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C O N S U L T A T I O N S A N D D E V I C E S T H E R E

In the YEAR, 1767.

*Jacob Green*

BY THEODORUS VAN SHEMAIN.

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And the Lord said unto Satan whence comest thou ?  
Then Satan answered the LORD, and said, From  
going to and fro in the Earth, and from walking  
up and down in it. Job, i. 7.

—Your Adversary the Devil, as a rearing Lion, walk-  
eth about seeking whom he may devour. 1 Pet. v. 8.

—Satan himself is transformed into an Angel of Light.  
2 Cor. xi. 14.

Left Satan should get an Advantage of us : for we are  
not ignorant of his Devices, 2 Cor. ii. 11.

—The Things which the Gentiles sacrifice, they sa-  
crifice to Devils and not to God. 1 Cor. x. 20.

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## A Vision of Hell, & a Discovery of some of the Consultations & Devices there.

**I**N the month of May in the Year 1767, in a morning after I had been some time out of bed, I was musing upon the low state of religion, and the great progress of vice ; I considered how the Devils would rejoice and triumph in the decay of piety, and in the flood of immorality that threatened to deluge the world.—While I was thus musing, I fell into a sort of trance, I was certainly not a sleep ; my fancy and imagination were most lively, and yet I retained my memory and reason perfectly, I seemed to have a visionary view, or clear representation of hell, or the world of miserable spirits. My mind was strangely enlarged to view and comprehend things—Hell, seemed a fire, as large as all this world, surrounded with impenetrable walls : the gate was very wide and was continually open, but guarded by the strongest and cruelest devils : and the brightest flame of the hottest fire seemed to stream out of the gate an amazing length : in the midst of this immense fire were innumerable devils, and miserable souls of Adam's race.

I perceived the devils came to this world and returned to hell often. They came here to tempt, seduce, and destroy mankind, and returned to hell to consult and contrive the most effectual methods to ruin souls. Their greatest malignity was against God, and Jesus Christ. Their malicious desire, and cursed endeavour, was to dishonour God, and prevent Christ having glory among mankind. I perceived their principal design in promoting sin, and bringing sinners to hell, was to disappoint God, reflect dishonour on the methods of his grace, and prevent Christ's being glorified by the salvation of souls. The devils were much elated with pride, and filled with boasting, that their empire in this world, was larger than Immanuel's and that they had more servants and subjects than he ; and that Christ's laws and authority, were so little regarded.

he devils held consultation upon many subjects. I perceived they had been in deep consultation upon several methods to dishonour God. But they were just entering upon a new subject, as I had this vision of Hell. Two principal devils had then just returned from this world, to the infernal pit. The one was Moloch, the other Lucifer. The devils assembled to hear what success, and to consult upon further measures.—The damned souls were in multitudes all around, and as oft as they pleased, might attend, and hear the debates of the devils, for there was no privacy there.

The consultation which they held, while I had this vision, was concerning the Gospel ministry, and the sabbath, or Lord's day. They employed their infernal wisdom in devising how they might most effectually defeat God's end and design in both these.

I shall give a faithful narrative of their consultation and determinations. But to make my account the more intelligible, it may be proper first, to give the names and characters of some of the principal devils. I shall mention only some of the chief. Their names were Belzebub, Lucifer, Moloch, Apollion, Mammon, Dagen, Belial, Baal, and Nisroch.

As to their character, 'tis to be observed, that they have all a skill and disposition to any, and all evil: but yet most of them are peculiarly disposed to promote some particular sin and vice, more than others. Indeed, Belzebub the chief, is so skilled in all iniquity, and so bent and disposed to all that is bad, that there is no devil in hell exceeds him, in any one evil. Lucifer's peculiar character is to act as an angel of light, and induce to evil under a shew or false appearance of good. Moloch, is the devil that vehemently tempts, and urges people to all vice in an open, bold, daring manner, leading them to commit sin, with impudence, or without shame. Apollion, is the devil of cruelty, who tempts to malice and revenge, and peculiarly delights in the misery of mankind. Mammon, is continually tempting men to covetousness, and to make this world  
their

their treasure and delight. Dagon, is the devil of sloth, who tempts men to sloth and negligence in religion, and to sink into a dead sullen despair of any good. Belial, is the devil that tempts to disobedience and obstinacy ; and has peculiar influence with youth, who disobey their parents. Baal, is an unclean devil, and excites to the indulgence of all sorts of fleshly lusts, and vicious appetites. Nisroch, is the devil of pride, and is continually tempting and exciting to that sin.

Melech, and Lucifer, being just returned from this earth, as I observed, and the devils being assembled, there consultation & devices were as follows.

