

ed in that he "did weare no cloathes," in that he did shun the society of men, "abiding in no house, but in the graves," in that both "night and day he cried in the mountaines, and in the graves," as also by the speeches, which, upon the sight of Christ, he, or rather they, being two (as appereth by Matthew) uttered, saying or crying with a loud voice, "What have we to doe with thee, Jesus, the sonne of God? I charge thee, by God, that thou torment mee not," which they would never have said, had they had the use of their understandinge. And least we shold imagine that it was thus only with these two possessed with a legion, we must remember that these and such like speeches or exclamations, arguing a deprivation of understanding, were uttered by some other also possessed, which, for the same reason, were likewise deprived of their internall sences. Even so it was with these persons; for, had they in Lancashire bene in their righte mindes, they would never have spoken so malepertly in their fits as usually they did, to those that were then present, especially to Maister Starchy, (whome commonly they called good fellowe, all their speeches also in a manner suiting with that title) and Mistres Starchye, whose owne child called her whoore; neither would they ever, in the presence of so many, and even then when the holy scriptures were in handling, have spoken so filthily as it is a shame to name, or so blasphemously of the holy Bible, calling it often times, and that aloude, bible bable, as they did; nor 3 or 4 of them, in their whispering speeches, actions, gestures, and countenances, have at that time, and duringe that holy action, carried themselves so wonderfull vainly as they did; and John Starchy sometimes (as we have heard) in biting or snatching at every one that was neare him, throwing what came to his hand at whomsoever, shewed himselfe therein for the present to be mad. Heere we may remember to the same end, the monstrous blasphemy of Somers, and his strange and unnaturall uncleannes, especially in acting the sin of whordome in that manner he did, and that in the presence of so many; also his filthy and abhominable carriage of himself with a bitch before divers, which he did after his repossession. Hither also refer the violence he did to his owne body, and the light behaviour he used in the begining of his possession, in dancinge, laughing, &c., whereupon he was suspected to bee out of his wittes.

Finally, it is hereby evident, that neither they, Darling, nor Katheryn Wright, had in their fits their understanding, because they knew not what they said or did, nor what was said or done by others. Indeede, out of their fits, those which are possessed have the right use of their mindes, but in and during the same, they are altogether ordinarily deprived thereof, as hath bene shewed. If it be said that these actions and speches came from the divels within them, I answer, that that is most true; yet forasmuch as it seemed to men otherwise, and so they seemed to be out of their right mindes, therupon they are said so to be.

The second, concerning the externall sences, and, namely, that of feeling, may be gathered likewise out of the aforesaid scripture, in that the man which had an uncleane spirit, is reported "to have stroken himselfe with stones," which, if he had had his feeling, he would never have done, especially in that violent manner that he did; so it was with the above-named 10 persons, and thereof triall was oft made in Somers, and as otherwise, so by pricking of pins, whereat he never stirred, though a pin, being somewhat great and crooked, was thrust up to the head: and in Th. Darling this was manifest above any, in that in his fits his shoulder bones, and other bones of his armes (to the sight and feeling of others) were thrust out of their jointes and in againe, he not complaining thereof. As touching the other outwarde sences, seeing, hearing, &c. it is not indede manifest by the scriptures, that they which had uncleane spirits were in their fits deprived of them; yet, from thence it may well be conjectured so to have bene. For, seing som were altogether blind and deafe through the divel within

Mark. 5. 15.
Luk. 8. 33.

Luk. 8. 27.

Math. 8. 29.

Mark. 5. 7.

Mark. 1. 24.
Luk. 4. 24.

Here (after the example of the scripture) I ascribe that to the possessed, which of right belongeth to Satan the possessor.

These wordes are not set down in the storie, but are notwithstanding, most true.

Mark 5. 5.

them, causing the same, and generally were deprived of their inward sences, and that of outward feeling; why may we not in all probability imagine, that they were without the use of these other sences also? And as touching our demoniaks, they in their fits nether heard nor saw (though their eyes were open) as themselves reported. Further and more certaine knowledge herein we cannot have, neither neede wee desire, considering the number of persons reporting this, also that sundrie of them were far distant one from another, dwelling in severall shires, and almost all of them children.

15. They utter such speeches as most fitly agree to an evill spirit, and savour not of the spirit of man. Math. 8. 29. 1. Mark i. 24 and 5. 7. Luke 8. 28.

The 15. signe of Sathans possessing is, when such speeches ure uttered by the mouth of one, as savoure not of the spirit of man, but most fitly agree to a wicked spirit. Thus we reade in the gospell, that the possessed, when they sawe Christ, began to cry out, saying, "Jesus, the Sonne of the Most High God, what have wee to doe with thee? art thou come hither to torment us before the time? art thou come to destroy us? I charge thee by God that thou torment mee not." Hither apperteyneth that answer that his name was Legion, and that request, that "if he cast them out, he would suffer them to enter into the herd of swine." For we cannot doubt but that those speeches were uttered after the same manner the former were, that is, by the mouthes of the parties possessed, and it is plaine by Luke. 8. 30. After this manner M. Hardman said a little before the spirits egresse, "I am hot, I must goe, I must away, I cannot tarry, whither shall I goe? I will not dye." In like manner Somers, or rather the divell in him, said, that he was god, meaning percase the god of this world, that he was the prince of darknes, that he was sometimes in heaven: and when he caused that lump or swelling in his eye, or toe, "I will goe out at his eye, I'll goe out at his toe". And upon Saterday at night before his dispossession, in the time of prayer, "I must be gon;" with many more speeches, as appeareth before. The like hereto he did also upon his repossession, but specially upon the 20 day of February, 1597, which was about 4 dayes after he was repossessed, when lying in a trance, he uttered many sententious speeches of this kinde, which were written from his mouth in the presence of diverse persons of good credit. For instance and a taste these. "I baited my hooke often, and at last I catcht him. Heere I was before, and heere I am againe, and heere I must stay, though it be but for a short time. I leade them to drinck, carouse, and quaffe, I make them to sweare. I have leave given mee to doe what I will for a time. What is wightier then a king in his owne land? A king I am in whome I raigne, heere I am king for a time." In like sort Darling, upon the day of his dispossession, uttered wordes of this kind with his mouth wide open: "Brother Radulphus, I will goe to my maister, Belzebub, and he shall double there tongues;" and againe, "let us goe out of him and enter into some of these heere:" with diverse others, as appeareth by the history of him in print; many such like speeches also I well remember by Ka. Wright.

The speeches which Somers uttered after his repossession, or rather the devill in him.

Darling his speeches or the devill in him.

16. They offer violence to thire owne bodies.

The 16. signe of possession is, when men offer violence to their owne bodies; so in the 5. of Marke, it is saide of the man which had an uncleane spirit, that "he did strike himself with stones:" The divell indeede was the striker, and the man a meere patient, but because it was done by his owne hand, and so seemed to doe it himself, therefore it is ascribed unto him. And thus many times those things are attributed to the possessed, which were indeede done by Sathan the possessor. And in like sorte have I my selfe often done in this treatise.

According to this, we have heard before of Somers, who, howsoever, he did not strike himself with stones, yet did he beate his heade, and that with great violence, against the ground or floare of the house, and against the bedsted, and throwe himselfe against the wals.

17. Not hurt by all their tormentes.

The 17. signe of one possessed is, that he is not hurt by all the violence that the divell doth to his body, nor all the tormentes that he putteth him unto, so as (notwith-

standing all his rage and crueltie) not a bone of the possessed (as I may say) is broken. This appeareth by the 4. of Luke, where, when Christe had commaunded the divell to come out of the man possessed, it is said, that "then the divell throwing him in the midst of them, came out of him, and hurte him nothinge at all." Luke 4. 35.

It is as much as if it had bene saide, the divell, uppon Christes commaundement to goe forth of the man, cast him violently and head-long among the people, and there rent him sore and extreamelie tormented him, so as one woulde have thought he had utterly spoiled the man, or at least greatlie hurte him, (which appeareth also by the firste of Marke, where the same story beinge reported, it is saide that the uncleane spirit tare him) but saith the Evangeliste Luke, it proved not soe: for, notwithstanding the divells rage, and all the torments he put him to, yet "he hurte him nothinge at all." Even soe it was with these. Tormented they were moste grevously, especially at, and a little before the egresse of the sprites. Somers also did offer great violence to his body, beating his heade and face, (sometimes a quarter of an houre together) to the ground or bedsteade, as is before saide, so a one woulde have thought he shoulde have bruised himselfe greatly, and yet had he no hurte at all, or any of the other, by the like grevous torments they indured.¹ The same is as true of Kath. Wright and Tho. Darling, which latter had in his fitts his armes and shoulder boanes thruste out of their jointes, and set in againe; and yet hereby was made never a whit lesse unable to use them than before. As strange also is that which is deposed concerning Somers, that he was not burnt, though some bare partes of his bodie laye in the hott fier.

The reason hereof I take to be this, that Sathan having leave from God to enter into man, hath not with all leave, or is forbidden to hurt him; for otherwise it were not possible, his nature considered, but that he shoulde greatlie harme him. And yet notwithstandinge this prohibition of the Lordes, he will be attemptinge to spoile or hurte those he possesseth, though he cannot or dare not doe it, because by nature hee is inclined thereunto. For every creature, (as well invisible as visible) is as it were violentlie carried to doe accordinge to his owne nature and kinde. In the manifold vexations of Sathan therefore, and manner of usinge them he possesseth, we maye, as in a glasse behold, the mallice, rage, cruelty, and unsatiable desire of the divell, as a roaring lion, to devour and destroy man. And in his restraint from hurting or not performing it (notwithstanding his great and manifold offers that way,) we may se, as the power of God over thes principalities and powers, I meane the divils, and the awe and subjection they are in unto the Lord, as well as the least or weakest of his creatures, so the great mercie of God towards man, remembring mercie even in judgement. And here this is worthy the observing, that howsoever, they which are possessed receive no hurt at all by that which the spirit doth, though it be never so much, and never so fearfull to behold, but are as well (notwithstanding the same) after their fitts as before: Yet if any man doe but wrest or straine their little finger, which is as nothinge in respect of that is done by the spirit, though for the present they complaine not thereof, as being then without feeling, yet after the fit they doe; and this was often seene in Somers.

Hereunto we may add for the 18. signe of possession, extraordinary and supernaturall strength. This is evident by the 5. of Marke, where it is said of one possessed, that "no man could binde him, no not with chaines:" that "being often bound with

18. Extraordina-
rie and su-
pernaturall
strength.

¹ The poor apologist seems to have been unconscious that this immunity, from the usual consequences of violent accidents, was inconsistent with his previous doctrine, that the devil, by throwing the possessed into fire or water, meant to take away their lives. Still less was he capable of perceiving that Somers, in the middle of all his violent gesticulations, took as much care of his own person as could well be imagined.

Verses 3. 4.
Luk. 8. 29.

fetters and chaines, he plucked the chaines asunder, and brake the fetters in pieces, neither could anie man tame him." And by the 19. of the Actes, where the man possessed "overcame and wounded 7. men." After this manner it was with these wee speake of: their strength was extraordinary and supernaturall, insomuch as two or three strong men could scarcely hold one child of the age of 10. or 11. yeares; but specially this was seene in Somers, who in sondry of his fits did shew such strength, as somtimes 3. 4. or 5., sometimes 6. or 7. men, though they had great advantage of him, (as bound to a chair, or lying upon a bed) could scarcely rule him, and though they laboured hard that they swet therewith, yet he was not perceived to pant or blowe, no more then if he had not strained his strength nor struggled at all, as is deposed. The like strength was perceived to be in Darling, as is noted in the printed booke. Who being a boy of 13. yeares of age, was of that strength that 2. stronge men could not hould him downe or rule him. Of such extraordinary and supernaturall strength also was Kath. Wright. True it is that there is greate difference betwixt his strength mentioned Marke 5. and the strength these shewed; and no marvaile. For the man their mentioned was possessed with a legion of divells, and each of them with one onely, (as I suppose,) no marvell then, though his strength, and his rage and fury exceeded theirs. And hence I take it to be, that of all those mentioned in the gossell to have bene possessed, we reade not of one that was of like strength and rage with him or them possest with a legion. For besides that already hath bene saide of their exceeding great strength and unrulines, it is recorded by S. Mathew, that they were "very feirce, that no man might go by that way."

Math. 8. 28.

19. Powre of
supernaturall
knowledge.

Verse 6. 7.

Verse 3. 5. 15.
Luk. 8. 27.

Verse 16. 17.

The last signe of possession, that in the holy scriptures I observe, is extraordinary and supernaturall knowledge; which appeareth by the 5. of S. Marke, where one that was possessed, as sone as he sawe Jesus a farr off, said of him, that he was "the sonne of the most high God." Now if we consider that this man had neither heard of Jesus, his doctrin, miracles, nor seene his person at any time before, as may appeare by this, that he was not onlie a Gadaren, but had besides, "his abidinge among the graves, and in the mountaines," and not amongst men; and consider also that he was not in his right minde; and third that he had "had devils a long time," as St. Luke noteth: we cannot but see and confese, that this knowledge or acknowledgement of our blessed Saviour was supernaturall. This is further confirmed by the 16. of the Acts, where it is not only said of a certaine maid of Philippi which was possessed, that "she followed Paul and Silas crying and saying, these men are the servants of the most high God, which shew unto us the way of salvation." But that which for this purpose is much more, that "she had a spirit of divination," so as she could divine and foretell some thinges to come, wherby "she got her master much vantage." Such supernaturall knowledge, as well as strength, have all those had, whom I affirme to have bene possessed with uncleane spirites. For hence it came to passe that those in Lancashire foretold their fits, the number, manner, and continuance of them. John Star could tell whether it was cleane water they brought him; and two other of them, having their eyes closed and their faces from the glasse, tould directly when the sand in the hower glasse was rune out; and thus hower after hower. As for Th. Darling, his supernaturall knowledge plainlie appeared by the booke written of him; and touching Kath. Wright, I saye this as in the presence of God, that she tould me of diverse thinges which no earthlie creature knewe besids mysele. Also I sent Th. Wright her brother, 2. miles off, to one M. John Beresford, and she declared what he said to the said messenger before he returned: and the daye after, I going from her with the said gentleman, and leaving her with many about her, at my returne she tould some of the speaches which had secretlie in the feildes passed betwene us. But this super-

naturall knowledge was most manifest in Somers, who tould of sundrie thinges which were done and spoken diverse miles of him, and that at or about the same instant they fell out; and to diverse strangers comming unto him he made knowne such secrets, as therat both they and others, upon the acknowledgement of the truth thereof, wondred greatly. From hence likewise it came, that divin like (save that he intermingled one or two errors) he continued his speach in expounding the creed for an hower together, and sometimes also speake of other misteris. Hence also it was that he did divine and foretel things to come. For shortly after his repossession, in a trance he uttered these words: "I must goe to St Jones, as St Jones Darrell must not come, nor never a blacke coate of them all; it is as I would have it, they are mine enimies. At the sies I must be, before the judges, the judges must see." Somers, 3. or 4. daies after he spake these thinges, among many more (whereof some are set downe before, which all were written from his mouth in the presence of divers credible persons) was accordingly carried from his fathers house, where he then was, to S. Jones, whither neither my selfe, nor yet any in the ministry, who would have rebuked him sharply, (when once that was perceived) might be admitted to come unto him. And at the assises, which was about 7. weekes after, he was sent for before the judges, wher my Lorde Anderson and the other judge did see him indeede in a deluding fitt. Now it is almost an odious thing to dreame of any deceit in these predictions of Somers, consideringe they were magistrates which had a cheif hand in these thinges, and were the causes of them; for the two first of these, viz. the removinge of him to S. Jones, forcibly against his fathers will, and the denying of the ministers to come and see him, were done by the maior and some of the aldermen of Nottingham, and the last by a judge of assise.

A bridwell house.

Note this word, how fittle the divill can speake, he telleth not what the judges shall see.

This was done by the maior and aldermen, under pretence to find out Somers counterfeiting, which as he kept secret to them, so no man did ever dreame of any such thing, until they going about it, it did appeare.

Heere wee must remember, that as they which are possest are not themselves of any extraordinary and supernaturall strength, so neither have they themselves any such knowledge indeede, but only seeme so to have. For whatsoever they utter tending thereunto, commeth meerly from the spirits within them, using their instruments of speach, and not at all from the parties possessed; who, when they are come to themselves, have no such knowledge, neither knowe any such thinge as before they uttered.

Besides these tokens or signes which holy scriptures giveth, whereby wee may knowe and discerne of one possessed with the divell, I have in experience scene these, 1. That the divell doth mightely molest and afflict them whome he possesseth by sights and visions, (for the most part fearfull) appearing in the likenes of a cat, beare, dog, dragon, lyon, flames of fire, and such like fearefull creatures; whereof you may at large reade both in the narration before, and in the history of Thomas Darling. This was common to all the 10. possessed persons above-named. 2. That they have by fits on the suddaine, a greate swelling in the body and stirring or moving of the intrals within the body. This also was scene in all those 10. persons. And this the King of Scots setteth downe for one symptome of the possessed, terming it very aptly the holding up of the patients brest and belly with an unnaturall sturring and vehement agitation within them. 3. That in some fits the partes of the body possessed, as arme or legg, now one, forthwith an other, and sometimes the whole body are inflexible, and withall as heavy as so much iron. And this the King of Scots most excellently describeth in these wordes: an ironie hardnes of his sinows so stiflie bended out, that it were not possible to prick out as it were the skine of any other person so farr. 4. That howsoever they are so miserablie vexed by Satan, as they beholderes would judge them to be in most extreame and intollerable paines, yet they feele noe payne at all. Yet I doubt not but that Satan can soe order the matter as that the possessed shall have paine, when he shall see it serve for his purpose, and this hath bene sene in some

Certaine signes which my selfe have observed in experience. 1. Gustfull sights and fearfull paritiones.

2. Sudden swelling.

3. Flexiblenes and weight of the body, or members thereof of king of Scots Demonologie, books 3 and 4.

4. Senselesnes or want of feeling.

of our demoniakes: for, when the divill in Jane Ashton went about to make her lye by, pretending that she was dispossessed, to that end in her fits he put her to extreame payne; and Marg. Byrom felt usually every great paine. I remember also that Somers, shortly after his repossession, and a little before he made that cursed and lying confession of counterfeiting, groned most pittifully in sundry fits, and when they were ended, and he com to himselfe, said, that in them he felt extreame paine, which it may be the spirit therefore did, therby to drawe him to make the aforesaid confession, which beinge made, his fits ended, and therewith the grevous paines he had before indured. In like sorte, when one tooke in hand to heale Darling, and applied something to his legges, he felt then a pricking which put him to great paine. Thus then it may be, somtimes and in some fits; but I take it that ordinarily he which is possest feleth noe paine in his fits. Hereunto we maye add, the running swelling which was so often sene and felt in Somers, which Thyreus the Jesuit also witnesseth to have bene seene in persons possessed. 5. Strang and unnaturall voices, like to a bull, beare, swine. 6. The fearfull disfiguring of the face: which have likewise in experience bene observed in others that have ben possest. 7. Also the speaking without the instruments of speech, the mouth being wid open, as did both Somers and Darling, with sundrie such strang and supernaturall accidents, whereof we have hard before.

Thyreus de Demoniachis, chap. 3. sect. 2, et chap. 10. sect. 6.

5. Strange voices.

6. Disfiguring of the face.

Thyreus de demon. cap. 3. sect. 2. et cap. 25. sect. 2, 3.

Speakinge, the mouth beinge wide open.

