, to feed them up to Everlasting Life, his own *Flesh* for them to eat, and his own *Blood* for them to Drink, a Meat and Drink that must last (without putrifying) so long as the World doth last, *Manna* was but the *Type*, which is always the *lesser*, *Christ* is the *Antitype*, which is always the *greater* and *better*; If our Saviour say of himself, *that he is greater than Solomon*, *Matth. 12. 42.* We may likewise say of him, he is *greater and better than Manna*. Moreover, that which more aggravated the Jews Contempt of *Christ's* person and his Miracles, is, that their knowledge of *Moses's* Miracles they had upon Credit only, they received it by Tradition from their Forefathers: But as to the Miracles of our Blessed *Messiah*, they received them not by *Hear-say*, but were personal Eye-witnesses of them, therefore doth the Apostle *Peter*, make his Solemn Appeal to their own Knowledge and Consciences, *Act. 2. 22.* So that he leaves them no liberty of doubting, for *CHRIST* was by so many manifest Demonstrations *Approved of G O D* (to be his grand Embassador to the World) and should therefore be also *approved of men*, especially of those men who could say [*Hicce oculis ejus miracula Vidimus*] we have seen with our very Eyes, the wonderful Works which he wrought, and which never any Man before him did Work. *John 9. 32.* No not *Moses* whom they called their Master, so that even the very *Strangers in Jerusalem* did know that *Christ* was mighty in Word and Deed (as well as *Moses Act. 7. 22.*) both before God and before all the People, in

whose very presence Christ wrought his Miracles. *Luke 24. 18. 19.* for he *did nothing in a corner*, as *Act. 26. 26.* but before multitudes of Spectators and Eye-witnesses thereof. As to the *third*, to wit, *Ordinary Occurrences* which cometh to pass commonly and usually by the *power of Nature* (and often by the dexterity of *Art* is not my designed Subject in this short Discourse, though there be whole bundles of Wonders, even in the common course of *Natural* (if not *Artificial*) productions, as I have Instanced in ten particulars aforementioned, which at this time may be sufficient. As to the *second*, to wit, *Marvels* (which are certain middle things, betwixt *Miracles* and *Ordinary Occurrences*) those are the principal matter intended to be Discussed in this little Treatise (which though it be little in its Bulk) yet Treateth upon the *great things* of GOD. 'Tis a Theological Maxim, that an *Increated liberty* is an Attribute of the Divine Essence, and this being *Infinite*, (as well as *Increated*) cannot be limited by any of its objects, but Acts freely and out of his meer good pleasure, and not out of any necessity of Nature. *Pf 115. 3. Dan. 4. 25. Jer. 27. 5. and 18. 4. &c.* Hereupon the *Great God*, being a *Free Agent* may sometimes step out of his common Road, and ordinary course of Providence, and so work beyond the reach of *Nature*, and above the skill of *Art*, to the producing of not only *Miracles* (as above) but also *Marvels* or *Wonders*. Thus God is Described to be one *that doth great things and unsearchable, yea marvelous things without number*, *Job 5. 9.* Thus Eliphaz here spake the Truth, concerning the wonderful *Wisdom* and *Almighty Power* of God, and *Job* himself doth readily set his Seal to that great Truth, *Job 9. 10.* He is a God *Glorious in Holiness, fearful in Praises, and doing Wonders*, *Exod. 15. 11.* 'Tis a most stately Description of God, crying *who is like thee*, and *David* cries also *Who, is a God like our great God, a God that doth Wonders.* *Pf. 77. 13. 14.* *Sua mirabilia sunt omnimodo memorabilia, He maketh his marvelous Works, all worthy to be remembered.* *Pf. 111. 4*

In Sacred Scripture, we find *Miracles* and *Marvels* or *Wonders*

ders, are promiscuously taken for each other, yet are they not convertible Terms: All *Miracles* are indeed *Marvels*; but [*versâ*] on the other hand all *Marvels* are not *Miracles*: there is this difference [*Ex parte Rei*] betwixt them, *Miracles* do exceed the power of Created Agents, but *Marvels* do not so, yet are they extraordinary Productions of Divine Providence, overruling Natural Agents: God is said to work three ways: 1st. *κατὰ φύσιν* according to Nature: 2^{ly}. *παρα φύσιν* besides Nature: 3^{ly} *ὑπὲρ φύσιν* above Nature; but never (as some say) *ἐναντι φύσιν* directly against Nature: The ordinary products of Providence, are according to Nature: Extraordinary Miracles are above Nature: and extraordinary Marvels are only beside Nature; but should the Great God put forth his power against Nature, Nature would be destroyed, and the Destruction of Nature would be the Destruction of the World, for it is as a round chain consisting of many links all linked one to another) and if one of those links be loosed, the whole chain falls in pieces and becomes useles: As to those *Marvels* or *Wonders*, which are beside Nature (the present Subject of my Discourse.) A right understanding may be had hereof, in this manner; we must suppose the God of Nature is above Nature, so can overrule it at his pleasure: No *Natural Agents* can possibly Act without the leave of *Supernatural Providence*. The *Fire* cannot burn (as in the Case of the *Bush*, *Exod.* 3. 2. and of the three Nobles of *Babylon*, *Dan.* 3. 28.) nor can the *water* drown (as in the Case of the *Red-Sea* and of *Jordan*) without (as Philosophy phraseth it) a *Divine concurrence*: God is the *primus motor*, and his Providence is the *primum mobile* of all Created things, and have their Dependency upon their Creator (both as to *being* and as to *motion* and as to *all things*, *Act* 17. 25. 28.) and no created being can make any motion, more than the lesser Wheels can move in a *Clock* or *watch*, without the Impulsion of the greater Wheels thereof: yet still we must know, when this Great Creator worketh any *Marvels* (yea or *Miracles*) He still ho'deth Nature as a *Pen* or *Pencil* in his hand, and draws his

own Models or Platforms (either *Ordinary* or *Extraordinary*) according to his own pleasure, yea 'tis all one with GOD whether he act with it or without it, by a power that is Almighty. All sufficient (of it self) and infinitely Superior to it, for he is under no obliging necessity of being confined to use *Nature* as his *Pen* or *Pencil*. Though this general Discourse hath (beyond my expectation) swoln much upon my Hand, yet have I all along judged it necessary to say all that I have said, for a fuller *Explication* of my present Subject (which ought to be distinctly discoursed) before any *Application* can be made thereof: therefore to avoid any farther prolixity, I shall (for brevity sake) confine my self to three Heads. 1st. The *Sorts*. 2^{ly}. The *Scenes*. 3^{ly}. The *Significations* of those marvelous *Signs* and *wonders*, &c. 1. Of the *Sorts* or *Kinds* of them: 1. Philosophy telleth us of three *sorts* of *Signs*: 1st. Such as are *memorative* (called *μνηστικα*) which recalleveth something that is *past*, to present remembrance, as the *Rain-Bow* is a standing *Sign* and *Monument* of the past *Flood*, and as that stately and lofty *Pillar*, lately Erected nigh *London-Bridge*, is a *Monument* (so called) of the late dreadful burning of *London*. 2^{ly}. Such *Signs* as are *Demonstrative* (called *γωστικα*) which do shew something that is *present*, as *Smok* doth *Demonstrate* some *Fire* to be present, and the *Bush*, that *Wine* is then and there to be sold, and such like, as are *Ordinary*; and so those *Signs Extraordinary*, which accompanied the primitive Believers: *Mark* 16. 17. 20. did all signify Gods presence co-working with them, working wonderful Works, both in Preachers and Hearers, &c. 3^{ly}. Such *Signs* as are *Predictive* (call'd *προγνωστικα*) which presage or foreteweth something that is *Future*, and will come to pass, as redness of the *Sky*, at the *Evening*, betokens a fair day approaching; but in the morning the same is a *Sign* of *Rain* or *Wind*, *Mat.* 16. 3. This is proved and approved, by *Universal Experience*, the probable Reason whereof in the course of *Nature*, may be this, the *Setting-Sun* carries off those red *Clouds* all along with it, out of our *Horizon*, into the other

Hemisphere, and there dispersth them, either to a Consumption or to a Rainy day unto our Antipodes, but the Rising Sun, carries the Red Clouds up aloft along with it, in'o our Meridian, and then dissolves them into Wind or Rain; not unlike to this, is that Prognostick Monastick of the Poet, from the various colour of the Firmament.

Caruleus pluvias, Denuntiat Ignem Euros. A watery Sky foretelleth Rain, and a red fiery Sky foresignifies high, boisterous and tempestuous VVinds. These (and such like) are call'd natural and ordinary Prognosticks, and not at all unlawful in their own nature, for CHRIST did not reprove the *Pharises* and *Sadduces* (in Matt. 16. 3. 4.) for their being weather-wise (though it belonged not to their Profession) and for their discerning the Face of the Sky, concerning fair and foul Seasons, to the more aptly ordering their secular Occasions, he did not blame them for this *absolutely* but *comparatively* only, because they could be so skilful in the Book of *Nature*, yet were so unskilful in the Book of *Scripture*; saying, certainly, you Leaders of the People cannot be ignorant what the Scripture testifies, that the *Messiah* shall make the Deaf to Hear, the Dumb to Speak, the Dead to Live, &c.. Such [*signa insignia*] VVonders hath been wrought by me, as never were seen or heard of, and ye yourselves cannot but acknowledg it, *John* 11. 47. Besides, the Testimonies 1. of Angels. 2. Of the Star. 3. Of the Dove. 4. Of my Father. 5. Of *John Baptist*. 6. Of the very Devils. Yea 7ly. Of the Multitude, yet cannot yee *Discern the Signs of the Times*. Yee must all therefore be (saith our Lord) either a sort of sordid sorry Sots, or deep Dissemblers and Hyperbolical Hypocrites, or both, in seeming so *criticall* to enquire after the *Messiah*, so *curious* to search after the Truth, which yee are neither *careful to know*, nor *consciencious to obey*. Yet there be other *Signs*, which are) besides those *Natural* and *Ordinary*, even *preternatural* and *extraordinary*, which are prognosticks also of future things, Neither is it Unlawful, to pass a General Judgment, tho a Particular without a Special Gift may.

may be) upon them, as will be made more Distinctly manifest in the *Application* of the whole. Again, Those prognostick or presaging SIGNS are Reduc'd to Three Heads, They are either 1. *Omens*, or 2. *Monsters*, or 3. *Prodigies*. As to the 1. to Omit all the *Omens* observed by the Superstitious in a way of Divination, as, Sneezings, Valentines, stumbling upon the Threshold in the Morning at first going out, stepping over the Threshold with the left leg first, or knocking the Knees or Leggs one against another, even to a Fall, &c. The Superstition whereof I have Demonstrated in my Antidote against Popery, pag. 14, to 18. However Dreams appear to be *om-ni-us* either for Good or for Evil, or for both, not only out of the Platonick, Stoick and Pythagorean Philosophers, but also out of the Scriptures as in *Pharaoh's*, young *Samuels*, *Daniels*, and *Joseph's* Dreams, there was an *Omen* in them all: now, They are either 1. *Natural*, and such are very Deceitful, Eccles. 5. 7. So not to be Regarded unless, for such and such Ends, as I have mentioned in my *Treachery of the Heart*, pag. 92. 2. *Diaboli-cal* such as (some supposes) *Pilate's* Wives was, whereby the Devil might endeavour to hinder the Werk of our Redemption 3. *Divine* Dreams, which sometime be doubled, and so do make a deep impression, as that of *Pharaoh*, &c. Gen. 41. 1, 5. &c. Thus 'tis said, *God came to Abimelech in a Dream*, Gen. 20. 3. This was frequent under all the Old Testament, and at the beginning of the New: but now since God has spoke his Will, in his Word, to us by his Son, Hebr. 1. 1. 2. We must not now expect any New Revelation about any Divine Truth from God in *Dreams*: yet possibly God may communicate some Information about *Humane Events* to his Godly Servants by *Dreams*: Instance *Monica's* Dream concerning her Son *Augustin* while he was a *Manichee*, That her Son should return to the true Faith of his Mother, which she construed as a good *Omen*, and accordingly the Lord heard her Prayers and Tears for him, and caused him to return: There be sundry others in Ecclesiastical History which I pass-by, and pitch only upon blessed *Parvus's* Dream,

Dream, related by his Son *Philip* writing his Fathers Life, as a Preface to his Comments. Saying this, *I dream'd in the year 1618.* (The very year of a great Comets appearing,) *that I saw all Hildeberg in a thick Smoak, but the Princes Pallace all on a light fire: Hereupon I Prayed, Oh most merciful GOD! divert from us this most sad Omen, and save thy Sarepta from these Desolations by the Enemy, both within and without.* Thus the Good man dream'd, and thus he pray'd, but the Decree was gon forth, and shortly after executed according to his Dream. Yet this is a most certain Truth, That all Dreams are not significant, much less have any thing Divine in them: Therefore 'tis not only Folly but iniquity also to put such an Universal Strefs upon them, as if God alwayes warn us in and by them concerning future Events: This is not only Vain Curiosity, to search into Secrets, but also a Sinful Superstition.

The Second *Predictive Sign* are *Monsters*, so called a *monstratio*, because they do premonstrate some future Events, though it be not every ones part to assign them in particular; as. before the Destruction of Jerusalem, a Cow did bring forth a Lamb; the Destruction of the City was presag'd by it, &c. Philosophers telleth us, That there are no *Monsters* properly among Plants, but only among Animals, and among them, 'Tis not barely Excess, as in *Gyants*, or Defect of Quantity, as in *Pygmies*) that make a *Monster*: but when the Animal doth so much vary from the Right Disposition of its own Kind, as to make it either Horrible or Miserable, then 'tis a *Monster*. Those Animals are *Monsters*, that have two Heads and but one Heart, which is the Fountain of Life: this makes but one Animal, yet *Monstrous*: but, If there be two hearts as well as Two Heads, This make 2 *Monstrous Animals*, for in such 'tis observed, when the one sleeps, the other can wake, when the one laughs, the other can weep, when the one Dyeth, the other may over-live, as *Buchanan* observeth, *Rer. Scot. lib. 3.* Some, indeed, do make those excesses and Defects of Nature (mentioned, *Lev. 21. 17. to 23.*) monstrous marks of Disgrace,

as if Nature had Set her black Brand of Disgrace upon them, and as if those monstrous Deformities of the *Body* did Demonstrate the like Defects and Deformities in the *Soul*: 'Tis true, concerning those that are crook'd-back'd (which is one of those brands of Nature mentioned in Levit. 21.) Plutarch saith, They do [*Nemesis propriam portare*] carry upon their Backs their own Destinies, and so, indeed, our crook-back'd *Richard* did, &c. But the Tenderness of God in the Levitical Law, towards such is very observable, that tho' none such must be admitted to offer up fire-offerings to the Lord, lest *they should pollute Gods Sanctuary*, both as they were to be Types of a Comely Christ, Pf. 45. 3 and Cant. 5. 10. &c. and as they should be better than their Sacrifices, which were to have no blemish, Levit. 22. 20. The Offerer must be no more blemished than the Offering, yet might *they eat the Bread of their God*, Levit. 22. 22. which shews us, That our *Involuntary* weaknesses shall not Debar us of the Seals and Benefits of Christ: But the other Priests for Voluntary Uncleaness were Depriv'd of that Priviledge which the Deformed ones (wherein they were not blamable) had Admission unto, Levit. 22. 3. yea further, The Scripture telleth us, That Halting *Jacob* was true hearted, that Blear eyed *Leah* was both fruitful and faithful, Stammering *Moses* was the meekest man upon Earth, and *Mephibosheth* tho' he was *lame*, yet was he loyal, &c. as if the God of Nature did commonly compensate and Recompence all the Defects of the *Body*, with a better and more blessed Surplussage in the *Sub*: But to pass-by all the Defects in Nature, and Speak only of the *Excels*, which Philosophy phancyeth cannot make a *Monster*, Seeing 'tis no more than the Highest Vigour of Nature, wherein she exerteth her utmost strength for producing of *Grants*, yet those prodigious mighty men, the Scripture mentions, Gen. 6. 4. Numb. 13. 28, 33. Deut. 1. 18. and 3. 11. Amos 2. 9, &c. were probably *Monsters*, being both monstrous in their Manners, and in their Mightiness: Some as tall as Oaks and Cedars, Amos 2. 9. and one of them, *viz. Og*, was so massy, that a Bed of wood was not strong enough to bear the

Vast Weight of his overgrown Body in turning himself upon it, but he must have a Bed-sled of Iron, and that too, that it might be as a just Proportion to his Bulky Body, must be fifteen foot, that is, five yards eight Inches long and seven foot broad, Deut. 3. 11. yea so great some of them were, that the Greatness of the great God himself is ascribed to them, compare Numb. 13. 33. with Isai 40. 22. where other men were said to be as Grasshoppers, poor, low, contemptible things in comparison of those *Morstrous Gyants*, as well as in comparison of the *Mighty God*.