*Melech.* Hail, ye principalities and powers ; let joy run thro, the vault of hell, such joy as this horrible pit can allow ; for we have great success. Vice abounds ; Jehovah is dishonoured ; his laws are disregarded ; Messiah is despised ; we have more subjects on earth, where the gospel is preached, than he has.

*Satan.* We feel the helish joy in all our hearts. But while we boast in the success there has been, we must employ our infernal wisdom in contriving something farther against Jehovah, and his government ; for I shall never be easy, till he is despised or neglected by every rational creature. We must try by every diabolical art, to counteract the great design of Jesus Christ.

*Apollon.* We shall all heartily join in what is now proposed, that we may bring millions to blaspheme him in hell to all eternity, instead of praising him in heaven as he proposes.

*Beelzebub.* The preaching of the gospel, is the detestable means of diminishing our kingdom. We have long found by sad experience, that *Faith comes by hearing*, what they call, the glad tidings of salvation. I wish we could some way defeat the hell-hated design of a preached gospel, which is so adapted to attract the hearts of sinners, and turn them from our interest.

*Apollon.* The institution of the sabbath, & the exercises of it, are also hateful means of encroaching upon us, and diminishing our subjects ; I wish it was for

ever abolished, & no sabbath, or sabbath-exercises left.

*Belzebub.* 'Tis worthy our angelic wisdom, to enter into a deep consultation at this time, upon these two points, viz. how we may frustrate the design of the preached gospel, and render us less the sabbath-day.

*Beelzebub.* We have all had opportunity to observe in ages past, that the observance of the sabbath, and religion, stand and fall together.

*Dagon.* If we could by sloth, or any other way keep people from attending public worship, our great end would in a good measure be answered, as to a preached gospel, and the sabbath both. I propose therefore that we attempt this.

*Belzebub.* My worthy associate who spoke last, has proposed, something very proper in its place; but I think we ought not to depend upon that alone. Let us lay our scheme deeper and larger; and try in many ways, which I am sure our superior wisdom can devise, to defeat the design of preaching the gospel and the sabbath.

*Lucifer.* Excellent proposal! And let us take particular care to cover our designs as much as possible, & give them such a colouring that mankind may think them rational. We never succeed so well as when we act like angels of light. Man is a rational creature, and though fallen, has yet that detestable thing they call *Conscience*; which puts the soul into a strange commotion, when sin appears in its proper colour. I dread conscience more than any thing in human nature, since the fall of man; therefore, in all we do, let us keep our design as much as possible out of sight.

*Beelzebub.* O, Lucifer son of the morning, we all perceive the wisdom of thy advice. And let us attempt what Belzebub has proposed, and in every way possible, defeat the fatal tendency of a preached gospel. For we all observe, that from the cities, towns, and congregations, where the gospel is clearly and faithfully dispensed, there are fewer souls come to hell, than from other places. The seats of glory, and felicity in heaven, from which we fell, are filled up from time to time, with human souls, that go from places where that detestable gospel is clearly exhibited.

*Mammon.* We all knew the difference between the places P—l, and R—S. In one of these the gospel is clearly preached, by that detestable wretch K—L—In the other, how little hurt is done to us, where Z—R—pretends to preach; but his life and doctrine are such, that we lose but little by him. Let us therefore, if possible, prevent a clear, faithful, searching method of preaching.

*Beliz.* I think my friend, we are all agreed in the main design. Let us now enter upon the properest means and most artful method to accomplish our purpose. And as I fear we shall never entirely set aside the gospel ministry, I think one leading step to accomplish our purpose, is, to induce bad men to enter into the ministry. If people will have preaching, let us put forward those that will answer our own purpose, or at most do us but little hurt, & by that means we shall keep out those whom we hate and fear.

*Dagon.* The gospel in the hand of a slothful man does us but little hurt.

*Baal.* No, nor in the hand of a sensualist.

*Mammon.* Nor, yet in the hand of a worldling.

*Apol.* My heart feels peculiar satisfaction when those who have the Character of gospel ministers, are guilty of adultery, drunkenness, or other scandalous sins: it gives a sort of support and encouragement to vicious persons, sinks the hearts of the good, and confirms infidels; scarce any thing reflects more dishonour upon the Son of God, & disgrace to his plan of Salvation.

*Mammon.* To promote our design, I think we ought to lead all Clergymen, whether good or bad, to expect (by their calling) great things in this world, riches, honour, ease, and a state above the common level of mankind. Some who have not entered the ministry with a principal regard to worldly things, yet have the't that those things ought to be the fruit of their labour, and that they should receive them in return.

*Belial.* Yes, & when they are disappointed, it affords a good occasion to excite a quarrel between them & their people, and produce such prejudices, alienations, and breaches, as greatly help our cause. Much may be done this way, to prevent the growth of Immaual's kingdom.