Thus we have sene, 1. How and after what maner the possessed in the tim of Christ Jesus and his apostles, even thos of whom the Holy Ghost saith were possessed, were handled or vexed by sathan. 2. These persons we speake of were handled or vexed just after the same manner: what leteth them that thes should not be possessed with divils as well as they? for, seeing the like or the same effects were found in both, why should not the like or the same cause from whence these strang effects (we have heard of) proceded, be in both? Imagine 2 sicke persons to be handled alike: the one hath such a paine in his head, the other hath the like: one complaineth of a paine in his backe, the other of the very same in his: this is paned thus, and thus in his belly, in his left side, in his armes, legs, feete, and other even so: they are within of an extreame heat like fire, and it either of them outwardlye quakinge with cold: theire urines are alike, their pulses they beate a lyke: who wyll not saye, that these two have the same disease? and that, if it be certaine that the one of them hath such a siknes, there is no doubt but the other hath also the same; because it cannot be, neyther was it ever seene, that in such a consent of effects, so many I meane, there should be such a dissent in the causes; why then should it not be so heere? and why may we not infer and conclude so in this our present case? Those mentioned in the gospell, on the sudden and by fits, were grevously vexed, cryed, gnashed their teeth, wallowed, fomed, were thrown into the fyre, were feirce and cruell, offering much vyolence to themselves and others, out of theire right minds, uttering dyabolicall speeches, of extraordinary and supernaturall strength, and of supernaturall knowledge. And after the same manner were all the 10 persons, spoken of before, handled, as hath been shewed, and specially William Somers; but the former were possessed with the divell: why then shall not we affirme, that the latter were possessed otherwise? Touching the former, it is certaine, that all the vexation, inward and outwarde, their crying, gnashing their teeth, foming, wallowing, casting into the fier, the dyabolicall speeches they uttered; their supernaturall strength and knowledge, with the rest of those thinges we have heard of, came from the divel, not being without but within them: why now should not we thinke that the crying and shrieking, gnashing, foming, wallowing, casting into the fyre, the dyabolicall speeches, supernaturall strength and knowledge, which were in Somers and the other persons, came not only from the divell, (whereof there is no question or doubt at all) but from him being within them? yea how can we otherwise thinke, or how can it otherwise possibly be, except these

effects (all or most of them) might procede from some other cause, the which I have heretofore shewed cannot be? *

In naturall diseases and in other cases, we reason from the effects to the cause, and gather or conclude the cause by the effects; neyther doth it at any time deceive us, though it may be sometimes we deceive ourselves. The phisitian, if he perceiv in his patient that he hath a cough, stitch, and that his sickness began with an ague, knoweth thereby, as by signes or effects, that he hath the plurisy; in case we see one every other day quivering and shakeing for cold, presently and truely wee say, he hath a tertian; and who is so simple, that when he seeth smoake ascendinge up out of a chymney, knoweth not that there is a fyre? Why then should we doubt when in the strange handling and torments of a man (such as have bene described) we se (as I may say) the smoake of a spirit, that is, the operationes and effects of an evill spirit, but that there is in that man a wicked spirit? is there any disease of the body wherein men are so handled as these persons were? must it not needes then be some supernaturall disease? and other then this it hath bene shewed (I trust) in the begininge it can not be.

Our phisitians, if they have the pulse, urine, and two or three other signes of a disease, straightwaies they affirme it is such a disease, and we beleve them, though they receive their skill from the wrytings of men which are subject to error: how much more ought we to beleve that the aforesaid 10. persons were sicke of the disease wee treat of, to wit, possesst with divels, seing we have not 3. or 4. but so many signes thereof,

¹To those who might be moved by the extraordinary appearance of the convulsion fits, here so often founded upon, Dr Hutchinson directs the following very sensible observations:

"*Clergyman.* Therefore we have a great many other matters to consider of: one is the great addition that will be made to the strangeness of such cases, if the persons themselves give their minds to do those things that will increase the wonder. There are few under such kind of afflictions, but do it a little: for people naturally delight to make things strange and marvellous, that those that see them may have the pleasure of wondering, and they themselves may be admired or pitied: But too many go a great way farther, even to a wicked management of their own distempers, and counterfeiting symptoms that their diseases did not occasion.

"*Juryman.* Sure none can be so desperately wicked, as to add counterfeit tricks to a real distemper, that puts them into pain and danger. It is hardly charitable to think that.

"*Clerg.* Virtuous persons, who judge of others by themselves, can never imagine what wicked wretches, or humoursome people, or those that are secretly encouraged and managed by others, will do. And therefore, as strange as this seems, Mahomet did it, and the Maid of Kent, and in all probability, the Surrey impostor, and other, as you will find afterwards in some following narrations. There was a work of nature, an odd distemper for the foundation; and upon that they grafted such practices as deceived great multitudes. For though a distemper at first be surprizing, and puts the afflicted persons beyond their thoughts of tricking, yet a little time makes them familiar with their own calamity; and when they find themselves come safe out of strange fits, and begin to have the use of their thoughts, while they are in them, and hear what judgments are made of their case; they manage their calamity to the serving their own interest, or party, or passion, or humour: and when some cunning fellow, who hath a body fit for it, falls into this wicked way, it is hardly to be believed, how they can distort their own bodies.

"And here, though I shall mention many instances that will be thought strange by those pious persons who have had their minds upon better things than the tricks of such rascals, yet I will name none but such as I have either read in sober authors, or heard from very good hands. It is common then with such, that by long holding their breath, they can throw themselves into real fits when they will. By often moving and stretching the skin of their heads, if the hair be short, they can make it stand upright like an angry dog; and then they will bark, and snarl, and run upon all four, as if they were changed into mastives. They can turn their eyes inward, swallow their tongues, foam at the mouth, and put their own arms, or legs, or backbones out of joint. They can huff up their bellies, that they may seem much swelled; and at other times they can suck up their breath and draw in their guts, till the by-standers may feel the backbone."—HUTCHINSON on *Witchcraft*, 1720. p. 7.

To these just remarks it may be added, that those who counterfeited these signs of possession, were usually children of an age too young to comprehend the enormous guilt of their imposture, yet old enough to be gratified by the universal attention which it procured them, as well as by the indolent and lazy life which was substituted instead of school tasks or hard labour.

and those not taken out of the bookes of men, which may, yea often do erre and deceive, but out of the booke of God, the word of truth.

And here this I affirme, that the Spirit of God in discribing at large the manner of their handling and vexation by Sathan, who were possessed in Christ's time according to that we have heard, doth not sett it downe only as a matter of fact, but in reporting the same did, besides, thereby purpose (as I conceive) to give a rule, and leave a direction to his church, whereby to discern of possession in the time to come, to the end of the world; implying therein thus much, that when we shall see one handled after the same manner, that thereby wee learne, and from thence gather, that the said party is possessed with an uncleane spirit; and for confirmation hereof serveth excellently the question of Christe to the father of the possessed child, after he had seene his sone in one of his fits; "how long time is it since he hath bene thus?" for it is as if he had said, indeed thou saist true, thy child hath an evill spirit in hym, for whosoever is thus handled hath the divel in hym, causing the same: but how long hath he bene possessed? where we see that, instead of askynge the father, "how long time hys sonne had bene possessed?" he saith "thus handled," secretly teaching us that they which are handled after that manner there mentioned, are possessed. Againe, if it be so that Christ Jesus hath left a medicine for the curing of this supernaturall disease, that is, a meanes for the casting of Sathan out of those he possesseth, and the same perpetuall as (I hope) is hereafter made manifest; who can doubt but that the Lorde Jesus hath left some direction for the discerning of this disease. Now all men will confesse he hath left none other; it must nedes therefore be, that he did it in setting downe the manifould effects and operations of the divell, which being in men he sendeth forth, from whence he would have us (being reasonable creatures) when we shall see the same effects in any, to gather and assure ourselves that there is the very same cause, viz. an unclean spirit in the party so afflicted.

That which many object heere, forasmuch as Thyreus hath donne it effectually as he supposeth, I will produce that which he saith instead of all, who although I doubt not but if he understood how it was with our demonyacks, as well as the papists among us doe, he would say with them, that there is no question but they were possest, yet because in his booke of Demonaiks, which he hath very latly set forth, and is in the handes of many, he saith something against this first reason of mine, and the certainty and sufficiency of the aforesaid signes which I have gathered out of the gossell; I will therefore labour to answer him, and weaken that hee objecteth, that so my aforesaid reason may styll stand and remayne in his full strength, and therewithall I will say something of the signes which the papists principally rely upon and trust unto for the discerning of their possessed.

Thyreus de
Dæmoniacis,
cap. 2. sect.
15.

Sect. 9.

His words be these following: "*Addo quod nec ipsa signa, &c.*" I adde, "that neither the very signes which are found in those possessed, of whom the gossell maketh mention, are certain and sufficient tokens of men possessed, some of them blynd, some deafe, others dumbe, some of them were cruell to themselves, some to others; they seemed to be the workes of such as wer possessed, but they were not the signes of possessed persons; unless per adventure we will have all that be blynd, dumbe, and deafe, and also all feirce and cruell men to be possessed." And in the 25. chap. having spoken newly before of the exceeding great strength of possessed persons, even such as passeth all humane strength, and of their casting into fyre and water; he saith of them, that they be not *certa et indubita signa*, "certaine and undoubtfull signes," his reason is, *Quoniam non dæmones tantum, verum etiam præter dæmones, alios authores et causas habere possunt*: "because these things and signes may have not only the divels, but also besides the divels some other authors and causes," which he further confirmeth by examples, as of Maximinus the emperor, and Junius, whoe were of extraordinary and supernaturall strength, as he sheweth there at large: *non tamen* (saith he) *pro obsessis habiti sunt*:

"and yet notwithstanding they were not held to be possessed." Thus we se Thyreus flatly denyeth, and argueth against that which hath bene so much insisted upon and pressed by mee.

To passe by that absurdity of his, where graunting these thinges to be the workes of the possessed, that is, of Sathen possessing, he yet denyeth them to be signes thereof; as though the severall operations of Sathan in any were not so many severall signes of his inhabyting the same person, or the proper effect was not alwayes a signe of the cause, which seemeth to be his first reason.

As appear-
eth by his
26th chap.
sect. 11.

To passe by that, I say let us come to the main reason he useth against the signes mentioned in the gossell, wherupon onely as the foundation my former reason whereby I endeavor to prove Somers, the 7. at Lancashyre, and the other two, were possessed, resteth and is buylt. Against which argument of myne for prooffe of their possession, thus out of Thyreus it maye be objected: the evangelicall signes whereupon I ground and infer the possession I contend for, are not certaine, sufficient, and undoubted signes of men possessed with Sathen, and therefore, notwithstanding the said signes were seene and knowne to be in Somers and the rest, it may well be that they were not possessed: that the evangelicall signes are not such, Thyreus proveth thus: yf to be blynde, dumbe, deafe, to be feirce and cruell towards himselfe and others, to gnash the teth, fome, to be of supernaturall strength, and so of the other signes, be certaine and sufficient signes of Sathen his possessinge of man, then all that be blynde, dumbe, deafe, be feirce and cruell towards themselves and others, or gnash the teeth, or foame, or be of supernaturall strength, and so of the other signes, are possessed with Sathen; but that is most falce, therfore the other also.

To the proposition, or first part of this reason, I answer, that to be blynde, or to be dumbe, or deafe, or to be feirce and cruell towards himselfe and others, &c. without any further trouble or vexation, is no token of possession; but if any of these meete with other signes of this supernaturall disease, it greatly confirmeth the same unto us, and is a good signe thereof. As for instance, of foming, when foming is alone and severed from other markes, it is no signe of one possessed; for in the falling sickness a man fometh and yet hath not an uncleane spirit in him; but let it meete in the same person, with divers other tokens of one possessed, though not all, so as the same man which fometh doe also gnashe his teeth, wallowe, be caste unto the fyre, be of supernaturall strength and knowledge, then, and in such case (I say) it is a very significant signe thereof; and this may be made playn by the like. An ague, cough, and stich, are the signes of a plurisy; seaver these so as a man hath only one of them, and that which of them soever it is, can give no assurance to the sick person or phisitian of the plurisy; but let them concure and mete together and they signifie that, and as it were proclayme him to be sick of the saide disease; even soe it is in this case, if Thyreus had said that no one of the signes mentioned in the gossell was a certain and sufficient token or argument of possession, I, for my part, woulde have subscribed unto him; but to say as he doth, indefinitely, and in the plurall number, that the signes there spoken of are not certayne and sufficient signes of Sathan his possessinge, I hould it to be moste false and derogating to the honor and high estimation and accounte we should have of God's sacred word. For shall the signes, or any of the signes given by men in their writings of this or that disease, be certain and sufficient signes, and the signes given by the Lord himselfe in his holy writings of this supernaturall disease, or of any other thinge, be uncertaine and insufficient? or shall the signes given by you papists of on possest, forged out of your owne braine, and set downe in your booke, be undoubted, certain and suffitient, as you affirme; and the signes given by God himselfe thereof, and set downe in his booke be uncertain and unsufficient? O monstrous impiety! is not the Lord Jesus (trowe we) much beholding to this Jesuite, in this doctrin of possession, as he is to the rest of that generation in all their other doctrins? who placeth

Thyreus chap.
6. sect. 4, and
9.

the signes which Christ Jesus hath given in his holy word of one possessed among those which are uncertaine and doubtfull signes, as appeareth further by the title of his 22. chap. yea among those which are not true signes, although they be so accounted by some. For marke what his words be in the begining of this said chapter: *Rejiciemus hoc loco primum illa, quæ, &c.* "we will first speke in this place of those which are not true signes of men possest, although they be held for true signes of some;" (in the conclusion of which chapter he useth the wordes before, concerning the evangelical signes) "then afterwards we wil asigne those which truely prove divels to be in men." But what are those which are such true and infallable signes, wherwith the signes set downe in the gossell are not to be compared? Forsooth these, "If they refuse to call upon the name of the Lord, or any of the saints, to pronounce the name of Jesus, to rehearse a psalme or some godlye prayer, or yf they tremble or quake for feare, break forth unto clamours, or outcries, become impatient, blasphemers, and make shew to doe violence unto themselves, when the reliques of saints are applyed unto them, or an Agnis Dei is applyed, or besigned on the forehead with the signe of the crosse, or sprinkled with holy water, or have the most holy body of Christ given unto them in the sacrament of the Eucharist, or shall have thes words whispered into their eare in a strange tongue, which they understand not: *Deum qui te genuit derelinquisti, et oblitus es Domini Creatoris tui*, thou hast forsaken God which made thee, and hast forsaken the Lord, thy Creator. Finally, if they cannot abide the charges given in the exorcisms, or at least most ympatiently indure them. Whereunto, after he addeth the touchyng of holy men, *his* (saith the Jesuite) *et similibus signis demones prodi dubium nullum est*, that the devils by these and such like signes are descryed or knowne to be in men, there is no doubt; and this he goeth about to confirme, partly by examples, and partly by reason, which consisteth of two parts. This (quoth he) is manifest, if we consider first, *hæc ipsis invisa et molesta esse, demones illo ferre non posse*, that these things ar hatefull and greivous unto the devils, and that they are not able to abid them. Secondly, *non posse fieri, &c.* that it cannot be that either a Christian man should tremble, when these things are used, or show himself troubled, yf he be commanded to use them religiously, or to rehearse certaine praier. And a little after, *ut vero homines hæc horreant, quis credat? horrebit forsitan Christianus homo, si psalmum Miserere, vel dicat, vel dici audiat, &c.* That men should be afayrd of these things, who can beleieve? Will a Christian man tremble, yf he either say the psalme (called) Miserere, or heare it said? yf he rehearse the Lords prayer, or any other that is godly? yf he see or touch reliques of the saints? yf in his presence exorcisms be read? yf to the devil it be objected, that he hath forsaken God his Creator, when therfore the possessed tremble at those things, when they reprove them of lyinge, which use and apply them: *Quis dubitabit* (saith he) *quin trepidatio, et quæ mox audiuntur blasphemia, latentes demones prodant?* Who will doubt but that the trembling and blasphemyes which are heard, do bewray the devils lying hid in men? Hence it came that one Palin of Tomworth, in the county of Warwick, a recusant, came to Somers at Nottingham, and laid in his hand a purse, with an Agnis Dei and reliques in it, to discover Sathan thereby, (whereat indeed Somers began to be somewhat troubled, such is the subtlety of Sathan to kepe the papists in their blindnes,) wherupon this recusant being apprehended, confessed his intent, who, for the reliques found about him, was indeed committed by the magistrate to the sheriffs house; but after a fewe dayes, the matter was so ordered, that the papist went quietli home again, or to those who had sent him to do that worthy service; wherin the devil for his parte was not wanting, so to entertayne and welcomme him, as mighte make most for his advantage^r.

Thyreus, chap.
2.

Popish signes
of possession,
Thyreus, chap.
6. sect. 1. 3.

^r Darrell had little charity in claiming for himself the merit of subduing the foul fiend, and yet contending that the obedience he shewed to the exorcisms and reliques of the papists, was only a mark of his subtlety, to gain credence to their cause. There are few things more ludicrous than the *riza de lana caprina*.

But to returne to Thyreus, againste whome and all papistes, touchinge these feigned signes of theirs, I argue thus: If these be certaine and undoubted signes of possession, then it is not possible but that all such shal be possesst, in whomsoever all these signes may or shall be found; but all these may be in one that is not possesst; therefore are not certain and undoubted signes of possession. The proposition or firste parte of this reason cannot be denyed; and the truth of the assumption (or second part of this argument) appeareth by this, that all these signes of theirs may be counterfeyted, and donne in dissimulation, by whomsoever will feigne himself to be possesst with the divell, as Somers saith he hath done. For howsoever Somers could not easily by counterfeyting, fome, wallowe, &c. especially in so greate measure, and that manner we have heard, nor yet possibly be of such extraordinary and supernaturall strength and knowledge, as he was: whereupon we forbear not to say, but most confidently avouching, that it is ympossible for him to be a counterfeyte, and for the signes of possession, given us by the Holye Ghost in the gospell, to be dissembled or to be donne by arte of man, or human power; yet we fear not to affirme, yea yourselves will scarcely deny, but that he might feigne, and in deepe dissimulation doe, all those you give for certain and undoubted signes of one possessed. For who seeth not that it were no harde thinge for him or any other that would attempt such an impiety, but moste easy, to abstayne and refuse to invoke the name of God, or some of the saints, to pronounce the name of Jesus, to rehearse a psalme, or some godly prayer, to shake and tremble as it were for feare, to be ympatient (in shew), to blaspheme, when reliques are applyed unto them, or an *Agnis Dei*, or be signed with the signe of the cross or sprinckled with holy water, and to shew or carry ones selfe accordinge to all the other signes whereof we have hearde. Seing then all these signes may fall into a counterfeyte, who is one not possessed, but faininge so to be, it followeth therefore necessarily, that these signes of the papists are not only uncertaine and doubtfull signes, but lying also and deceivable signes, as like as may be to the authors of them.