So that Theology (more noble than Philosophy) doubteth not to call that Race of Rephaims *Monsters*, such as *great Goliath*, who could not only bear and wear Weapons which (at the least) weighed above two hundred pounds weight, and walk with them, but he was able to weild them and to War with them. 1. Sam. 17. 4, 5, 6, 7. Oh what a prodigious *Monster* was this *man*, Arm'd Cap-a-pee, and *stalking* in the Field like a *whole walking Armory*. However that *Gyant* (call'd [*ish middab*] a man of mighty measure) having *twenty four Fingers and Toes*. 2. Sam. 21. 20. 1. Chron. 20. 25. may well enough be deemed a *Monster* among men, yet notwithstanding those two mighty *Monsters* aforementioned went into the Field like Thunder and Lightning (defying the God of *Israel*) they went off (both of them) like footy smoak, and stinking Snuff: Now the God of Nature never sent any of these mighty *Monsters* into the World, in those ancient times, but it was to *pramonstrate* that much Rapine, Violence, Arbitrary Oppression and Tyranny should be perpetrated by them amongst men, as *Nimrod*, that *mighty one* or *Gyant* (according to the Greek) that *Magnifico*, or Grand Rebel (as Hebr. *Nimrod* signifies) and that first Babel-builder, was a crafty and cruel Hunter (not so much of Beasts as) of men, whom he sacrificed to his Lusts, he was the first who (after the Flood) set up an Arbitrary and Violent Domination over Men (pursuing those that would not submit to his Tyrannical Yoak) with no more pity than Hunters shew to Beasts,

which they Hunt for their Pot or Spit: Hereupon Tyranny is in Scripture alluded to Hunting. *Jer.* 16. 16. *Lam.* 4. 18 *Monsters* in magnitude prove mostly *Monsters* in manners too, this *Nimrod* who was a *Rebel to God* his *Superior* (as his name signifies) was also a *Tyrant to Men* that were his *Inferiours*, haveing a *Belluine* not a *Genuine* greatness: and though our present Times doth not produce such *literal Monsters*, as the ancient Times did, yet (God knows) we have too many *mystical* and *moral Monsters*, both *Inferiours* who become *Monsters in Iniquity*, (*none such Sinners* and matchless among men) and *Superiours* who become *Monsters in Tyranny*, grinding the Faces of their poor people, both those sorts of *Monsters* do *premonstrate* the Judgments of God against them, they are link't together: but above all, the greatest *Monster*, that this day affordeth is that *Behemoth*, that *Beast of Beasts*, the *Antichrist* who may well be call'd a *Monster* (according to the Philosophers definition of it) A *Monster* (saith he) *est peccatum naturæ*, &c. A Transgression of Nature, wherein strange Members in the Body, and Strange qualities in the Mind, are produced and exposed to open view: how well this doth [*quadrare*] and accordeth with the Romish *Beast*, appeareth by considering two Scriptures. *Dan.* 7. 7. and *Revel.* 13. 2. &c.) 1st. *Daniels* 4th. *Beast* (which was the Roman Power (is not likened to any certain *Beast* (as the other three aforementioned are) because no particular *Beast* (amongst the most savage the World bringeth forth) can be named so cruel and so monstrous as to express the Cruelty and Monstrousness of that fourth Monarchy, no not, although it were *σφίγγος ἢ ὄφις ἢ κίττις ἢ λέων ἢ ἀεὶ* as *H. micr* saith, a *Lion* before, a *Dragon* behind, and in the midst a *Chimera*: 'tis therefore a *nameless Monster*, made up of all the cursed properties of the forenamed *Beasts*: This *Beast* is said to be *diverse from all the Beasts*, not only for its *monstrous qualities in the mind* (having all and more of all the other *Beasts*) but also for its *monstrous Members in the Body*, Described by *Daniel*, and 2ly. by *John. Revel.* 13. 1. 2. 11. Having 7 *Heads* (to *Plot* with) and 10 *Horns* (to *push*

push with) the Feet of a Bear, and the Mouth of a Lyon, Himself like a Leopard, and the Dragon giving him Power, as if all Monstrous Immanity were met together in him; This is the man of Sin, and the mighty Monster of present times, which doth plainly premonstrate, nothing can be expected but Barbarous and Savage Out-rages, until *Christ* (our true Hercules) come to cut off all the Heads of this *Lercean Monster*, and his Carpenters come to saw off all his Horns. This is that *Abez*, 2. Chron. 28. 22. This is that *Nimrod* (or Rebel against *Christ*, even *Anti-christ*) of our Day, that mighty Hunter (even of the Lives and Souls of men) before the Lord, who dare Hunt thus, in spite of an All-seeing God, who beholdeth all his bold, boisterous and brutish Huntings, *Ezod. 3. 7.* This is that mystery of Iniquity, and mother of Harlots, that has made so many Kings of the Earth drunk, with the Intoxicating Cup, of her (both of corporal and spiritual) Fornications. I have sometimes wondered why *Sir Edward Cook* (that strenuous Lawyer and Lord Judge) used to call Royal Prerogative, a mighty Monster, and I cannot tell how to put a sounder sense on it, than by Interpreting his Words thus; That Popery in all Kings and Kingdoms brings forth Tyranny, *ἐν χείρῳ κόρακι καὶ ᾠνῶν*: Evil Bird, Evil Egg, as is the Mother so is the Daughter; This Monstrous Beast brings forth most Monstrous Births: no doubt but there is a just Prerogative (well butted and bounded) belonging to Kings, yet may it be said of it, as Naturalists say of the Dragon [*serpens serpentes vorandosi Draco*] as when an overgrown Serpent hath devoured other Serpents, that are lesser and below him, thereby he becomes a Dragon. So when Royal Prerogative hath swallowed both Priviledge of Parliaments and Liberty or Property of Subjects, then doth it Degenerate into a tyrannical Monster, and this is evident in Popish Kingdoms, where the King is called a King of Asses, their Subjects being as so many Vassals, Peasants, and silly Asses, tamely couching down under every Burden that an unlimited Prerogative Impoeth on them: As that Creature is commonly Reputed a Monster wherein the common Rules of Nature

ture (which never intendeth any monstrous thing) are prevaricated: so this *Prerogative* (that Sage Judge so Styleth) may well be accounted a *Monster*, when there is any notorious prevarication from the known Fundamental Laws of the Land there y. when all Law becomes swallowed up with an Absolute and Arbitrary Domination, and when no rule is observed therein, but *Sic Volo sic Fubeo. stat pro ratione voluntas.* And *quod libet, licet* which are the Proposals of Popish Parasites to Popish Princes, Thus one *Monster* begets and brings forth another in its own Monstrous likeness. The beastly Religion of that Monstrous Beast of *Rome*, both begets and brings forth Monstrous Tyranny, changing *Due Prerogative* into a *true Monster*. God Almighty bless this poor Land from all such Prerogative-Monsters, which have so long infested *Europe*: Though *Africa* hath been always accounted famous for affording most *Monsters*, according to that old Adage [*Africa semper aliquid novi seu Monstra Affert*] and I find this Story in Record, That in *Africa* near *Nilus* were found a few Mice, only one half made up, Nature was there taken in the very Nick, how she was prevented from perfecting her Work I know not, yet this (saith my Author) I know, she had wrought Life in the foreparts thereof (Head and Breast) but the hinder parts still remained unform'd, unquickned, still abiding in the fashion of a little lump of Earth, and so she left them; but by the Premises it appeareth that *Europe* as well as *Africa* aboundeth with *Monsters*, and not so much with monstrous *Mice* which marr the Land, as 1. Sam. 6. 5. Or as *Pliny* writes, with such Mice which drove out the Inhabitants out of *Troas* and the Island *Gyarus*. *Pliny lib. 8. cap. 28.* and 10. and 10. *cap. 65. 68.* Nor with such *Mice* as *Speed* in *Effex* mentioneth in the year 1581. (just an hundred years ago) which came in a great Army and over-ran the Marshes of *Denny* Hundred, near unto *South Minster*, shearing the Grass to the very roots, and so tainted the same with their venomous Teeth that a great Murrain fell upon their Cattel that grazed thereon. Alas *Europe* is now Infested not only with Land Marring Mice

Mice (which threatneth both a *Famine of Bread*, and a *Famine of the Word* too, Amos. 8. 11.) but also with monstrous and Land-marring Beasts, such as are butting pushing *Rams* and stinking nausiy *Goats*, Ezek. 34. 17. 18. 19. 20. to wit, the Popish Clergy, who eat up the Best, and beat down the rest, with their foul Feet, and for wholesom, obtrude Brakish water upon men, to quench their Thirst, muzling and misleading some silly Souls, to leed upon Traditions, lying Legends, cheating Indulgences, vowed Pilgrimages, hard Pennances, &c. They are glad to eat such as they can catch, but other more enlightned Souls as cannot *touch, tast nor hand'e* with them, *they thrust with the side,* and with the *shoulder*, v. 21. *and push them with their Horns* of Excommunications and Persecutions, *until they have scattered them abroad.* They force them out of the *Fold, Flock, and Pasture* of Gods Ordinances, administred in power and purity: in such a case *what can the Righteous do?* Pf. 18. 3. They are not able to abide the pushings of those Monstrous *Beasts*, they must either *Fly or Dye*, they have not a Third for their choice, oh pray, that Christ (the good Shepard) may come and *save his Flock from being a Prey* to those Monsters, and to *Judge between Cattle and Cattle*, and to *cause those unclean Beasts to cease out of this Land*, and other Lands in *Europe*, v. 22 to 26. The Lion Nero, and other Slaughter-Slaves of Satan, assuredly shall not worry Gods Flock for ever. Tis Gods promise *I will cause the unclean Spirit* (of the monstrous Beast) *to pass out of the Land*, Zech. 13. 2. But what a deadly Bite, this deadly Beast may give at passing and parting we know not, *morsus Bestiae moribunda sunt maxime mortiferi*, the good Lord give us a good Deliverance from the last Bite. The third Predictive Sign or Wonder, is *prodigies prodigum*, some Etymologizeth *quasi predicium*, because 'tis predictive and prognosticating: others *quasi porro agendum* [more and further to do] as a Prodigy portends God hath some *more and further great Work to do* in the World: in Greek 'tis called *πρόσ ἄνω τεροῦ*, because a Prodigy is an affrightful prospect. In Hebrew 'tis called [Mopheth] a *Fasaph Splenduit, fulsit*,

Illuxit, because *Prodigies* (especially those in the Heavens) have a shining splendour, which do dazle the Eyes of beholders, and oft Astonisheth their Minds with their sparkling and shining Lustre. The word [*Mopheth*] *Deut. 13. 2.* Is Translated *potentium* (*quia Indicat quid porro tendatur*, because it portends some further tendency of Providence) though there it be used for fallacious Wonders, which the Devil (by *Fannes* and *Jambres*) wrought, through Gods permission, for the further hardning of *Pharaoh's Heart*. True Portents, Prodigies, or Wonders (that do exceed the common course of Nature) are always Gods Seals, which he never sets on for confirming an untruth: they have (in the general) a perswading power to believe, and prompting us to awake out of our lazy slumbers; hence one wittily compares *Prodigies* exposed to View, unto a Musicians first strokes upon his Instrument, to try in what tune it is: and then he puts forth his most excellent dexterity in playing over sundry choice Lessons, with most melodious and Ravishing Musick: Thus when the great God doth expose his wonderful *Prodigies* unto Publick view, and the knowledge of Mankind, it plainly portends that he therein is tuning his Instrument, (as he is the chief Musitian, according to *Dauids* Dedication to many of his Psalms) and that he is about to play over some eminent Acts of Providence (which he will mannage throughout with most excellent skill) upon the Stage of the World, even such curious Lessons, (though consisting of Discords) which may prove sad cordoliums to the VVicked, yet sweet Cordials to the Godly.

The second particular in this General Discourse, is the *Scene* whereon the great God shews his marvelous *Signs* and *Wonders*, and where they have their extraordinary scituation: whereof we cannot have a better account from any better Hand, than from the sweet singer of Israel *Pf. 135. 6.* VVhere after he had declared. 1. Gods *Goodness*, *v. 3.* Then 2. Gods *Greatness*, *v. 5.* *Yea greater than all Gods.* either *Deputed* (as Magistrates, *Pf. 82. 1. 6.*) Or *Reputed* as Idols *Pf. 115. 4. 1. Cor. 8. 4.* He comes

to declare what a most free Agent, this *good and great God* is. v. 6. Doing *whatever pleaseth h.m.*, whereby he confuteth three sorts of the Truths Adversaries: 1st. The *Stoicks* that bind Gods Almighty Hands, under a Fatal necessity, as if God could do nothing but as second Causes do move and oblige him: 2. The *Epicurians*, who dotingly Dream, that God (called *Actus purissimus*) is altogether Idle, sitting in Heaven at his own ease, and altogether unconcerned with the Affairs of this lower World which (they say are managed by *chance and fortune*: 3. The *Ethnicks*, who confess God to be concerned in the greatest matters of this lowermost World, but not with the least of them, saying,

Non vacat exiguis Rebus Adesse Jovi.

Jove is not at leisure to be present at small matters.

David here doth Demonstrate the grossness of all those three mistakes; saying, God is always at work, as *John* 5. 17. and he works freely what he pleaseth. *Pf.* 115. 3. and under no *Constraint* or *Restraint*, no second cause can either *help* him or *hinder* him, even the seeming Impediments he over-ruleth, and making them serviceable to his own irresistible Will: as *Pharaoh's* Daughter is made to *preserve* *Moses*, who was to *Destroy* *Pharaoh's* Kingdom, &c. And lastly, he nameth the three grand Stages or Theaters whereon God *worketh* what he *willeth*, both his Ordinary and extraordinary works, to wit, *Heaven Earth* and *Sea*, the great God is concern'd in all things that come to pass in all these 3 parts of the visible World: This leads me from the *General* to a *particular* Discourse of those mighty *Signs, Wonders* and *Prodigies*, which the great God hath very lately shewn to the World, upon all those three *Scenes* or *Stages*. And first in the *Heavens*, this Mighty God (*Jehovah* not *Jove* or *Jupiter*) is declared to be the *maker* of all *Meteors* *Jerem.* 10. 13. *Pf.* 135. 7. whether they be *Fiery, Airy, or Watery*, and whether they be *Ordinary* or *Extraordinary*. 1. *Ordinary*, 'tis the great God that *causeth Vapors* to *ascend* from the ends of the *Earth*. *Pf.* 135.

7. And Jerem. 10. 13. Those Vapours the Sun, Moon and Stars exhalet out of the *Earth* and *Sea* (by the Ordinance of the Creator) whereon those usual Meteors (as *Clouds* either with Rain or without, *Thunders* and the *Rainbow* &c) are made as on their proper matter: This may be exemplified in the *little World* (*Man*) in whom Vapours are experienced to *Ascend* up from below unto the Brain, and from thence again do *Descend* in a Defluxion of Rheum down upon the Lungs, &c. Thus it is in the *Great World*, as to the *first* common Meteor, to wit, *Clouds*, which are moist Vapours drawn up (as is aforesaid) into the middle Region, where being, by the coldness thereof, condensed and congealed, they so continue there, until by the warmth of the Sun they come to be dissolved, and turn'd into Rain. *Zanch. de Op. r. Dit. lib. 3. cap. 6. pag. 381.* Hereupon they are called, *Gods Garden-Pot* for watering Plants, where-with he duly watereth, the wide Garden of the World. Now this, though Common, is one of Gods mighty *Signs* and *Wonders*, that he should *bind* up such a vast weight of water in his *Clouds*, which are nothing but Vapours knit together, and so are Vessels much thinner than the Liquor contained in them, 'tis a mighty Wonder, that the *Clouds* are not rent under them, Job. 26. 8. And so to cause a *Cataclysm* (or water Spouts, as *Mariners* call them) to drown not only *Ships* at Sea, but also the whole *Globe* of the *Earth*. This wonderful work of God, (that such a Massy weight of Water, should be confin'd to a thin Cloud, as if a strong man should be conjur'd into a slender Cobweb, and there be kept. *Nolens Voleus*) If well weighed, would be sufficient to convince the greatest Atheist in the *World*, of an Omnipotent Deity: no meer man can spread aloft the thinnest Curtain [*absque fulcris*] without some solid thing to uphold it. Yet the great God *spreadeth* those thin Curtains (the *Clouds*) over the whole Face of the Firmament, Job. 25. 9. 36. 29. such as have great Floods bound up, sometimes in them, as in a Garment, Prov. 30. 4. Yet have they nothing but the fluid Air to sustain them: there be also *Clouds*

without water (as well as with) which seem to carry the less Wonder in them: yet if we Consider, that all Clouds are Gods *Sponges* (as *Zarchy*, that Divine Philosopher calleth them) which are in time filled with the waters that are above the Firmament, and the true reason, why some Clouds do Rain upon the Earth, and others doe not, is, because God doth not squeeze all those Sponges with his mighty Hand: and thus God saith, I will command the Clouds to Rain no Rain upon this or that place. *Isa. 5. 7.* Those are Clouds *without Rain.* *Prov. 25. 14.* For God presseth them not, and those which God squeezeth (as man doth a Sponge,) he doth it not with all his might, but gently, that they may moderately drop upon the Earth to refresh it, but not to Ruine it, as was done to the Old World, when God opened the Cataracts of Heaven and wrung those Sponges hard upon them: the Consideration hereof should bring man to the knowledge of the Power, Wisdom and Goodness of God, *Rom. 1. 19. Job. 38. 37. Jer. 5. 22.* The second common Meteor is Thunder, &c. This is also Wonderful, that Fire and Water, should mingle in one Cloud, and that Hard Stones (according to the vulgar Opinion) should come out of the midst of thin Vapours. These are Wonders in Nature far beyond Humane Apprehension, that one and the same Cloud should one while be an *Aery Sea*, to pour down a whole Tide of Water, and another while, (even immediately) be as some *Aery Furnace*, which scattereth abroad flashes of Fire, into all parts of the Earth, astonishing the World with the dreadful noise of that Eruption, and that God should fetch Fire out of the midst of Water, and hard Thunderbolts out of the midst of such a soft Exhalation as a Cloud is: *Hæc sunt sære Tremendi, atque admiranda*, no less to be Dreaded than Admired: The third common Wonder in Nature is the *Rain-Bow*, fixed upon a watery Cloud, by the Reflection of the Sun upon it, This is such a wonderful work of God, that the very Heathens feigned it to be the Daughter of *Thaumantias* which signifies Wonderment. This is a work top-full of Wonders, witness *1st.* The beautiful *Form*

and *Fashion* of it, a Semi-Circle, the ends whereof were never seen by any Mortal, but as 'tis terminated by the Horison. 2/y. The *Various Colours* it carrieth exceeding the splendour and liveness of the deepest Dye in the World) which have (as some conceive) their various Significations, as the two grand Destructions of the *Old World*, and of this *New* by *Water* and by *Fire*, the watery colour of the *Rain Bow* signifying the former, and its fiery colour the latter. 3/y. The several Prognosticks of it, according to *Stal ge.*, saying, a morning *Rain-bow* portends Rain, but an evening one, fair weather. 4. The *Shape* of it, being that of a *Bow* (therefore called the *Rain-bow*) which yet never shooteth any man, unless it be with *Admiration*, *Deight*, &c. 5. The *posture* of it, the *Bent* of the Bow is from the *Earth* and towards *Heaven*, as if *man* were shooting at *God*, and not *God* at *man*: This Bow with both ends downwards and its back to Heaven, must needs be [*nunius fœdus & serenitatis*] an Emblem of Peace, and a messenger of Mercy to mankind, for he that shooteth holdeth the Back of his Bow always from him, and this may be the Signification of its third (to wit Green) colour; that is, the merciful preservation of the *VWorld*, betwixt those two grand Destructions of it, signified by its watery and fiery colours aforesaid. 6 y. The *unreadiness* of it, as to any Execution of Divine Displeasure. *David* saith, *God hath bent his Bow, and made his arrow ready*, Pf. 7 12. 13. But here, though the Bow seem bent, yet we see no *String*, neither do we either read of (as *Ambrose* well observeth) or behold any *Arrow* ordained for this Bow: If he doth so at any time, 'tis, (as the *Psalmist* there tells us) against *Persecutors*, and not against his *People*: The time would fail me to speak of the *Wind*, both *Tempestuous* and *VWhirlwinds* (whereof I have spoke something of it in my *Crown of a Christian*, in Chapter of Meditation) and of other *Meteors*, in the Firmament, that are ordinary products of *Nature*, yet *Marvelous Wonders in Nature*, as to mans Capacity and Apprehensions; It shall suffice to say only this in *General* at this time, which is no less a signal and singular *Wonder*, that

out of one and the same equal matter (to wit, out of those same *Vapours*, which are exhaled out of the *Earth* and *Water*) so many several and differing *meteors* should be engendred by the Almighty Power, and unsearchable *VV*isdom of God.