*Nisroc'h.* By all means lead ministers to expect more wealth, ease, & respect in the world than they will find. And be sure excite their wives, & families, to expect great things, and find fault if they have them not. Their disappointment, and the vexatious effects of it, will fret and discourage Ministers, and excite uneasiness among people.

*Apolion.* Above all men in the world, I dread & abhor a Minister that goes into his office, with an humble mind expecting much opposition and self-denial, and determined to follow the example of his master Jesus. Such a man bodes ill to our kingdom. But I perceive that upon hearing our device, some of those damned ministers now with us in hell, are horribly pierced with anguish. Let us a minute hear their groans & curses.

#### Damned Ministers.

These cursed devils were our tempters and seducers, and now they are contriving to bring more after our example to this place of torment, to increase the fire of hell. Ah, cursed souls that we were to go into the ministry for the sake of the world, and then indulge our lusts, trifle with divine things, & neglect souls; who thro' our carelessness are now here loading us with their curses, and increasing our torment.

*Apolion.* We will increase your misery, and bring many of your boon companions to share with you in the proper fruits and effects of their sloth and luxury.

But let us return to our proper purpose. O ye principalities and powers of hell! If we cannot keep all good men out of the ministry, let us try to prevent their doing much good when in.

*Dagon.* We should endeavour to bring ministers into such circumstances that they will be tempted to negligence and sloth in their calling, especially to neglect to visit and talk with people in private, upon spiritual and eternal things.

*Mam.* This may in a good measure be accomplished by worldly care, and business taken upon themselves; and people may be very easily led to compel ministers to encumber themselves with the world, or to starve.

*Nisroc'h.* Ministers may be tempted to neglect a close application

application to the conscience of their people in private, thro' fear of offending them, by which offence a minister might lose some part of his worldly income, or suffer reproach.

*Dagon.* I think I can succeed with some, to prevent their entering into religious discourse in private houses, by strongly suggesting to them their own weakness and inability to begin or carry on good conversation to advantage. It may be infused into them that it will appear abrupt, strange, and unnatural, not be tho't prudent but rather discover weakness and folly.

*Belz.* Ministers may be tempted to slothfulness in study, & content themselves with a round of old truths, an hundred times repeated; by which we can lead souls into new lurking places of sin and deceit, which such a minister will never discover. Thus souls will rest secure, and come to hell from such a minister, though he preach truth every sabbath.

*Dagon.* I have often, and trust I shall yet influence many according to this advice.

*Belz.* We are well agreed hitherto, & have determined what to do on the part of ministers. But let us proceed and try what may be done by the people, or laity, to defeat the design of the gospel ministry among them. And I think one thing in general, should be to prejudice people against, or make them think ill of their minister. If this can be thoroughly done, it will in a great measure defeat the design of the ministry and sabbath both.

*Lucifer.* This advice is worthy the prince of devils. Several things already determined will not fail to have this effect, while ministers live and act as we have proposed. But in prosecution of this design, I would suggest, that some of our worthy friends on earth, the children of Mammon; should industriously spread abroad, and on all hands, that ministers have too much Salary, and live too high; that they love more at this world than the good of souls, that they are proud and naughty, and not like the ministers of the lowly Jesus. These reports artfully managed, whether true or false, will not fail to prejudice people and prevent ministers

ministers doing good. And we have always such friends in every city, town, and congregation, who will not fail to make these reports look very plausible, even if false.

*Mammon.* We ought to encourage and infligate, those *Friends* which we have in many places on earth, who in opposition to the *Bible*, and the reason and nature of things, will strenuously insist and maintain, that for a minister to have a salary, is to be an hireling, and to preach for wages.

*Apollion.* If we can bring people fully to believe, that ministers ought not to have a salary, or stated support, sufficient for their comfortable subsistence, we shall do much to overthrow the ministry; for Clergymen, poor wretches, cannot subsist on nothing, any more than their fellow mortals.

*Mammon.* If we can bring people to withhold a proper maintenance, it will keep ministers from many places, where otherwise they would be labouring to pull down our kingdom, as they love to express it.

*Melch.* I know hundreds of places on earth, that would now have faithful laborious ministers, if people did but approve of them, and would give a comfortable support: but now the stupid people from these places, come flocking to these regions of fire, without having been enlightened, warned, and disciplined by a faithful ministry.

*Mammon.* We must by all means, add this proposed discouragement to ministers, for I love to see their hearts sink under a view of the ingratitude of their people, and the little hopes of success among those who render evil for good.

*Apollion.* I have great encouragement upon the view of so many ways to defeat the design of the gospel ministry, that fatal means of recovering souls from our kingdom in the upper world.

*Dezschub.* Yes, true heart of cruelty! but we have not done yet. There are further measures to defeat that detestable scheme of Jehovah, and his Messiah. Let us proceed.