Againe, if these be certaine, sufficient, and undoubted signes of possession, then may one certainly discerne Sathan his possessing one, without any helpe or direction from the scriptures, for none of these are mentioned there; but without helpe and direction from the scripture we cannot certainly know when Sathan possesseth one: therefore these are not such signes as is affirmed. For who can assure us that the divell is in such a man really, if the Lord himself by his word doth it not? Cannot the devill deceave us by his cunning and subtlety, and make us beleve that he is in man when he is without him, by molestinge him by some externall operation of his, if the Lord permit him so to doe? or is any mortall man of himselfe, without any helpe and direction from God (which he giveth in his word) able to match the subtle serpent, so as he shall not be able to deceive him? So it shoulde seeme by the papists, and the signes they give out of their owne brayne. How then is it saide that Sathan by his subtlety deceyveth all the world? And who that hath an eye to see with, seeth not, how heerein the de-
ceyver deceaveth them mightely? making them beleve, that he cannot abide, but is tormented with their foolish, ridiculous, and superstitious toys, as their consecrated or hallowed thinges, holy bread, holy water, hallowed oyle, hallowed brimstone burned in the fire, &c. holy reliques, an *Agnis Dei*, and, above all, the signing of them with the signe of the crosse, whereby the divels are not only discovered, but also (which is more) cast out of men, as the Jesuit teacheth his schollers at larg throuhout his twenty-fourth chapter, whereof that is the tytle and argument. If the divell can so ill away with a crosse, to let the rest goe, if, as Thyreus saith and alleageth, out of some, *Cruz* be *timor demonum*, a crosse be the feare of the divels, and that, *timor et tremor cadunt super demones cum signum crucis viderint*, that the diveles feare and tremble when they behould the signe of the crosse; yea *quomvis nullo pietatis studio hæc crucis arma*, &c. although this weapon of the crosse be used with no care of godlynes, yet notwithstand-

That the Papish signes of possession be not certaine and undoubted signes, but maye be counterfeyted.

Rev. 12. 9.

Sect. 7.
That the devill is not afrayde at the signe of the crosse.

*Merigus in fuga
Daemonum.*

ing it will vex the divells, and greatly torment them: How cometh it to passe that conjurors in their conjurations use and make crosses, as appeareth by that is said before of Edmund Hartlaye the conjurer, who, in his conjuring and raising up of the devil, divided his circle into four partes, making a crosse at every devision? And how falleth it out, that the devils then shew themselves, and that they can abide and indure to be there present, in the presence and vew of so many crosses? It may be it is thus, that when the conjurers call upon and invoke the devils, having made first so many crosses, the devils dare not but come and present themselves, though, alas, in much feare and trembling. Whence cometh it also that conjurers have, aswell good store of crosses in theire bokes of conjuration, as of the papists in theire exorcismes? Surely by that arte of theirs, which they learne and get out of their said bokes so becrosse, they attain, by vertue and store of the said crosses, some power and authority over the devils, which they after exercise over them, so that the papists onli have not power over the devils, as they affirm, wherof you shall heare hereafter. Here we may behold the just judgment of God upon them; who, because they will not receive and trust to the signes the Lord hath given in his word, which are the only certaine and sufficient signes to signify Sathan his possessing of men, such as whosoever trusteth unto them, and will be directed by them can not err or be deceived herein; such as, whomsoever they are, the same person is for certainty possessed, and such also as without which we cannot certainly knowe when Sathan possesseth man; therefore I say, because they will not beleve and receive these signes, the Lord sendeth them strong delusions, that they should beleve lying, foolish, and ridiculous signs, shewed forth or given by Sathan in all deceivablenes.

Thus have I sufficiently proved, out of the word of God, the possession of the parties we intreate of, and discovered what is or may be objected against it. There besides some other reasons which may further confirme the same unto us: As first, in that they were delivered uppon the prayers and fastes which were used for that purpose, we may thereby bee the rather perswaded that they had evill spirits within them. Where we must remember that it was not thus once, but sundry times, not with one person alone, but with divers. Now, whence came it that such certaine and present deliverance came to the above-named parties, so afflicted as is aforesaide, upon the using of this saide meanes? Surely hence, because they being sicke of this supernaturall disease, I meane having uncleane spirits within them, had the supernaturall meadicine applied unto them, which God himselfe, for the cureinge theireof hath lefte and ordeained; which, beinge soe, it is no marveile though they were presentlie healed. For what meadicine is soe soveraigne, as that which is of the Lords owne appointment? Had they bene sicke of any other disease, and, namely, had they bene vexed by some outward operation of Sathan, as of necessity they must, if they were not possess, they had not undoubtedly all of them bene so presentlie delivered as they were.

Math. 17. 21.

For howsoever God hath appointed us to fast when we are in any affliction of body or minde, neither shall it be done in vaine; yet he hath no where promised that the same shall prosper to the delivering of us from the said affliction, as he hath in this case of possession, in particular and by name. "This kind (saith our Saviour,) goeth not out but by prayer and fasting," therein secretly promising, that prayer and fasting being used, evill spirits doe and shall goe out. Againe, how came it to passe that we, in our prayers, instantly calling upon God, that he would be pleased to cast Sathan forth of them whose lay so miserably vexed by the divell, before us, (that their bodies might not be receptacles for the uncleane spirits, but temples for the holy ghost to dwell in) that they were thereupon, and even then, delivered according to our requests and supplications so made, if they were not possessed?

These things considered, I se not how any can doubt or once call in question the possessed of these 7. in Lancashire, and of Will. Somers of Nottingham, as also of those other two we have spoken of by the way, to wit, Kath. Wright and Tho. Dar-

ling, unlesse he be either like unto Thomas, and with him say, except I had sene these things that are here reported, and had made triall of them with my handes, I will not beleve them, or be of this judgment, that men in these dayes cannot be possessed. The former of these may remember, for theire humblinge, that by the sentence of our Saviour himselfe, this is to be faithlesse: as touching this worke of God, I meane; and that it is a blessed thinge to beleve that the truth we see not; 2. That before God and men they shall be the more inexcusable, because these thinges have bene donne not beyond the seas, but heere at home in our owne cuntry, and that in divers partes thereof, and some of them in the middest of the kingdome, so that we neede not goe farr either in our owne person, or by our letters, to inquire into the truth of this matter; neither have they bene done in a corner, and before some few only, but openly and in the sight of all those that for sundry wekes would come unto them, which, I dare be bould to say, were for nomber (in a manner) innumerable, wherof divers were very learned and wise, cheef men in the magistracy and ministry, not easy to be abused, and about 30. also have upon their oathes given testimony hereunto.

As touching those who therfore reject that is said, and whatsoever they heare concerning this matter, because they judg that none either are or can be now possest, as I cannot but wonder that any, especially of the learned, should be of this judgment, consideringe there is neither jot nor title in the scriptures for them, but much against them, nor yet in any writer ould or new that ever I red or heard of, so I demaund of them how they dare affirme the same, for it is in effect all one as if they should say, God cannot now send divels into men, or God cannot in these dayes plague or correct men, by sending Sathan into them to vex them in their bodies, which I thinck they would be loath to avouch; for it is more than bouldnes to say of the Almighty that he cannot doe this or that, except it be such as is either contrary to his nature, or his revealed will; which cannot be saide of this. To say it is against his nature is most absurde; and if we will have it against his will, we must shewe where that part of his will is revealed, which is a thing impossible; for asmuch as the contrary, that men may now be possest, appeareth by dealy experience, which cannot fall out contrary unto the will of God, and by the word of God in Deut. 28. it is written, "If thou wilt not kepe (saith Moses) and doe all the words of this law, that are written in this booke, and feare this glorious and fearefull name, the Lord thy God, then the Lord will make thy plagues wonderfull, and the plagues of thy seede, even great plagues and of longe continuance: and every sicknes and every plague which is not written in the booke of this lawe, will the Lord heap upon thee untill thou be destroyed." Seing then God threatneth to bring upon the disobedient and sinfull people "wonderfull plagues," of which kinde this is one, and every "plague or curse" he hath, whither it be such as is "written" (as is expressly set doune in the chapter following) or "not written:" under one of which kindes this curse, to be possest with the devill, must needes be comprehended; and that in these last dais there shall be perilous and sinfull times, wherein iniquity shall abound, soe as the sonne of man when he commeth, shall scarcely finde "any faith upon earth." Howe can it be denied but that the Lorde may smite some with this judgment, yea and (as I conceive of this scripture) will also, which is more. And lest we should understand this of the Jewes only, and restraine it to the time of the lawe, either of which is absurd, we must remember that we have the same or like threate renewed upon us by the spirit of God in the time of the gospell, and expresly against every man, as well Gentile as Jew, as all men will graunt. "I protest (saith the spirit) unto every man that beareth the wordes of the prophecy of this booke, that if any man shall add unto these thinges, God shall add unto him the plagues that are written in this booke, and if any man shall diminishe of the wordes of the booke of this prophecy, &c. Seing then that it cannot be denyed, but that there are in these last and evill dayes, both which add to this booke and

That ther are possessions in these dayes.

Titus 1. 2.
2 Tim. 2. 13.

Verse 58.

Deut. 29. 21.
1 Tim. 4. 1.
2 Tim. 3. 1, 2.
2 Pet. 3. 3.
Jude 18.

Rev. 22. 18.

dyminish from it, and that this plague of possession by devils is written in the same, we must nedes acknowledg, and cannot doubt but that God may send this plague also in this last age of the worlde.

Againe, seing possession is a punishment or correction of the Lord, laid upon a man by the ministry of Sathan for his sinne; and that men are now as grevous sinners as ever, the Lord also in like sorte affected now towards sinne and sinners as heeretofore, as ready everie way to chastice men for sinne in these dayes as in former; it cannot bee but that men may bee possest now, if the Lord thinke good that way to correct them; yea even as well and usually as in former time.

Lastly, it is to be remembred, that as all churches, so all antient and latter Christians and papists, which have spoken more or lesse of this matter, give theire full consent heereto, and many examples from age to age are given hereof. Here might bee brought in a multitude and greate heape of testimonies, to prove that men maye be now possessed, but I will let them alone, and only coate them in the margent, because I thinke it a needlesse thing, in so plaine and evident a matter, to use so many wordes, specially seing hereafter I alleadge the most of theire testimonies, for the confirmation of dispossession since miracles ceased, which is farr more doubtfull then this other of possession, and comprehendeth in it this also. For if men have bene and may be now dispossessed, *ergo* possessed. Wierus, in the begining of his 4. booke, *de prestigiis daemonum*, speaketh of many that have of late yeares bene possessed with divels, shewing at large their strange, admirable, and most grevous vexations by Sathan; and, among others, he maketh mention of about 70. damsell which together, in one night, 1555, in an house at Roome, where orphanes were kept, became demoniacks; whereof, saith he, not one of them was recovered two yeares after. Yea, it may be not at all, which sure is more strange than their possession, considering the great power and authority the Romanists have over divels, even the same with the apostles, if you will beleve them, as hereafter you shall heare. Also of later time and nearer us, even at Amsterdam, a greate towne in Holland, *anno* 1566, there were, as he declareth at large, 30. children or thereabouts, in 8. or 10. weekes, possessed with divels.

But, to let the dead and their writings goe, let us inquire of the living. Aske of our travailers what they have seene and credibly heard in other countries, beyond the seas, and you shall heare what they will say; demaund of the papists, and they with one consent will tell you that men may be possest, and that amonge them there are such. Thyreus, (a man now living) in a booke lately written of this argument, nameth a great many that (long since miracles ceased) were possessed with divels, whereof some were great and honourable personages, children to emperours and kings. Shall we say of them, as it is said of our possessed persons in England, that they were counterfeits? Their calling of exorcists also, and formes of exorcisme, proclaime their judgment herein to all the world. Yea, who knoweth not how they greatlie vaunt of the power that in theire church they have to cast out divels? This brage of theirs is answered by D. Fulk, and divers others; but neither he nor any other returneth in answer, that men cannot in these dayes be possest, which had it bene a truth, they wold never have omitted.

But why doth it seeme so incredible and impossible unto some, for one to be nowe possest? Because miracles are ceased. It shoulde seeme then, to be possest with the divell is a miracle, and not a disease some time by miracle cured. For the ceasing of miracles putteth an end only to miracles, and not to the diseases which miraculously were healed; else we should have none sick of feavers, palsies, and other infinit diseases; none dumbe, deafe, blind, halt, or maimed. Notwithstandinge then that miracles are ended, possession with divels may remaine, seing it is certaine it is no miracle, but a sicknes or supernaturall disease, which somtimes miraculously was healed by Christ and his apostles, as appeareth by the 17. of S. Mathew, where the father,

Justin Mart
act. liber 2
cap. 16. de
orig. erroris.
Orig. in 17 mat.
Atha. in epist.
ad Marcellinum.
Tertul.
ad Scabulam et
de cor.
Mil. cap. 11.
Cipr. ad de me-
rianum.
Hieron. in vita
Hilar.
Christostom. 5.
Homil. 4. de in-
comprehensibili
dei natura.
Theodoret in
historia sancti
patrum sect. 13.
in Maced.
August. de utili-
tate credendi,
cap. 22. et liber
de beati vita et
liber 4. de civi-
tate dei cap. 34.
et lib 21. de civ.
dei cap. 18.
Pet. Martir
com. 2. part 4.
cap. 9. sect. 13.
Philip Melanct.
lib. epist.
Chemnit de sa-
cramento ordi-
nis, parta 2.
Beza Homi. 26.
in histor. Passi-
onis.
Cogellius in
Thesau. theolo-
gico page 980.
King of Scots
in his Dæmono-
logie lib. 3. ca. 4.

Object.

Verse 16. 13.
Verse 24.

bringing his possessed child, saith thus to Jesus, "I brought him to thy disciples, and they could not heale him;" and presently after it followeth: "and Jesus rebuked the divell, and he went out of him, and the childe was healed at that houre." In like manner it is said in the 9. of S. Luke, "that Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father." And for further profe hereof serveth excellently, that in the 8. of S. Luke, verse 2. where it is said, that "certaine women were healed of evill spirits and infirmities, as Mary, which was called Magdalen, out of whome went seaven divels;" where, by the word "healed" we may learne, that possession is a disease, to wit, supernaturall, and that the miracle is, when the divell, by rebuke, that is, by a charge or comaundement to depart, is caste out, in which case the party is healed, or made whole of this unnaturall disease. For thus it is written in the 9. of S. Marke, "when Jesus," &c. "he rebuked the unclean spirit, saying unto him, thow dumbe and deafe spirit, I charge thee come out of him." "Then (it is said) the divell came out;" the very same we have in the first of S. Marke, verse 25.; and a little after it followeth, verse 27. "he commandeth the foule spirits with authority, and they obey him." And in S. Luke, "with authority and power he commaundeth the foule spirits, and they come out." In these cases we all knowe Christe wrought a miracle; now what did he? He comaunded the divells that were in men to come out of them, and they came forth.

Math. 15. 22. 28.
compared with
Mark 7. 25. 29.
Verse 25.
Luke 4. 36.

How casting
out of the devell
is a miracle.

The myracle then is by a word, or commaunde, to caste the divell out, and this is ceased with other myracles, but to be possessed of the divell is noe myracle; no more then to be blynde, sick, or lame; which are judgments of God upon man for his synne; whereuppon possessyon with dyvelles is often brought in among other plagues of God, and, namely, in the 4. of Math. where it is saide, "They brought unto Jesus all sick people that were taken with divers diseases and grypings, and them that were possessed with divels, and those which were lunatick, and those that had the palsy, and he healed them." The like we reade in the 8. of Luke, "And at that time he cured many of their sicknesses, and plagues, and of evill spirits, and unto many blind men he gave sight freely." Seeing then it is no miracle to be possest of the divell, but a disease, as is the lunacye, palsy, &c. the myracle consisting in casting out the divell by a worde, notwithstanding myracles are ceased, possession may remayne; for as, notwithstanding this miraculous healing heere spoken of is ceased and gone, yet men still are sick, and taken with divers diseases, and some are lunatick, some have the palsy, &c. so also, some are or may be possessed with divels; and for my owne part I will as soon hould, that men cannot now be sick, lunatick, have the palsy, be blind, deafe, lame, as this other, that men in these dayes cannot be possest, which many men, yea some, otherwise of great learning, have presumed to maintaine. Yea, who is so simple that, by these few wordes seeth not, that the ceasing of myracles proveth not the ceasing of possession by divels; and yet if you ask these men, who will have no possession in these dayes, the reason thereof, forthwith they will tel you, that myracles are ceased, then which answer nothing can be more absurde. And whereas some affirme, that men were possest, to the end that the divinity of Chryst might appeare and shew itself to the casting forth of the spirits, and the gospell be confirmed, and get the better entertainment, by the ejection performed by the apostles, and for no other cause, (for otherwise they say nothing, as shall forthwith appeare), and therefore the Deity and gospell of Christ being now sufficiently confirmed, possession with divells must needes cease; I desire them to send me to some parte of Gods worde for my information therein. If they can not, (whereof there is no doubt), then they must needes confesse, that the reason is, because heerein they knowe or understand not aright, howsoever otherwise their knowledge may be greate; for so saith the Holy Ghoste, "to the lawe and to the testimony, if they speak not according to this word, it is because there is no light in them." I marvaile at men, especially of understanding, that they will

Math. 8. 16. 17.
Mark 1. 32.
Verse 24.
Verse 25.

Object. 2.

Isa. 8. 20.

open their mouthes to speake where God is silent; and that they will be so bould to render a cause or reason of the Lordes owne fact, where he himselfe hath not donne it. You take too much uppon you, my brethren, in presuming to understand above that which is written, and meete for you to understand, and do not understand according to sobriety. Know you not, that thinges revealed belong only to us and our children? why then will any take uppon him to render this for the sole reason or cause of possession, which God (we all know) hath not reveled; but, in truth, the contrary. But what leadeth men to say, that men were therefore possest, that the Godhead of Christe and his almighty power might be seene in the castinge out of divells, and the doctrine of the gospel be confirmed? Surely this, because it is evident that by their ejection these things were performed. By the same reason I may inferr, that men were therefore sicke, had the palsy, lunaticke, lame, blind, deafe and dumbe, for the divinity and gospell of Christ were confirmed, as well in the miraculous healinge of the person soe afflicted, as in the dispossinge of divells. And yet, notwithstanding, no man is so absurd as thence to gather and conclud, that ther are, or can be none sick now, none having the palsy, none lunaticke, blind, lame, &c. and yet I am sure this followeth as necessarily, and inevitably of the former ground, as that of the impossibility of possession in these dayes; wee see then, that it being graunted that men were possest to that ende, the Deity and doctrine of Christe, I meane the gospell, might be confirmed by the healinge of those which were possessed, which I denye not; yet that letteth not but that men maye be possest in these dayes.

To speake more playnlye therfore, as in the bodilye diseases and infirmities of those men which our Saviour cured, a cause of the same was, that in the curinge of them it might be evident that he was the Messias, as appeareth in general by Math. 8. 16. 17. in perticular by the man that was borne blind; and yet notwithstanding there was some other cause or causes therof, and namly, ther sine, as appeareth by Christs owne speaches in the cureing of divers, saying to such, "thy sines are forgiven thee, sine no more leest a worse thing come unto thee," the which cause remaining, the diseases and other infirmities of mans bodye doe remaine, so though of this supernaturall affliction in those which were dispossessed by Christ, a cause thereof was, that the divine power and mercye of Jesus Christ might appear in their curinge, as is plaine by the aforesaid place of Matthew, yet that was not the alone cause, but the sinne also of the parties, (as is evident by that aforesaid), without which they could never have bine so miserably vexed by Satan as they were; which sinne in man remaininge, it is plaine that the saide disease doth, or maye remaine, and shall, or may, so long as sinne remaineth in man. Indeed, if for this cause only men had bine possest, that, in the expulsion of the spirits by Christ and his apostles, the divinitye and gospell of Christ might have bene confirmed, it had bene somethinge, yea very much they had said, and I, for my part, would have joined with them therein; but for this cause only men were not possest, for then there must never have bene any possessed, but such as were by Christ and his apostles dispossessed, or some other indewed with that apostolicall guift; the contrary whereto appeareth, by Math. 12. 27. and Acts 19. 13. The which, as these two scriptures prove, so by them also it is manifest to the advised reader, that men were possessed before Christs time, and under the law, yea this disease was common before the incarnation of our blessed Saviour, so as many were sick thereof; otherwise how could the rude and common people have so readilye and truly discerned thereof, as by the gospell it is evident they coulde and did. "Maister," (saith one of the people to Jesus) I have brought my sonne unto thee, who hath a dumbe spirit." Yea, not only the men, but the simple weomen also were acquainted with this disease, "have mercy on me, Lord, (said a poore Canaanitish woman unto Christ), my daughter is miserably vexed by the devil." And lest we should imagine either that this child was not possest, or that the mother knew not so much, Mark saith plainly, "this child had an uncleane

John 9. 2.
Math 9. 2.
John 5. 14.