Come we now to those that are *Extraordinary*, and confine our selves to this past year (1680.) only which God hath made *Annus Mirabilis*, a wonderful year, as he did that past year (1660) also. How those two famous years run in *Parallel* lines, and yet how that *Congruity* hath also its *Disparity*, is made manifest in the Application: The 1st. *Sign* from *Heaven* or *Prodigy* in the *Heavens* that this *VV*onder-working God shewed to the *VV*orld, was according (to my now modell'd method) that prodigious *Comet*, or *Blazing-star*, seen all over *Europe*, upon which I have Published, (for publick good) a little stitche Book of three sheets, Entitled, A *Philosophical* and *Divine Discourse* Blazoning upon this *Blazing-star*, unto which, I must here refer the Reader, for a distinct discerning of the *Product*, *Form*, *Colour*, *Motion*, *Situation*, and *Signification* or *Probable Prognosticks*, &c. Thereunto *Here* adding this little supplement, at this time: This last *Comet* (in the year 1680.) was so prodigious, that the like hath not been seen (for length and breadth of its *Train*) this 800 years. I have consulted *Osiander's* Epitome of the *Centuries*, who indeed mentioneth a *Comet* of an unusual magnitude, a little before the *Death* of *Constantine the Great*, which (he saith) was exposed to publick view, [*anti principis ibitum Designasse*] as a *Prognostick* of the period of so great and so good a Prince, *Cent. 4. 1th. 2. Cap. 25. pag. 214.* And the same Author tells of another *Comet*, of a prodigious greatness, shooting his *Dreadful Rays* above the *City Constant nople*, and reaching almost (as he saith) from *Heaven* to that *City*, which was (as he addeth) to give warning, of *Gajan the Scythian* and *Arriau's* Design to set that great *City* on *Fire*, yet through the goodness of *God* (at the prayers of his people in it, that *Hellish* plot (as he sayth) was most graciously prevented) and that by an *opposition of*

Angels, which terrified this Cursed *Arian*, from his burning project. See *Cent. 5. Lib. 1. Cap. 19. Pag. 89.* I would to God the same mercy may be shown to *London*, for the prayers of many in it. *Gen. 18. 32. If. y 65. 8.* The same Author also telleth of another *Comet*, in the 6th. Century, which did portend the Overthrow of the Metropolis of *Cilicia* by an Earthquake, and much more mischief done in the East. *Cent. 6. Lib. 1. Cap. 34.* and of another Horrible one of an unusual Longitude in *Justinian* the Emperors time, which fore-ran that horrible Butchery the *Hunns* made over most of *Europe.* *Cent. 6. Lib. 3. Cap. 9.* in the year 557. after Christ. But I do not find (in my Reading) any such prodigious *Comet* (as to its Train) save only that one which was the fore-runner of the Turkish Monarchy in the 6th. Century, and who knows, but this parallel Blaze may likewise presage the Approach of the fifth Monarchy of our Dear Redeemer, who will (sooner or later) take to himself his great power and Reign. *Rev. 11. 17.* He will certainly Divide the spoil with the strong, *Isa. 53. 12.* He will not always be an underling in the World, but will put in for his part which his Father gave him. *Pf. 2. 8.* in despite of a strong *Turk*, strong *Pope*, and strong *Potentates*, and a strong *Devil*, (who is the Master of them all) for his Father will make all his Sons Foes his Footstool. *Pf. 110. 2.* and *Matth. 22. 44.* He will put down all power that is opposite to the power of this *Prince of Glory.* *1. Cor. 15. 24.* and put them (who now Crest it high against Christ) into the fittest place for them, to wit, under *Christ's Feet.* Tis beyond doubt, that this present *Comet*, put *Rome* into a strange Consternation; oh pray, pray, pray, that the Influence of it may consume all the dreggs of the *Roman Church*, in all that *Bast's* Dominions, as *Keplerus* foretold long ago, should be the effect of that Conjunction of *Saturn* and *Jupiter*, in *Leo*, a sign of the Fiery Trigon. And the reason why such an Effect was expected, may be this; The various Returns of those eminent Trignons, fall out very rarely in the World. *Acute Tycho Brahe*, thus reckons them.

them. The first was under *Enoch*. The second under *Noah*. The third under *Moses*. The fourth under *Solomon*. The fifth under *Christ*, *Tabernacling in Flesh*. Then the Roman Empire was in its Zenith or highest Advance: The sixth under *Charles the Great*, when the *Roman* was turned into the *German* Empire, and the seventh draweth nigh, which is supposed to have a Sabbatism (as the Sabbath of Rest, followed the 6 Days labour at the Creation) in its Womb. Our Blessed. [ΑΡΧΙΤΕΚΤΩΝ or] Master of the Marriage Feast, reserveth his best Wine for this last time: Although (that Universal Schollar) *Asted* make a little variation of those 6 aforesaid Conjunctions and Revolutions, yet he fully agreeth with *Tychobrace* in this, that the seventh great Revolution of the superior Planets, falleth upon our last times, and doth certainly portend some great and universal mutation (as all the other six hath formerly done (especially considering that those Planets in their seventh Return, hath perfectly compleated their circular Motion, and then are in the same point and posture that they were placed in at the Creation of the VWorld. *Asteds* Encycl. Uranosc. Lib: 11. Pag. 115:

That which startled the great men of *Rome* so much, at the Blazing out of this *Comet*, was, the Mathematicians there observed it to be in the Train of it, six times longer than that which did portend the last Pope *Alexander* the VII. Exit out of the World: This Discovery put the present Pope into such a cold paroxysm, that nothing but a Dutch Stove could keep him warm: I doubt not but that cold Sweat which hath seized now upon all the Limbs of Antichrist, will (in due time) carry off, not only him, but such as should succeed him, by the Breath of *Christ's* Mouth, and by the brightness of his coming. 2. Thes. 2. 8. A prodigious Comet, and a Climacterial Conjunction (Astrologers say) are a double Seal of the great God, to ascertain this great Truth.

In that lesser Conjunction of the two superior planets, in the year 1664. The Comet followed the Conjunction as a Seal, for
 Con-

Confirmation that dreadful Effects were portended thereby, which not only this Land (in Fire, Plague and Plots, &c.) but also most of *Europe* (in most Desolating Wars) smarted under, but as to the Total, Greatest, or Clymaſterical *Conjunction* approaching (which cometh to pass only every 800. year) this hath (as its Seal) a *Dreadful Comet* as its [*αὐρορά*] or Harbinger going before it, and shewing it self first to awaken and amaze the Drowzy Secure World, &c. However we (well enough) may call it a *Divine Preacher* (or *Preco*) sent from God, to point out some sacred Truth out of *Heaven*, to the Inhabitants upon *Earth*; 'tis an *Orthodox*, and Authentick Preacher, backed with such insuperable Authority, as neither the proud *pashur* of *Rome*, nor any of his popish *Prelates*, can suspend from its Office, or put to *Silence*, until it hath delivered its message, and done its Work, that its Creatour gave it to do: It cannot be obscured (in its astonishing light and lustre) or dwindle away by any created Hands, but only by the hands of its own Maker. And now when it is gone off the Stage, Oh that the loud *Sermons* it hath preached, may still *Sound* in our *Ears*, and *Sink down* into our *Hearts*, taking deep Impressions there, though it be a good while after, as did those *Sermons* loudly and lustily cryed out by Christs *Cryer*, or *Fore-runner* (*John the Baptist*) who did *lift up his Voice like a Trumpet*, *Isa. 58: 1.* and those sacred Truth, he had preached long before, had their blessed and saving *Effect*, long after, as *John 10. 41.* The Word preached sometime before, sometimes Works, (and that considerable) after. Yea, may we not say of this late *Comet*, that it was some *Prince-Peracter*, having such *Attendants* before it and after it) all, as so many *Curats* under it, God himself (speaking to *Job* out of the Whirlwind, *Job 38. 1.*) doth magnify *Arcturus* that Star of the first magnitude, and that always *Riseth* upon the 10th. of *March* exactly when the *Sun* Setteth) by describing how Stately he is attended with his *Sons* (the little Stars) that wait upon him. *Job 38. 32.* In like manner the great God, hath so Ordered, that this late Blazing-Star (of a prodigious Mag-

Magnitude in its Train) should have other Apparitions attending it (as small *Comets* to that Illustrious Preacher the *Comet*) especially that *Fiery Dart* which followed its extinction, within a few weeks after: This is the second *Phenomenon* or *Apparition*, which the great God shewed to poor man as a *Sign* from *Heaven*, seeing none shewn on *Earth* will convince us, it being with us as it was with those *Christ-Tempters* in the Gospel. *Luke* 11. 16. They must have a *Sign* from *Heaven*, over and above all those mighty and matchless Miracles that Christ wrought amongst them upon *Earth*; They must have the Messiah to Thunder from Heaven upon them, as *Samuel* had done upon their Forefathers. 1. *Sam.* 12. 16. 17. to convince them of their Sin (in asking a King) and to bring them to *Repentance*: for as *John Baptist*, was Christs Fore-runner into the *World*, so *Repentance* must be his *Fore-runner* into Mens *Hearts, Houses, Cities* and *Countries, &c.* Therefore to bring men to it, when they will not comply with the Council of Mortal Ministers upon *Earth* (as those would not with that of *Samuel*) God sends some *Signs* Extraordinary from *Heaven*, seeing [*signa de Cælo sunt Formidanda*] such *Signs* as God sends from Heaven are most formidable: *Samuel* bids that people first stand and Hear, *v.* 7. that is, *Bustle not, Bristle not*, but suffer a word of Exhortation, *Heb.* 13. 22. When this would not do (the good old man being contemned by them, both in his person, preaching and power) he set GOD at work to speak to them by *Signs* and *Wonders*, and then *Samuel* saith, *Secondly Stand and see*, *v.* 16. that so those two *Learned Senses* (as *Aristotle* calls *Hearing* and *Seeing*) being both *Affected*, might be also *Instructed*: so God saith likewise *Hear ye Deaf, look ye Blind*, *Isa.* 42. 18. Thus the Lord saith to us in our Day, so gives us not only the *Word* to *Hear*, but also *Signs* to *see*, and that one Sign upon another, that they which will not Hear the Voice of the first Sign, might be moved to hear the Voice of the second, *Exod.* 4. 8. Therefore did God send a second sign (the *Bolis* or *Fiery Dart*) immediately after the first, (to wit, the *Comet*) as a Seal annexed to it, in its direful pro-

Spect's and prognosticks: 'Tis true I cannot say of this latter, as I can of the former, that [*Hiscce Oculis Vidi*] I saw it with my own Eyes, but sundry spectators of it doth assure me, that it was a *long stream of Fire*, pointing down towards the Earth, and appearing but two or three nights, which was the cause of my not beholding it; Letters also from the *Hague* and from *Copenhagen* give a dark account of this Blaze, about the 27th. of *February*: This Fiery Lance or Dart, Philosophers calleth *Bolis*, *ἄκαλλο φαειο*, to Cast, as if it were Gods Javelin which he casteth at sinful men, as *Saul* did his against *David*. 1. Sam. 18. 11. The Hebrew word [chanith] signifies also a very long Spear to thrust through at distance, yet no mortal man is armed with so long a killing Spear, as the *great God* is, no not *great Goliath* (himself) whose [chanith] or Spear was of a prodigious length and thickness. 1. Sam. 17. 7. It was 26 foot in length, and like a Weavers Beam for thickness, besides its head, which according to the Hebrew [lahab] *Flamed*, and which weighed twenty five pound: yet this long Flaming Spear is nothing to Gods Glittering Spear, Habb. 3. 11. Which he *drameth out*, to stop the way of his peoples Persecutor; Ps. 35. 3. Where the word [chanith] is used. And although the great God is able to cut off the Greatest men with a bare *nodd of his Head* or *frown of his Face*, Ps. 80. 16. Yea to blow them away as so many small Dust-Heaps, Job 4. 19. Yet the Holy Ghost here attributeth to him, *Armour both Defensive and Offensive*, that his appearing for his people might appear sufficient, Ps. 35. 2, 3. Notwithstanding God needs no bigger a [chanith or] *Lance to kill an Atheist with than an Hair*, as the dying Noble-man once acknowledged upon this occasion: He sitting in the Great *Moguls Court*, dallying with one of his Misses, she pluck't an Hair out of his Breast, this little Wound, (made by that small means) presently Festered, and turning into an incurable Canker soon killed him: yea, suppose, *man* be as great as the Great *Pope*, yet *Adrian* the IV. (an English man) can tell them by woful Experience, that though his name (before he was Pope) was *Break-spear*, yet could he not *break Gods Spear*, though

though it be no stronger then an *Hair* or *Fly* (in Gods Hands) wherewith he was Choaked: The word [ἄκον] *Jaculum*, A Dart, is used Heb. 12. 20. Yet it also signifies that Plummet of Lead which Marriners cast down with a long Line to plum the depth of the Waters, least the Ship run upon the shallow and there be shut up in the Sands and be broken; or which Carpenters use, to measure and mark out that part which they intend to Hew off or Plain. If we take it (in the first Sence) as a fiery Dart, Philosophy saith, it signifies Drought, and portends War. *Alsted* Encyclop. Lib. 7. Cap. 9. Pag. 469. If (in the second) as 1st. The *Marriners* Plummet, then it may signify God is sounding the Depth of Religion in our Land, Oh that the *Ship* (the *Church*) may not be found upon the *shallows*. running all Religion into a *Form* only, denying the *Power* of it. 2. *Tim.* 3. 5. Alas then the Quick Sands will swallow us up, or we shall run upon some splitting Rock. 2^{ly}. As the *Carpenters* Plummet, then God Bless us from the dreadful Divine Threatning mentioned 2. *Kim.* 21. 13. That God wipe not our Jerusalem (or London) as one wipeth a Dish when tis dirty, and turn it upside down. This he will do, *If he lay Judge it to the Line and Justice to the Plummet.* Isa 28. 17. This should make wicked mens (who shall certainly have their Due) *Ears tingle*, and their *Hearts tremble*, through Terror, Horror and Dolor, for God will not give over wiping untill all the Dirt be done away; yet loveth he to fore-signify it, thus threatning that he may not strike, as *Ambrose* observeth, God giveth us many warnings hereof, If God say to us as he did to *Amos* ch. 7. 9. *What seest thou?* The sight of this second Apparition was, as Gods *Line* and *Plummet*, to measure out how much is to be cut off, yet the *Square Timber* or *Stone* shall be spared: Christ (that Skilful Carpenter, *Mark.* 6. 3) will not cut an Hair-breadth beyond his Mark or Measure, when he gives the wicked their Due, it may be done without damage to the Godly. May we but see the *Line* or *Plummet* once in the *Hands* of our *Zerubbabels*, as *Zech.* 4. 10. The Perpendicular put once into Parliamentary Hands, the

wicked may be pulled down, and the Godly built up. But if not, and God set his mark upon our Iniquity. Ps. 130. 3. We can expect nothing but the *Line of confusion*, and the *stones* (or *Plummetts*) of *Emptiness*. Isa. 34 11.

The third Dreadful [2216 1200] or *Apparition* in the Air, was on Dec 17. 1680. at Ottery nigh Exeter, near 5 at night, then appeared two great Armies, the one out of the North, whose Leader had a Coronet on his Head) the other out of the South, seeming furiously to joyn Battle, and a little Retracting, charged again most vigorously, this continued about an hour, till at last there came a Reserve and joyning with the *Southern*, beats back the Northern in great Disorder, many were Terrified at it, and 'tis as true as it was terrible, &c. This Account came from a Reverend Minister, who (with many others) was an Eye-witness of it, while viewing the *Amazing Comet*, as published in Print.

And the like before had appeared on sept. 12. Though the Relation and Confirmation thereof, came not to Hand till Jan. 14. after. The same year near *Portisnet*, in *Monmouth-shire*, as the *Scheme* and Letter Testimonial of a judicious Minister of that Place, doth abundantly Testify: The Narrative is as follows.

The first things that appeared were a *Grove of Trees*, a *House* on a *Mountain*, and a *Church* on its South-side. Next we saw a *Hill* on the North side, with a *Grove* and *Houses* therein. Then we noted a green square *Meadow*, between the two Hills, then void of men. We saw many great *Rocks* towards the bottom of the South Hill, and a great *Golden Globe*, glittering gloriously on the top of the *Spire* of the *Church*, and a red *Vane* upon it. Then a great *River* broader on the North than on the South, in which were *Ships* Sayling, from *North* to *South* under the *Mountain* with the *Tide*, where one of the *Ships* which was hindermost tacked about, and Sailed through the *Fleet*, and got before the rest. Then we observed the other *Fleet* Sayling with the *Wind* and against the *Tide*, from the *South Point* of the *South Hill*, and then meeting the other *Fleet* under the *Grove*, then
the

the great Ship in the North Fleet, first shot, and the rest in order; then the South Ships shot at them, the Fire and Smoak we clearly discerned, and we heard the noise of Guns, after this we observed the Army marching under the foot of the Hill along the Cliff, by the Sea-side; consisting both of Horse and Foot, from the South-point of the South-hill, towards the Square Meadow, then the North Army over the top of the Hill on the North-side, towards the square Meadow, where the Armys met, and after a shout, fought: the Swords and Pikes we cleerly discerned. We noted more Ships in the North Fleet, and most men in the South Army, when we drew to the upper end of the Field, and after the Land Battle, we heard over our Heads three lamentable and sad Groans, Oh, Oh, Oh, at which we were much affrighted.

Now this *Apparition of Armys* (yea and ex abundanti of *Natives* too) was doubled as was *Pharaoh's Dream*; Gen. 41. 32. on a three fold account, 1st. To shew the *certainty* of its Prognosticks accomplishment. 2^{ly}. The *celerity*, or speediness of these things coming to pass. 3^{ly}. To strike the greater *Terror* and *Astonishment* in right thinking minds, which *Joseph* the Interpreter of the 2 Dreams) prudently concealed from that Infidel *Pharaoh*, yet though the *Visions* or *Apparitions* (in the Royal Dreams) were two, the signification was but one. v. 25. Importing one and the same matter; Thus it may be in this *Aery Apparition* (which was doubled as it is thus also in many *Divine Revelations*, whereof we find in Scripture some frequent Repetition, which yet have their singular use, to wit, a making more deep Impression upon the minds of Men, and importing both *Assurance* and *Expedition* of the matters foretold therein: Alas we need *Line upon Line*, and *Precept upon Precept*, Here a little and there a little, Isa. 28. 13. and all little enough to praponderate the *dulness* of our *Hearing*, and the *deadness* of our *Hearts*: to write the same things to the *Philippians*, though 'twas grievous to the *Apostle*, yet was it *safe* and *advantagious* to the *People*. Phil. 3. 1. 'Twas not a vain Repetition or an idle Tautology, but

served to set forth the *Necessity, Difficulty* and *Excellency* of the matter so reinforced. *Nunquam satis Dicitur, quod Nunquam satis Discitur*, Truth is never enough said, till it be enough learnt. And because mens Breasts are Brawny, and their Heart-strings Horny, therefore are the *Apparitions* of Armys in the Air *Doubled* upon us, the more and better to beat upon, inculcate and imprint those Divine warnings in the minds of men: Upon my diligent Search for Scriptural Paralells, and exemplification of Apparitions of Armys, I do find three especially: The *first* of them is very *Terrible*, yet such as might have been prevented by a timely and true Repentance: the other are very *comfortable*: The *first* is that of *Foel* the Prophet, who had such a Propheticall Vision or *Apparition* of the *Babylonian* Armys, that should so swarm in upon *Judæa*, as to make that very *Day a Day of Darknes*, and of *Gloominess*, a *Day of Clouds and of thick Darknes*. Joel 2. 2. As if it had been (no light matter as they made it, but) a light-less Day, and (as it were) a *doleful Dooms-day*. Their numerous Armys should come in great Swarms, which, as the Cloud of Locusts would Darken the Air, so as to turn *Day into Night*, and spread far and near all the Country over, and that so suddenly, as the *morning* spread over the tops of the *Mountains*: and in this *Apparition* *Foel* beheld *Flames and Flashes of Fire, burning up all before them*. v. 3. Those *Locusts* should so consume the Country, as they go along with their vast Armys (as if all had been burnt up by Fire) turning the *Garden of Eden into a Barren Wilderness*. &c. v. 4, 5, 6, 7, 8, 9, 10. wherein the *Babylonians* are Described. 1st. In their persons to be *strong, numerous, swift, terrible, skilful, orderly, couragious and Innumerable*. 2^{ly}. In their *Actions*, to wit, *Depopulating the Land* (which occasioned *Famine*,) *Destroying their strong Forts*, and *filling all* (both *Church and State*) with *Confusion*.