*Reiah.* Proceed we will, my worthy associates, I have some time been waiting to propose something

that will carry this matter further, in opposition to Jesus Christ. What I propose is easy to accomplish, that is, to raise evil reports, falsehoods, and lies, concerning a minister, especially if he is faithful, and spread these reports among the people. We have friends in every place, male and female, who delight in this work.

*Lucifer.* These false reports have been very useful to us. But such stories will be most effectual when they have the plausible appearance of truth. Unwary careless people, will then readily receive and pass them as Truths. A lye is good for nothing, if it has not the appearance of truth; especially against a minister of an established character.

*Apollion.* I would add something here near a kin to what was last mentioned, viz. to magnify and add to, the real faults of ministers; make mountains of mole-hills, and allow nothing for the frailties of human nature in them, but make people think that their failings unfit them for their calling, and that they may lawfully spread abroad their infirmities. This will prejudice people, and sink the hearts of ministers.

*Belzebub.* I love to hear the failings of any of Jehovah's servants magnified and tossed about; especially the failings of ministers.

*Moloch.* I have this further to propose, that we should tempt and stir up parents to talk against ministers, before their children. By this the young ones will be prejudiced, and emboldened to contemn, and speak slightly of them; and so the ministry become useless to the rising generation, and we know if people are led to undervalue and slight divine things till they are advanced in years, there is but little danger of our losing them afterwards.

*Belial.* The advice of Moloch is much to the purpose. I have often observed the effect of it among the young ones, to my great satisfaction. There is G—D—of H——, has practised according to these suggestions; he repeats over with satisfaction among his children, the falsehoods raised and spread abroad concerning his minister and intimates that he has reason to believe they are true. And his children are all malignant,

lignant, bold, impudent despisers of their minister, and promise fair to serve us to our mind, as long as they live.

*Apollion.* On the contrary; I know some of those detestable faintish sort of people, who are set to oppose our kingdom, who will not before their children so much as whisper any thing against their minister, lest the young ones should be led to slight him, and undervalue the advice he gives them.

*Nisroc.* Ay, I know some squeamish creatures, who if they really think their minister is wrong, will not let their children know it, least it should prevent their getting good by his preaching. But we must try to defeat this faintish prudence.

*Baal.* If we can get those falsehoods and evil reports of ministers, to the ears of young ones, it will be much to our purpose if they are not conveyed by means of their parents, though I like it best when they come in this channel.

*Moloch.* I have another thing to propose, which we have made much use of in times past: and if times are now altered, that we cannot do as we have done, yet we may do something to excellent purpose in a manner but little different.

*Belzebub.* What is that, brave Moloch?

*Moloch.* Raise persecution against those hot-headed ministers who set themselves to oppose our kingdom. We have those on earth who are very ready to do this work for us. We have stopped many of their mouths, and shut up many pulpits, which have echoed treason to our kingdom, & by this means intimidated others so as to keep them in some tolerable bounds.

*Belzebub.* 'Tis true, times are altered in the world: But few magistrates, are now inclined to persecute their subjects on account of religion, but much may yet be done by way of persecution.

*Moloch.* Where we cannot move the civil power against them we must persecute them with the tongue. We have those on earth that will say all manner of evil against them, falsely for Christ's sake, or for their opposing our kingdom. We have let them know to  
their

their cost these many hundred years, that if they will live godly in Jesus Christ, they shall suffer persecution.

*Apollion.* We may excite some of our brave friends on earth to injure ministers secretly; burn their houses, destroy their goods, kill their creatures, raise mobs against them, wound, maim them, and the like. This will intimidate the wretches and make them keep within some bounds of moderation, and not dare to attempt so openly to oppose our kingdom.

*Moloch.* If those opposers of our interest should after all, make bold; open, resolute attempts, to defeat our design, and oppose any practices which we have promoted among mankind, & the vices & vicious customs which we have made to prevail, & we cannot persecute them in any other way; we must rise a clamour and noise, make our friends talk big and high, bluster, threaten, and pretend that these ministers are going to turn the world upside down, bring in innovations, and strange regulations and practice, to deprive people of their proper liberties and customs. By such means, many that would otherways oppose us, will be affrighted, and choose to be moderate, and hold some degree of friendship with our friends.

*Apollion.* Yes: I know many that would have been led to oppose our measures, if some of our bold blustering fellows had not scared them. I am sure we can by this means keep many of those detestable ministers in tolerable order, and make them satisfy their consciences with some moderate reproofs from the pulpit, without any real, resolute attempts to oppose us: And if they will but be moderate, our cause is so prevalent in most places, that we have not much reason to fear.

*Belshazzar.* If after all there should be some detestable opposers of our kingdom who will not fear all the rage of earth and hell, we must guard against them in some more artful manner.

*Lucifer.* There is one important thing more to be considered, which I can manage to peculiar advantage by acting as an angel of light.