Chap. 18. 16. 17.

That there were
possessions be-
fore the tyme of
Christ.

Mark 9. 17.
Math. 15. 22.
Chap. 7. 25.

spirit," and that this woman besought Christ that he would cast the diuel out of her daughter, whereby it appeareth that she knew, or at least tooke it, and that rightly, that the diuel was in her child. Seing then, (I say), that the common people were so well acquainted with this disease, and could so truly discern the same, it must needes be that both many were possest, and had soe bene of long time; for otherwise the vulgar sort, (as we in all reason and experience know), could not possibly have attained to that knowledg. Hence it followeth, that many were possessed under the law, and before Christ was manifested in the flesh, into whome it cannot be that God sent unclean spirits, to the end, that the divinity of Christ might appear in their marveyulous ejection, but for some other cause or causes best knowne unto his Majesty, and namely, to chastice them for their sinnes, (as is manifest by that we have alleadged before out of Deut. 28. and 29.) which is the cause of all judgments, though God alwayes respect not that principally, but sometimes (besides his owne glory, John 9. 3.) some other thing best knowne to himself; as we see in the example of Abraham, Job, with others, and by sundry testimonies of holy scripture.

To returne therefore againe to speake of those parties we intreate of, if any object against this possession that in all these thinges we were deluded by Sathan, by whom our sences were deceyved, so that we seemed to see that which we did not see indeede. To such I answer, that if any such thing were, then not our sight alone, but all our sences were deceived, our tasting only excepted: for we did not only see and looke upon with our eyes strange and impossible accidents, but heard also with our eares, and handled with our handes, yea sundry smells there were, sometimes moste sweete and delectable, at other tymes most noysome and stinking, no man knowing from whence they came, as is to be deposed by many. Now it is hard that so many sences shold be deceived. But what is more against sence then to imagine and object that here? He fomed as white as the snowe, as thike as that which commeth from the horse or boare. About 150 of us beheld this offit and many times, and sometime for an hower together ropinge downe along on his breast. It was to be felt. It was wiped awaye, and the cloth wett therewith in the sight of us all. Shall we now saye he seemed to fome, but did not fome? He was of that strength, that divers times four or five, though they had great advantag of him, could not rule him; what is there more against common sence, than to affirme that he seemed onely to be of such strength, but was not so? and which of their sences, I praye you, and how manye of their sences were deceived, which tried their strength with his? and whither was there not somthing els deceived besids ther outward sences? If herein my sences were deceived, I will trust them the worse whylst I have them; yea, I assure you, if the case were so, I could not tell when or wherin to trust them, lest they shold deceive me, as they did then all the witnesses herof, (if they will speake according to their knowledge and consiene) and I doubt not but are of the same judgment with me. Againe, thus one might have objected against the possession of those which had evil spirits in them, when Christ and his apostles were upon earth, as well, and with as good colour and apparance of truth, as against the possession of such as we speake off: but if one should have done so, had he not spurned against the truth, and by consequence bene in great fault? yes verilye; so surelye doe they, and are no less faultie which object this against us, and the possession we strive for. Take heed therefore, good Christian reader, I beseech thee, lest whilst thou stand for the delusion of Sathan, he delude and deceive thee: and thus much for prooffe of the possession of the persones above named.

Obj. this which you would have a possession, was nothinge but an illusion of Satan.

THE END OF THE FIRST PARTE.

HERE FOLLOWETH THE SECOND PARTE.

The 2d Part. That they were verily dispossessed, and of the Meanes wherby the same was wrought.

HAVINGE sufficiently proved, even by the testimony of holy scriptures, those persons we treat of were verily possest with the divell, with such unanswerable reasons as may suffice any indifferent man, that is not overcarried with prejudice or partiality againste the cause, so as it is altogether needlesse to speake any thing further for prooffe thereof; now it followeth, that we prove likewise with such invincible arguments the dispossession of them, in handlinge of which point we must remember, that whatsoever shall make for prooffe of their dispossession, the same also confirmeth further their possession: for how can a man be dispossessed of the dyvell, if he was never possessed thereof?

That this may the better appeare, let us looke into the dispossession of these mentioned in the gossell, and therewithall see what thence may be gathered for confirmation of their dispossession we speake of. In the aforementioned place of Marke, it is said, that Jesus having charged the uncleane spirit to come out of the childe, then the spirit cryed, &c. that is, immediatly after the charge and commaundement given to the spirit, and thereupon "the spirit cryed, rent him sore, and came out, and he was as one dead, insomuch that many said he is dead." Nowe after this very manner it went with the aforesayde Dæmonyakes at the instant of their deliverance or amendment.

First, it is said, "the spirit rent him sore and came out;" whereby is insinuated the greatnes and extremity of the childe's torments, immediatly before the egresse of the spirit, above that which is ordinary: for before it is said, he tare him, here, that he tare or rent him sore, notinge by this addition an increase of paine. The like we reade, Luke 4. where Christ commaunding the divell to come out of a man, it followeth immediatly, "then the divell throwing him in the midst of them, came out of him and hurt him nothing at all;" whereby it appeareth, that the possessed, some little time before the egresse or going out of the spirit, are exceedingly tormented; as Dænæus noteth upon this place of Marke: "when Christ commeth and approcheth neer us (saith he) then doth the divell teare and torment us more eagerly, as he did that child at that time. For (as Isodorus writeth) "then the divell doth more cruelly rage agaynst him whome he possesseth, when he knoweth that by devine vertue he is to be expell ed out of him." Surely they that were eye witnesses of this matter of conscience must needes confesse they never beheld any in such torments as theis eight were a little before their deliverance: what else ment those great and unnaturall swellinges, such stronge and violente casting up and downe of their bodyes, forewardes and backwards, such shriekings or crying? It can not be denyed but that they were manifest arguments of the horrible passions and torments which they indured. No doubt but the beholders were all of them greatly dismayed and astonished thereat, as men at their wits end, notk nowing what to doe, nor which way to turne them: and heere I aske not only of them at Cleworth, but those also at Nottingham, which were present the day of Somers his dispossession, whither by reason thereof, whereas all the daye long before one had bene their mouth to God, they having that good order, did not disorderly and confusedly, all in common pray, and cry aloud unto the Lord, every one according to that himself liked, as men not able to containe themselves, but must needs cry out uppon that fearfull sight. Yea, I demand further of M. Starchyes houshold, and W. Somers, his maister, and the rest of that famili, whither all the time of their and his

Of the dispos-
session of dæ-
moniacks.
Chap. 9. 26.

Signes of dis-
possession.

Renting sore.

Vers. 35.

Dæn. quest. 8,
8. in Marc.
Isod. lib. 3. de
Summo Bono,
chap. 5.

possession, they ever saw them so grievously tormented as he and they were a little before their deliverance.

Secondly, where it is saide the spirit cried and came out, and in the first of Marke of another, "the unclean spirit tare him, and cried with a loud voice, and came out of him;" and, in the 4 of Luke, that the "divelless came out of many crying;" yea, in the 8. of the Actes indefinitely of those that were dispossessed, that "the spirits crying with a loud voice, came out of many that were possessed" I report me to those that were present, whither immediatly before the dispossession of the aforesaid persons, they heard not (for the space of a quarter of an houre or thereabouts) the most fearefull, strange, unnaturall, and loud cries that ever came to their eares, and to them at Nottingham, whither they even then crying out as men mightily astonished at that they heard and sawe, Somers was not heard farr above them all, although they were in number some 150. Tormented they were in their fits all the time of their possession, more extreemly the day of their deliverance, and most of all a little before. In like manner, cries or shriekings they sent out manye in the time of their possession, but never of that loudnes and continuance to those went from them at the instant the spirits went forth.

2.
The spirit
going out,
crieth.
Vers 26.
Vers 8.

Thirdly, I demaund of the same persons, (which were to the number of some 40. at Cleworth, and 150 at Nottingham, whither, according to that is said heere in S. Marke, they did not immediatly after the end of their torments and crying, ly as dead, and so continued for a good space. The reason hereof I take to be this, for that the spirit at his last farewell, (as I may say) tormentinge the party to his utmost; the body, after those grevous torments, lieth at rest as it desireth; and thus lying, the party semeth to be as dead, wherein the cruelty and mallice of Sathan doth notably appeare, who, when hee seeth that he can not continue in man to torment him still after his accustomed manner as he desiereth, will yet do what he can to vex him at his departure or going out. These 3. tokens or signs of dispossession were often sene and hard in K. Wright, who, being not only possessed, but by her owne default, in that the unclean spirit returninge, found her empty, swept, and garnished, and so prepared and ready to receive and entertaine him, so far was she from resisting of him repossessed, and that sundry times, at her severall dispossessions, was ever extreemly tormented, shrieked fearefully or cried out, and then laye as dead.

3.
After the tor-
ments and
egress of
the spirit, the
possessed lyeth
as dead.

Hence, I collect the dispossession of these Demoniacs; for, as when we see one handled after the same manner as they weare, who in the scriptures are said to be possessed with Sathan, we must needs confesse, that the same party is verily possessed, even so, when we see one so affected and used as they were, who are said in the scripture to be dispossessed, we cannot chouse, but say that they also beinge so affected, are dispossessed in like manner, for *de similibus idem sit judicium*; and no doubt, but the Holy Ghost, in the particuler describinge of the manner of possession and dispossession, did leave a speciall doctrine and direction to the church in successive ages, how to discern and to be assured in the like cases. Thus doe I the rather judge, because otherwise, (if the partie now dispossessed weare not so affected as they were, who are mentioned in the gossell) when the people of God have only praied or fasted, and praied a long time together, they cannot knowe that the party is delivered, although it be so: for the ease of the party will not suffice, because that is usuall with Demoniacs, seeing the divill vexeth them but at certain times only, being otherwise out of their fits as well as any other body, some speciall cases excepted, wher the spirit maketh them blind, dumbe, deafe, or gathereth them all of a heape, so as they goe bowed together, as we read in the gossell; or lame, (as in experience hath bine sene in Th. Darling, who was lame and deprived of the use of his legs for 13 weekes together or theirabouts) wherefore it is evident, that if in the dispossession of a man, the spirit should not crie aloud,

Luk. 13. 11.

rent him sore, and cause the party to lye as dead, (which are the only apparant signs of his egresse) then could not the party possessed be discerned to be dispossessed; and so God shold not have that praise, nor man receive that profit by such a great worke, which otherwise by the certaine knowledg therof they should. But now that God in his infinite wisdom hath recorded these signs in his worde, and left them for a direction unto his church herein, he hath provided a remedi for our weaknes, and furtherance of his owne glorye. Furthermore, I have in experience observed this signe also of Sathans going out of him whom he possesseth, to wit, when the demoniak doeth either se somethinge goinge from him, or sensible fele something to come from within him.

4.
Seeinge or
feelinge some-
thinge to go
from them.

Thus Darling saw somthing like a mouse go out of him, as he supposed, and of those in Lancashire, one of them felt and saw something go out of her (as she thought) lik an urchin; another in this, and a third in that forme, and so of the rest, according as it is set downe in the stori. W. Somers also, though he saw no visible shape at the egresse of the spirit, it he felt somthing com from within him, which he thought would have pluckt away his throat, (as M. Byrom had before him) wherby he and those in Lancashire were fully persuaded, that the divil was gone out of them, which we must not so understand, as though the spirits had bine and continued in them in such bodies assumed unto them, or that the spirits could not come out of them, but must nedes be felt, or it could possibly be felt or sene; but that the spirits, by ther operation, caused somthing which was felt, and did appere in som visible forme or shap. All, or most of which shaps, we have hard were ugly, and no marvil considering the were represented by the foule spirit. Hereunto we may add, "the vomiting used by Somers at the very egres of the spirit," and not long before, (as it were foretelling the same) both in those in Lancashire and Th. Darling; but the scriptures making no mention of these signes, they are to be regarded accordingly. Seeing then it is so, that the outward notes and signs of deliverance from Sathans possession, precedent and subsequent, were found to be sene in these persons: Why shoud we doubt, but that the thinge signified by those signes was also truly, though not to the eye performed? especially consideringe, that out of the aforesaide signs accompanieth (as I may saye) the very egresse or going out of the spirit, for the spirits crying goe out, and that another is not until he be gone forth; for we read, that when the spirit was come out of the child, then he was as one dead.

5.
Vomyttinge.

Againe, we called upon God, that it would please him to cast the uncleane spirits out of the persons afflicted before us, so as their bodies might be temples for the Holy Ghost to dwell in, and God hard our prayers uttered in such tearmes, and to that end, and we visibly did see the worke accomplished after our desires. Furthermore, we are to remember, that howsoever Sathan, in the time of these possession, did usually in visiblie shaps appeare unto them, yet did he never seke to enter in to them, until after that time thei were dispossessed, which then he egerlie attempted both by promises and threats, and that with every one of them, which greatly confirmeth their dispossession; for the holy scripture telleth us that the uncleane spirit is cast out of man before he seke to enter in againe. "When they uncleane spirit, (saith our Saviour) is gone out of a man, he walked through drye places, seekinge rest; and when he findeth none, he saith I will returne into mine house whence I came out." &c. True it is that this returne we speake of, and seeking of the spirits to enter againe into them, we receive by report from the parties possessed, and that no other is privy to the same; but it consideringe it hath bene so with all and every of them, as they have witnessed, and that manye others, (I meane they which were present at the said assaults of Sathan to enter into them, as the parties afflicted affirme) though they neither saw Sathan nor hard him; it both saw and harde them suddenly and strangely disquieted, and most eger in resisting the devil, wherupon those which were present did also assist them therein, and that it was not so with any of them all the time of their possession in the

Math. 12. 43.
Luk 11. 21.

apparitions of Satan. These things, I say, considered, and that they agree so with the scripture, I cannot see why any should reject, and not credit that is here said of the unclean spirits returninge, and seeking to repossesse them.

Now, this returne of Satan, and indeavoring to enter in againe, (recovering some of them also) as it argueth both their possession and dispossession, so likewise their expulsion of the wicked spirits by the finger of God in his appointed meanes. Greatly, therefore, doe they forget themselves, and that which in holy scripture is written concerning this matter, who hereby are offended, taking hence occasion to think and to speak, that Somers was not possessed, but that he was a verie counterfeite, or that he was not dispossessed, because he came doe the same things againe. Knowe wee not, that the devill beinge gone out of a man, if returninge (which he will certainly doe) he finde him emptie, swept and garnished, it is impossible to keepe him out, but he will enter in and dwell there, yea, with more and worse then himself? Or came we be ignorant hereof, that Somers is emptie, swept, and garnished, if we consider of his intolerable ingratitude, for that mercy of God received, his abominable lying, slaunders, and obstinacie therein, to speake nothing of those lewd pranks he playd in the Bishop of Londons house, viz. stealing, whoring, running awaye, &c. as I have been credibly informed. Seeing, then, that these things agree and fall out just accordinge to the scriptures, and that herein we see still the scriptures fulfilled, why are we not rather hereby confirmed, then stumble therat as a rocke of offence? Neither is it to any purpose to object here, as some do, that this scripture is to be understod of a spirital deliverance out of the power of the devill: for howsoever that is saide here is most true, being understood spirituallie, I meane of the spirituall deliverance from the power of Sathan; yet it is certaine the Lord onely speaketh of a corporall deliverance, which is confirmed partlie by the occasion and coherence of this scripture, arising of the ejection of Sathan out of one whom corporallye he had possessed, (and not spirituallie more then other men,) as is noted by Luke, but chiefly by the text itselfe, wherein the unclean spirit is sayde to goe out of a man, secondly, to enter in againe; both which speeches are never used in the spirituall sence, but often, yea, usually, in the other; and because that is and hath bene said by me concerning Satans returne to repossesse the partie out of whom he is cast, is so unsaverie unto many, even as if there were noe such thinge reveiled, but was some conceit of mine. Let us therefore add to this scripture, for further prooffe therof, and confirming of this truth, that speech of the Lord in the 9. of Marke, "I charge thee, thou dumbe and deafe spirit, come out of him, and enter no more into him," which charg of entering no more into the child, our Saviour would never have given, had not he knowne that Sathan would have attempted it, and otherwise have entered into him if he could, as being the propertie of the divill, to seeke to enter into them againe, out of whom he hath bene cast. And surelie how can it be otherwise, consideringe the nature of Satan, and his extreame malice towards man, especially towards such as have bene taken out of his power; wherupon it is said before, that seekinge rest, after he is cast out of one, that is, seekinge to praye upon and spoile men, for that onlie bringeth rest and quiet unto him, he findeth none, that is, none doth please or satisfie him, in respect of the recovering that man out of whom he hath bene cast, such and so unsatiable is his malice towards him he hath lost, and hither doth it carie him. We may likewise observe, for the further confirmation of the former exposition, that in this place of Marke, (wher we cannot deny but that Christ speaketh of dispossession, and corporall possession) is mention of the "spirits goinge out and entring in," as in the former scripture; and therefore the premises well wayed, and these sayings of the Lord in Marke and Mathewe compared together, ther is great reason we should understand that of the unclean spirits returne accordinge to the letter. The want of this returne of the spirits, doth, among other things, induce me more then to suspect the dispossessions in the papacy, that the are not by the power of God; and so noe

Luk. 11. 4. and 23.

Vers. 25.

Some papists hold, quod semel, &c. that spirits

being once
goue out of
mei, they can-
not enter into
the same men
the second
time
Thyrcus de
Dorm cap 30,
sect. .

Luke 11. 21.

Objection.

Answer.
Math. 10. 1.
Luke 10. 1.

Actes 16. 18.

The meanes to
cast out diuiles.

ejection or expulsion of Satan, but a voluntary departure, for the further strengtheninge and confirming of them in their false worships of God; but of this more hereafter.

Lastly, forasmuch as all those we have spoken of (they excepted who are repossessed) are and have bene for so long time, even two yeares, altogether free from that strange and grevous manner of handlinge or vexation in their bodies, wherof we have heard at larg, why shold we doubt of their dispossession? especially seing the strong man armed, keepeth not their houses; seing they carry not themselves as he desireth, (as Somers doth) during which time, and in which case only there is peace. If you require more time for confirmation thereof, you have it in Th. Darling, who hath continued well, and in his former and pristine estate, for the space of five yeares and above, (blessed be God therefore) and whose house it is manifest the strong armed man doth not keepe, seing God hath not only given him, with the rest in his condition, to confesse, declare, and beare witnes to the greate thinges the Lord hath donne unto him, and how he hath had compassion of him, but also to suffer for the same.

Here it will be objected generally against all dispossessions in these daies, that to cast out Sathan is a miracle, and therefore miracles being ceased, ther can be no dispossessions at all.

For answeare hereunto, we must knowe, that devills are cast out two manner of wayes, either by absolute authority, as by Christ being God, or by an authoritie committed and given of Christ to men, as to the apostles, the 70 disciples, and to sundry others livinge in that first age of the church under the gospell. The power now to cast out diuills by authority, which was committed and given to me by Christ, (with which whosoever were indued, they could and did, by vertue thereof, cast forth uncleane spirits by a word, so as the no soner speake, but presently they departed) being ceased, as well as the giving speech to they dumbe, sight to the blind, and all other miracles, which served for a time to confirme the doctrine of the gospell, until it was received by the Gentiles, there remaineth prayer, or prayer and fasting, by which we obtaine of Christ to cast them out by his owne absolute authoritie. Which similitude may be illustrated and made plaine by this.