The Lord God Almighty preserve this Land from such *Persons* and such *Actions*. Oh pray, pray, That God may not *Hiss* for the *Fly of Egypt*, and for the *Bee of Babylon*. Isa. 7. 18. for those *Flys* would *Bite us*, to *disturb us in our Peace*, but those *Bees* would

would sting us to *deprive us of our Lives*. God Bless us from those Romish *Locusts* (so called *Revel. 9. 3*) to wit, the Popish Priests, Monks, Fryars and Jesuites, being (all) both *numerous* and *voracious* Creatures. Oh that such Pestilent Vermin may never have Commission from God to *Marr our Land*: As the Prophet proposed Repentance as a Remedy (before the Decree brought forth) to them. *v. 12. 13. 14.* saying, *now*, though it be *late*, yet not too *late*, *Nunquam serô si serîd.* Though some *Locusts* be already come, as *Kimchy* senseth it. So your *Repentinz* for *Sin*, be but proportionable to your *Rebelling against GOD*. So sweet is his *Nature*, so *gracious*, so *merciful*, so *slow to Anger*, &c. He will *Repent of the Evil*, and *who knoweth*, if he will not leave a *Blessing* behind him. Yea he will certainly turn to those that turn to him. *Zach 1. 3.* Oh that *England* knew such things as belonged to her *Peace*. *Luke 19. 42.* Before the Gate be shut, the draw-bridge taken up, and the Taper of Mercy be quite burnt out, &c. Then God would send out his *Mardamus*: *Pf. 44. 4.* and come with his *Non Obstante*, *Pf 106. 8.* and *Isa. 57. 15.* Yea and turn things to the contrary, as in *Hamans Day. Est. 5. 1.*

The second Instance of a Scripture Apparition, is that of *Jacob*. *Gen. 32. 1.* Which was not *Terrible*, but *Comfortable* to him, for it was not a visible Apparition of Armys of men fighting one against another, but 'twas an *Army of Angels*: neither must we think (with the Hebrews and some others) that one Troop or Company of those Angels (which appeared as armed Soldiers) were for *Jacob* and the other against him, or yet that those two Armys appeared under the command of two distinct Generals, the one under the President Angel of the Country of *Mesopotamia* (from whence *Jacob* was coming) and the other under the President Angel of the Country of *Canaan*, whither *Jacob* was now returning: this is a presumptuous fancy, and as false as presumptuous, for this would have rather affrighted than comforted *Jacob*, as to the Issue, but we find that *Jacob* without any fear, said upon the first sight of it [*This is Gods Host*] *v. 2. Aa-*
banaim

hanaim, Hebr. or two Armys: The Hebrew Rabbies say well in this, that *Jacob* in this third Apparition knew them to be the same Angels whom he had seen (in his Apparition) *Ascending* and *Descending* upon the lofty Ladder. *Gen.* 28. 12. The Scope of this Apparition of Armys to *Jacob* was to strengthen his Faith in the way of his obedience: *Jacob* was now going whether God had commanded him to go. *Gen.* 31. 3. *Labans* lowring look, makes *Jacob* look homeward (Oh that the Frowns of the World had this blessed effect on us) *Laban* pursues him, which put *Jacob* to a fright. *v.* 25. But God had whispered a word in *Labans* Ear. *v.* 24. So was better to him than his own Fears. God had spoke for him (and so he can for us) in the Heart of his Enemys. Now, 'twas not true that *Laban* said [it is in the power of my Hand, &c.] *v.* 9. *Jacob* was now as one that Fled from a Lyon (*Laban* had some shamefacedness) and a Bear (that had none) to wit, *Esau* met him, saith a Rabby; This Apparition of an Host of Angels came to fortify his Faith, against his next and worst Fear; that he should now hope the same power which had protected him from the *Lyn* *Laban*, would also preserve him from the Bear *Esau*, though he had sworn his Brothers Death, and came armed with 400 Cut-Throats (at his Heels) against him.

Jacob (who in his excellent Wraflings) had power with God and prevailed. *Gen.* 32. 26. &c. could not want power to prevail with men. *Hof.* 12. 4. Let Persons, yea Parliaments go but that way God bids them as *Jacob* did, and they shall not want a *Mahanaim*, or Heavenly Host to convoy them through a boisterous Sea, where the Winds are contrary. *Math.* 14. 24: and to conduct them through a wayless Wilderness, through never so many Prophane *Esaus*, with Hundreds and Thousands of Cut-Throats do way-lay them: *Jacob* was back-set by Lowring *Laban*, and fore-set by bloody *Esau*; yet this Host of Angels carry him through both and all.

The third Scripture Instance of Apparitions of Armys, was that in 2. Kings 6. 17. which was a comfortable Apparition also, be-

being an *Army of Angels*; too, not of *Men*. *Benhadad* suspected his Councillor of Treachery: Some Courtier (that had been with *Naaman* ch. 5) tells him, it was *Elisha* that disclosed his Secrets, and so frustrated them by his Prophetick Spirit; therefore the King sends Horses and Chariots to fetch him. v. 12. 13. 14. as soon his Spys brought him Word, he was come to that little Town *Dothan*; the Town is presently begirt with the *Syrian Army*. *Ghazis* Successor (being yet but a little acquainted with his Masters Miracles) could see the *Danger* (so crys, *alas my Master, what shall we do.* v. 15.) but could not see the *Deliverance*, *Elisha* was no more concerned than to have his Servants Eyes opened, (that his *Faith* also might be above his *Fear*) God opened them, and then he saw better Horses and better Chariots for their *Defence*; Their *Remedy* would overmatch their *Malady*, v. 17. The same *Horses* and *Chariots* that had carried up *Elijah*, were now come to protect *Elisha*, from the Horses and Charriots of *Benhadad*: *Horses* and *Chariots* of *Fire*. must needs be too hard for the *Syrians* of *Flesh*: *Elisha* thus guarded, goeth out to his Adversaries, and as he prayed open his Servants Eyes, he prayed his Enemies Eyes into blindness. v. 18. so led them thence to *Samaria*, where he entrapped them, that thought verily they had entrapped him in *Dothan*, not far from *Samaria*. v. 19. 20. &c. While the Prophet staid in *Samaria* (his place of chiefest Residence and the chief City of the Kingdom) he was safe from the *Syrians* Assaulting him, but if he be Removed to *Dothan* (to a place of defection, as the Hebrew word signifies) a lesser Town of lesser strength, there and thither may the *Syrian Host* better Assemble, but they cannot Assault, the P. is safe there also, *having more for than against*, v. 16. They that be with us are more than they be with them. 2. Chron. 32. 7. more Friends than Adversaries.

There is yet a *fourth* Scripture Apparition of Armys, which, according to the Sentiments of some, is an *Army of Men*, but of others an *Army of Angels*, so seems a mixture of both, to wit, *Zech.* 6. from v. 1. to 9. 1st. Some sence that Apparition of 4.

Charriots, to signify the four Empires [*in ordine ad Ecclesiam*] all ordered from their Rise to their Ruin (in each of them) by the Decrees of God, which lay hid as it were in Mountains of Brás, and ran like a River under ground, till they broke forth, and shewed themselves in their due execution, with respect (all along) to the Church of God. And if we admit of this Interpretation, then this Apparition was an *Army of Men*, yea of four severall sorts of Men, The *Assyrian*, The *Persian*, The *Grecian* And the *Roman*. Thus the four Empires (*collectively* taken) must be understood: But the *second* Sense is, that it was an *Apparition* of four *Squadron* of *Angels*, and this is more probable, as more agreeable to the Interpretation which the *Prophet-Tutor* (rather than *Tutelar Angel*) gives of it. v. 5. calling them the *Spirits of Heaven*, &c. And though the word [Ruachoth] Signify *Winds*, by which *Daniel* prefigures the four Monarchys, *Dan.* 7. 2. Yet more emphatically, *Angels* are called *Spirits*. *Hab.* 1. 7. 14. And the *Spirits of Heaven*, *Math.* 24. 36. and *Gal.* 1. 8. Who as *Ministring Spirits* doe *Stand before the Lord of the whole Earth*. *Mat.* 18. 10. To serve his Providence and to be sent out (as his Agents and Instruments) upon various Errands, at his pleasure: and therefore are they Described here *Gods Chartots*, as *Pf.* 68. 17. and of diverse colours, 1. *Black*, when their Errands are *Sorrowful*. 2. *White*, when *Foyful*. 3ly. *Red*, when *Bloody*. 4. *Grizled*, when mixt of both: *Foyful* and *Sorrowful*, as to contrary Subjects. 'Tis very Remarkable here.

1. That Divine Decrees are unsearchable, insuperable, unavoidable, unremoveable, they stand like *Mountains of Brass*, which can never be removed: 2ly. All *Humane Events* are ordered in the World by *Divine Decrees*: Therefore tis our part to put our *Amen* to Gods *Amen*; and to say in the Language of the primitive Christians (*the will of the Lord be done*) *Act.* 21. 14. 3. *Angels* are Gods Agents for moveing the wheel of Providence, in all Events, The Spirit of the living Creatures is in the Wheels. *Ezech.* 1. 20. and 10. 9. 11. 13. 'Tis a Comfort to *Holy Men*, that all Occurrences are managed by the *Holy Angels*.
4. The

4. The Work God Employs *Angels* to work in the World, is various work, 'tis *Black* work and *White* work, *Red* work and *Minglea* work. 5. Their *Black* work is upon *Babylon*, and their *White* work is upon *Sion*: The *Black* Horses were sent to destroy *Babylon*, that lay North of *Judea*, and the *White* Horses were sent after them into the same Northern Country to deliver *Sion*, which then in a great part lay among the Pots in *Babylon*. 6. Their grizled or mingled work, was upon *Egypt* and *Arabia*, which lay South from *Judea*, the Punishment whereof was somewhat mixed and mitigated, they should be in some better case than *Babylon*, yet not so good as to retain the Jews there from their own Country. 7. Their *Black* work done upon *Babylon* is said to quiet Gods Spirit. v. 8. To ease him of his Adversaries, Isa. 1. 24. to pacify his Anger and to give God full content. 8. The Errand of the *Red* Charriot, is wholly omitted, probably because 'tis a work reserved for the last times, as the *Black* Charret did destroy *Babylon* Literal, so the red Charet (not mentioned as to its going out here) may be Reserved to destroy *Babylon* Mystical, and to give her Blood to Drink, for she is worthy. Revel. 16. 6. 9. After all this is done, comes in the Kingdom of the Branch. v. 12. Thus the Prophet here concurs with *Daniel*, who after he had mentioned the downfall of the four Monarchys brings in the Kingdom of the Stone, Dan. 2. (the Kingdom of Christ our dear Redeemer) *Daniel* had such Apparitions of mighty things, as *Zachary* had.

The fourth fearful Phenomenon was that fiery flying Bullet, falling from the Firmament, whereof this Account from *Rostock* in *Silicia* is given; that in Jan. last, the Heavens seemed to be Ruffled up like a sheet of Paper, at which time a white glittering Bullet appeared, which seemed to yeild some drops of water, being attended with two great flashes of Lightning; The Bullet was seen (by many spectators) to fall down, but none of them could tell where it fell, only in this all do unanimously agree, that the said Bullet, in its falling, gave a greater light into their Houses than the greatest lights they burned for three

or four Miles round the place. I know not how to Exemplify this Apparition with a more suitable Paralel, out of Scripture Record, than with *Zachary's Flying Roll*: Chap. 5. 1. 2. &c. This Roll is called a Volumn, or a Scroll of Paper or Parchment, rolled up (as the Heavens seemed to be in this *Prodigy*) yet *Flying* and *fleeting* swiftly all a-long as a Bird of Prey in a ready posture to seize on his Prey. *Volans Velocissimum ultionis incursum denotat.* This very posture of Flying doth demonstrate some sudden Incurfion of Divine Vengeance, saith *Chrysofome*, but God only knows where it will fall: *Nemo scelus gerit in petore, qui non idem Nemefin in Tergo.* No man can carry any divellish wickedness in his Breast, but the same man must bear Nemefin (so was the Goddeff of Revenge called) or Divine Vengeance upon his Back. This the blind Heathens could say, by the light of Nature, into whose *Hearts* the *Remark's* how the Holy God Revengeth himself upon wicked men, cast a greater light, than could this Flying Bullet, into the *Houses* of those *Villages* which were enlightned with it. Hereupon they called Vengeance *Adversaria* which signifies *unavoidable*, because no Offender can either *Avert* or *Avoid* the Revenging hand of God; there is no escaping its coming, nor abiding it when it cometh: This Flying Roll is described by the Prophet to be *ten yards long* and *five broad*.

This Remarkable Measure of the Flying Roll is *1st*. Commensurate to the *Porch of the Temple*, which is exactly described to be of the same *Breadth* and *Length*. 1. Kin. 6. 3. And as it bore a proportion in measure to the *Porch*, so it may be supposed to come out from thence, as a *Voice from the Temple*. Isa. 66. 6. And unfolding as it came thence, it appeared in the Air in a Flying posture, hastning and hovering over the Heads of wicked Persons. *2^{ly}*. It bears likewise a proportion to the Land of the *Jews*, which Geographers Describe to be twice as long, as it was broad, and now it being covered all over with the *Guilt* and *Filth* of *Mens Sins*, it was ready to be covered all over with the *sence* and *smart* of Gods Judgments. *3^{ly}*. 'Tis commensurate

surate also to the whole *World of Gentles*, the length whereof, (take it from *East to West*) much exceeded the breadth of it from *North to South*, as *Geography* observeth, and thus it signified, that as all the *Habitable Lands* had filled themselves with all kind of *Sins*, so God would now fill them with all kind of *punishments*: 'Twas every way large enough to plague all sorts of *Sins*, and to punish all sorts of *Sinners*, wñether in every corner of *Judea*, or in the utmost parts of the *Habitable World*. Thus the *Flying Roll* is said to go forth, yea Fly (more swiftly than the *Eagle*, the *Arrow*, or a *Flash of Lightning*) over the *Face of the whole Earth*, v. 2. 3. And the *Curse of God* (contained in the *Roll* within and without) is as the *Fiery Bullet*, that burns on all sides, being like *Ezekiels Book*, filled with such contents as *Lamentation* and *Mourning*, and *Woe*, Ezek. 2. 9. 10. This *Curse of God* when it falleth upon the *People of Gods Curse*, Isa. 34. 5. hath a more mighty and mortal fall than the bulkiest *Bullet* in the *World*, far beyond the *Burthen* of that mountainous *Bullet*, which (*History* telleth us) was shot out of that monstrous murdering-piece, called *Grand Diabolo*, or the *great Diavel*: Inasimuch as the mighty *Hands of the Almighty* and *All-Creating God in Heaven*, can give a greater and more fatal *Blow*, than can the created *Hands of the greatest Diavel in Hell*: This is the *Fiery Bullet* that *Droppeth the bitter Water which causeth the Curse*. Num. 5. 18. and which will make the *Thigh to Rot*, and the *Belly to Swell*. v. 21. 23. Neither let any man say, that the *Curses* written in *Gods Book*, are but *Bug-bears*, and that *words* are but *wind*, as they said, Jer. 5. 13. for the *words* written in that *Book* (or *Hebrew Scroll*) should cause the *waters* thus to work, which (in themselves) had neither any discerning *Virtue*, nor any destroying *Vigour*, yet the *Divine Institution* made the same *potion*, either *Poyson* or *Medicine*, according to the *cleanness* or *uncleanness* of the party: Thus also *Gods Word* which *Scoffers* call but *Wind*, yet may have *Dreadful Effects*, for even *Wind*, when gotten into the *Bowels* of the *Earth*, may cause an *Earthquake*, so this *Word* of the *Curse*, when gotten into the *Bowels*

of a mans mind, may make an *Heart-quake*. Besides, that very *Word* which those *Mockers* made light off as *Wind*, should become *Fire*, and themselves *Fuel* to feed it. Jer. 5. 13. 14. And as *Fire* flyeth upon *Fuel* that is fully dryed, and consumeth it in an instant, *Nab.* 1. 10. So Gods *Flying-Roll* will lick up wicked *Livers*, as that *Fire* from *Heaven* did the *Sacrifice*, the *Wood*, the *Stones*, and the *Dust*, with all the *Water* in the *Trench*, 1. Kin. 18. 38. *Divine Threatnings*, in Gods *Flying-Roll*, are (as *Erasmus* saith of *Ezek.* 3. 18.) *Fulmina potius quam Verba*. Hot *Thunderbolts*, rather than such *Words as be bu: Wind*) The same God that hath denounced it, will certainly do it, he will see his own *Law Executed*. *Zach.* 5. 4. and will (himself) *Execute the Judgment written in this Roll*: Ps. 149. 9 *Yea and more than is written*: Deut. 28. 61. Upon the *Head of the Thief* (great as well as small, as the *Py-rate* told *Alexander*) under which is comprised all other *Sinners* against the second *Table*; and upon the *Head of the Swearer* (comprehending all against the first) God hath Sworn that *Swearers* shall not enter into his *Rest*. We live in the *Dreggs* (the last and worst) of *Times*, wherein *Blasphemous Oaths*, are belched out of *Black Hellish Mouths*, both ordinary and openly, yea some *Oaths* are become *Rhetorical Inrerjections* of *Speech* to the *Vulgar* sort, and other some meer *Phrases* of *Gallantry* to the *Damme-Gallants*: but *mark the end*. The direful *Curse* comes flying with a *Divine Commission* breaks into the *Houses* of those *Thieves* and *Swearers*) which they call their *Castles*, wherein they think themselves out of the reach of Gods *Rod*) there it remains as a troublesome *Inmate* in despite of them, they cannot rid or remove this cursing *Roll*, untill it hath not only *sauced their Meat* and *spiced their Drink*, with the *Wrath of God*, as *Job* 20. 23. but untill also the *Fire* thereof hath *kindled the Brimstone* that lay scattered upon their *Habitations*, *Job* 18. 14. 15. This puts their *All* into a light *Flame*, consuming both *Timber* and *Stones*, their persons and their *Estates*, which they have raked together by *Rapine*, *Sacriledg*, *Perjury*, and other wicked ways: Such *Balls*

of Fire (Resembling this Flying Roll, &c.) have been seen falling out of Heaven (Gods Temple) upon Woods, Grounds, yea Houses here in England, The bigness of which Fire Balls, have seemed to Spectators as large as the greatest Chaldrons, these must be predictive Signs to us, as *Jeremys* Boyling-Pot was to the *Jews*, Jer. 1. 13. and as *Ezekiels* was, Ezek. 24. 3. 4. 13. Representing *Jerusalem* which then had a mighty Scum in her, but the Fire of Gods Wrath set the Pot on boyling (by the *Chaldeans*) until it had boyled out all the Bones and the Flesh (the Stoutest and Richest) at which they had Scoffed. Ezek. 11. 3. 7. But when they go to the Pot, and boyl lustily there, their Scoffs are forced back down their own Throats, and their Hearts might then bespeak them, as the Heart of the Tyrant *Apollodorus* (who dreamed he was taken and fled by the *Scythians*, and boyled in a great Chaldron) did, cry out of the Kettle or Chaldron to him *ἐγὼ οὐκ ἔσθην Ἀσία* 'tis I that am the Cause of all this thy Misery. No less a Sign was *Ezekiels* Iron Pan, to the Hard-Hearted *Jews*. Ezek. 4. 3. both which Hieroglyphicks and Emblems did not only signify, their City should be hardly Besieged, but also that God would so seeth them in a Pot, and so fry them in a Pan, as that they should pine away in their Iniquitys. Levit. 26. 39. The good Lord Direct this sore Judgment from London, and Direct it to Rome or mystical *Babylon*, for she is worthy. Revel. 16 6.