*Nyrocob.* What is that, brave Lucifer?

*Lucifer.*

*Lucifer.* Stir up some enthusiastic, deluded, self-concited people to censure and condemn the ministers of Christ, as carnal unregenerate men and legal preachers. There are numbers of people who thro' the pride of their hearts, ignorance of themselves, and of the nature of religion, think they are more religious than others: These may be improved as useful servants in our cause; they pretend to great religion and sanctity, inward light and experience, so that many people really think they have much religion, and understand it better than common. These pretenders must be excited to censure and condemn ministers as carnal, unregenerate, legal, and dull; that they have not the spirit, and do not preach by experience; that if they have any grace, they have got away from God; that 'tis unprofitable if not dangerous to hear them, yea, that 'tis very dangerous to let awakened persons hear them.

*Nisroc.* That is right, thou angel of light. There is in that the appearance of religion, that will readily take with many people who have really some true religion. They will hearken to these high pretenders, and thereby be prejudiced against their ministers.

*Lucifer.* I have used many, who are not our real friends, but the subjects of Immanuel, as instruments to do us much service by this project. They have been led to think their ministers ignorant and carnal, and censure them as such, and then the whole weight of those good people's influence goes against the minister; and other people argue thus, "Surely the minister is carnal and legal, because such an one who is undoubtedly pious, censures him as carnal, which he would not surely do if the minister was spiritual."

*Nisroc.* This scheme of opposing religion under a cloak of religion, is a thing I greatly delight in: It has I am sure deluded and kept from the truth, many thousands of souls who are now here with us in hell.

*Damned Souls.* Ye cursed devils, who once acted as angels of light, who stirred up the pride and self-conceit of our corrupt natures, and led us to think

that religion consisted in what it did not, and made us flatter and delude ourselves, and refuse better light and conviction till it was too late. May infinite vengeance make your hell the hottest possible to all eternity. What could ye, cursed furies, propose by thus leading us to such misery and torment?

*Apollion.* We did it to prevent your serving and glorifying Jehovah: We did it to disappoint Messiah, and reflect dishonour on him as a Saviour, and bring you to blaspheme him here in hell; and we will still do it to the utmost of our noble powers, and superior wisdom, whilst we find we can employ many ways to counter-act and frustrate his design.

*Nisroc.* I find what Lucifer just now proposed, is one of our most successful methods, when there is a revival of religion in the world, & a general concern upon the minds of mankind.

*Lucifer.* This art and method gives me more satisfaction, because this way we counteract Jesus Christ when he sends his spirit to convince and awaken people. We hereby undermine and defeat a work of grace, and in the end bring great reproach upon vital religion: It prejudices many, and makes them then think there is nothing in experimental religion, but that all is delusion or hypocrisy; because after a while they see these high pretenders turn out to have no religion, and often prove vicious.

*Beizebub.* There is one thing more to our purpose, and that of great importance, and I suppose the reason it has not before been mentioned by some of you, is, that 'tis a thing that we are all very sensible of, and have in all ages attended to, I mean leading ministers to preach damnable doctrines and build souls upon a foundation that will in the end fail them, and leave them to fall into hell. See what multitudes of damned souls now present, who came here in this way.

*Damned Souls.* Ah, cursed Devils! Ah, cursed ministers! Ah, cursed selves! that we who had the bible, and might have known better, should believe such doctrines as were agreeable to our wicked hearts, our pride, self-righteousness, and the very  
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justs of our nature ; and think it was well with us when it was not !

*Nisroc.* We are all so sensible of the propriety and success of what Belzebub has mentioned, that we shall always attend to it.

Well, is it not time to proceed to the other thing proposed, viz. the sabbath.

*Belial.* I have one thing more to propose concerning the gospel ministry, and that is, that we by all means lead ministers to dispute with, contradict, and censure one another ; yea, contend, quarrel, anathematise, and excommunicate one another. I think we may have great success in this way : Some of those contradictions will tend to unhinge people's minds, especially the weak and ignorant ; they will be led to think that as one minister teaches one thing, and another another, there is no knowing what religion is, besides it keeps up parties, and illwill, and alienation among ministers and people both.

*Molech.* This is a noble subject to promote our cause. This, Messiah knew, and therefore has said so much to his ministers and disciples, requiring them to love one another, live in peace, be of one mind, and the like.

*Behai.* But in spite of Messiah, I have succeeded in all ages to promote and keep up jars, contentions, and curses among ministers.

*Apolion.* O, what glorious prospects have we of defeating and dishonouring Jehovah ! destroying mankind, and keeping low and contemptible the hateful kingdom of Jesus Christ on earth ! How many ways have we to accomplish our end ? My heart feels hellish satisfaction in the prospect of success. — I want to hear what will be proposed as to the sabbath.