The queene hath absolute authoritie to governe this kingdome of hers according to the lawes of God, and of this realme. To this end her majestie appointeth divers officers or magistrates, as her most honorable privie counsellors, judges, justices of peace, mayors, &c., to whom she doth commit and give part of her authoritie, and who, by vertue of her authoritie thus communicated unto them, can punishe and reward, or otherwise releive her subjectes, so farr as their power extendeth. Having thus, by these magistrates, governed her subjectes for a time, admit that she afterward (for causes best knowne to her selfe) thinke good the lord chauncellour dyinge, to have no more any in that office, and withall proclayme throughout her kingdome, that in such a speciall case, which had wont to be determined by the lord chauncellour, shee will that her subjectes repaire and supplicate to her owne person, and so doinge, they shall be relieved. Who now seeth not that though their be no helpe to be had, when this spiciall case falleth out by the lo. chauncellour, because their is no such magistrat in the common wealth, yet, notwithstanding ther is still succour and relief to be had, to wit, from the queene, by her absolut and supream authoritie, so that we supplicate unto her in that behalfe; and this supplicating to her majesty is now the meanes to be releived in this case. Even so it is in this our present case, the which I will applie, for the better understanding of the simple.

Christ, who hath absolut authoritie from his Father to governe his church, to that end "appointed certaine offices and officers, as apostles, prophets, evangelists, pastors, teachers," &c., to whom he did commit parte of his authoritie, by vertue wherof the apostles (to let the rest goe) did by a word cast out diuiles, and worke other miracles. Afterward, when this office of apostleship (by Gods determination) shoulde cease, "he proclamed in his word, to his church and people, that if any have an uncleane

Math. 28. 18.
1 ph. 1. 22.
Heb. 3. 6
Eph 4. 10 11.
Aom. 12. 6 7.
3.
1 Cor. 12. 28.
Math. 17. 21.
Mark 9. 29.

spirit within him, and by prayer, or fasting and prayer, repare unto him for the casting of him forth, he himselfe, by his absolute and supream authoritie, will performe the same accordinglye.

Thus hath Christ the kinge and heade of his church, decreed and ordained, which beinge soe, who perceaveth not that that miraculoues castinge forth of spirites by a worde, and healinge of the possessed, beinge gone and ceased, their remaineth yet a meaines of expelling uncleane spirits out of the bodies of men, and of releving such as be so afflicted. though different to the former in the manner of it; that is prayer, or prayer and fastinge.

Now, whether this kinde of dispossessinge divilles be miraculoues, we shall heare hereafter. In the meane season, the question to be descided is, Whether Christ in his Testament hath proclaimed or sett downe anye such thinge concerninge the expellinge of wicked spirites as we affirme, or no? More plainlie, whether prayer and fastinge be meaines appointed by Christ, for the casting out of Sathan, and healing of those which he possesseth, the which, if we shall manifestlie prove, then is that wee here contende for, verie cleare.

To this end let us consider of that speache of our Saviour, "this kinde can by no other meanes come forth but by prayer and fastinge;" wher this meaines having approbation and allowance of Christ as mightie and effectually to this said end, seemeth to us to be a secret ordinance of his; but let us examine this scripture throughlie, and at large.

Math. 17. 11
Mark 9. 29
Of that place
of scripture
this kind goeth
not out, &c.

Whiles Jesus Christ was transfigured in the mountaine, a certaine man brings a possessed child of his to the apostles to be healed; they commaunded the spirit to goe out, but (that notwithstandinge) he still remained in the child. Christ a litle after dispossessing the boye, they disciples asked him secretly and a parte, Why they could not cast him out? as if they had saide, Master, thou hast given us authoritie over uncleane spirites to cast them out, and by vertue thereof we have cast forth manye; Why now coulde wee not cast the divell forth of this child, as well as out of others heretofore?

To this their question, our Saviour answereth thus: "Because of your unbeliefe; for verelie I say unto you, if yea have faith as muche as is a graine of mustarde seede, ye shall saye unto this mountaine, remove hence to yonder place, and it shall remove, and nothinge shall be impossible unto you."

In the twentieth-and-on vers. "how be it this kind goeth not out but by praier and fasting," as if, in more words, he shold have said, the reason why you have not healed this child, and driven the wicked spirit forth of him, is because of the weaknes of your faith; for had your faith bene stronge, though Belzabub, the prince of divelles, and with him legions, had bene in him, yet had you cast them out; for if you can beleve, nothinge shal be impossible unto you; howbeit, this also you must know and understand, that the spirit wherewith this child was possessed, is on of the worst kind of spirits; becaus, in the ordinarie meanes which my Father hath left to his church, he wil not be expelled by praier alone, without fasting therunto adjoined. Now your faith beinge weake, and the spirit on of the worst kind, and therefore hardly to be removed, what marvell is it, though you cast him not out, yea, how was that possible, I deny not; but, notwithstanding the weaknes of your faith, had you fallen upon another spirit, on of that kind, which in the ordinary meanes, that is, in the church, may be cast forth by prayer, you might happely have expelled him; but take the case as it is, your faith weak, and the spirit one of the worst, it could not possibly you should have removed him; although then the lord attribut it cheifly to their unbeliefe, that he had not cast forth that divil, yet he signifieth by thes words, that their was a cause or impediment also in the spirit; so that the answer of Christ is double, consisting of two partes, wherein he sheweth his disciples, that for twoo causes, they had not cast the

evil spirit out, the one and cheif was in them selves, to wit, their incredulitie, set down in the 20 vers., the other in the spirit possesseinge the childe, for that he was one of the worst kind mentioned in 21 verse. Nowe this second cause is not set downe in plaine and expresse words as is the first, but thereby made knowne to the apostles, because he was on of that kind, which in the meanes that ever was and shall be in the church, would not be expelled by sole prayer, without fasting annexed thereunto, and this is it that Christ ment, in makinge mention of prayer and fastinge, and not that the apostles should have fasted and prayed to any end whatsoever.

This being the true and natural sence of this scripture, I further affirme, that howsoever the scope and drift of Christ, in these wordes, was to be made known to his apostles, that the uncleane spirite wherewith the boye was possessed, was one of the worst kinde of spirits, forasmuch as it was on that wold not be removed, without the strong and cheife of those means which were ordinarie and perpetual, to wit, prayer and fastinge, and that thence partely it was that they did not cast him forth; yet hence we may gather, and Jesus Christ secretly giveth us to understand as much, that the worst kind of devils, and, therefore, much more others, may be dispossessed by the meanes of fasting and prayer; and from these wordes a man maye as well conclude, that Christ would have prayer and fasting used as a meanes for the dispossessioning of divils, as one may gather, that the phisition would have phlebotomie or letting of blud used for the cure of him that hath the plumsie, who affirmeth that a plumsie can not be cured but by phlebotomi; this kind saeth Christ, "goeth not out but by prayer and fasting," therefore by prayer and fasting it goeth out; which might be confirmed by a thousand such like speeches; one saith to a travailer at Doncaster, journeyinge towards Yorke, you can not get to Yorke but by Feribridge Is there any so simple that understandeth not thereby thus much, that by that waye he may passe thither, though some other waye, by reason of the waters or some other lett, he can not passe? Consideringe then that our Saviour mentioneth this as an effectual meanes for the casting out of divills, and that ther is neither scriptur, nor sound reason, which appropriateth the use of this meaines unto that age, or to the persons of the apostls, and others indewed with the myraculous gift, as shall be shewed heareafter. I can not see why the same meanes should not stand and remaine at this day, and why fasting and praier shoulde not be held the effectuall ordinance of Christ for the castinge out of divils.

That there weare certaine dispossessed in Christs time, besides those which were dispossessed by Christ himselfe, his apostles, and others indewed with the gift to worke miracles, it is manifest by the 12. of Math. and Acts 19, but how and by what meanes that was don, appeareth only by this place of scriptur we have in hand, which was either praier alone, or prayer and fasting, according to that kind of spirit possessing the party, which we do not so understand as though it weare requisite that they which dealt, or, at this daye, do deale, in the dispossessioning of Satan by this meaines, should, or did know with what kind of spirit the partie possessed was vexed, which can not be, but that one being possesed and dealt with for their delivery from Satan, by this ordinary and perpetuall meanes in the church, if, by praier for an hower, 2, 3, or more, he be not delivered, undoubtedly (that being performed aright, because of the kind of spirit possessing,) then let fasting thereto be joyned, and that certainly, if the Lorde thinke good to blesse his sayde ordinance, shall be mightie and effectual to the casting out of the spirit, of what kind soever he be; indeede this course we did not take with the aforesaid persons, but at the first proceeded to fasting and praier, which we therefore did, becaus we much desired that our labour might not be in vain as touching their deliverance, and thus also thought and believed; that what kind of spirit soever were in them, we using prayer and fasting, the said holy meanes would be effectuall, through the mercy of God, to expell and drive them out, had they bene, or were the spirit of the worst kind, much more then others, saying, that I dealt otherwis with Kath. Wright,

whose dispossession was by prayer without fasting, beinge upon the daye of her dispossession delyvered by noone, and no fast not so much as intended eyther by herself or any other in her behalfe, or shee once advised thereunto.

If any shall approve of the aforesaide exposition, so far forth as it doth or maye agree to the apostles, and otherwise reject it, affirminge that of the apostles soely, this scripture is to be understood, to whom it was spoken and some others, which had the gift of miracles, and so power to cast forth devills, I answer, that to appropriate this speach and tie it to the persons of the disciples, as meerlye and peculiarlye belonginge unto them, is more then the text either in expresse words, or by necessary consequence will beare, and therefore considering also ther is no other scripture to helpe in this case, it is more then any man can for certaintie affirme, and such as we may as well deny, as others confidently avouch. Yea certaine it is, that it can not be understood of the apostles, as ment and directed to them, (otherwise then hath bene said, thereby to signifie unto them, that it was one of the worst kinde of devills wherewith the child was possessed, whence partly it came to passe that they had not cast him out), and others indewed with the gift of miracles, for asmuch as Christ speaketh expreslye and by name of an ordinarye meaynes to cast forth devills, and therefore in these words of such as by the said meanes, had, or should cast them out; not of the apostles therfore and their dispossessioning of uncleane spirits, who not by any appoynted or ordinary meanes, (in which case their can be no myracle) but without all meaynes, by the power and gift they had to worke miracles, did cast forth devills.

But it will be sayd, that howsoever the apostles, indeed by vertue of that gifte and power they had received from Christ to worke miracles, could and did dispossesse wicked spirits without meaines, yet this was not generally true of all spirits, for that there were some kind of divels, (imagine the worste) which for al the power they had received, without prayer and fasting would not be expelled, and that this is it that Christ meaneth when he sayeth, "these kynde can by no other meanes come forth but by prayer and fasting," as if he had said, your faith is lyttle and wavering, and thence partly it is that you have not helped the child, but besides you must knowe that there is a kinde of evil spirits of which number is that wher with the child was possessed, which without prayer and fasting can not be cast out, and therefore consideringe that meaines by you was not used, it is no marvell though you dispossessed not the divill, yea it could not so be; and of this mind is traiterous Stapleton a popishe proselite, though otherwyse learned, whose words of this scripture are these, *nunc autem aliam causam adfert*, &c. Now he aleadgeth an other cause why the apostles could not cast out this divill which had so longe time possessed the man, even from his infancie, for it was necessaie they shoulde have praied and fasted. Where we see that howsoever he doth not appropriat this speache to the apostles, but acknowledgeth, as in the same place appeareth, that praier and fasting is now a meanes for the casting forth of divells; yet he affirmeth that necessarily the apostles should have prayed and fasted, and that for the want or neglect thereof, it cam to passe that the divill was not cast out, and with him agreeth Ihyreus, who writeth thus, *hoc genus demoniorum*, &c.; this kind of divels, saith Christ, "is not cast out but by praier and fasting;" surely the Lord doth insinuate, that the apostles neede not fasting and praier to drive away other divills, but was sufficiente to cal upon the name of Christ, but here besides they need them, meaninge fastinge and praier, because this spirit is hardlyer expelled then others.

Ihyreus de
Demoniacis.
cap. 51, sect. 3.

If this exposition were true, then ther should be a certaine sort or kind of divills, which the apostles by al the faith they had, or could have, wer not able without further helpe to subdue. The which in deil Stapleton further granteth and affirmeth, saying presently after the former words thus, *sit fides quantum cunque fervens*, &c. let faith be never so fervent, as a graine of mustarde seed, yet must praier and fasting be used as a most strong meadicine to drive away devills of this kinde, and thus he under-

standeth of the apostls, as is plaine by these former words he saith of them, *necessarium quippe fuisse orare et idinare*, for it was necessarie for the apostls to have praied and fasted. Now this semeth verie strang unto me, and such as nether can nor dare be- lieve, and receive for truth, for when I consider of the manifold and great signes and wonders the apostls wrought, whereof we read in the history of the Acts of the Apostls, "and that," as Peter saith, "they did them not by their owne power or godliness, but as they prayed for, and also professed by the name or power of Jesus Christ, (to whom all power was given in heaven and in earth), who had committed also, and given part of his power and authority unto them." I se not how any infernall power could be able to resist and hold out against this divine power, even the power of the Lord Jesus: they cam in if their faith was strong, and so this power present with them, though they had no other helpe by praier, or praier and fasting, for albeit the apostls somtims used praier in the miracles they wrought, though never fasting and praier that we read of, yet they nede not so to have done, I meaine their was no necessity theirow, their faith being strong, much lesse to have praied and fasted, for then in all their miracles they must, and would have used praier, which they did not. Yea very seldom did they praye, only twysse as I take it; once Peter in restoring Tabitha to life againe, and another tim Paul in healing the father of Publius of a feaver, which they did doubtles, either in regard of themselves, to stir up and increase their fayeth; or els because of those which were present, that the beholding and hearing them to call upon another, when they were about to do the great worke they had in hand, myght theireby knowe, that that which they did, was not done by their owne power, but by the power of him whom they did invocat. In whether now of these respects soever the apostles used prayer in the miracles they wrought, whatsoever they were, it is cleare that ther faith being strong, much more being so strong as might be, they need not to have used prayer. If then the apostles faith being great, they neede not to have prayed, as in the doing of other miracles, so neither in the casting out of satan, but as they saw it profitable to others, much lesse nede they to have used prayer and fastinge. And if, theire faith being strong, they could and did worke miracles, and, namlye, cast out divels without any prayer at all, and some of the worst kind in all liklihood therewere in that great number they cast forth; much more their faith being strong, they could and did worke miracles, and cast out divels of the worst kind without prayer and fasting. That, therefore, which Stapleton and Thyreus here affirme, can not be true.

Againe, the wordes of our Saviour are against this interpretation. "If," saith he, "ye have faith as a graene of mustard seed, ye shall say unto this mountaine, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you:" except we will have these wordes, "how beit this kind goeth not out," verse 21. to contain in them a particular exception out of the generall, which I take to be very unsound, and contrary to the meaninge of Christ; for under the worde nothings, notwithstanding the words following, ver. 21. I would rather include specialle and chieflye, that very worke they were questioned about, then because of the words, ver. 21. exclud the same. As if Christ had said, if your faith be as a graene of mustard seed, ye shall not onelye be able to doe the same that I now have done, and you through the want of faith could not doe; but any thing els whatsoever, though it were as difficult and impossible a thinge as it is to remove a mountaine. The apostles then by ver- tue of their miraculous faith could doe any thing, and therefore cast out any divill.

Moreover, when we consider of the power and authority that Christ gave the apos- tles over uncleane spirits, to cast them out, and how, according to the same, they pre- vailed so mightelye against the devils, which were so subdued unto them, as that the carynge of kerchees or handkerchees from their bodies, caused the evil spirites to goe out of men. We cannot see how, their faith not failyng them, Beelzebub should be able to withstand theire livelye voice and commaund, given in the name of Jesus Christ, though no prayer and fasting were used by them. Finally, we must remember, that

Acts 3, 12, 6.
16, and 4, 10, 10.
Math, 26, 18.

Acts 9, 40.
Acts 28, 8.

Matth, 17, 20.

this power of the apostles over unclean spirits, was not thus bounded and limited by Christ who gave it them, but reached itselfe further, even to, and over all evill spiritēs whatsoever, as Luke witnesseth, sayinge; "Then called he his twelve disciples together, and gave them power and authority over all divills, and to heale diseases;" so that if he were a divil they had power to cast him out. And lest this pretense should be left unto us, that they had power over all wicked spirits, in that by fasting and prayer (though not otherwise) they were able to cast out the worst kind of spirits as others, without that meanes; we must remember that with this power over divills, vca all divills, Christ joineth the healing of diseases, as appeareth also by the 10 of Math. when it is said, that "Jesus calling his twelve disciples unto him, gave them power against unclean spirits, to cast them out, and to heale every sicknes and every disease," and in the 8. verse followinge, Christ saith unto them, "heale the sicke, cleanse the lepers, raise up the dead, cast out the devils;" from whence we maye learne thus much, that as by vertue of the aforesaid guifte and power, they were able and did with a word, without any more adoe, heale the sicke, cleanse the lepers, restore sight to the blind, &c. even so by vertue of the same gift and power, with their word or command, in the name of Jesus, (without any further adoo by fastinge and praying), they were able to cast out all devills, and did as occasion offered, if their faith failed not, which is further confirmed out of John 14. "verily, verily I say unto you, he that beleeueth in me, the workes that I do, he shall do also, and greater then these shall he do." But this scripture is thus expounded, and understoode by many, that Christ having shewed his disciples in the wordes before, that it came through the defect and weakness of their faith, that they had not cast forth the devill, now telleth them how and by what meanes, their weake faith might have received increase and strength, even by prayer and fasting, whereby their faith being strengthened, they might have expelled Sathan.

Act. 19. 12
Chap. 9. 1.

Verre 1.

John 14. 12.

Herunto I answer, 1. That our Saviour speaketh of the miraculous faith, as appeareth plainly by the text: "if (saith he) ye have faith as is a graine of mustard seede, and shall saye unto this mountaine, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." Now this kind of faith, as it was given without meanes to certaine men, and God appointed no meanes for they begetting of it; so neither did he ordaine and establishe any meanes for the increase of it; which, if any will contradict, I would knowe wher God sanctifieth any ordinary meanes to be used, for the increase of that he giveth without meanes. You will hapily saye, that Paul, for the increase of those graces of the spirit which without meanes he received, used the ordinary meanes of studye and meditation. I graunt that Paul did use ordinary meanes for the increase of grace received; and no marvile. For as by meanes of heareing, readinge, and meditation, he had received divers giftes of the spirit, so why should he not by meanes seek the increase of the same? Be it also graunted, that he used meanes for the increase of his extraordinary gitts received without meanes, which no man is able to shew, yet that God injoynd him the same, I meane, to use ordinary meanes for the increase of thos graces he received without meanes, I deny, and otherwise it maketh not against us. They that expound this place, thus understand it of the apostles, that they, in the weaknes of their faith, should fast and praye; by which meanes, their miraculous faith being strengthened, the spirit should com forth, and not that any other should use prayer and fasting as a meanes ordained of God for the expellinge of Sathan. If this nowe be to be understood of the apostles, then had they had this defence or excuse for themselves, that they had not yet time, since they saw the child, to use prayer and fasting, which doubtles they would not have omitted. Againe, weare it meante that they in this weaknes should have fasted, Christ had not in these wordes rendered a reason why they had not already cast the spirit forth, because they had not sufficient time therunto. Also if this were so, when

Rev. 23. 32.