The fifth wonderful Signs in the Heavens, is, the Several Suns that have been seen in the Firmament, at some due distance one from another, as hath been Testified to me: but I shall not Insist upon this, (as I have upon the former) not only because my Book begins to swell beyond my Expectation, but also because I have resolved to enlarge upon nothing, no nor insert here any thing upon slender Evidence, without evident and sufficient Testimony: It shall therefore suffice to say but little to this, save only, that such an Apparition need the less to be doubted of, seeing natural Phylosophy mentioneth it, as one of Natures Products, though not ordinarily, calling them *parelia*

or Mock-Suns : yet that Divine Philosopher *Zanchy*, doth not only (in concurrence with Heathen Philosophers) suppose such Apparitions to prognosticate abundance of wet weather, but also (as he saith further) various Judgments, as Famine, Sword, &c. *Zanch. de Oper. Dei. Pag. 348.* Yea our own English Chronicles tell us, that such an Apparition was seen in the Heavens in the beginning of Queen *Maries* Reign as there had been the like before, to preface the Death, of that insolently proud Prelate, *Thomas Becket* Arch-Bishop of *Canterbury*.

In a word, both time and room (and it may be Credit too) would fail me, should I insert the other Apparitions in the Air (we hear off if not see) as the Dreadful Thunders and Lightnings, the Impetuous Wind and Whirlwinds, and many strange Meteors which I designedly omit, until I get better prooff, (which I truly desire from all good Hands) well knowing my Brethren that went before me, in this Work 20 years ago, some do blame for credulity : *Alterius perditio mea fit cautio.* The Censure passed upon my Predecessors (in the like work) for being over *Credulous*, hath been cogent to make me a little the more *Cautelous* : Therefore I pass on to the second *Scene* or Theatre, whereon God shews his *Wonderful Signs* or *Prodigies*, to wit, *on the Earth* (as well as the first in the Heavens or Air) And first of the *Prodigious Hail-stones*, which God cast out of the *Air*, down to the *Earth*, which cannot be called Apparitions in the Air (and so belong to the first Scene) seeing their prodigious bulkiness could not be distinctly discerned, until they appeared (fallen, taken up, and measured) upon *Earth*. This same *Prodigy* or *Wonderful Sign*, happened upon the 18th. of *May*, 1680. which became so mischievous to all the Sky-Lights, all over *London*, &c. and knockt down many Rooks, by their vast weight, and bigness, some of them (being measured) were found seven Inches about, &c. This Sign also may be exemplified both out of *Sacred* and *Civil History*. 1st. *Sacred* and 1st. The *Plague of Hail stones* upon *Egypt*, *Exod. 9. 18. to 27.* Such as that *Land never saw or felt before*, for this seventh *Plague* was :
1st. More

1st. More *General* than any, being over the whole Land at once.
 2ly. None ever was so *Temper'd with Fire which ran along the Ground.* v. 23. Though Fire and Hail be of two contrary *Temper*s, yet in this they made a *Peace* betwixt themselves, that they might obey the Will of their Creatour. This was a strange mixture, and a *Miracle* within a *Miracle*, saith *Rab Solomon*: such Hail-stones and Coals of Fire mingled together are mentioned: *Pf.* 18. 13. 14. 15. and *Isa.* 30. 30. 31. as here and *Pf.* 78. 47. 48. and *Pf.* 105. 32 33. 3ly. None ever so punctually *Pred.cted* and as punctually *Performed*, according to the *Prediction.* v. 18. 23. 24. 25. 4ly. None ever so *Destructive* to *Man, Beast and Trees,* v. 25. *Pf.* 66. 46. 47. 48. and 105. 33. 5ly. None ever so *Distinguishing* though it was over all the Land of *Egypt*, yet the Land of *Goshen* (a part of it) was *exempted.* v. 25. Such an Exemption (was that Torrent of Fire which ran down from *Mount Atna*) vouchsafed to those Religious Children, which ventured to Rescure their Aged Parents, from those fearful Flames, made *Aristotle* say, [*ἡ δὲ τῆς ἐπιπέφυκτο*
ζῶας ἐτίμωσε τὸ Διουονίον] It extorted from him an acknowledgement of Gods good Providence for the Godly here on Earth, when he saw the Flames of Fire, dividing themselves and making a Lane for those Godly Rescuers of their Helplefs Parents. The second sacred Instance of Prodigious *Hail-Stones.* *Josh.* 10. 11. Observed the like exemption or distinction (as that in *Exod.* 9. 26.) 'tis said [the Lord cast down great Stones from Heaven] explained there [*beebeni Habrod, Hag'deloth*] such huge Hail-stones as brained the *Canaanites*, but hurt not the *Israelites* that were not only at their Heels, but also mingled amongst them as they slew them in their Flight and dreadful Thunder and Lightning came along with those *Hail-stones* also, as not only *Josephus* saith, but *Habaccuck* likewise *Habbac* 3. 11. Where God shot off his shining *Arrows*, and darted from him his *Gittering Spears*, yea he level'd them (whether Huge *Hail stones*, or Hot *Thunderbolts*) with so even an Hand to their several marks, that he *hit the one and missed the oth.r,* even when they

were intermingled together: this was *Digitus Dei*. 2ly. *Civil History* mentions strange *Hail-stones*, both *Ethnick*s, as *Livy Decad. 1. Lib. 1.* and *Decad. 3. Lib. 10. Claudian, &c.* And *Ecclesiastick*, as *Eusebius Lib: 5. Tertullian Cap. 5. Apolog.* And *Dio* in the *Life of Marcus Antonius* (the Philosopher so called) who fought against the *Quades*, and by the prayers of the *Thundring Legion* (as in *Aurelius* the Emperors time they were called) of *Christians*, *Ingens Grando compluraque fulmina in Hostes Ceciderunt*, &c. Such huge *Hail-stones*, and hot *Thunderbolts* falleth upon the *Enemy* doth that *Heathen Historian* say, as if he had been an *Ecclesiastick Writer*) and *Fire* and *Water* did fall down from *Heaven*, the *Christians* and their *Party* drank of the *water* and were *Refreshed*; but the *Quades* (their *Enemies*) were *Burnt* by the *Fire* and *Perished*, while it fell not at all upon the other, or if it did; it was presently quenched. Neither did the *Waters* Relieve the *Quades*, but *Inflame* them, as if it had been *Oyl*; so that they called for *Water* to cool them; when the *water* fell upon them, yea and wounded their own *Bodies*, to quench their *burnings* with their own *Blood*: many more such strange *Stories* have we in the *Magdeburg Centurists* and in *Osianders Epitome* (too long to Relate) I add only that out of *Pererius* (the *Jesuite*) who tells us of a most grievous *Hail* shower in *France*. in the *Reign* of *Lewis* Son to *Charles* the *Great*, which was so prodigious in the *weight* and *bulk* of the *Stones*, that it slew both *Man* and *Beast*, and at that time a peice of *Ice* of 12 foot long, fell with the *Hail* out of the *Air*; &c. If there be such *Wonders* in a *Hail-shower*, 'tis the less *Wonder* that *God* proposeth this great *Wonder* to *Job*, asking him, [*Hast thou seen the Treasures of the Hail, which I have Reserved against the time of Trouble, as the Day of Battel and War.*] *Job* 38. 22. 23. Shewing that the *Inspection* and *Administration* of all these marvelous *Meteors*; do only belong to the *Great G d*, he hath vast *Treasuries* of them, many *Arrows* laid up in his *Quiver* (which can never be emptied, as the *Poet* saith of *Joves*) against the appointed time for *Punishing* his *Adversaries*, then he brings forth his

his upper and lower Troops (as the *Rabbins* Praise it) ready prest for his Service, and this he will do against *Babylon*, against which God hath a most Dreadful Shower of *Hail-stones*, Revel. 16. 17. 18. 21. where the seventh Plague upon *Egypt* is compared to the seventh Plague upon *Babylon*, yet this latter far worse, as more weighty than the former, every *Hail-stone* weighed a *Talent*, far bigger than those that Brain'd the *Canaanish Kings*. *Folsh.* 10. See my *Church-History* pag. 507. When our *Foshua* or blessed *Jesus* shall come forth Conquering and to Conquer the World (as that Typical *Foshua* did *Canaan*) he hath a worse Shower of *Hail-stones* wherewith to knock down not only all the *Romish* Rooks (that would Rook us of our Reformed Religion) but also to Brain all the Grandees of the Earth, that lend their Power to uphold the tottering Whore of *Babylon*; those prodigious *Hail-stones* shall drop down out of *Heaven* and descend upon the *Earth*. Revel. 20. 9 as if both conspired to destroy Christs Enemies, as they had done *Davids* before. Ps. 18. 13. 14. 15. and the *Churches* Isa. 30. 30. 31. Such as never were seen upon *Earth*. Revel. 16. 18.

The second *Wonderful Sign* upon *Earth*, is that strange *Apparition* to the *Maid* at *Hatfield*.

Elizabeth Freemans Relation, taken before *Sir Joseph Jordan Kt.* and *Richard Lee D. D. Chaplain in Ordinary* to his Majesty, and *Rector* of *Hatfield*, on *Jan.* 31. 80.

I. SHE saith, That *Jan.* 24. Sitting by the Fire side about 5 in the Evening (which was its constant time of appearing) she heard a voice behind her, mildly saying, Sweet-heart! She turning back, saw the appearance of a Woman (as she thought, all in white, with a white Vail, so that she saw no Face, but a very white Hand was laid on the back of her Chair) which said to Her; The 15th. of *May* is appointed for the Royal Blood to be Poysoned, and further said, be not afraid, for I am sent to tell thee. II. That on *Jan.* 25. coming home, it appeared in White and Vail'd, as before, saying, Do you remem-

ber what I said? she Answered, yes. She farther said, *In the Name of the Father Son and Holy Ghost, what art thou?* It immediately appeared in a very glorious shape, with a very Beautiful Face, and with a Crown on its Head: and harshly said, Tell *K. Charles* from me, not to remove his Parliament, and stand to his Council, and charging her to obey its Command, to which she answered, yes, &c. III. On *Jan. 26* It came again, she being at home, and her Mother perceiving her troubled, said Daughter seest thou any thing? she not being able to speak, nodded her Head and waving her Hand: the Mother said, shall I go out? she being enabled to speak, and the Apparition nodding to her, she said, yes. The Mother going out, the Apparition bid her do her Message: she answered, I will, so soon as God shall enable me, it said be not afraid, and so Vanished. IV. It appeared *Jan. 27.* at a Neighbours House, but *spoke not.* V. It appeared again at home, as formerly, *Jan. 28.* her Mother and two Neighbours being present, seeing her begin to be troubled, they all kneeled down to Prayer, it commanded her to do her Message, saying, the Lord will go with you, but the persons by did neither hear nor see it. VI. *Jan. 29.* It appeared as she was praying, but *said nothing.* VII. Again the *30th.* it appeared, but *said nothing.* VIII. *Jan. 31.* It appeared to her again at her Brother-in-Law's House, being in a very glorious shape, as on the *Tuesday* before, and said, God hath sent me to bid you do as he hath commanded you. &c. IX. It appeared on *Feb. 1.* again, in white, but *said nothing.* X. *Feb. 2.* The day she came to *London,* it appeared again, and commanded her to bid *K. Charles* keep to his Nobles, and them he takes to be his Enemies, and keep the Parliament in the City. XI. *Feb. 3* She being at *Whitehal,* could not be admitted to speak to the King: as she was coming back saw the Apparition in white, but it *said nothing.* XII. On the same day it appeared again, and said, You have done your endeavour to the utmost that God hath commanded you, you shall be troubled no more.

Feb 9th. This Maid, accompanied with Sir *Joseph Jordan,* Dr.

Lec. Mr. *Wilkinson*, her Mother and others, attended the King and Council, where his Majesty asked her many Questions, and heard her Relation patiently, after which bidding her Go home and serve God, and she should see no more such Visions; or to that effect, and so she was dismissed. Yet about the middle of *April 81*. She Relates, that the Vision hath appeared again to her, and hath commanded her once more to present her self to his Majesty.

The first grand Enquiry, is whether this Apparition were a good or an Evil Angel. Answer, 1 In general A Visible Apparition of Invisible Spirits, is preternatural, and therefore a Prodigy, whether the Spirit that appears be good or bad: 2ly. Learned men give this Character of Distinction betwixt the Apparition of a good and of an evil Angel. That the good always appear in the shape of Beautiful Persons or Clean Creatures; as, of a Lamb to *Clement*, of an *Hrt* to *Eustace*, and of a Dove to *Gummarus*, &c. But the Evil Angels Appear as Deformed men, or as Filthy Beasts. Thus the Devil appeared to an Assembly of Witches in the Shape of a Stinking Goat, and of a filthy Hog; in these Churches of *Agatha*, prophaned by *Arrians*. Thus Satan (soon after his Fall) took the likeness of a Serpent, and is call'd so, yea a Dragon, and thus he is said to appear in the ugly shape of all loathsome Creatures to *Hillary*, *Anthony*, &c. As *Athanasius* and *Hierome* in their supposititious Relations have Reported. yea, some do further say, *Hoc est admodum mirabile nunquam Visos esse Demones utroque pede Humano ulli apparuisse*, &c. Saith *Fornerus De Angelis* Serm. 9. 'Tis a very Wonderful thing saith he, that Devils never are seen appearing any where in mans shape, with both Feet alike, but either with one Foot cloven, or with a whole club Foot. All this seems not an infalibly distinguishing Character: for, 'tis true, the great God can put such discriminating Brands upon such deceitful Apparitions, of Evil Spirits, and possibly doth often mark them so: yet this will not hold Universally true, for that Devil who can (as the Scripture of truth

Truth faith) *turn himself into an Angel of Light*. 2. Cor. 11. 14. may also Transform himself into the shape of some *comely Man*, or *lovely Beast*: 3. That which the Apostle *there* affirmeth, was *then* taken for granted among the Learned (such as *Pauls* opposers deemed themselves) and this was acknowledged by *Porphyry*, *Famblichus*, &c. That the Devil (the Prince of Darkness) could Transform himself into an *Angel of Light*, either by assuming to himself a lightsome, comely and glorious Body, as if he were an *Angel of Heaven*, or by suggesting something that seemeth to favour of Piety and Zeal for God, as if it came from some blessed Angel, whereas his suggestions (as he suggesteth them) do indeed tend to *Gods Dishonour* and the *Souls Ruine*.

4 The Character that even *Porphyry* giveth *Satan* (calling him *πρωτοζουον εἰς ποικιλιστον*) one of many Forms and Fashions, doth Evidence, that it was the Opinion of the Ancients, how he doth not always appear in one and the same Form, but hath as many several shapes as *Proteus* had among the *Poets*: This is made more manifest in the History of the *Acts of the Apostles*, as, first at *Lystra* he appeared as a *Comedian*, as if a Scene of *Plantus* were to be Acted upon the Stage, *Act. 14. 11. 12. &c.* Secondly, at *Antioch* he appeared like a *Jesuite* with *Traditions* in his Mouth. *v. 26. and Act. 15. 1.* Thirdly at *Athens*, he falls out like a *Philosopher*, *Act. 17. 18.* Fourthly, at *Ephesus* he takes the likeness of a *Master-Artificer*. *Act. 19. 24.* And fifthly, at *Corinth*, he transforms himself into an *Angel of Light*. 2. Cor. 11. 14. with *Act. 18. 6. &c.* In all those places the Devil Acted the parts of all the aforesaid, though he did not visibly assume their shapes. 5ly. As to the latter Times touching visible Apparitions; *Severus Sulpitius* in the Life of *Martinus*, chap. 25. gives this Account, that *Satan* appeared in the form of a good Angel, among other Apparitions to *Anatholius* a young Monk, &c. He telleth how the Devil appeared to *St. Martin* (so called) as he was praying in his Monastick Cell, the apparition seemed very glorious, sparkling with a dazeling light, having upon it Royal Robes, upon its Head a Gol-

Golden Crown bespangled with Jewels, upon its Feet gilded Shoes, and with a benign Aspect out of a comely mouth spake as followeth [*Job Holy Martin, acknowledg me whom thou beholdeth, I am Christ coming down to the Earth, and I would first manifest my self to thee, &c.*] and the Apparition oft Repeating those Words; the man (*Martin*) Answered, that *Christ* had no where foretold, he would come again in *so glittering and glorious a posture* (upon Earth) *before the last day*. I will not believe that it is *Christ* (who is come now to me) unless he appear in the same *Form and Habit* wherein he *suffered*, and having his five *Wounds* wherewith he was *stigmatized upon the Cross*; upon this Answer the Devil vanished out of sight, leaving an horrible stink behind him, as saith the Author. See him of sundry other Stories of the like Delusions: and *Johan. Wierus de prestigijs Demonum* Lib. 11. Cap. 16. 6. There is another Character whereby the Discourse of an *Evil Angel* to us may be discerned from that of a *good one*, which *Peter Thyrens* Lib. 4. of Apparitions, Chap. 16. Numb. 17. mentioneth, saying [The Discourse of a *good Angel* doth at the beginning affright a person, but afterwards leaves that mind *quieted and comforted*, but on the contrary, when an *Evil Angel* appeareth and discourseth them, 'tis pleasing and insinuating at the first, but it ever leaves the mind disturbed and in *little ease* at the end. The same Sign doth *Pineda* give, in his Notes upon *Job*, 4. v. 16 This also is no Infalible Note, but a falacious Sign also, for the Apparition of a good Angel *1st.* To *Sampsons Mother* was no way affrightful to her, but rather comfortable; encouraging her to run to her Husband, to acquaint him with the glad Tidings, *Judg.* 13. 3. 6. Neither was her Husband terrified with this Apparition, speaking boldly to it [*art thou he which spake to the woman*] v. 11. Though after his departure, a Trembling Seiz'd upon Him, through want of Faith v. 22: not upon her, whose Faith was strong v. 23: and 24. The Apparition of an *Evil Angel* (or Devil) to *Saul* (as the *good Angel* was *Christ* to *Sampsons Parents*, *Judg.* 13. 22. 30. cal'd *Elohim* and *Jehovah*) did drive the King into a Swoon. 1. *Sam.*