*Belzebub.* The sabbath is a day that I hate ; it has proved the detestable means of depriving us of many thousands, if not millions of souls. We have before observed, that religion flourishes or falls in proportion as the sabbath is observed or not. 'Tis the hateful day in which people not only hear the word preached, but heads of families catechise and instruct their

their children and servants, and lay in young minds those principles which we find hard to root out. Where this day is observed, we cannot by all our hellish art prevent some truths striking the conscience of sinners.

*Moloch.* The sabbath is the horrible day that suggests so many awakening truths to conscience, that I cannot, as otherways I might, induce souls to sin with boldness.

*Beal.* Sad truth! On that day the enemies of our kingdom thunder such things in the ears of sinners, and make conscience so timorous, that I cannot succeed with them as I should if they would live but a few months without a sabbath. I hate the weekly return of that day.

*Mammon.* In those cities and places where the sabbath is neglected or disregarded, we find almost all the souls come to hell: But where 'tis observed, we lose subjects in a manner that makes me gnash my teeth with rage.

*Belzebub.* We are all too sensible of the fatal tendency of that institution. Let us now therefore employ our infernal wisdom in devising methods, so far as we can to defeat the design of it. And I would propose in the first place, that we should induce some of our friends on earth by sophistical arguments, and under a pretence of religion, to shew that there is no sabbath by God's appointment under the gospel dispensation: So that by this means people may not think themselves under obligation to observe it.

*Lucifer.* This is well proposed. If in this respect we can act as angels of light, we shall succeed in the best manner; then conscience will not be alarmed with sabbath breaking, and I dread conscience above any thing on earth. We have those friends among men, some thro' mistake, and some thro' design, who under a pretence or notion of gospel freedom, proclaim themselves free from the obligations of the sabbath. We must influence them to insist upon this freedom, and under a notion of being very spiritual, and holy at all times, reject the sabbath as a legal thing, tending to spiritual bondage and superstition.

*Moloch.* We have had a succession of Friends on earth

earth above one hundred years, who have bravely denied and opposed the sabbath. They have done worthily and had very considerable success. There are many thousands now, who have no regard in their conscience to the sabbath; and if they do not make so much opposition to it as they have done, yet their children are likely to be bro't up in the parents way of thinking; and we hope the number will increase.

*Belial.* We have another set of friends the R-g-ns, who bestir themselves with more zeal in our cause, both against the ministry and the sabbath. We must by all means promote and instigate this set of men: They do much wherever they come, to interrupt people upon the sabbath, and prevent the proper exercises of that day: They will make much opposition, noise and clamour about the sabbath; and will from time to time draw some to their way of thinking, especially the children brought up in their families, will retain their parent's notions; and if we gain no more than this by it, we should exert ourselves to promote this sect to the utmost.

*Lucifer.* I approve of brother Belial's opinion. But if we could lead these R-g-reens to be a little more subtil and plausible, they would do us more service, for they have acted so zealously for us, that they have in many things gone so contrary to reason and common sense, that they prevent their doing us so much service as otherways they might.

*Belzebub.* I have another thing to propose respecting the sabbath, that is, that we try to keep up as many different sentiments about it as we can. This will cause divisions, disputes, and confusion. If people will have a sabbath, let us try to make them differ about the day; some hold 'tis one day of the week, and others another; and as much as possible be very confident in their sentiments, and censure & condemn one another. Where there is much dispute and contradiction it keeps people's minds unsettled, and leads some more careless ones to think, there is not much in the sabbath.

*Dagon.* All good advice, ye princes of hell! But  
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Still the sabbath will be believed by many; let us therefore consult how we may defeat the design of it where 'tis believed. And I would propose to keep people from public worship, through negligence, sloth or vice: For if people by their own fault will absent themselves from public worship, and neglect the means God has appointed, the sabbath will not much hurt our interest. I can induce many to absent themselves through sloth; I find mankind more and more inclined to comply with this temptation.

*Belzebub.* Apply all your sluggish art brother Dagon, induce many to stay at home, and sleep and stretch themselves in ease, at least part of the day, & quiet their consciences with a thought that the sabbath was designed for a day of rest.

*Dagon.* I have had, and trust shall still have, wonderful success in leading people to think that half the day is enough to attend public worship: And I find after they have offended God by sloth, or something worse one part of the day, there is little danger of their getting much good the other part, if they do attend God's house.

*Moloch.* What we have before proposed concerning prejudices against ministers, will go far towards keeping people from church. They will easily find an excuse to absent themselves from the worship of God if they do not like their minister.

*Mammon.* There are other temptations which if urged artfully will do much service; particularly, that we have several sorts of men to settle their accounts and adjust their secular business on the sabbath.

*Belzebub.* That proposal ought to be attended to.