John 14. 16. 18.
23.

an apostle did commaund the divill and not expell him, or not performe any other miraculos worke, through his unbeleife, he withdrawing himselfe, must have consumed a day in prayer and fasting, before he could cast forth the spirit, or do the miracle he had in hande; nowe, it is not probable that they which had to go through the whole world, and infinit miracles to do, weate at any time so long about one. For fastinge required a whole day, from eveninge to eveninge; hereupon also the adversaries mouthes woulde have bene opened, and they takinge occasion to have spoken evill of them and there ministrie, yea, it woulde have driven those which wear no adversaries, into some amase to have scene, that at some times the shadow of an apostle, or carying of kerchiefs or handkerchiefs to the bodies of the sicke, suffised to the healing of them; and at other times such long delaye used by the same men, and greate difficultie appeare to be in doing the same works. I thinke, therfor, that an apostle moved in himselfe with the consideration hereof, would rather in this case have presently cried unto the Lord, without procrastinating of the matter, and that the same would have availed with God. Furthermore, I deny, that after the apostles were filled with the Holy Ghost, they were ever emptied thereof, so far as attempting to cast out the divel, or to doe other miracles, they were not presently able to effect it as before the Holy Ghost fel upon the apostles, they did erre in judgmente, and that oft and in sundrie thinges, but after not at all in doctrine and judgmente; so before theye weare in the extraordinarie measure indewed with the Holye Ghoste, their faith failed them as at this time, and in this very worke, so it may be at some other times, and in some other cases, yet after it never failed them; but whatsoever miracle they attempted, they were able presently to performe; the former of these, all learned men will graunt. Why should any then denie the latter? for who can thinke, that if God were not wanting to the apostles in the cheife, he would be in that which was of lesse account? surely if the Lord did never forsake the apostles in their ministry or doctrine they taught, neither did he in the works they wrought, which were only a seale therof; if this now be so, that the apostles faith did not faile them after they received the Holy Ghost in that fulnes, it is much to understand this scripture of the apostles, considering it could concerne them for a smale season, because this was spoken by the Lord at his transfiguration, which was not long before his passion; fourty daies after which, they received the Holy Ghost.

This interpretation differeth so much from the speach and words of Christ, that we dare not receive it; or, first, in the dispossessing Christ speaketh of here, he necessarily requireth a meanes to be used to that end, so as without the same, it cannot possibly be; and then telleth us, what that meanes is. "This kind," saith Math., "goeth not out but by praier and fasting." And Mark, "this kind can by no other meanes com forth but by prayer and fastinge." But this objected interpretation implieth, that spirits of this kinde might be cast forth without this saied meanes of praier and fasting, if that the faith of the apostles was strong inought.

2. Christ saith this kind goeth not out, &c., noteing therby a certaine and distinct sorte, degree, or order of devils, some waye differinge and distinguished from others; with on of which number he implieth that the child was possessed, wherby partly it cam that they had not cast the divill forth of him, but they that expound this scripture after this said maner, doe not understand here any such distinction, neither can well so expounding it, but understand this place generally of all wicked spirits, without exception; for by this word kind, these expositors understand any spirit, which hath long possessed on, as this spirit had here this party, then with explication of the words this kind, what can be more unproper or unnaturall? and how can the words possibly beare it? for asmuch then as this exposition differeth wholly from Christ words, as on the other side the interpretation given here altogether agreeth with the same; therupon I rather incline to this exposition, for is it not safer to take that interpreta-

tion of scripture which accordeth with the verve words and letter therof, so long as there is no other scripture against it, and is also according to the analogie of faith, then another wholly and altogether differing from the text, though it have some shewe and apparance of truth? yea, how can we well, or why should we learne the literall sence, being not repugnant to other scripture, for any other, and why I praye you may not fasting and prayer be an effectuall meanes for the expellinge of uncleane spirits out of the bodies of men, if so it be pleasinge unto God.

But for our better understandinge of this scripture, before we make an end therof, as also of al that which hath alredey ben said concerning the same, we must knowe that Christ Jesus by these wordes, "this kind can by no other meanes come forth but by prayer and fastinge," intimateth these 4 thinges, 1. That there are twoo kinde of divells, the one lesse, the other more mightie cruel, subtil, and more wicked; 2. That the former kind are more easely cast out of man, the other with greater difficultie; 3. That the child was possessed with one of the seconde kind; 4. That thence partly it was that his discipils had not cast forth the divill of the child.

Now, our comfort followeth, and lyeth in this, that if prayer and fastinge be mightie and effectuall to drive out the worste kinde of divells, which are hardlyest removed, much more powerfull shall it be to cast forth uncleane spirites of the other kinde, which are lesse wicked, of lesse power and craft, and so more easie to be removed; and wheras these wordes, this kinde, are referred by some, (even those that give the last exposition, as also by Stapleton, as appeareth by his former words) to the long continuance of Satans possession in on; wherby he geteth such and so depe roote in them, that he is not so easily removed otherwis he would, if he had continued lesse and shorter time. To them I say, that if that weare so, then the possessed childe here spoken of, must have bene a long time possessed. For so much this saide exposition doth necessarily implie, which, by the text, nether doth nor can appeare, but rather the contrary; for wheras they that thus interpret this place, did thinke that this said person had bene of long possest, wherupon they thus understoode this word kinde, and lence no doubt, because the father answeringe Christ concerninge the time of his sones possession, said that he had bene possessed of a childe, they, without all doubt, were therein deceived, which came thus to passe; they sawe by the texte that he was possest in his childhoode, and they tooke it, yea thence (I meaine of his fathers wordes, that at that time when he was brought before Christ, he was at mans estat) wherupon they alwayes call him *homo*, and never *puer*, and therfor it must ned be that he had bene a long time possessed; but, be it spoken without offence, that collection of theirs is not sound, for it followeth not that he was not the childe, because the father saith of him, that he had bene possest of a child. I bring my sonne of 6 yeares of age sicke, to a phisitian to be healed; the phisitian asketh, how long he hath ben so diseased? I answer, of a child; and who seeth not that this my answer is very fit, and yet he at that instant a babe? for thereby I give the phisitian to understande, that he hath not ben so diseased for some few days only, or weekes, or monethes, or a yeare, or some such time as he might otherwise imagin, but a far longer time, even all his life. If any objecte, that as it may be he was a child, so it maye be he was none, but a man; and therefore, for the time of his possession, it remaineth still doubtfull; I answer, that al the 3 evangelists dissolve this doubte. in that they report him to be a childe at that instant when he was cured. "Jesus," saye they, "rebuking the uncleane spirit, healed the childe, and delivered him to his father," wherupon I inferre the contrarie, that for asmuch as he was a childe, percase also very yonge, it coulde not be that he had ben very longe possessed, and therefore the former explication of these words, this kinde, which necessarily intendeth a long possession, can not stande.

But be it granted that he was not only a man, but an olde man, and therefore had ben a long time indeed possessed; shal we therefore by these wordes, this kind, under-

Math. 17, 18.
Mark 9, 24.
Leske 9, 42.

stand a spirit that hath long possesst one, and so generally of al divils, so that they have had some long aboad in many, which the very words themselves will not beare or indure, but as directly as may be contradict. For Christ speaketh of some divells, a certaine and distincte sorte or order from others, which goe beyonde others in power, subtiltie, and iniquiti, and therefore are more hardly cast out of men then other wicked spirits, as the worde kinde, doth plainly teache us, with on of which he implieth this child was possesst; these men understand this scripture of all uncleane spirits, without exception, implying thus much, that there is no evill spirit, but if he had the same continuancy, the child mentioned, Mark 9, he would as hardly have bene removed.— Truly, for my own part, I know not what should move any thus to forsake the letter of the scripture, and to frame an exposition divers, if not contrarie to it, except they feared to admitte of a distinction or difference of divils, the which, if any doe, let them remember, that besides this place of Mat. and Marke sufficeth thereunto, the 12 of Math. not only approveth it, but maketh also the very same difference we have made before, where “the uncleane spirit being gon out of a man is said to returne, with 7 other spirits wors than himselfe, whereby we see, that among uncleane spirits, some goe beyond others in malice and crueltie towardes men, in subtiltie and iniquitie, and these are called, by our Saviour, the worst sperits, whereby they are distinguished and differ from others which are lesse cruell and wicked.

Moreover, wheare some by these wordes, this kinde, either understande so as hath bene saied, or wheare Sathan rageth, and tormenteth the partie in moste outragious and extreame manner; if hereby they meane a distincte kinde of spirrits, differinge from others, in that they goe beyonde them in power, malice, and cruelty, wherof I greatly doubt, then I consent unto them; but if they understand this of all evil spirits being more cruell to some men then ordinarie, or to others in regard of som circumstance of tim, person, &c., the which I greatly suspect, then for the reason aforesaid, I cannot but dissent from them therein.

Thus we see, that the former expositiones which are given of this place of holy scripture can not stand, and that the truth will not beare them out; that this scripture can not be so ment; that the Apostles should have fasted and praied, for then eyther it must have bene that there was a kinde of spirits, which for al the power they had received would not be cast out by them, except besides they used the meanes of praier and fasting, which is directly against the scripture, as we have heard, or else, that therby their weak faith should have ben strengthened, that so they might have cast him forth, which al can not be as hath ben shewed, it remaineth then that the interpretation here given is sond and true, and therefore that it ought to be receaved; and surely I doe not see what should let or hinder any ther from, seeing the occasion, coherence, and text or letter of this scriptur, make al and every of them for it; and that it is not against the analogie of faith, what impietie or great absurditie is there in this, that praier and fasting is a meanes ordained of Christ for the castinge out of divils; or what great danger is there to the church, by imbracing it for a trueth beinge so in deed; and this is all the evel fruite you can gather of the former exposition.

He knoweth nothing in holy things which understandeth not this, that if on be now possesst, and by praier recover not, praier and fasting ought to be used; that in the sayde judgment God calleth him, who is thus corected to this humblinge of himselfe, and afflicting of his soule first and cheffy, then those which are spetially and above others afflicted in him, as the father in his child, the husband in his wyfe, so as they sinne, if they faile ther in; secondly, that praier and fasting being used aright, will certainly prosper either to the removing or sanctifying of the said judgment, if now it so fal out, (as it may as wel as otherwis,) that the judgmente thereupon be removed, I meane the divill be cast out of the possessed, as it did with the former ten, and divers others also even of late in our owne land, (yea, when, by, and for whom hath

this medicine bene used, and the sicke party not cured) it cannot be denied, but that prayer and fastinge was the meanes thereof.

In the 20. of Genesis, it is said, "Abraham prayed unto God, and God healed Abimelech, and his wife, and women servants, and they bare children." Who will deny, but that, as the sinne of Abimelech, (intaking Sarah, Abraham's wife, unto him) had shut up every wombe of the house of Abimelech, so the prayer of Abraham was the meane, wherby they were opened, and that judgment taken away? and this, the 7 vers of that chapter further confirmeth, the 11 tribes about the monstrous whoredome and villanye committed in Gibeah of Benjamin, gathered themselves togethvre in armes, and did fight against Benjamin. They Israelites weare discomfitted the first and the second tyme, and manye of them slayne, notwithstanding that after the first overthrowe, they had sought earnestlye unto the Lord by prayer. Prayer alone not prevailinge so farr with the Lord as they desired, they assembled themselves in most solemne manner the second time, and joined fastinge thereunto, and therein they spent a daye. After goinge forth against they Benjamites, the Lord delivred them into there handes. Shall wee not saye that theire prayer and fastinge was the meanes, wherby they Israelites removed the hand and judgment of God which was upon them, (in smittinge them by Benjamin) and obtained victorie against them? Yes, verilye.

Even so it is in this case, Katherin Wright was possessed, and prayer beinge used, dispossessed. May not one well saye, that prayer was the meanes whereby Sathan was cast out of her? Prayer and fastinge beinge used for Thomas Darlinge, one likewise possessed, he was thereupon cured. May it not be trulye sayde, that the sayd holy exercise was the meanes theirow? The 7 in Lankashire beinge sicke (as I may saye) of this supernaturall disease, weare healed upon the usinge or applyinge of this supernaturall meadicyn. Why may not I now as saflye saye, that this was the meanes of theire cureynge, and casting out of the spirites, as the physician applyinge a naturall meadicine, for the healing of a naturall discease, it havinge also prospered to the recoverye of the parties health, say that his said medicine was the meanes theirow? In like sorte, William Somers beinge possessed, and the soveraigne meadicine of fastinge and prayer beinge used and applyed, he also was healed. To what meanes now shall or can wee ascribe this health and dispossession of his, but to this holy exercise? And this me thinketh, should somthinge persuade and prevaile with us herein, in that God not once or twice, but sundrye times, not upon the person of one alone, or two, but divers, hath from heaven put a seale here to, ratifyinge and confirminge this to be a meanes effectuall (through his blessinge) to the castinge out of Sathan, in that he gave health to such as were possesst with the devil, upon the usinge and applyinge of this medicine. When Saint Paull, his apostleshippe, was by reason of the false apostls among the Corinthians, called into question, his defence for himselfe, or profe thereof was this: That by him they were converted, and called or brought to the faith: are not yee, (saith he) "my worke in the Lord? you are the seale of mine apostleshippe in the Lord," as if he had said, in that some of yow by my ministrie have bene called to the felowshipe of Christ Jesus, as he sheweth, chap. 1. that, (if I had nothinge els to saye for my selfe) proveth me to be an apostle; "this, (saith he) is my defence to them that examine me," and call into doubt mine office. Even so I saye to them that denye or call into question, whether prayer and fastinge be meanes to cast forth Sathan, that the dispossession of the severall persons before spoken of, (to pase by others which might be named) is a seale and confirmation thereof.

Admit, then, that these wordes, "this kind can by no other meanes com forth, but by prayer and fastinge," doe not containe in them an ordinance of Christ, for the healing of the possesst by prayer, or prayer and fastinge, and that neither here nor els where in holy scripture, there is any such ordinance mentioned, yet, notwithstanding the same may well be, (and indeed is) a meanes ordained of God to that end; for, as the

Judges 20

1 Cor. 9. 1. 2.
3.
Ver e 26, 30.

It is plain
that prayer and
fasting be
meanes, &c
though no such
ordinance
could be pro-
ved out of the
scriptures.

medicine applied by the phisitian for the healinge of one sicke of this or that disseease, or the plaister of the Chirurgian for the healinge of a wound, and prospering to that end the are applied, we all know that the same are meaines appointed of God thereunto; and when we see that the have the same effect with many, that they are ordinary meaines leading thereunto, all be it nothinge lesse then such meadices or particular ordinances of God are mentioned in the scriptures; even so, when we see that by prayer, and fastinge and prayer, Sathan is cast out of some, and they therby delivered from all their vexations and torments which before from him they had indured, and that not som fewe, but sundry at this time, and many heretofore in former ages, as in Turtullian, Criprian, Chrisostome, there times: We may hence gather and assure ourselves, that God hath appointed prayer, and fastinge and prayer, as meanes (and that ordinarie,) to cast out the divill of the bodies of men when he is in them, and as a supernaturall meadicine to heale this supernaturall disease, whereunto the bodie of man is subject as well as to othere diseases, although ther were in holy scripture no mention of any such ordinance. The thing it selfe, then, (although there were nothing said as concernge this matter in the holy scriptures) I meane, the deliverance of persons thus affected by Sathan, which in experience we see performed before our eyes, and othere before us, manifesteth and proclaimed to all men, this to be the ordinance of God in his secret counsell, even as it doth in naturall diseases, and in infinite other cases.

And what letteth that we should not be persuaded hereof, and receive it for a truth? If this, that we read not in the word of God of this ordinance, besides that we have hard it is otherwise, that hindereth not; because many, yea, infinit things are decreed in the secret and eternall counsell of God, and knowne so to be by man, which are not set downe in his reveiled will. If this, that Christ and his apostls, when they cast out divils, wrought miracles, and that miracles are ceased, we may remember, that soe likewise they healed feavers, palsies, and other diseases and infirmities of mans body by miracle, and yet notwithstanding together with the diseases, meanes remaine for the curing of them. And why it may not likewise be so in this our case, in the healinge of this bodily disease supernaturall, by this supernaturall medicine, I desier him that is contrary minded to shew? That common objection, therfore, taken from the ceasing of miracles, maketh no more indeed against the ejection of Sathan, and healinge of the 10 possessed persons wee speake of done by an ordinary meanes, then it doth against they healing of other diseases, which diseases were sometime cured by miracle. The different manner of curinge is wislye to be considered off, as all curinge of naturall diseases is not miraculous, although some be, or rather was, even so all healing of this supernaturall disease or ejection of Sathan is not by miracle, all be it some be, but of this more hereafter. And here, for the further confirmation, both of the general point I now intreat of, which is, that men in these last daies may be dispossessed of divills, which to sundrie amonge us seemeth very straunge and incredible, as also to shew the meanes which since miracles ceased, have by the most learned and godly, in the church of God from time to time, bene used for the expellinge of Sathan out of such as be possessed, and is by their example, practise, and counsell, commended unto us in the like case to be used to this end and purpose, I saye, I will in this place set downe certaine testimonies of some writers, both in auncient and latter times testifyinge the same. Origen, writinge upon the 17 of Math. 121, "howbe it this kinde goeth not out, but by praier and fastinge," hath these wordes, "*si aliquando nos oportuerit circa curationem,*" if at any time it shall behove us to deal a bout the curinge of them who suffer such a matter, (viz. are possessed) we may not adjure them, nor aske them questions, nor speake any such thinges, as to the uncleane spirit hearinge us, but continuing in prayer and fastinge, we may obtaine helpe from God for the afflicted, and shall drive forth the wicked spirits by fastinge and praier. Tertullian saith, "*Demonibus expellimus sicut plurimum notum est,*" wee expell divils out of men, as is knowen to

Math.
Tertull. in
Apollon et ad
Scapulam, cap.
3.
Cyprianus ad
Demetrianum,
tract 1.

many. Cyprian writing unto Domitian, useth these words, "*Opt' audire velles et videre*;" viz. Oh that thou wouldest heare and see, when the diuills are adiuured by us, and tormented by spirituall scourges, and by torments of wordes, are cast out of bodies possessed, come and know that these things be true which we affirme. Now, howsoever I do not justifie Cyprian as touchinge his adiuuring of euill spirits, yet hereby it is manifest, and this use we may make of this speach of his that men were not only possest and dispossessed of diuills in those dayes, when miracles were ceased, but that the same was common and usuall then. for otherwise he would never have used these words, "come and knowe these thinges to be true which we speak," thereby provokinge Demetrian, proconsell of Africk, to make trial of that he saide. The same is also manifest by Turtullian, his wordes saying, "we daily expell diuells out of men;" but most excellentlie doth this appeare by Chrysostom, who lived about 200 yeares after them. His words be these: "*Hinc itaque ad solutam veniamus admonitionem*;" therefore let us come to our accustomed admonition, and what is that accustomed admonition? that we frequent the worthy praier with a sober and watchful mind; for when I spake of this mater of lat, I saw all of you willingly obaying, wherfore in truth I shold deale very ill if I should not blame you when you are negligent, or not comend you when you do well; and according to your deuti this day, therfor I will prais you, and thank you for that your obedience, but I will then give you thanks when I shall first have taught you why that praier before al other was wont to be made, and why the deacon doth commaund the men that are vexed with the diuill, and moved with most cruell furie to be brought in at that time, and bowe downe their heads; for what cause it is done, I will thus declare, the vexing of diuills are bonds most wicked and grievous, for they are bonds more strong then iron; therefore as at the very instant, when the iudgge is wont to come forth, and to sit upon the judgment seat, the jailor brings forth all the prisoners, and set them at the barre before the seat of judgment, loath some, filthie, over grown with heaie, and al too tutted with rages. So the fathers have appointed, that when Christ was presently to sit as it weare upon his tribuna, and to appeare in the sacraments, those men that were vexed with the diuill, as being fettered with certain bonds, should be brought forth, not to be examined for the things which they have done, after the manner of prisoners, nor yet that they sholde be punished, but that the people and all the citie being present, publique praiers might be made for them, that al with one accorde might intreat the Lord of all in there behalfe, and might strive with strong cries that the Lord would have merci upon them; but as then I was displeased with thos that neglected such a praier, and weare abroad at the time, so nowe presently I judge, that I am to be very sharpe with those which stave within, not for that they tany with in, but that tanyng in the place where they ought, they are nothinge better affected then they who gadde abroad, for they are talking amonge themselves, and either jest or confer about their busines in the most fearfull tyme. Oh, man! what doest thou, when thou seest thy brethren present before thee in so many bonds; thou talkest about things which nothing concerne thee; can not the very sight terrifie thee sufficiently, and drawe thee to som compassion and pitie? Thy brother is in chaines, and yet thou art drowsy and carelesse. How canst thou be pardoned when thou art so harde harted, so far from humanitie, so cruel? Fearest thou not least whilst thou talkest, omitest thy dewtie, and art carles, some diuill leaping out from the possessed, finding thy soule idle and swept cleane, should conuaye himselfe into it, and with great easinesse enter into the house thus set wide open? How wel doth it beseme every one at that tyme, to be swallowed up of greife, to poure out rivers of tears, and none but watered eyes to be scene rounde about, and al the whole congregation to weepe, to sighe and sobbe. Canst thou not shed teares? What purginge can these horrible sinnes receive? If thou wilt not lament the state of thy brother, yet at least feare thou for thine ownselfe and awake. If thou shalt see thy neighbours house

Chrysost.
Iomo 30. de
incomprehen-
sibili Dei na-
tura homin. 4.