28. 20 preaching to him his Funeral Sermon, yet at the *close* he had some small *comfort* from the Witches fatted Calf, not so much to refresh him, as to get him safe out of her House, and least his qualm of fear should drive him quite off from the Devil. Both these two Instances are point-blank contradictory to *Thyreus* and *Pinedas* distinguishing Character. 7y. Neither is that Sign (which some say is distinguishing) any better than the former, to wit, *It must be a good Angel that suggest good things*, whereas the Devil can give *good Couns.* and put upon good Duties, but always for evil Ends, as *Bodinus* observeth in *Lib. 23. de Demonomania cap. 6* and *Samuel* (himself) could not have spoken more gravely and severely than Satan did. 1. *Sam.* 28. 16. I have read a Story of a good man, who was very weak, and after his Solemn calling upon God, on his Knees by his Bed-side, he betakes himself to his Bed for Rest, but being about to sleep, an *apparition* speaks to him, saying, rise up to Prayer; The poor Tempted Soul bravely answered the Tempter, I'll pray at *Gods* bidding not at the *Devils*, &c. And 'tis a known case Satan suggests to his Vassals (Witches and Wizards; to frequent places of Gods Worship but all in Hypocrisy) lest they should seem to be so bad as they are indeed: yea sometimes to receive the Eucharist, but to reserve it for some of their Magick and Diabolical Charms. So that 'tis best judging of such Suggestions from the *end* proposed, The Devils *evil end* in prompting the Sick man to the *Good Action* of Prayer was to discompose him from sleep and to destroy him thereby. 8. But much less may an Evil spirit be distinguished from a good one by the *place* where the *apparition* is appearing; for the Devil sometimes can thrust himself in among the Sons of God or *honest Angels*, *Job* 1. 6. and when Satan thus maketh himself one among the Holy Angels, 'tis by Divine permission, and not without the over-ruling power of God: The good Angels came into Gods presence for *good* to *Job*, but this *evil* one for *evil* to him, to wit, for a Commission to hurt him, yet even this God over ruled for *good*: *Jam.* 5. 11. though the *beginning*

ing was the Devils, yet the End was the Lords, So Zech. 3. 1. 2. yea and long before that, that Evil Angel was got into Paradise the best place that was then in the World; yea, and long after that he could not only accompany, but even carry Christ himself to the Holy Temple, when he placed him upon a Pinnacle of it, thus it appeareth from Scripture-Record, that evil Spirits may appear, even in good places: as well as bad ones: to this Drexelus Vision gives a farther confirmation, saying, He saw ten Devils at a Sermon, and but one at a Market; the Reason whereof he giveth, is, that at a Sermon, men stand in Awe of Gods presence there, Act. 10. 33. and therefore ten Devils Satan thinks few enough to tempt them, that they may not serve the Lord without Distraction. 1. Cor. 7. 35. But at a Market the Tempter needs not so many tempting Tools, for there one man will (fast enough) Tempt another, The Buyer the Seller, and the Seller the Buyer. The second great Enquiry is, Whether God useth the Ministry of good Angels to his Servants now under the Gospel? Answer 1st. without all controversy he doth, yet in an insensible and in an invisible manner, that God might draw up our Hearts Heaven-ward, and have our Conversation in Heaven, while our Commoration is on Earth. Phil. 3. 20. Devils are not more ready to tempt and devour us, than the Angels are to succour and deliver us: As Evil Angels do suggest Evil Motions, so do good Angels good ones, and as our good endeavours are oft hindered by the Evil Spirit: 1. Thes. 2. 18. So are our evil undertakings oft by the good Angels, otherwise our Protection were not equal to our Danger. The Devil moved Balaam to go and curse Israel, a good Angel resists him, and speaks in the mouth of his Ass to convince him, &c. Here Bishop Hall noteth well, in his contemplation on that Scripture, If an Heavenly spirit stands in the way of a Sorcerer Sins, how much more are all those Celestial powers ready to stop the miscarriages of Gods dearest Children: how oft (yet more) had we fallen, had not these Blessed Guardians upheld us in their Arms. Ps. 91. 11. whether by removing the occasions and opportunities of Evil, or by injecting

contrary instincts and motions to Good. As *Michael* opposed *Satan* about the *Body of Moses*, so do the good Angels about the Bodies and Souls of the Saints while they live and carry their Souls immediately into *Abrahams Bosom* when they Dye: therefore should we bless God for Angels Ministry, as a part of Christs Purchase. *Heb.* 1. 6. 7. 14. who have their *Commission* from him (to keep the Saints in their way) as well as their *Confirmation* by him in their own Everlasting goodness: hence he is their *Head*, *Col.* 2. 10. and that *Jacobs Ladder* on which they Ascend with Mens Desires, and Descend with Gods Answer. *Gen.* 28. 12. much more I might add, but I avoid prolixity.

The *Second Answer*. It must be granted that in the times of the Old and New Testament, God did use the Visible Ministry of good Angels, as in the Old to *Abraham*, *Gen.* 18. 17. to *Lot*, *Gen.* 19. 15. to *Gideon*, *Judg.* 6. 12. 14. and to *Manoah*, *Judg.* 13. 3. &c. and in the New Testament, to *Joseph*, *Matt.* 1. 20. to *Zachary*, *Luke* 1. 13. and to the Blessed Virgin, *Luke* 1. 26. &c. Then did God speak to his Servants at *Sundry times* and in *diverse manners*, that is, in *Dreams and Visions* by his *Angels*, but now he hath spoke to us by his *Son*, *Heb.* 1. 1. 2. and therefore all *Visible Apparitions* are ceased but not their *Invisible Operations*: They still Act for Gods Church and Children, though invisibly, therefore their Hands are represented to be under their Wings, *Ezek.* 1. 8. because their Actions are for the most part insensible and invisible: For God now Governs his Church in a spiritual manner, without the visible Apparitions of Angels, though they be present with the Church in an invisible way: *Eccles.* 5. 6. and *1. Cor.* 11. 10. 'Tis true, the *Retired Saints* of the primitive Times (as well as the *Holy Martyrs*) since the New Testament Times, had sometimes good Angels appeared to them, for their consolations in their *forced solitudes* and *sufferings* as the best Ecclesiastick Historys Record, concerning the *Holy Virgin*, *Theophyla*, *Agnes*, *Lucia*, *Cecilia*, and others, to protect them in their Chastity, whilst driven into

Desarts by Persecution; as also concerning *Theodorus* (who had an Angel wiping off his Sweat, with a soft Handkerchief, while he was under hard Torments by his Tormentors) and many others: but the Elder the Church grew, the more rare became those Apparitions; as of other miraculous Signs, not because Gods *Arm was shortened*, &c. but because his Church was (through his gracious Providence) now settled in an ordinary way: Thus it was with the Infant Church in the Wilderness, there she had the *Food of Angels* rain'd down daily upon her, but when come into *Canaan* that Ceased, and then Israel must purvey for themselves: so now we must not expect either the *Food* or the *Apparition of Angel*.

The *Third Answer*, *Gouhartius* in his Collections of the memorable Histories of later (than those primitive) Times, makes his Reports of several such Apparitions, yea *Melancton* in his Coment upon *Daniel*, tells us of his own knowledge, how holy *Grynæus* was delivered from a bloody Popish Priests intention to Murder him (for reproving him of false Doctrine) by an *Angels* appearing to *Melancton* (like a grave goodly old man) and warning him to bid *Grynæus* hasten out of *Spyres* quickly, who no sooner had got a Boat upon the *Rhine*, but he was immediately and eagerly sought for at his Lodging, by his very name, which (it seems) the good man had told the Priest, upon his dissemblingly desiring some farther Conference with him.

Answer the *Fourth*, The best Casuists (I can consult with) do say, that it is neither pious nor profitable now for men to affect either the *Apparition* or *Conference* with *Holy Angels*: indeed the carnal Jews did of Old, attribute much to this, *Johns* 12. 29. thinking that Bath-kol, or Daughter of a voice from Heaven, was the Voice of some Angel, not only because the *Decalogue* (which God himself is said to speak) was ascribed by them to be spoke by *Angels*, *Act* 7. 38. and *Hebr.* 2. 2. but also because they did not think God would speak to *Christ* in his own person, being they looked upon *Moses*, as greater than *Christ*, and *Eusebius* Hist. Lib. 5. Cap. 15. Tells us, how the

Montanists (as well as *Jews*) were great pretenders to *Angels-Apparitions*, from whom they ventured to foretel sundry things which came not to pass, so event proved them Lyars, &c, Yea *Mahomet*: (that Grand Cheat) pretended he received his *Hodg-Podg A charon* from *Gabriel* the Angel, and the Romanists boat (even out-ving *Mahomet*) of a mighty power over Angels, Infomuch that they pretend to shew a Plume of Feathers, that was pluckt out of *Gabriels* (that Arch-Angels) Wings: possibly it might be got when Angels (as common Fowls) do Mowt and cast their Feathers: yea Popery (at this day) ascribeth much to the Apparition of Spirits, from whom they understand the state of their Friends in *Purgatory*: Thus are they (for rejecting the Truth) judicially given up of God to believe Lyes, as Experience (the School Mistrifs of Fools) do sufficiently Teach, 2. Thess. 2. 12. This is a part of the *Romish Apostacy*, to give heed to *seducing Spirits*, and to *Doctrine of Devils*. 1. Tim. 4. 1.

Answer the *Fifth*, To receive any new Doctrine from an *Angel* is now abominable, *Gal.* 1. 8. For Angels have no Divine Institution to be Teachers of Men in the Church, they have no Sacred *Mission* or *Function* thereto, *Rom.* 10. 15. 1. *Cor.* 12. 28. *Eph.* 4. 11. God hath Instituted the *Ministry* of *Man* (not of *Angels*) to Build up his Church, this Honour God gives to Man, and the Word Preached by Man is called *the Word of God*. 1. Thess. 2. 13. and they that Hear Man (according to the Gospel) are said to *hear God*. *Luke* 10. 16. yea 'tis so far the *power of God*, as to pull down the power of the Divil, therefore let none be *beguiled* into a *voluntary Worship of Angels*, *Col.* 2. 18.

Answer the *Sixth*. The very light of *Nature* among the Heathens, did lead them to speak of both *Lares*, or good Angels, the Guardians of *Good Men*, and of *Lemures*, or evil Angels, the *pur-suers* and *vexers of Evil Men*, thus a Devil entred into *Judas* and an Evil Spirit oft Vexed *Saul*. 1. *Sam.* 16. 14. &c. Yea, 'tis not scarce yet out of the Memory of some men, how frequent were the *Apparitions* of Evil Spirits, *Phayrie*, *Hebzublines*, and many frightful *Spectrums*, wherewith many places were frequently

quently Haunted, and many persons horribly distracted in Times of *Popery* and gross Superstition; and the rareness of such scaring Visions, in these latter times of Reformation, is sufficient to discover the difference (as *Bishop Hall* excellently saith) betwixt the state of Ignorant (Popish) Superstition, and the clear Light of the Gospel. *Bishop Hall* of Evil Angels, pag. 993. And *Camerarius* (with others) tell us, how usual those Strange Apparitions were in times of Darkness, although now (blessed be God) the Relation thereof is terrible to us. *Camerarius* his History *Obser. Lb. 4. Cap. 15. pag. 288. Theatre of Gods Judgments pag. 531. to 437. Mr. Baxter's Rest, Edi. 2. pag. 271. Lavater de Spectris per totum, &c.* 'Twas frequent then before the Reformation in Europe (where the Gospel hath not come to Dethrone the Devil) The Ignorant Indians see and hear strange Spectrums and Spirits in bodily shape, Night and Day, whereas in New England (by the Light of the Gospel) is much delivered from that Prince of Darkness: *Sozomen* writes of one *Apelles* (a famous Egyptian Smith) who was tempted to uncleanness, by a Divil in the shape of a Woman, in which shape (saith *Trimethius*) never any good Angel Appeared; hereby we may make some guess at *Dr. Dees Galub* the Maid, one of his Spirits, which after appeared as a Man. *Dr. Dee*, pag. 12. 16. and at his Friend *E. Kelly*, who could not abide his own Wife, but abhorr'd her. pag. 30. and at his *Uriel* (another of his Spirits) that oft swore [marry] pag. 411. yea and himself who condemns *Calvin, Luther, &c.* and denys the Pope to be *Antichrist, &c.* *Joh. Bromiar. Sum prædict. v. superbia.* Tells a famous Story of an Angel, and an Hermite walking together, there laid in their way some stinking Carrion, at this the Hermite stops his Nose, turns away his Head and hasts out of that offensive Smell, but the Angel held on his way, without any shew of dislike: straightway they met with a very proud, pragmatistical man, gayly adorned, deeply perfumed, looking lofty, and strutting along in a most stately posture, the Hermite gave this man great reverence and admiration, but the Angel

stopz

stop't his Nostrills, turn'd away his Head, &c. Rending this Reason, that the stench of Pride was more loathsome to God and his Angels, than that stinking Carcase could be to him: Here was a better Character of the Apparition of a good Angel, than of those *Spirits*, that Dr. Dee mentioneth: I might add much more, &c.

Answer the *seventh*: Suppose an Apparition of Evil Spirits, Casuists conclude it unsafe to confer with them: our Grandmother Eve got a fall by holding Chat with the Divil in Paradise. That Fort or Castle which yields to a Parley, is accounted half lost, they are too wily for us, having much advantage over us, standing upon higher ground to us, &c. Bishop Hall's Cases of Conscience, pag. 161. &c. Saying he admired at the Jesuite Cottons confidence, who provided many Questions to propound to a *Demoniack*, some whereof were matters of State, concerning the then French King, and the King of England, pag. 165. and Cotton being questioned for this, answered he had Licence from Rome for his so doing, *ibid.* and much more of Romes trash. As to this Apparition in particular, though at first sight, it seemed to me dressed up like the Divels Oracle at *Delphos*, in ambiguous Expressions, yet upon second thoughts (which should always be the best, as being most deliberate) I shall not take upon me to Determine, either its *goodness* or *badness*, as to kind or thing, but shall refer my Reader to a serious comparing it with the Circumstances of the foregoing general Answers, subjoyning only, that it is Gods declared Will, we should Live by Faith, and not Walk by Sence or sight of such Apparitions, wherein there may be much *Dæceptio Visus*. History (indeed) tell us, that in some extraordinary case, God hath given out some Apparitions for the discovery of some secret heinous Murder, &c. and this he may do by Devils, who are reputed ready to make such Discoveries, that their Prey may come sooner into their Hands, by the stroke of Justice. As to the Predictions of future Events, which Apparitions do pronounce; some few things (for Brevity sake) only, shall be said here. As first, 'tis God and God alone (who is Omniscient) that himself can foretel fu-

ture Events, Isa 41. 22. 23. The Prophet convinceth the Heathen of the Vanity of their Gods (or Idols, saying, That all certain Predictions of future Providences (which yet have no assured natural *Cause* or significant *Sign*) belongeth only to the true God. Thus the Prophet Argues, *ch.* 44. 7. and 45. 20. 21. and 46. 10. and 48. 14. Idols cannot declare things to come. Secondly. The Devil (though a most Intelligent Spirit, can know nothing of what shall befall for the future, save only those things he seeth in their *Causes*, or in the light of *participation*: The Devil can better Discover what is past and done, by his own Instigation, as that Murder committed on a Stranger, at an Inn in *Exeter*, 30 years before the Discovery was made by an *Apparition*: as was likewise the Fraud of an *Executor* converting a Gentlemans Estate from his Children to his own use, who was affrighted by an *Apparition* unto a Restitution to the right Heirs, both hapned lately, and seem to be well attested by Godly Ministers. 'Tis certain that future Contingents are not within the compass of the Devils Cognizance any other way, seeing they are wholly at Gods disposing: yet *Satan* in some Cases, and at some times, can foretell things to come, as 1st. He being a *Mighty Naturalist*, able (by his Angelical sagacity) to dive into the deepest *causes* and *secrets* of Nature which men cannot do) and so accordingly to frame his Predictions, such as seem supernatural to us, he is also an *Exact Histori-ist*, attained (both by his acute Observations, and almost 6000 years Experience) to an acquaintance of all natural, moral, and political causes of things, as the *Premises*, hence may he give shrewd guesses (though he know nothing Infalibly) and gather such consequences, as may probably come to pass, if the great God be not pleased to interrupt this Chain of Causes, as he sometimes doth, by his over-ruling Power. Though *Satan* be a Prince of Darkness, yet may he have secondly such a *participation* of some *light* by Divine (not only *permission*, but) *Commission*, when God makes him the Executioner of his Judgments, and in such a case 'tis easy for him to foretell future things

things, as in the Case of *Job*, he could predict (without difficulty) that such and such Evils would shortly befall that good man, when he had got a Commission from God for them, and wanted no tools to work them: and as in the Case of the 400 false Prophets of *Ahab*, in whose Mouth he had a Commission from God to be a *Lying Spirit*, and delude them. 1. *Kin.* 22. 6. 22. which shews *King Ahab's* Death, was revealed to the Devil, and then he could Reveal it to whom he pleased. The Devil Deceived those Deceivers the false Prophets, and they Deceived *Ahab*, and draws him (as the *Mouſe*) into the Trap, where he Perished, not only for his Cruelty to *Naboth*, but by his Credulity to those many cursed Sycophants: yea, and in the Case of *Saul* (which is yet higher) he only could have foretold the Fall of *King Ahab* (*ut supra*) but he actually did foretel the Death of *King Saul*. 1. *Sam.* 28. 19. Naming the time, though in ambiguous Words, as [to morrow] is indefinitely used, *Exod.* 13. 14. and *Matt.* 6. 34. Thus the Devil Equivocates in all his Oracles (as in this and in that of *Ahab*) *The Lord shall deliver into the Hands of the King* 1. *Kin.* 2. 26. where the Particle [it] is not in the Original: The word [thee] may as well be supplied: and this Lying Spirit names not which of the Kings he meant, whether *Ahab* or *Benhadad*, yea his quibbling Oracle (as the *Delp'hick* Devil had many) might be construed in a quite contrary Sense: either 1st. The Lord will deliver [thee] *Ahab* into the hands of *Benhadad*, or 2^{ly}. [It] to wit, *Ramoth Gilead* into the hand of *Ahab*: thus the deceitful Devil will save his Credit, what ever hapned, and yet as bad as this *Abaddon* is, he shews more ingenuity here than doth the *Jesuits*, for he ingeniously acknowledgeth his *Equivocating Oracle*, to be no better than a *Base Lye*, saying *I will go and be a Lying Spirit, in the Mouth of all Ahabs Pseudo-prophets.* v. 22. However Satan (that mock-*Samuel*) seems more positive and peremptory in his Predictions of *Saul's* Down-fal (as above) yet this was no more than what a prudently-thinking man might have conjectured from the concurrence of secondary Causes. how much more might