*Mammon.* This may be done by degrees. We may at first make them think something of this is necessary. And when they once begin, the same necessity will lead them to it again and again, till they will not be afraid nor ashamed to make a constant practice of it: Thus not only lawyers, physicians, and merchants, but many others will spend the day in settling and adjusting their accounts, and preparing for more publick business on other days of the week.

*Baal.*

*Baal.* I would propose, that Mammon should tempt people in the country to walk over their fields and plantations on that day, and view their crops, creatures, fences, and the like. This will be more agreeable to many than attending public worship : And if any should fault them for not attending the word preached, they can easily excuse themselves, by saying, they can read as good a sermon at home as they can hear at church.

*Molech.* We must by all means promote and increase a practice, which to the joy of my heart, I find we have already had considerable success in : A practice which I hope to make make very prevalent ; I mean going into company, drinking, gaming, and whoring upon the sabbath.

*Baal.* I have prevailed with many, to prefer this day for visiting their mistresses and prosecuting lewdness : And I think I shall in some places soon make it a principal time for drinking and gaming.

*Apollion.* 'Tis most agreeable to have men spend this day in vain company, drinking, gaming, whoring, and such like practices ; because they are then not only guilty of these vices in themselves, but have the additional guilt of sabbath breaking, and neglect of publick worship, so that Jehovah is peculiarly dishonoured, his laws trampled upon, and his gospel despised.

*Lucifer.* What cause have we to rejoice, O ye principalities and powers, that by our wisdom and influence, we can so successfully defeat Jehovah and his Son ; that we can bring to mere nothing the gospel ministry and the sabbath, and fill these horrid regions with thousands and millions of Messiah's kindred in the flesh, whose curses and blasphemies are music in our ears. Their hearts and tongues are not employed in praising Jehovah, and his Christ, but in accusing and blaspheming, and shall be so to all eternity.

*Belezebub.* Thy joy, O Lucifer, is worthy the noble powers of hell. But we have not done with the sabbath. After all, many will pay some regard to the day, and attend public worship : It remains that we

consider how we shall prevent their getting any good on that day.

*Dagon.* In the first place, I will, suggest to them that as the sabbath is a day of rest, they may lie in bed late that morning, & indulge their ease, so that by this means they shall have little or no time for reading or praying; scarce have time to dress, in order to shew themselves at church, and after all, be so late that service shall be great part over, before they arrive.

*Nisroc.* We must by all means induce them to employ their thro'ts and spend much time in dressing, decking, and adorning themselves. There is L.—G. and G.—B. and a thousand others, who scarce think of any thing on sabbath morning, except of dressing, and contriving to appear to advantage in public. This is a noble perversion of the sabbath, and contradiction of what Messiah requires of them.

*Apollion.* Nothing I hate worse, than to see some faintish opposers of our kingdom, spend the sabbath morning in reading, meditation, and praying for a blessing on the word to be preached.

*Nisroc.* By what we have proposed about dress, several ends are answered, as,

- I. It prevents reading, hearing, and prayer.
- II. It leads them to idolize themselves.
- III. It fits them to take the attention of others at church.
- IV. It fills them with vanity, and offends their maker, that they are not likely to get much good by preaching.

*Moloch.* Another thing which we ought by all means to attempt, is, to influence persons to vain and simple discourse in going to, and from the house of God, and between exercises of public worship. Some may be tempted to talk upon, and contrive frolicks; some tell stories; some talk of their farms, oxen, horses, and the like; some of their merchandize, and other business in life, and even innumerable other subjects.

*Apollion.* The mind being engaged about those things in going to church, will dwell upon them in time of service, so as to neglect any attention to the

truths delivered ; and we know that no good is got by any preaching that is not attended to.

*Baal.* May we not to our advantage induce young persons of different sexes, to walk, or sit together, laugh and play, and thus spend the sabbath. This is contrary to the holy design of the day, and so fills the mind with sin and vanity, and there is not much danger that the consciences of such persons will be struck with any truths of the word preached.

*Mammon.* Some people may be induced to make their assembling on the sabbath a season to transact their worldly business, especially they who live distant in the country. There is D---, Q---, harnesses his carriage, takes a son or two, and sometimes a neighbour, and with cheerful chat passes eight or ten miles to church. There he meets persons with whom he can do many errands, and transact much business. By the opportunity of seeing a number of persons, he does more worldly business that day than he could any other way. He attends church two or three hours, and thinks he is a good Christian, without knowing what Christianity is. We must try to increase this practice : This is so contrary to Jehovah's command of not thinking their own thoughts, nor finding their own pleasures on his day, that he is provoked to leave them to greater hardness or wickedness.