"that is, pos-
sessed with the
diuill, for so
this phra. is
in tract of
speech is used,"
Math 15. 22
Acts 2. 16
from whence
no doubt this
holly father did
take it.

consider how
it went with
our demoniacs
the dates of
their dispos-
session, and we
cannot but per-
ceive the time
of dispossession
to be such, and
so fearfull as is
here said, and
the sight, I.
And hence it
came, that the
daye of Somers
his dispospos-
sion, two made
confession of
theresius, with
many teares in
the presence of
us all, I, and
the sight such
as may well
terrifie our

According to
that I said
here, it was
with the people
at Nottingham,
the day and
time of Somers,

the dispossession, among whom (being about 150) there was scarcely seene one true face as they which were present can witness.

al on fier, although that negbour be to thee very hatful, wilt thou not runne with as possible speede to heelp to quench it, least that the fier creping by little and little, enter into thy house also? Consider thou the same thing in those which are possessed with the divil: the tormenting of divils is a fier, and a burning, and consuming flame. Take hede, therefore, &c. as further followeth there."

Thus wee see Chrisostome, in this pathetical homeli of his, sheweth the ordinarie custome of the church in his time, for the dispossessioning or casting out of Sathan by the pulicke praier of the churche; wherein no doubt was usuallie greate weeping, mourning, sighing, and stronge crying unto the Lorde by al the people present, beholding the tormentes of the possessed, and their deliverance, though now when Chrisostom spake these words, some of his people (by reason happely they weare much accustomed to these dispossessions, and those thinges which fell out in the same) failed to be after this manner affected, wherupon he reprehended them for the same, which is so sett downe as if Chrisostome had described that which hath fallen out in all sortes of beholders of these late dispossessions, so much now in controversie as they can witness.

Peter Martyr, part 4 cap. 3. sect. 18.

Peter Martyr, in his book of common places, hath these wordes concerninge this matter, "*Quid ergo faciemus areptitiis, &c.*" Therefore what shall we do with those that are possessed, when they are vexed with wicked spirits? Shal we forsake them? They are in no case to be forsaken. Yet, notwithstanding, we will not by adjurations commaund the uncleane spirit to goe forth, seeing we knowe we are not indued with any such gift, as that wee should by our commaundement cast out divils, wee will then use faithfull prayers, I say prayers most vehement, and supplications, for their recovery. In a word, this should be the most laudable and wise course, that exorcismes at this day be turned into prayers."

Chemnitiu de sacram. ordine.

Philip Melanct. liber epist.

Chrisostom et Prosperi etate, &c. "In the time of Chrisostome and Prosper, (saith Chemnitiu) they possessed were brought into the church, and were oft delivered by the common supplicationes of the assembly. And Philip Melancton havinge made mention of divers which were possessed, and, namly, of a damsell in Marchia, who had bene healed of that disease by the prayers of the godly, of whom he saith, "*et adhuc vivit sana;*" and it she liveth and continueth sound, which was 17. yeares after the cure; he then useth these words: "*Nequae vero dubito piorum precatione tolli id malum et expelli diabolos posse.*" Neither, indeed, doe I doubt but that evill may be taken away, and the divils expelled by the prayer of the godly; and a few lines after, continuinge his speach about the same matter, "*Scio plura exempla, in quibus profuisse piorum precationem certum est.*" I knowe many exampls, wherein it is certaine they prayers of the godly availed, "*Scio quendam in Gallia fuisse patrem familias, et.*" I knowe (saith M. Beza) a certaine housholder in Fraunce, indeede with the knowledge of the truth, and which had inbraced the same, who, when in anger, he had given one of his children to the divill, had his sonne presently possessed of the divill, out of whom after he was cast by the fervent and uncessant praier of the church, "*Cum autem nunc doctrina Christi satis confirmata sit, et.*" Now, that the doctrine of Christ, (saith Vogellius) is sufficiently confirmed, this miraculous casting out of divils hath ceased, sith there is not a better and more godly way at this day, then that Christ sitting at the right hand of the father be called upon, not only of the kinsfolke of the possessed, but also of the whol church, with a fervent hart, and be put in minde of his omnipotency and mercy, wherby only at this daye the uncleane spirits are cast forth. "This kind of divils goeth not out but by prayer and fastinge," Math 17. 21. Daneus saith, "*Quare precibus et jejuniis (quod fiat a precante) demum extrudi possunt et.*" wherfore by prayer and fasting (which he that prayeth doth) they may at least be cast forth, that is, with the long, continuall, and fervent prayers of the possessed man, and also of the church, as are those which are joined with fastinge, &c. And Chassanion saith, "*Unicum istum*"

Beza Hom. 26. in histor. passionis evang. 2. and page 656.

Vogellius in Thesaur. theologic. page 960.

Dan. quest. 28 in Marc. Chassan in loc. rom. li. 1. cap. 17.

nobis restat remedium;" this only remedy remaineth to us, whereby we ought to helpe these kind of men worthy of comiseration; to wit, that with fervent praier we praye for their deliverance, so I hard that a *Demoniak* was delivered in a certaine towne within the Dolphins province.

It wil be objected, that if prayer, and praier with fasting, be ordinary and effectual meanes for the casting out of devils, then in case on be possesst, let the same be used, and the unclean spirit shall goe forth. I answer, that the meanes which God himselfe hath appointed to some certaine end, doth not alwayes prosper therunto. The Lord hath ordained the preaching of the gospell to be the ordinari meanes to bring the electe unto the faith, and yet it falleth out often that the gospell being preached and some of the elect present, they are not therby converted; and who knoweth not that God hath appointed the sober use of meats and drinckes to nourishe and strengthen these weake bodies of ours? and yet sometimes it proveth far otherwis, being also moderately received; yea, what plowman is ther so simple, who, understandeth not this, that the plowing of grounde, and sowing of seede thereupon in due season, is the meanes and high waye (as I may saye) to an harvest or increase of the sated graine in his time; and yet by lamentable experience for divers yeares past, many have scene and felte the contrari; it is plaine, then, that praier, and praier with fasting, may be ordinari meanes appointed of God for the dispossessing of devils, and yet being used not prosper to that ende. The reason herof is, because God is at libertie, and not tied to any meanes; he maye blesse or keepe backe his blessinge from the meanes himselfe hath appointed, if he please, and then the meanes or seconde cause will not availe at all; yet this I affirme, that praier and fastinge is as effectual to cast Sathan forth and heale the possessed, as the best medicine we have is to cure any naturall disease; and herunto God hath often set his sealle; yea, when, by whom, and for what possessed person hath praier and fastinge bene used, and the partie not dispossessed? We may saye, therefore, of this supernaturall medicine, as the phisicians saie of som others, that it hath it, *probatum est*.

It is manifest, I trust, by the premises, that praier and fastinge are meanes ordained of Christ Jesus for the casting out of Satan; the which, if it be a doctrine of truth, as otherwise I would be very sorry, then it is evidente, not only that men maye be possessed in these last dayes, but also dispossessed, which many, but very unadvisedly, doe gainsay; for otherwise God should have instituted some thinge in vaine, a medicine for the curinge of that disease, which shoulde not be, or if it fel out so that any were sicke therof, yet it should not be of that efficacie to cure them; either of which it is impious to affirme. The maine thinge which kteth men from beleving the works and doctrines of God wherof we have treated, is, that to cast out devills is a miracle, and nowe miracles are ceased. I answer, to cast forth devils by a worde, so as one no sooner commaundeth the spirit to go out, but forthwith he departeth, as Christ and his apostles did, with som others indeued with the like gifte or power, is a miracle, yea of miracles the greateste, and this hath an ende with other miracles; but by the meanes of praier, or fastinge and praier, to drive out Satan, or rather to intreate Christ, to whom all power is given in heaven and earth, to cast Sathan forth, is no miracle, because neither the churche, nor any member therof, can in the using of the meanes be assured to prevail; for although the assurance is or may be greate in this case, yet we can not be sure that the parttie shal be delivered, the meanes being used as is shewed before.

Secondly, if this ejection of Satan by prayer were miraculous, then Satan being cast out of divers by earnest praier to God, performed by Tertullian, Ciprian, Chrysostome, and others of the Lords people in those times livinge, and joyninge with them therein, a miracle was wrought; if a miracle, miracles wear not ceased then, which all learned men knowe to be false. 2. If a miracle, who wroughte these miracles? If those ancient and learned fathers, why did others, yea oft times their wholl congregations,

Though prayer and fasting sometimes should not prosper to the deliverance of the partie possessed, yet that letteth not, but that is a meane of saving therunto.

Objection.
Ans.
Math. 8. 16.
Act. 16. 18.
Luk. 10. 17.

Casting out of devils no miracle.
Act. 14. 9

joyne with them in these miraculous workes, and not themselves without their helpe doe the same. as did the apostles and others which had the gift of miracles; why did they not also by prayer give sighte to the blinde; heale the sicke, and doe other miracles? Was ther ever any man hearde of, who indewed or gifted of God to worke one only kinde of miracle, and had no gifte or power to effect any other? It is manifest then, that for asmuch as thos fathers, assisted with others, did by prayer cast divills out of the bodies of men, and it therein did no miracle, that expulsion of Satan by prayer is not miraculous, or at least that Sathan may be so expelled, and no miracle wroughte.

It is no miracle
that is done by
meanes.

Daneus opusc.
page 270. l. c.

Thirdly, the expulsion of Sathan by prayer, or fasting and prayer, is no miracle, because it is brought to passe by meanes ordained to that ende, even the instant prayers of the servantes of God, sometime long continued in humiliation of fasting; for what soever is brought to pass by meanes appointed therunto is no miracle, though it be otherwise and in it selfe never so wonderfull; for this is one thing, among others, necessarily required in every miracle, so as without the same it is non, that it be done and brought to passe without any sett and appointed means of God therunto, as that learned and reverent Daneus testifieth, otherwise the number of miracles should growe to an infinit number, above those that heretofore weare taken to be such, and we shall have many miracles daily and continually wrought before our eyes, which all men will deny; for then shoulde the conversion of a man be a miracle. (and so looke how many men weare converted, so many miracles shoulde be wrought) for it is a wonderful worke, and not only above and besids nature, but against nature, even as it is to see "the wolfe dwell with the lambe, and the leoparde lye with the kide, and the calfe and the lion, and the fatt beaste together, and a little childe to leade them;" yet notwithstanding, forasmuch as it is brought to passe by an ordinarie meanes that God hath thearunto appointed, even the preachinge of the word; it therefore ceaseth to be a miracle; for, admit there were a man in Turkey, or amonge the Pagans in the faith, and that without al meanes, it is certaine that that mans conversion was miraculous; and yet when one in the church is brought to the faith by the ministri of the word, his conversion is not miraculous. That a child should be conceived and so framed in the wombe of the mother as it is, and after brought forth a livinge creature, indewed with reason and understandinge, is a thinge greatly to be wondred at; yet forasmuch as the same is brought to pas by a meane ordained of God to that ende, no man counteth it a miracle, for then looke how many children weare borne, we should have so many miracles; but imagin a childe conceived without the knowledg of man, as the conception of our Saviour was, then every on wil grant such conception to be miraculous. The like may be saide of the continuance of mans life, man taking that foode which God hath therunto appointed, if his life be continued, and holde out from yeare to yeare, there is none that wondreth at it; but if it weare possible that ani one should live without any sustenance at all, that weare miraculous; so Moses, Elias, and Christ living but 40 daies without eating and drincking any thing, it was by miracle. The corn that groweth in our feildes, wherein of on grain cometh not onli mani, but also the eare and stalk, is an admirable thing, yet no man counteth that miraculous; and why? becaus God in nature hath so appointed it, that the meanes leading therunto first being used, as plowing and sowing, ther should folow an harvest or increse of corn; but if we shold behold a feild replenished with corne wher no plow cam, nor seed was cast, then wold the simplest plowman that is, say, behold a miracle; thus we se on and the sam work miraculous and not miraculous, a miracle when it is effected without meanes, no miracle when it is don by meanes; even so it is in this our present case: to cast out divills without meanes, as Christ and his apostls did, who onli spak and it was don, comanded and they obeyed, is a miracle; but to cast forth devills by a meanes ordained of God to that end, as prayer and fasting, is no miracle at al. But it wil be objected, that some outward thinges or actions, have as meanes bene used in the working of sundry miracles.

Exodus, 8. 2.
1 Kings 19. 8.
Math. 4. 2.

The 1 objection
to prove that
miracles were
done by meanes.

Elijah and Elisha devided Jorden, by smiting the waters with the cloak of Elijah; the oyle was increased to the widow by the meanes of the oyle in the pitcher. Naaman was sent to wash himselfe 7 times in Jorden for the healing of his leprosie; yea, Christ himselfe somtimes used meanes in the great works he did in the healing of on that was dumbe and deafe; it is said of him, that "he put his fingers in his eares, and did spitt, and touched his tongue;" and in the 9. of John, in giving sight to him that was borne blind, it is written, that "he annoynted his eyes with claye, and sent him to wash them in the poole of Siloam." Hereunto, I answer, that thes and such lik were used as signs, whereunto the Jewes were much accustomed, and happily to trie their faith therby, or to imprint the worke wrought more deeplie in the minds of the beholders, and those which were therby healed, or for some other purpose best knowne to the Lord, and as they which used them saw them most profitable; and not as meanes serving to the worke they were about, in which case they must necessarily have bene used; so as without the same the miracle could not have bene, for when the Lord apointeth a thinge to come to pase by such or such meanes, the same meanes must be used, otherwise that thinge shall never be. Now, I trust, wee are farr from thinking, that without these outward things, the said great works could not have bene effected or wrought. And could not Elisha, if he had pleased, as well have healed Naaman of his leprosie by his worde alone, as have smitten Genazi his servant therwith? Yes, verilie. he enjoyned him then, that washinge in Jorden, not as a meanes of curinge him, but therby to trie the faith of Naaman, and was it not so triede therby that it was shaken, so as had it not bene for the counsell of his servantes, he had gone into his cuntri backe againe a leaper as he came? The same is to be said much more of our Saviour Christe, and of the outwarde thinges he used in some of his miracles in the 7 of Marke; a deafe man is broughte to our Saviour Christ to be currede, wher it is said, that when he had taken him asyde from the multitude, "he put his fingers in his eares, and straight waies his eares wear opened." Now, it can not be denied, but that Christ coulde have don that cure, if he had pleased, though he had not moved a finger, yea, by his very nod or beck, and admit that Christ, insteade of puttinge his fingers into his eares, had only beckned unto him, and that therby he had received his hearinge, would we saye that Jesus had used the said becke as a meanes to restore him his hearinge, or rather therby to have made knowne to the partie and multitud, that his wil was that he shold heare, and be healed of that his deafnes?

The like may be said of the former blinde man, that our Saviour in "anointing his eyes with clay," and sending him "to Siloam to wash" them, did not use the same as a meanes to give him his sight, and worke that miracle, but therby to tempt him and trye his faith, for thus throug in fideliti he might have reasoned in himselfe: I thought he woulde presently have given me my sight, by his divine power; but I now perceiue it is otherwise: is al his power, wherby it is said he doth suche greate workes, com to this; that mine eyes must be anointed, and that with clay, which, if I had my sight, would rather put it out then helpe to restore sighte to the blinde? and must I washe also; and that in the poole of Siloam, before I can see? What vertue hathe that water above other waters? Are not other waters, and is not the water of the poole of Bethseda as good as that of Siloam? May I not wash in som other water, and have my sight as well as in that of Siloam? I will not washe for this cause. Thus to prove his faith, and partly also therby to prove the faithe of others, the Lord Jesus in curinge him, anointed his eyes with claye, and sent him to Siloam, and did not this as a meanes effectual through his blessinge, to helpe him to his sight; to the same end he put his fingers into the eares of the deafe, and used also somtimes spittle in restoringe sighte unto the blynde, and speache to the dumb; for what in reason, or in nature, is more unlikelie to effect so great a worke then a little spittle? Most excellently, therefore, therby, did

Mark 7. 22. 23.

Ans.
2 Kings 2. 8.
20. 21. and 31.
and 4. 2. and
5. 14.

The outward things or acts which some-times were used in working of miracles, were not used as meanes, but as signes, when and according as they them profiteth for man.

2 Kings, 5. 27.

Vers. 23.

Mark 7. 33. and 3.

Christ Jesus try the faith of men, and not use the same to the ende it shoulde be a meanes to effect that he was workinge; and yet I knowe and forgett not, that God can, and often doth bringe most mightie things to passe, by small and weake meanes.

John 11. 41.
2 Objection.
Christ and
Peter with
other- praised
in doing mira-
cles
Actes 9. 40.

2 Kings 18. 36.
37. and 2. 4.
34
Actes 28. 8.

And wher it is said, that Christ prayed in the raising up of Lazarus, and Peter in restoringe Tabitha to life, we are to understand that they did not this, as a sett and appointed meanes leadinge thereunto, which is also to be understood of others prayinge in the like case, (for then without prayer the miracles could not have bene wrought, which we must be farr from imagining;) but, in regard of the people which were present, as they saw it profitable for them; and this is expreslye noted by our Saviour, for it is said, that he prayed "because of the people that stood by, that they might beleve that his father had sent him." Peter also, by his praying, would have the people more fully understand then they could by the charge he commonly used, that that he did, was not by his godlines or power, but by the power of him, one whom he called. It is to be observed also, that howsoever they used some short prayer before, to the end aforsayde, yet when they came to the doinge of the worke, they did not supplicate, but commaund such a thinge to be done, as having power and authoritie thereunto, (the one from his father, the other from Christ.) "Lazarus come forth; Tabitha arise;" and it was so. But in our case we continued still in intrating and beseeching the Lord, who in his good time was plased to doe according to that wee desired; whereby we witnessed unto men, that we have received no guift or power to cast out devils, as the Apostles had, and that we doe no miracle, but only desier Christ sittinge at the right hand of his Father, to have compassion upon the partie in misserie, and according to his promise to helpe him, which was never held for myracle in the church of God. The which, if we had taken upon us to doe, then we would not have desired the assistance of any minister, or privat person therin, nether would we alwaies have made intercession to Christ, in the behalfe of the person afflicted; but if not at the first, yet at length, when it came to the point of deliviance, we would have charged and commaunded the evill spirit in the name of Jesus Christ to have gone out, which is so far from us and our practise, that wee condemne the same, holdinge it unlawful to be used of any in these dayes, except God should raise up some extraordinarie, which must be also in the founding or planting of a church, and not in a church established, and such as hath received the ghospel as ours hath; for, howsoever the Lord hath no where sayd that ther shal be no more miracles or miracle-workers, and therefore is at libertie in this case; yet, if we wel consider of the ende of miracles, and why the lorde added them to his worde, even to get intertainment to his ghospel amonge the Gentiles, which otherwise being foolish, (not in it selfe, but in the corrupt judgment of men) would never have bene received by them; and withall remember, that which we wel knowe, that it is alrede beleved in by the Gentills, we may thereby well conjecture, yea, in a manner assure our selves, that miracles have an ende, espetially in a church established, wherin also we are confirmed, by the long time in which, for the reason aforesaid, they have bene wantinge.