an acutely-observing Devil make up a shrewd Guess (by comparing things with things) of *Sauls* approaching Ruine: He could not be ignorant both of *Sauls Rejection*, and of *Dauids Election*, the *Courage* and *Confidence* of the *Philistines* Army, the *Despondencies* and *Dffidence* of *Saul* and his *Souldiers* (both which had been formerly *Valorous*) were not unknown to him, or possibly he might peep into those *Prophetick Predictions* concerning *Saul* and *David*, in ch. 15. and. 16. of the first of *Sam.* Yea he well knew, what himself designed to do in the day of *Battle* (with *Gods* Permission) against *Saul* who had forfeited *Gods* Protection. The third Consideration I shall conclude with is, that the *Devil* hath his *Instruments* or *Vassals* amongst *Mankind*, to whom he imparts his *Predictions*, that they may impart them to others; and those are mostly *Women* (of the *Devils* choice) more than *Men*, because they are *Weaker Vassels*, whose credulity is sooner imposed upon, and easlyer abused and deluded by the *Devil*: we have two famous Instances one in the *Old* the other in the *New Testament*) the 1st hereof is 1. *Sam.* 28. 7. where *Saul* said, *seek me out a Woman that hath a familiar Spirit*, not a *Man* but a *Woman*, he had put down *Witches* before, yet hoped he some might be remaining (though not of *Men*, yet) of *Women*, which are wont to be lighter and proner to *Superstition*, not only because of weaker *Wits* and apter to be *Deceived*, but, seeing they cannot compass any *Fame* or *Glory* by *Noble Exploits* (as men can) they therefore would become *Famous* by *Magick Art*: hence this *Woman* became a *Dame* to a *familiar Spirit*, and thither *Saul* comes, who rather than fail would crave help from *Hell*, &c. And the second Instance is not unlike this first, *Act.* 16. 16. The *Divining Damosel*, who probably foretold many things that came to pass, otherwise she could never have brought so much *Gain* to her *Masters*, as that *Scripture* saith: she might make unhappy *Hits* sometimes, from the *sagacity* of (her grand *Master*) *Satan*; yet miss too at other times; for if the *Divel* himself cannot foretel all future *Events*, nor any thing *Infalibly* himself, but either as it is *Revealed* to him

by God (as was *Ahab's Fall at Ramoth Gilead*) or as he foreseeth them in the *Causes, Signs* or *Prophecies* of Holy Scripture, wherein he is not a little skill'd, and out of which he sometimes stealeth a parcel. Far be it from me to apply our present *Apparition* to either of these aforementioned, especially upon those Grounds. 1st. We do not find that this *Apparition* required any *Adoration*; when *Saul* bowed himself to *Satan* (that *Mock-Samuel*) 1. Sam. 28. 14. That *Adoration* was the main thing that the Devil chiefly aimed at: 2^{ly}. We do not find (in our Case) any seeking to this *Apparition*, for that is (Tantamount) a *Worshipping*, though there be no bowing, and how far amounts *holding Conference* with *Apparitions* (see above) but yet it seems an higher step to *obey their Commands*, especially such as are dissonant to the Law of *Nature* or *Nations*, or Scripture, which is not our Case, neither doth this comport with the latter Instance, though here's a *Divining Damsel*, yet not such an one as the Septuagints usually call *eyes enquides* because the Devil spake out of their Bellys; for which cause also the Hebrews call them *Oboth* or *Bottles*, because the Bellys of those Women (thus made use of by the Devil) swelled as big as *Bottles*, when they began to *Prophesy*. 2^{ly}. Neither do we hear of any gain either to her self or to her Masters here, as appeareth there. 3^{ly}. Neither do we find any Disturbance given to Gods Worship under specious pretences here, as is found there. They that desire to know more of those *Divining Intrigues*, let them consult *Baldwins Cases of Conscience*. Lib. 3. Pag. 533. to 620. &c. too long here (so much as to abridge in this small Treatise) and other *Casuits*; I add this only, 1st. If the *Death* of any be foretold by the Devil we ought not to believe it, as from him (the *Liar*) God can Cross it, 2^{ly}. If God permit it, 'tis to harden the superstitious Observers of it: 3^{ly}. 'tis enough Gods Word foretels that all shall fall out for the best to them that love God, Rom. 8. 28. So all's welcome: so far as Gods Word guideth us, we walk safely, but if we step farther into a *By-way* 'twill lead us down into the Chambers of Death.

I Omit the strange *Apparitions* at *Pons Town* in *Tipperary* in *Ireland*, attested by 16 persons Eye Witnesses, and Printed. The last and latest of *Land-Prodigies* (omitting many others that come not yet well proved to my Hand (is the *Death* of 3 *Tower-Lyons*; called *Old Charls, Queen* and *Duke* which is the more Remarkable, because we do not find (scarce in a whole Age) any Record of the *Death* of so much as one of those *Royal Long-Lived Creatures* (the *Keeper* whereof is so much obliged both by *Loyalty* and *Advantage* to preserve them) much less of so many and that within few days, as if they had conspired to march off together, the more to amuse and amaze this Tripple Realm, for every Kingdom one: to Exemplify it in our *English Chronicles*, though something like it is said to happen in *King Richards*

chards Reign, yet I cannot find a fit *Paralel* unto this strange Prodigy upon Record, save only in *Henry* the sixths Reign, Whereof *Sir Richard Baker* (who is generally owned as an Impartial Chronicler of former Times) giveth us this Account, That in the 18th. year of *Henry* the sixth all the Lyons in the Tower Dyed. *Bakers Chron.* pag. 199. This Kings Reign was attended with many mischiefs betwixt him and the then *Duke of York*. *Henry* the Fifth after he had Conquered *France*, and kept his Court with incomparable Magnificence for some time, then he Returns with his Queen into *England*, who was delivered of a Son at *Windsor*, called therefore *Henry* the 6. of *Windsor* (upon whom at his Birth his Father spake Prophetically [*Henry of Monmouth have gain'd much and shall remain but a short time: but Henry of Windsor shall Reign long and loose all*]) and according to this *Paternal Prophecy* the Son first lost *His All* in *France*, and after, 2ly. *His All* in *England*. In this *Henry* the sixths time, *France*, *Normandy*, *Aquitain*, were all lost from the *English*, and in *England* such were the bloody Contentions between the two Houses of *York* and *Lancaster*, that ten several fierce Battels were fiercely fought between the two Factions, whereof 5 were fought in *Henry* the sixths time. The first at *St. Albans* in which *Yorks* prevailed: the second at *Black Heath*, in which the *Confederate Lords* were Conquerors: the third at *Northampton*, in which *Henry* the sixth was again overthrown: the fourth at *Wakefield*, in which the King was Victorious: the sixth at *Towton*, in which the new *Duke of York* carried it, who became thereby King *Edward* the IV. In whose time also five more several set Battels were fought upon the same Quarrel: as first, that at *Exham*: secondly, that at *Banbury*: thirdly, the Battel of *Loose-Coats*: fourthly, that in *Barnet Fields*: and fifthly that at *Tewsbury*. Thus even the *White Rose* was Dyed Red, over and over again, with the blood of many brave men, and a Period was never put to this Contention twixt the *White* and *Red Rose*, until that concluding Battel at *Bosworth Fields*, in which the *Plantaginet*s expired, and both the *Houses* were after united in *Henry* the VII. *Rosse's History* of the World, pag. 534. &c. and *Dr. Prideaux's History* of Successions in our own Land, pag. 333. Who tells a memorable Story of those such Catching Times (as he calls them) of one *Burdet* a Mercer in *Cheap-side*, who jocularly said to his Son, if he would ply his Book, he should be Heir to the Crown (meaning his own House, which had the Crown for its Sign, and had no Relation to the Crown of the Kingdom) for this Jest the Man lost his Life: assuredly an *Honest Jury* would not have given him such hard Measure: God bless us from such Contentions and such catching Times, which were prefigured not only by the Death of the *Tower Lyons*, as above, but also by several other Prodigies, as a *Blazing Star*, *Monstrous Births*, a prodigious

Cock out of the Sea at *Portland*, crowing three times, and turning his Head to the South, North and West, and Pauls Steeple was fired with Lightning: See *Rosses History of the World*, pag. 534. And Sir *Richard Bakers Chronology* of the same time, all these Prodigies were *Presages* of sad future Calamities. Enquiry, *Why must the Death of Lyons be made a Prodigy, seeing they are Mortal as other Beasts, and Dye only in the common course of Nature?* Answer the first, Consider in the general, A *Lyon* 1st. For his *Majesty*, that sits enthroned in his looks. 2^{ly}. For his *Magnanimity*, as disdain- ing to go out of his stately pace, though Danger pursue him, *Prov. 30. v. 30.* 3^{ly}. For his *Formidableness*, infomuch that when the *Lyon* Roareth, all the Beasts Tremble, *Am. 3. 8.* and have not power to fly from him, though they can out-run him; hence he is the *Hyeroglyphick* of *Dominion*, and worthily as well as vulgarly is called the *King of Beasts*. Hereupon the Fall of a *Lyon* is as the Fall of *Abner*, the *Fall of a Prince*, 2. *Sam. 3. 38.* 'Tis looked on as a *Fatal Fall*, the Death of a *Lyon* was the presage of *Julian's* death, saith *Ammianus Marcellinus*, Answer the second, more specially as the *living Lyon* Resembleth *Majesty Domineering* (according to *Aesops Apologue*) over the *Asps* and the *Fox* in sharing the Prey they had joyntly caught in Hunting: So the *Dead Lyon* representeth *Majesty Deceased* (according to *Aleciars Emblem* and the *Greek Epigram* $\alpha\upsilon\tau\omicron\iota\ \nu\acute{\iota}\kappa\epsilon\sigma\upsilon\ \zeta\omega\mu\alpha\ \lambda\acute{\iota}\omicron\nu\acute{\iota}\ \ominus\ \acute{\epsilon}\rho\upsilon\sigma\epsilon\iota\ \zeta\upsilon\sigma\iota\ \lambda\alpha\gamma\omega\sigma\iota.$

Though the *Lyon* while living be the Noblest of Beasts, *Prov. 30. 30.* yet when Dead, this Noble Beast is exposed to the Scorn of the most weak and timorous *Hares*. Hence arose the Hebrew Proverb, that a *living Dog* (with them the *basest* of Creatures) was better than a *Dead Lyon* (both as to Use and as to Essence) *Eccles. 9. 4.* Importing that the *meanest man Living*, is better than the *greatest man Dead*. Answer the third, The Death of a *Tower Lyon* is more portentous than the Death of many *Lyons* in the Wilds of *Lybia*, whereof no notice would be taken, but a *Tower Lyon* is the *Darling* as well as *Emblem of Princes*, and the *Delight* as well as *Wonder* of the People that have been admitted to behold them; and seeing they naturally live longer than the oldest of Men, scarce any one Age brings Tidings of the Death of a *Tower Lyon* (as before) so carefully attended, &c. This occasions the general Opinion, that such an Occurrence is a *Fore-runner* of some *Fatality*. Answer the fourth, How much more the *Death* of 3 *Tower Lyons* at once, as if a *Lyon Pestilence* (that τὸ Θεῖον or Divine Thing had been sent to kill three *Lyons at one blow*, this hardly finds a Paralel in History, the *strong Tower* (it self) with all its high Walls, deep Trenches, brass Guns, great Guards, and warded Gates, could not be a *Tower of Defence* to them or to any one them, and if *Tria* had been *Omnia* here (as it is in *Philosophy*) the *Tower* had been left a *Lyon-less Tower*. Sacred Story speaks of one Prodi-

gy, not altogether dissonant to this, to wit, *Samson turned aside to see the Carcase of the Lyon, and behold there was a Swarm of Bees and Honey in the Carcase*, Judg. 14. 8. *prodigiosum est (saith Lavater) quod Mellificarunt Apes in Cadavere, &c.* 'Twas no less than a *Prodigy*, that Bees should breed and make Honey so soon in such a place, seeing they are naturally driven away by an ill Smell, as abhorring all stinking things, such as this Carcase must needs be upon its Putrefaction; herein *Pliny, Columella, Alian, Varro*, and all Naturalists do unanimously concur: Indeed some (as *Virgil, Ovid, &c.*) do say, *Bees* may breed in the Carcase of a Bullock naturally, but never in the Carcase of a *Lyon*, which hath a more scetid flesh and a more stinking smell; however, not in so short a time as was between *Samsons* Contract and the solemnizing of his Marriage. It therefore only came to pass, by the special Providence of God producing this *Prodigy*, not, only by a *præternatural*, but also by a *Supernatural* power. Now that the *Tower Lyons* be dead (though we had no hand in their Death, as *Samson* had in his) let us turn aside (a little) to view these Carcases, as *Samson* did this) and behold both the *Congruity* and *Disparity* of them: As 1st. God Bless us, that no Swarms of those Bees of *Babylon* (*Isa. 7. 18.*) may breed out of their Carcases, nor out of them whose names they bore, to Sting us with their Fatal Stings: And God bless us not only from those Honey-less Wasps and Dronish Robbers, but also that the right Honey may be bred in the body of the superviving *Lyon*, call'd *Charles the II.* and in him whose name he beareth: 3^{ly}. Though we find no *Honey* in any of those 3 Carcases, as *Samson* did in his one, yet may we find such a *Riddle* in them which may puzzle and *Non-Plus* all the uncircumcised *Philistins*, Judg. 14. 12. 14. *Out of those Eaters may come forth Meat and out of the strong sweetness.* This *Problem* (as many of Gods *Providences*) is made up of contraries, yet the ænigmatical Sentence seems to signify, that it should come to pass, the *Philistins* which ruled with rigour over the *Israelites* at that time, should be subdued and eaten up by the *Israelites*, and when they were most strong, they should not damnify but accommodate the *Hebrews*: The good Lord grant the same Priviledges to the *Protestants* over the *Papists*, who have eaten us up as their *Daily Bread*, with the like voracity as the Hungry devour *Bread*, Ps. 14. 4. Yea, those cruel *Cannibals* makes *Flesh* as well as *Bread* of poor *Protestants*, and do as barbarously and brutishly worry them with open Mouth, as the bloody *Lions* do the helpless *Sheep*, Ps. 27. 2. O that they may now stumble and fall in attempting it, and both they and their *Leviathan* (the *Pope*) with his *broken Head*, may be given as *meat* to the people *Inhabiting the Wilderness*, Ps. 74. 13. 14. Then would God unriddle, how out of the grand Eater cometh *Meat*, and out of the strong cometh *Sweetness*.

This Leads me to the *third and last Scene* or Theatre, whereon God shews his *Wonderful Signs*, to wit, (as in *Heaven* and on the *Earth*, so) upon the *Waters*: As I do designedly omit many marvelous things, mentioned in *Forreign and Domestick Letters*, such as the *Earth-quake* at *Malago*, which overturn'd their Religious Houses, and put all *Spain* into a *Fright, &c.* And such as have lately hapned also in our Lands) because they come not well Attested to make them enough Authentick, in the foregoing Stage or Theatre: so I must do in this last, omitting many Stories, and pitch first upon that which hath unquestionable Testimony of the Truth thereof, to wit, the Drying up of the River *Wye* in *Wales*, between *Radnorshire* and *Brecknock-shire* (where 'tis near as broad as *Thames* at *Brainford*) about a stoncs cast over, and of a fierce Current, yet on the 25th. of *January* last at *Levy-ford*, it stop't its course and parted it self, and became dry, so that several persons walked over Dry-shod, some gathered up Fishes for several Miles, this continued for several Hours: This is Attested for Truth, by Mr. *Probat* High Sherriff of *Radnorshire*, and Mrs. *Jones*, (whose letter hereof I had to assure me) both Eye-Witnesses, and it was also observed that the two Rivers (*Ithon* and *Yrvon*) which fall into that River *Wye*, were at the same time likewise suddenly dry: but after a few hours flowed with more Violence, and higher than usual: and (as my Letter addeth) no natural Reason could be rendred hereof: Now to exemplify this *Prodigy* by Paralel Instances, from *Sacred and Civil History*: 1st. *Satred Story* saith, that when God brake the *Heads of the Dragon* (Satans sworn Sword-men and *Pharaohs* chief Captains) and the *Head of the grand Leviathan* or *Pharaoh* himself, then did God also *Divide the Sea*, and clave also the *Fountains and the Flood*, Pf. 74. 13. 14. 15. *Drying up mighty Rivers*, as *Jordan*, *Euphrates* and the *Red Sea*, which (in respect of the *Main Ocean*) was but a mighty River. This the *Angel of God* *Divided and dried up*, for six hundred Thousand to pass over in Rank and File. *Exod* 14. 21. 22. *Pf.* 136. 13. and 106. 9. Gods Rebuke was upon the *Waters*, clove them in twain, and bound them up with his *Swadling Band* (as easily as a Nurse doth her Infant) *Job* 38. 9. so that they could neither wave, nor swell, nor flow, but became as a firm Wall (frozen into hard Ice) on both sides of *Israel*, Pf. 78. 13. Thus the fluid Waters, were fixed and became as Stone Walls, on each hand of them, while they passed through with ease and safety. This the *Psalmist* Wonders at, and asks the Waters, *What ailed thee, O thou Sea, &c.* Pf. 114. 5. and thence he passeth to *Jordan*, (more Paralel to our Case) asking what was the matter with you both, that the one *Fled* and the other was *Driven back*: can there be any natural Reason given? or was't the powerful presence of God that affrighted you into this *Retrograde Run* or *Motion*, v. 7. This Instance sheweth we may many

many times ask Questions, and yet neither *doubt of the matter*, nor be *ignorant of the Cause*: This more Paralel Case of the drying up *Jordan*, *Josh. 3. 13.* *The Waters of that River were cut off*, that is, the Waters that came from above were cut off so as to stand still as on a Heap, and the waters that were below (according to their ordinary course) ran away into the Dead Sea, so the Channel was left Dry, having no waters coming down from above to feed and fill it. This was a wonderful Work of God, and much admired by the Psalmist in his *Pf. 114.* Now this *Jordan* was a compound of two Rivers (*Jor* and *Dan*) as our Welsh River was, yet the Course of both the streams were stop't for some Hours, so the Channel was dry, though 'tis true) the Camp of *Israel* was not there with the Ark to pass over into *Canaan*: The *Chaldee Paraphrase* Addeth the drying up of *Arnon* and *Jabbok*, whereof see *Num. 21. 14.* and *Deut. 2. 37.* as *Revel. 16. 12.* mentions the drying up of *Euphrates* for the Kings of the *East to pass over*, &c. but leaving *Sacred*, come we to *Civil Story*: Our Famous *Cambden* Reports of another River in *Merionish shire* in *Wales*, the River *Dee* that runneth through *Pimble-Meer* or *Lake*, it mingles not her Streams with the Waters of the Lake, though this be a great *Marvel*, and hath also a good *Moral* (to wit, that we should not mingle the streams of our *Affections* with the puddle Water of *Corrupt Company*, when carried headlong at unawares among them) yet it is far short of our present *Prodigy*: and the same *Cambden* relates, how the *River Ouse* near *Bedford* (in the last year of King *Richard the II.*) stood still, and ceased his Course, so as the Channel remained dry for the space of three miles together. *Cambden Brit. pag. 399.* which was then adjudged to signify the Revoltings of the Subjects from their Prince. *Bakers Chron. pag. 154. 167.* He being mislead by his Favorite *Michael de-la-pool* and other *Sycophants*, did incur the hatred of his People, *Prideaux Introduction, pag. 324.* In histime was the marvelous *Parliament*, and that which wrought *Wonders*. See *Baker* of his Reign. Also in the Reign of *Henry the VI.* The same *River Ouse* (on *New-Years Day*) suddenly stood still and divided it self, which (as was conceived) did portend the prodigious Broyls between the Houses of *York* and *Lancaster*, see *Bakers Chron.* among the *Casualties* (as he calls them) of his Reign. The like hapned in the year 1660. to the *River Derwent* near *Darby*, which was dryed up upon *Nov. the 29.* for many miles and some hours, so that the Mills stood, the Boats were on ground, the Fishes taken up upon the Sand by Children, and men walked over dry shod. This was the *greater Prodigy*, not only because 'tis a broad River and runs with a *fierce and full Stream* (as *Cambden Britt. pag. 554.* relateth) but also because the *Waters* of the *Sanctuary* were dryed up soon after, by the *Silencing* of some thousands of *Orthodox Ministers*: As those Rivers returned (all of them

(hem) to their course again, so the good Lord *know us in our Wilderness and in the Land of great Drought*, Hof. 13. 5. and make us again as a *watered Garden, whose Waters fail not*: Isa. 58. 11. That our *Fleece, as Gideons* may not still be *Dry*. Judg. 6. 39. but the Lord be as *springs of Water to us*, for all our *fresh springs are in him*, Ps. 87. 7. an *everflowing and overflowing Fountain of Grace and Comfort*.