*Lucifer.* This is agreeable advice ; I would add this further here, viz. That after public worship, people who think they dare not allow themselves in vice, should be induced to visit friends and neighbours, be cheerful and talk upon common affairs. This will wonderfully help to banish from the mind any truths that might have some entrance in the time of hearing. It will also prevent their looking into the Bible, or other books, or attending to any private exercises of worship, that God requires upon the sabbath. Many will make these visits without scruple of conscience, who would be afraid and ashamed to go in to profane company.

*Belzebub.* I have heard your proposals with great satisfaction

fatisfaction ; but still something remains. In the very time of hearing, when the word is preached and inculcated by our enemies, then is the great danger. Mankind have ears to hear, and they are rational creatures ; there are such awakening and affecting truths delivered : Truths that in such an awful and interesting manner concern them, that it seems almost impossible that rational creatures should be careless, and not attend, and be affected ; we cannot ourselves but wonder that they are not. Let us therefore, by all means in the very time of hearing, use all our art, and throw into their minds, without ceasing, all sorts of evil thoughts, most suited to their corrupt nature. If we can shield and secure the conscience in the time of hearing, we shall not have much reason to fear.

*Dagon.* I can engage for some. The sermon shall not proceed five minutes, before they shall begin to nod, or lay down their heads and sleep secure ; and it shall then be the same to them, whether the truth's delivered be awakening or not.

*Apollion.* And let it be thought an affront, or at least an unmannerly or impertinent thing, for any to jog or wake a neighbour in this case. Many are more afraid of offending by awakening others, than of letting them come to hell by sleeping.

*Nisroc.* I can engage for numbers. If they sleep not, they shall think as little what the preacher says as if they did. Some shall be fully engaged in viewing the dress and habits of others : New clothes, & new fashions will employ their thoughts ; others shall think of themselves and their own dress and finery, and how others view and admire them ; others shall be diverted by a roving eye and mind, attending to every thing to be seen and heard, except what the preacher says.

*Baal.* I can engage for some, who having hearts and eyes of adultery, shall view the objects of their lusts, and have no remorse at letting their hearts run freely upon their sin even in the house of God.

*Mammon.* I can do much with some others, by suggesting

getting worldly covetous thoughts, so that their hearts shall be far enough from the place they are in, or any thing that the preacher says.

*Belzebub.* How few will be left to serve Jehovah ! Rejoice ye princes of hell. How disappointed shall Messiah be ! He and his ministers may go on to complain that they labour in vain, and spend their strength for naught ; while we labour with abundant success, we reap a plentiful harvest, souls flock to hell in multitudes : Jehovah's hateful name, his laws, his day, and institutions are and shall be slighted, profaned & trampled upon.—Ye noble powers of hell, is not our consultation now ended ? Let us set out our several ways ; walk up and down in the earth, and exert ourselves to the utmost.

#### Damned Souls.

What fools were we ! And what fools are others now on earth ! to give way to the suggestions of devils, and the lusts of our hearts ; especially when we knew better, and were often warned, and had conscience to check us !

*Belzebub.* Fools ye were, and we cannot but wonder at your folly and madness, when ye had heaven in view, reason and conscience to assist you, many invitations and motives to influence. We cannot but wonder at the folly of mankind : But since there are such fools, by whom we can dishonour God ; we rejoice, & will use their folly and wickedness to destroy themselves and dishonour Messiah.

#### Damned Souls.

Oh ! what multitudes of souls will now come to hell to increase our torment. Our partners in sin, whom we lately left, will soon be here to add to our misery. Oh, cursed cruel devils thus to ruin and torment us. Oh, how do we wish we could escape hence, if it was but one hour to give notice, to sinners on earth, of the many devices of devils, that the poor souls might not come to this place of torment.

*Apollion.* Hah, but you are confined safe enough : We have you here, and here we will torment you for ever. Not one of you shall depart a moment, to  
give

give the least whisper in the ears of any mortal on earth—When your companions come hither they shall know and feel what you now do.

Just at this moment my vision vanished ; my trance ceased ; I returned to myself, and found all had been but a vision. Yet sure I was it was a real vision, and the views I had were real truths.

And now this vision I publish, hoping it may be a warning and do some good. I know the devils will spite me for it : Because I have given notice and warning to poor sinners : have let them see their danger, what snares are laid for them, and in what ways they are like to go to hell. Devil's will hate me for discovering their designs and bad plots ; but I fear them not, while I trust in God. They cannot go beyond their chain : And, oh, that poor sinners on earth would shun the Devil's snares, and trust in God ! they would surely find his help and assistance. If they would resist the Devil, he would be made to fly from them. Jesus Christ is stronger than Satan, and they that trust in him shall overcome the evil one.

If I should hereafter be favoured with any such like vision or discovery of any other of the Devil's designs, I might probably think it my duty to acquaint the world with it ; especially if I find mankind make a good use of what is here offered.

F I N I S.