to satan to Promoniſh him as it were when, where and upon whom to do Miſchief and perform Feats, according to his Pact with the witches. The Devil takes Delight in Superſtitious Signs and Rites, as arguing worſhip and honour in which he is Ambitious to ape the Almighty God. And as our Saviour opened the Eyes of the Blind with Clay and Spittle, John 9. 6, 7 which could not have that Effect by their own Nature; So the Devils Endeavours to Delude Servants by the uſe of Externeal Means which have no Virtue to perform what is propoſed, and brings it about ſome other way by his own power and Influence.

At the ſame time it is a Miſerable thing to ſee perſons Under the Clear light of the Goſpel, to Run to Unlawful Means for help, when they ſuppoſe themſelves or any thing belonging to them to be bewitched. A Man who had Languiſhed under a great ſickneſs for the Space of a Year upon the Account of ſome offence he had given a Witch, was Recovered thereof by coming and giving her ſatisfaction, and asking his Health at her for God's ſake, 10 March, 1607 Isobel Grierſon. Perſons whom Diſeaſes were Inflicted by Sorcery and witchcraft have been Relieved by threatning the witch 20 December 1644 Agnes Finnie 10 September, 1661 Margaret Affchiſon Eddom did Janet Cocke, Lemig. Demonolatr. lib. 3 cap. 3. Others bewitched have been Cured by burning the thatch of the witches Houſe, Perkins diſcourſe of witchcraft chap. 7. ſect. 2. Others again have found eaſe in their Fits, by a touch of the perſon who afflicted them or by ſcratching and drawing blood of him or her, Mainard guide to Grand jurymen Book 2 chap. 15. But ſeeking Help by ſuch Methods is Certainly Unlawful for God only can free us from Devils and Witches and we ought to uſe his appointed Means of faſting and prayer, if we Expect from him a Bleſſing. Some think it unlawful to Move a witch by prayer or Intreaty to take off a Diſeaſe the Witch laid on, but

it, and Unwarrantable to drive her to it by Menaces and Violence, as if he or her Maſter had no thing to boaſt in being Croſſed, as it were obliged to Help in their Inclination to do Miſchief, Lemig. ibid. But it is paying Honour to the Devil when we Expect Help from him, who is more Delighted therewith, than offended at any Injuries done to his bond Slaves, Sennert. Medic. pract. lib. 6 part 9 cap. 8 Others are of Opinion, that it is Juſtifiable before a witch to Relieve in a Lawful Way perſons harmed by her, provided it be done Under proteſtation of having no Commerce with the Devil, Delrio lib. 6 cap. 2 ſect. 1 Quaeſt. 2 Concl. 4. But then ſeeing it is not in the power of a witch to Cure a Diſeaſe Inflicted by the Devil, without applying to him for his Cooperation and aſſiſtance, ſuch a proteſtation is Contrary to Facts. Beſides, how can any Certainly know, that a Witch will uſe only lawfull Means to procure what is Demanded of her, Sennert. ibid. Some again hold it Lawfull, to ſearch for Remove and Deſtroy the Charms, ſigns or tokens uſed by witches in order to Recover perſons hurt by them and that the Devil may Ceaſe from Annoying ſuch perſons, Delrio ibid. Quaeſt. 3. Which opinion Sir George M'Kenzie Crim. part 1 Tit. 10 § 12 ſeems to acquieſce in. But others juſtly Diſprove ſuch a practice as caſt those who truſt that the Harm occaſioned by witchcraft, will ceaſe after the Charms and ſigns are Removed, do paſſing by God, tacitly own the Devil who Claims power to hurt upon uſing those things which other ways in themſelves were of no Efficacy, Sennert. ibid.

Witches in going about their Hellish practices ſeem often to be Changed, and even to transform others into the Likeneſs of Dogs cats Toads Wolves ſwine, goats hares and other Creatures. And the perſons ſo transfigured do produce the ſame Effects as if they were really what they appeared to be. Yea if they Received any hurts in the body of their aſſumed bodies, it