Were not my Book already swoln too bulky, I might insist also upon the *prodigious Whale*, which was found lately in the River *Wewner*, within 6 miles of *Colchester*, 50 foot in length, and 28 in thickness, who broke off his own Tail with struggling, and turn'd the River into Blood with his Blood: an undoubted *Prodigy*, for the *Whale* never breaks forth out of her beloved Ocean (which is her peculiar Dominion) into narrow Riyets, but it presages Storms, where such a thing hapneth: Assuredly *Jonah's* was the greatest of *Prodigies*, who ship'd him to the shore, and in the mean time afforded him an *Oratory* a place to pray in. Four *Prodigious Wonders* were concurring therein saith *Mercer*, 1st. That the Heat of the Whales Stomach did not Consume *Jonah* as it did other Food. 2ly. That in so close a Prison he could both breath and live, without the common use of *Air* and *light*. 3ly. That he was not choaked with the Stench of so filthy a *Jakes* as the *Whales Belly*. 4ly. That he had his Senfes (as well as Life) there, to pour out such an excellent *Prayer* and *Praise* to God. *Jonah* was the true *Arion* (the Poets mention) out of whose *History* Christ gathers the *Mystery* of his own *Death, Burial, and Resurrection*, Jon. 1. 17. and 2. 10. with Matt. 12. 40. This great Sea-Monster (that never useth to come near the Shore, but Sports himself in the deep Waters Ps. 104. 26.) yet when the Great God (the chief *Centurion*) commands him thither; he must go and Vomit up *Jonah* upon dry Land. He breaks the Head) as well as Tail) of this Monitrous *Leviathan*, and gives him to be *Meat* to the *People inhabiting the Wilderness* Ps. 74. 14. Though no *Mortal man* can Ring him like an *Hog*, or Rule him like a *Bear*, Job. 41. 2. &c. yet the *Immortal God* can and did so, to *Senacherib* that crooked *Leviathan*. Isa. 27. 1. & 37. 29. and doth so, both to the *Great Turk*, who would Devour *Europe*, and to the *Great Pope*, who would destroy the *Reformed Countrys*: *Procopius* tells of a great Whale in his Time, that much Infested the Coasts of *Constantinople*, and did much Mischief for fifty years together, but at last was taken and tamed (by slaughter) though 30 Cubits long and ten broad. Thus *Jehovah* will Take and Tame both *Behemoth*, the *Turk* who Eats up men like *Grass upon the Mountains*. Job. 40. 15. &c. and *Leviathan* the *Pope* who Sports himself in his *See* to devour *Protestants*, God will pull those 2 *Kings of the Children of Pride* out of their Seats (though they have Infested the Church many fifty years, and both *Saddle and Bridle* them Job. 41. 13. 34. In due Time God will make this latter (*Leviathan*) to break his

own Tail, and let out his own Blood, as that Colchester Whale did, and God will break his Head, and give him to be meat to his People: There be many more Signs and Wonders I omit (though mentioned in publick Intelligences) because not (to me enough Authentically Attested, I would also subjoyn here the many marvelous and prodigious Providences, not only Reported, but likewise Recorded in our own Land of late (were it not to avoid prolixity), such as the Wonderful Discovery of Justice Godsreys Death: The Wonderful delivery of Justice Arnolds life. The Wonderful disappointment (hitherto) of all the Popish Plots (both Sham and Real against King and Kingdom. The Wonderful Death of three grand Enemies (to an honest Alderman in Hull) who all dyed in three Weeks time, in the heat and height of their Persecutions against him: with many more such marvelous Occurrences, befalling several Persecutors and Prophane Scoffers (as him whose Eyes dropt out of his Head, immediately after his Scoffing at the late Comet) not yet plenaryly proved.

The Application in short (after a long Explication general and particular, yet Applicatorily Explained all along) is twofold, 1st. General. 2^{ly}. Particular, the latter of those to be positive and peremptory in (without a peculiar Gift, which we preterd not to) is by the best Casuists called *Nefas*, and no better than presumption to pry too curiously into the Ark of Divine Secrets, for which fifty Thousand Bethshemites were slain, 1. Sam. 6. 19. *Arca Dei sunt Arca Dei*, we may not search into Gods Secrets. Deut. 29. 29. *Mirari oportet, rimari non liceat*, 'tis as unmannerly to pry into our Neighbours House, as 'tis to press into it, said Xenocrates: how much more may men be paid for peeping into Gods House, as the men of Bethshemish were, contrary to Gods Command. Num. 4. 20. *Eorum que scire nec Datur nec fas est, Dicta est ignorantia, istius scientia Appetentia est insania species*, saith Austin: 'Tis a learned Ignorance not to know what we ought not to know, and 'tis a kind of madness to desire it, *Furcibus* sings well, saying, *Tu fuge seu pestem tuam πλυπρωμοσωλω*. And Peter giveth charge against this Impious Curiosity as against Theft and Murder, 1. Pet. 4. 15. 'tis a being too busy with Gods matters. *Baldwin* therefore concludes this point, *probat Ergo*, &c. 'tis better to pass over prodigies in silence, and leave the particular Application of them to the most Wise God, than by an over-curious Diving to betray our own temerity, *Bald. Cases of Conscience, Lib. 3. Pag. 813*. However to make a general Application (which is the former) of them, is to be Wise unto Sobriety, seeing Events in all Ages do evidence, that Prodigies do portend (in the general) a Futurition or Approach of some things (not yet existent) and such as bear some proportion in quality to the Prodiges themselves: as Armies portend Wars, &c. This is acknowledged by *Her-*

dotus and *Machiavel*, that no extraordinary Calamities befall Nations or Cities, but 'tis foreshewn by some *Extraordinary Signs and Wonders*, as the Reverend Dr. *Jackson* (in his Sermon preached before King *Charles the I.*) quoteth them, pag. 9. 10. Yea, our Saviour himself did Institute *Signs and Wonders*, as immediate forerunners of that final Destruction of *Jerusalem*, so forely threatned and so severely executed by *Titus Vespasian*, *Matth. 24. Mark 13. and Luke 21.* and *Josephus* hath a good Note upon it, *lib. 4. cap. 12.* of the Wars of the *Jews*, that it was Gods Clemency to Mankind to fore-shew by those extraordinary *Signs and Wonders*, what wasting Desolations were approaching, that his people being forewarned might be forearmed also and take the best Course for their own safety. The *General Application of Prodigies*, (which are unquestionable) be principally two, according to *Cornelius à Lapide's* Notion, on *Joel. 2. 30.* *Prodigia sunt Credentibus benefica, incredulis vero Malefica & Horribilia: 1st. They do portend much mischief to that part of the World, which wallows in Wickedness without Repentance:* The *Signs and Wonders* God shewed to *Pharaoh* were not only *Messengers*, but even *Harbingers* of his and his Peoples Destruction, so was the *Hand-writing* upon the *Wall* a *Prodigy* portending *Belshazzars* Downfall for his Drunken and Debauched Quaffings, *Dan. 15. 22. 23.* So were the *Prodigies* in *Heaven, Earth and Sea* (as *Luke* ranks them *Luke 21. 25.*) *Infallible* portents and presages of the final fall of the *Jews* and their *Jerusalem*, for Persecuting *Christ* and his *Apostles, &c.* Thus it was of latter times in *Germany*, as their wickedness and Debauchery increased, so did their *Prodigies, Signs and Wonders*, *Hist. Iron-Age*, pag. 66. Yea and in our Land *Sir Rich. Baker* hath worthily Recorded. How the many *Mischiefs* (that have befallen this Nation) were all foreshewed by many foregoing *Signs and Wonders* (which he calleth *Casualties*) in every Reign, whereof I have extracted an Epitome, and thought to have inserted it here, were not my Book too bulky already. 2^{ly}. They do *Prognosticate Relief and Remedy* to the *Religious part of the World.* *Egypt's* Overthrow was *Israels* Deliverance, and so was and will be *Babylons* to *Sion*. Therefore *Christ* encourageth his *Servants* at the sight of such *Signs*, to lift up their *Heads* for their *Redemption* draweth nigh, *Luke 21. 25. 28.* All men ought therefore to *Regard the Works of the Lord* and to consider the *Operations of his Hands*, least by neglect thereof they provoke a *Jealous God* to *Destroy them* and not *build them up.* *Pl. 28. 5.* How oft doth God call on *Zechary*, lift up thine *Eyes* and behold, &c. and what seest thou? &c. God shews his *Signs and Wonders*, not that men should cast *scurrilous Scoffs* at them, (who knoweth whether such have a minute betwixt his last *Jest* in this World, and his Everlasting *Earnest* in a worse World) but to make *serious Contemplations* on them: what curious Ar-

Artist can endure (when he exposes some special peice to publick View) to see *sottish men take no notice of it; or silly spectators* (that cannot understand its Admirable Art) *Deride it.* God is Certainly *Tuning* his Instrument (as I say in pag. 32.) and will shortly play some choice Tune, though made up of Discords. The good Lord help us to *Dance after his Pipe*, and to *meet him in the way of his Judgments*, or in the *way of his Mercies*, Isa. 26. 8. Otherwise the *Great Turk* (who 'tis said) is so allarm'd with those Prodigies that he hath proclaimed a Fast to be kept throughout all his Dominions) will rise up in Judgment against all Scoffers, as the Queen of *Sheba* will against the Jews, *Math. 12. 42.* The *Heavens*, those Catholick Preachers: *Pf. 19. 1.* The spangled Curtains of the Bridegroomes Chamber, hath Read such a Divinity-Lecture to us in *Signs and Wonders*, and so hath the *Earth* and the *Sea*, all terrifying and testifying Gods *Anger* against Mans Sin, yea in his own people, in whom he will pardon, but not patronize Evil: and shall we look on those *Signs of the times*, to be *Inania Terriculamenta*, insignificant Scar-crows, which the Sorcerers of *Egypt* (were they here to see them) would acknowledge to be the *Finger of God.* As *Jerusalem* (that Slaughter-house of Saints) had her *Signs of Destruction.* So *Rome* (the like Slaughter-house) had (at the Rise of *Luther*) such a Storm upon her chief Church, as struck the Keys out of *Peters Hands*, while the *Pope* was creating Cardinals in it: ever since a cold Sweat hath stuck upon all the Limbs of *Antichrist*, as *Bellarmino* (his great Champion) confesseth, assuredly the pouring out of the *seven Vials* (mentioned *Revel. 16.*) will produce such a prodigious Storm upon *Rome*, as will not only blow down her *Keys*, but her *Images* also, yea blow away all the Trash and Trumpery of that *Scarlet Whore*, and the *Whore* her self with all her proud helpers; all Christs Foes shall then be made his Foot-stool (the fittest place for them) in all Lands: yet before the accomplishment hereof, sad Calamities, (if not the *Slaughter of the Witnesses*) may be seen, yea such *Tribulation* as hath not heretofore. *Math. 24. 21.* The very Time may seem nothing else but *Affliction* it self. *Mark 13. 19.* So besel it to the *Jews* that (had not God cut short those Days *Matth. 24. 22. No Flesh had been Saved*) no Jewish Flesh had been left alive. What Woes may besal the *Gentile World*, after such prodigious presages, we know not. 'Tis good for us to get into *Augustus's* posture, (who once sitting 'twixt *Virgil* (a frequent sigher) and *Horace* (that had watery Eyes) pleasantly said, he sat *inter Snspiria & Lachrymas*, betwixt Sighs and Tears: sure I am, Our Day calls upon us, not only to *say so*, but also to *sit so*, with all *seriousness*: Christs Council to the *Jews* was [*pray ye*] *Matth. 24. 20.* 'Tis no less the Duty of us *Gentiles*, *Prayer* is the best Ordinance and Artillery, wherewith to Batter Heaven, *Flectitur Iratus Voce Rogante Deus*: Wher.G d
seems

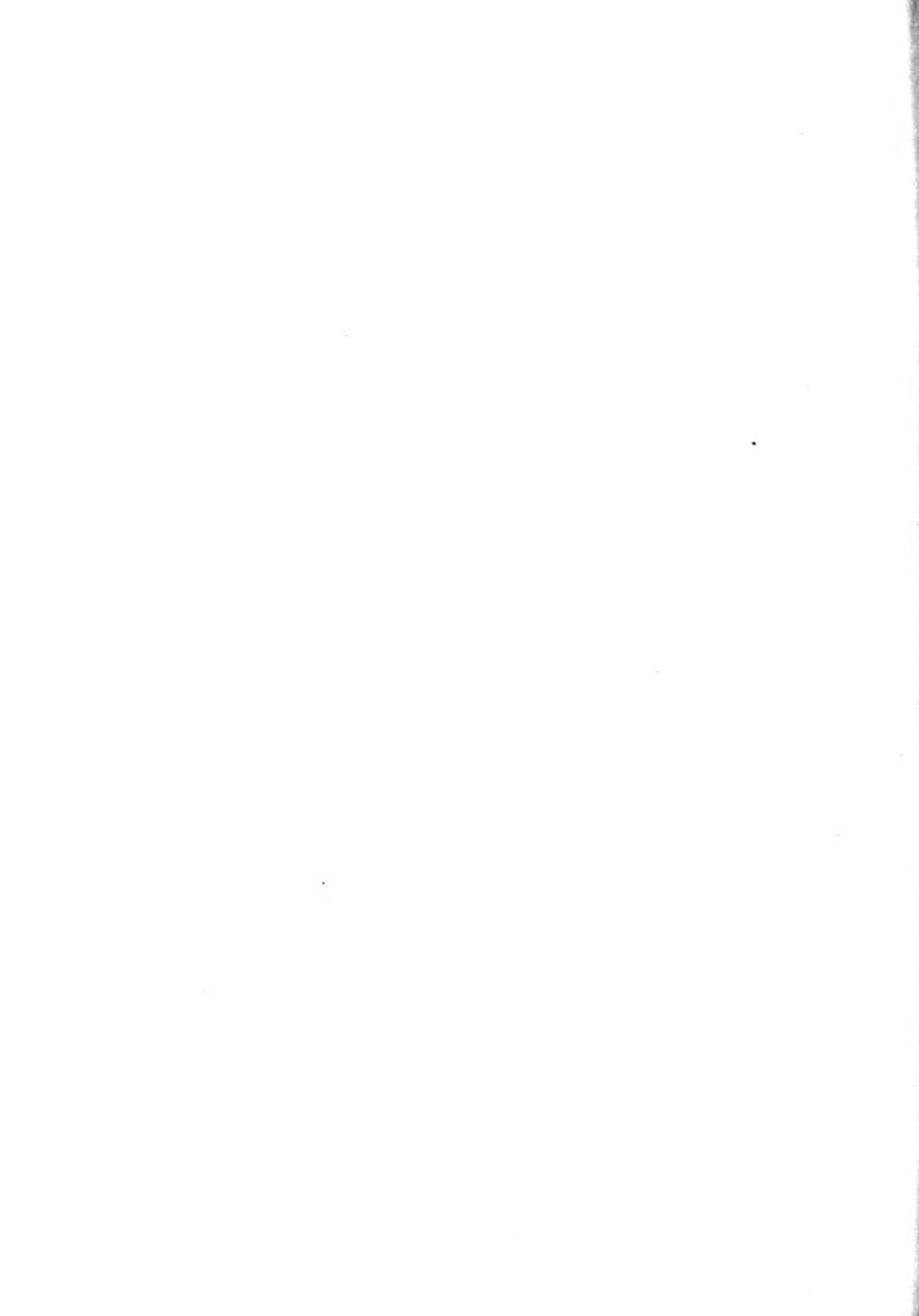
seems most bitterly bent, yet will he yield something to prayer, which is the best lever at a dead list, provided it be the *Prayer of Faith*, for as Gods mercy is the *Mother*, so the Churches *Faith*, is the *Midwife* of *Deliverance*, Hereupon *Joel* in setting down the Dreadful Signs of direful Days (least any should despondingly say, as *Mark* 10. 26. *Who then can be saved*) concludeth with this comfortable Corollary, *whoever calleth on the Name of the Lord shall be saved.* *Joel* 2. 31. 32. That such may be Reserved as a Remnant for Royal Use being accounted worthy to escape those things that may yet come to pass: *Luke* 21. 36. Is the Hearty prayer of *C. N.*

F I N I S.

The Reader is requested to correct these following Faults that have escaped the Press.

Errata.

Page 1. line 19. read *Math.* 12. p. 6. l. 14. r. *Far* p. 11. read line 20. before line 19. p. 18. l. 25. for *So* r. *to*. p. 31. l. 16. for 18. r. 11. p. 37. l. 27. r. *prignotick* p. 40. l. 24. r. *Truths*. p. 48. l. 29. for *through* r. *though*. p. 49. l. 2. for *Councilor* r. *Council*. p. 55. l. 16. r. *eye*. p. 57. l. the latter r. 65, 66, 67, 68. to 71. in p. which should be 96. l. 11. r. *next Answer* [as *Messengers* only, not as *Mediators*, according to the Popish Doctrine, and l. 22. after are r. *mostly*. and l. 34. for *Virgin* r. *Virgins*. p. 69. l. 20. for *Trimethius* r. *Trithemius*. the Sheet (L.) should begin with 73. and so on. p. 76. falsely paged 68.) l. 20. r. *Λαγωι*.



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