Verse 13.
Objection 3.
The apostles
used oyle as a
meanes in the
healinge of the
sicke.

In the 6 of Marke, it is said, that the Apostles "anoynted many that were sick with oyle, and healed them."

I answer, and return this upon him that objecteth it thus; if in the working of any miracles there were meanes used, then undoubtedly in the curing of those sicke persons, which by the Apostles were anoynted by oyle, and so healed; for what was there used in miracles, which in al reason was more likly to be a meanes then that oyle, and the anointing of the sicke therewith? and yet all learned men against the papists and their extreme unction agree in this, that the same was onely a signe or ceremonie which the Apostles used, in there miraculous healing of men; none saye that it was a meanes to effect the saide worke or cure, for then in truth it should have bene no other then a medicin, and by consequent their healing naturall, and not miraculous; if, then, that

oyle used by the apostles in the doying of some miracles, was no means, but only a sign, by the consent of al devines; much lesse was the clay, spittle, or any such like thinge used by Christ or the prophets in som of their miracles, a means therof, but only a sign wherunto that people of the Jewes were much accustomed.

But admit that herein I weare deceived, and that this expelling of Satan by praier and fasting is a miracle, as well as that by word or commaunde, performed by Christ and his apostles, yet that maketh not against me, (my error herein excepted) nor the counsell I gave, or whatsoever I did, so long as it is certaine that the aforesaide persons weare possessed or otherwise afflicted; and that in eyther of those cases, it is not only lawful to humble ourselves by praier and fasting, but also a dewtie and worshipe in such case and time to be performed to God: if any demaund why we can not cure other supernaturall diseases by this spirituall medicine, as such whome we saye are bewitched, that is afflicted in ther bodies through the mallice of a witch by her familer spirit; I answer, that if we had the like scripture for the curinge of them by praier and fasting, as we have for the healing of those Sathan possesseth, then we would not doubt but that they also by the saied meane might be helped as wel as the other; yet notwithstanding, we counsel all thus afflicted, to be often and diligent in using this holy exercise. For how shall we prevail against Sathan, and remove that hand of his wherwith God doth smite us, but by earnest prayer unto God? Is there any other meane or waye to heale such, as by phisicke? or helpe to be had from any creature? No, verily; except we will goe to the devill, and request him to spare us now, and be good to our bodies for the present; and upon that condition be contented, that hereafter he take his fill both of body and soule, as many (in effect) doe. Seing then ease to such can noe otherwise be had but by prayer, lett them in any case praye, and never faint nor give over, untill they have received a comfortable answer from the Lord; and seing none for a temporall judgment have more cause to be humbled then they, for as much as God hath sent an evill spirit, that vile creature of his, most malicious also and cruell towards man, to smitt and whip them with, and that fasting is a meane ordained of God to humble us; and further, the humbling and afflicting of man's soule, who should fast, if not these? by fasting then and prayer, let these seeke the removing of the heavie hand of God which lyeth upon them, and otherwise will not be removed but to there further hurt; and if this they obtaine not therby, yet ther labour and service they performed to God shall not be in vaine; for, besides, they receive comfort theirby in the discharge of that deuty they owe to God, who, when he layeth affliction upon any, doth therby call, and, as it were, summon them "unto weeping and mourning, to baldnes and girding with sackcloth." They shall also obtaine this therby, that the said affliction shal be sanctified unto them, and made meanes of much good to their soules, so as though in their outward man, I meane in their bodies, the be stil afflicted, it in their inner man they shal be renewed daylie more and more, which of the two benefits that com by the exercise of humiliation is the better, though we rather desier the other deliverance from the present misery, because of the greife it carieth with it. But suppose that herein also I were deceived, and that ther is no such ordinance of Christ as I affirme, and that fasting and prayer is not a medicine appoynted of God, and in mercy left to his church, for the healing of thos which are possessed; yet seing we are commaunded to "resist the divill," not only his temptations, but also his person, (for so did Christ Jesus our example, "avoid Satan," (saith he) and so not not only tempting, but also possessing; and have also a promis, that we resisting, the divill "will or shall flee;" seing also, (as Peter telleth us) we must "resist strong in the faith," for asmuch as the enemy is strong, even a principality and power; and the way to strengthen and stablish our weake and wavering faith, is prayer and fasting, who seeth not that ther was good and just cause to take up this said holy exercise, and sufficient in scripture to warrant the same? Indeed thes scripturs are directed to them that are set upon by

Objection.
We see others
are not cured
of these super-
natural diseases
by prayer and
fastinge.

Mark 9. 29.

The counsell I
have given to
such as I have
sene bewitch-
ed, and in their
bodies greatly
afflicted by
Sathan heinge
without their

Levit. 23. 29.
1 Kings. 21. 27.
29.
Isa. 22. 5. 12
1 Tim. 4. 5.

Isa. 22. 5. 12.
1 Tim. 4. 5.

Heb. 12. 11.

James 1. 7.
Math 1. 10
1 Peter 5. 9.
1 phe. 1. 26.

Satan, but it that leteth not but that others also in a fellow feelinge of their miseries, as being members of the same body with them, might and ought, by way of help and assistance, joyne with them therein.

In the fightings we have with our bodely enemies, one brother wil be sure to fight with and for another, espetially if he see him overmatched, and in daunger to be hurte; and shall not brethren in Christe, in the spirituall fight with the enemies of there soules and salvation, do as much in the like case? But be it further granted, not only that prayer and fasting is no such means as I affirme, but also that non of the foresayd persons were possessed, yet ther is notwithstanding sufficient to justifie the advise I gave, and the worke of our handes, because it is evident that they weare vexed by Satan; if not with them (as we verely belev and constantly affirme.) yet by some externall operation of his, or at least weare otherwise afflicted; if not so, that the hande or judgmente of God, I say, was one way or other upon them, it cane not be denied. Now, when God sendeth any judgment, thereby he calleth men, and therein secretly commandeth them to fast and praye, as is plaine by Isaiah 22, and the 1 chapter of Joel. Praier also and fastinge is the only meanes to remove the hand of God from off us, if that shal seeme good in the eies of the Lord, as apeareth by the 2 of Joel, and by the practise of the church in all ages, and the fruyt or successe therof, for the people of God in the day of their affliction, contynually betoke themselves therunto; and the same prospered and prevailed mighteli with God, as may appeare by the testimonies of scripture quoted in the margente. Herupon it followeth, that it was not only lawful for the aforesaid afflicted persons; and us also being requested, and that instantly, in a joynt-feling of their miserie, to take that course we did, but also our bounden dewty (being espetially present with them,) and that wee coulde not but advise and doe as wee did, if from the harte we desired their delyverance from the said judgment of God, so that this, if ther wear nothinge els besides, doth sufficiently justifie and warant our counsellinge of them to humble and cast downe themselves before the Lord under his mightie hand, and to seeke reconciliation and attonment with the Almightye, by prayer and fastinge, who by this strange plague of his, did testifie to ther faces that he was angry with them, and our joyning with them in the said exercise of humiliation.

To conclude and in ferr somthinge of the premises, and so to procede to the third parte of this treatis. If it be true not only that men in these last dayes may be possessed with devills and dyspossessed, and that praier and fasting be meanes appointed by God for the dispossessioning of them; but also that the seven in Lankasheire, and William Somers, with the other two, viz. Darling and Katherin Wright, were in deed possessed; and being so dispossessioned by the finger of God, in that they wer healed by the meanes which Christ Jesus hath sanctified to that end, as is made manifest by the premises; then judge, good Christian reader, whether they in the general doe not erre, who hold that men cannot now be possessed; and those also which graunting that, deny that men can now be dispossessioned; and whether they likewise be not faultie in the particuler, which not only deny, but cannot with any patience endur to heare of the possession and dispossession of the persons aforesaid; and rather than that shal be admitted, will by all means possible, contend for a most vaine and impossible thing. I meane that Somers and Darling, and Katherin Wright, were counterfeits, and I there instructor: therby also intimating to all men, that the seven in Lancashire were such; and as it were desiring the world so to judge of them, but yet they let them alone, least happely they should be overwhelmed by them, or rather by the truth itselfe. Well, howsoever all men will not receive this truth, and acknowledging the worke of God, give the Lorde the glorie and prayse which is due to him for the same, and endeavour to profit and make there right use of it, which is a thing rather to be wished then looked for; yet some few doe and will, "for wisdom shall be justified of her children."

Heere followeth the thyrd Part.

Of the Use that every One is to make of these Workes of God.

Wee have manifestly proved that these persons we speake of were possessed with devills, and that they were dispossessed by prayer and fasting. Now, lest all this should be to us in vain, which God forbid, it remaineth that we consider of the fruite and profite which we may and ought to make to our selves thereof: for as in the ordinarie workes of God, if we only looke and gaze upon them without making any further use of the same, and doe not withal behold and consider the invisible things of God, as his power, wisdom, justice, mercye, our beholding of them is in vaine to us, and not only so, but wee thereby also take the Lordes name in vaine; even so shall it goe with us, if in this extraordinarie worke of God, we looke only upon it as some new and strange thing without any further proceeding to profit thereby; yea, if we be bound by the lawe of God to profite and receive good by every ordinarie worke of the Lord, much more by that which is extraordinarie; for an extraordinarie worke calleth for an extraordinarie use, and it is a double sinne to faile therein.

Romanes 1. 2.

The use we are to make of this extraordinarie worke, either concerning the glorie of God, and the stirring of us up to magnifie his great name, or the benefit of man, and good he may receive thereby.

First, herein, as in a glasse, wee may beholde the justice of God in punishing or correcting sinne, wherby the Lorde teacheth us to take heed of sinning against him, least either the same or a worse thinge come unto us.

This work serveth to the glory of God and setting forth of the time, for herein are to be seene the justice of God

Secondly, we see the omnipotencie and power of God, first, in the power and strength of the devil, which God permitteth him to exercise against sinners. Second, in subduing those principalities and powers, Satan, I meane, treading him under his feet, yea, under the feet of his servants: who then that is wise will serve the Lord in feare and trembling.

The power of God.

Thirdly, the mercye of God is to be seene in this worke in delivering them; and that at the humble intreatie of others in there behalfe, they being disabled by Satan to supplicate for themselves. This being well considred, magnifieth greatly the mercie and compassion of the Lorde. Who can chuse but love him because of his mercies? And why should any dispaire of his mercie, seinge he is so ready to shew mercie even at the intreatie of others, how much more when man shall supplicatt for himselfe. This use Christ Jesus himselfe maketh, in saying to the man whom he had dispossessed, "Goe shew how the Lorde hath had compassion on thee."

The mercie of God.

Marke 3. 29.

Fourthly, wee maye here beholde the wisdom and immutabilitie of God, as being the same, who never changeth. In that (as he hath bene always accustomed to doe) he brought this rare and great worke to passe by smalle and weake meanes, base and contemptible men, yea, such as be vile and odious in the eyes of the world: that thereby the power of God might be the better seene, man in his wisdom be confounded, and the name of God the better prayed. In a word, that he which rejoyceth in the behalfe of this worke, might not rejoyce in man, but in the Lord. To him therefore, to whom of right it belongeth, be the prayse and glory of this worke ascribed.

The wisdom & immutabilitie of God. Vers. 1. 13. Cor. 1. 27.

Fiftly, the faithfulness of God, in the performance of his promyse, offereth it selfe here to our consideration. These wordes, this kind goeth not out but by praier and fasting, secretly containe in them this promise, that if any be possessed; and we in the humilitie of our souls by fasting, will intreate the Lord to cast the sperit out, he will doe it for us, and deliver the partie from beinge any further vexed by Satan. Thus the Lord hath promised, the accomplismente wherof we have seene with our eies. Let us herby learne to trust to the least and most close and secret promise God hath made us in his worde; and saye in our harts and with our tongues, God is not as man, that he should lye and be unfaithful, neither as the sonne of man, that he should repent and not performe that

Fidelitie of God

Luke 9. 29

Numb. 23. 19
Rom. 8. 3. 4

he hath promised. "Hath he said, and shall he not do it; and hath he spoken, and shall he not accomplish it?" Hath he promised, and will he not performe it? And thus much briefly, concerning the glory of God, declared in this worke. Now followe the severall uses concerning man, and the profite he otherwise is to make hereof.

1. It serveth to
convince the
Papist touch-
ing the pow-
er they only
have in their
church to cast
forth devils.

First, this great and wonderfull worke of the Lord serveth to convince and stope the mouthes of the Papistes, who, as they are alwayes boasting of their miracles, and upbraiding us with the same; so espetially with this miracle of theirs, (as they term it,) of casting out of devils, wherupon it hath come to passe, that some of this bragging generation, in Staffordshire, in the time of Thomas Darlinge, his possession, as also in Lancashire, in the time of the possession of those seven, there have broken forth into these and such like wordes of challenge: Let us see one of your ministers cast out these devils. If we might bring a priest, wee are sure he could doe it.

Upon Matthew
17. 19.

And in a booke latelie written by one of their side, wherin some of these exorcists and priests pretend to have dispossessed three here in England, I read these wordes. Now, saith the author, let me see whether they Protestants can avouch any such thing to be done in their congregations. And in another place thus, they Protestants have smale means to make triall, whether ther be any possessed among them or no, lesse judgment to discern the case: and much lesse remedie (if any such be found) other then to bind, beate and send them to Bedlem, if the be poore, or to begg their livings, if they have any. And in the annotations of the Rhemes testament, upon these wordes of they disciples to Christ, "Why could not we cast him out?" they give this note. Noe marevill if they exorcistes of the Catholick Church, which have power to cast out devils, yet doe it not allwayes when they will, and many times with much adoe; whereas they apostles having received this power before over uncleane spites, yet here could not cast them out. But as for heretickes they can never doe it, nor any true miracle, to confirme their false faith.

Thus wee see, they doe not only deny that devilles are so usuallie cast out by us, as it is with them; but which is more, most peremptoriely they affirme, that wee (whom they term heretickes) can never do it, spetially to confirme our false faith.

To passe by the dispossessiones of others, even of late yeares, which might fitly be here objected against them; what say they to the dispossession of Katherine Wright, of T. Darling; and finally, of they other eight persons wee have so lately intreated of? That they were all possessed of uncleane spirits, and that the same were cast out of them, it hath already bene so evidently shewed and confirmed, by reason out of the scriptures, that neither Papist nor Alist can, without blushing, gaynsay the same; and that those whom they call heretickes, were the instruments the Lord used therein, it is also most manifest. How then say they Rhemists, that heretickes can never cast out devils. But, to examine the truth of this their annotation a litle further, be that granted which they Papistes so much contend for, viz. That then exorcists only have power to drive out devils, and that we are to weake therunto: yet why do they challenge an equall power herein with the apostles, as is plaine by this their glosse, if it be well considered? Yet, least I should be thought to mistake or slauder them, I will set down Thyfeus, his wordes concerning this poynt. Speaking of the power to cast out devils, which was given by Christ, and to whom it was given, he saith thus: "*Docent sacra litera omnibus fidelibus et.*" The holy scriptures teach, that the power over unclean spirits was communicated to al belevers, but yet chiefly to the apostles and disciples of Christ; and a litle after, he adeth, this power which was given to the apostles died not with the apostles, but remained in the ages followinge, for it doth not appertaine to the apostles onely, that which is sayd, these signs shal followe them which beleve in my name, they shall cast out devils. This speache of Christ comprehendeth all belevers; this authoritie given by Christ shal continue so longe as ther shall be any which professe the faith of Christ. And againe, in the ende of the same chapter, he hath these wordes, in our

Thys de Dæm.
cap. 33. sect. 5.

Sect. 8.
Marke 16. 17.

Sect. 10.
cap. 35. sect. 4.

times also in the church of Christ, amonge the Catholicks this power is, and the very same which at the first was given by Christ to his disciples, and continued in the ages following. And not much after, he saith, but Christ's power over uncleane spirities, although in the beginning it was communicated chiefly to the apostles, yet, notwithstanding, wholly to all beleevvers, and such only are they, if you will beleve them.

Truly, it was not possible for them thus palpably to erre, if the God of this world had not blinded their eyes. They say, that in their church only, there is power to cast forth devils, and out of it non, which, if no other way, yet by experience, is knowne to be false. But to lett this passe what can be more false and absurd, then that which this Jesuiticall doctor addeth, that they have the same power and authoritie over wicked spirits that the apostles had; that the same is committed and given to them now by Christ, which sometimes he gave to the apostles? We have alreadye heard out of the holy scriptures, that Christ did give and commit unto his apostles such authoritie over all devills, as, by vertue thereof, they no sooner spake, but they spirits went out of men; they noe sooner commaunded, but forthwith they departed, yea, sometimes before, and without so much as their commaund, as by the kerchiefes and handkercheifes, which were caried from Paul's body.

If now the Papists or there exorcists have the same authoritie over uncleane spirits with the apostles, how cometh it to passe, that having among them some daylie possessed, they shew not forth the same power, and with a word cause the spirits immediately to goe out, and that the devils are no more subdued unto them? they command the wicked spirits, inded being in men, to goe forth of them as the apostles did, and therein take a htle too much upon them; but they all of them eyther doe or maye know that the devil goeth out at his best leasure. And hereof, as they have experience daylie among themselves, so the same was lately seene in some of their dispossessions in England, as may appear by the same booke lately written by a great claie of their faction, and copied out by one M. Robert Barenus, now prisoner in the King's Bench; for notwithstanding there was one of there exorcistes busied about that worthy worke, and to assist him three priests; and that they did not onely adjure and command the spirities in the name of Jesus, as the apostles also did, (and, namely, amonge many other thinges) to tell them how longe they had bene in the partie, which was in one of them, just twoo yeares; and how many there were of them which were in the same person, just two thousand: likewise what were their names, which were Hoberdi-Dance, Lusti Jolly-Jenkin, Lusti-Dicke, &c., lustie companions, I warant you, every one, the like wherto wee read not of the apostles; but had besids their sacrifice of masse, their blessed sacrament of the autler, with many other things applyed to they possessed parties, giving then hallowed bread, drinke, signinge them with the signe of the crosse, applyinge holy relickes, as the bones of S. Brian, S. Campian, putting on the partie possessed hollye garments (all which are according to Thyreus his direction.) with more of this kind, which the apostles never used; yet, notwithstandinge all these helpes above, the apostles, and their equall authoritie to theres, they commaunding from day to day, and from time to time, very stubbornly, the divil disobeyed them and their authoritie, and went out happelie at his owne leasure, caryinge himselfe in the meane season very saucilie towards them, being men of such authoritie, telling them that they were traitors, &c., as appeareth by their said storie.

And lest any should take exception against the dispossession I speake of, we must knowe that by all their bookes written of this argument, and namlye Mengus, his *fuga Daemonum*, it doth plainlye appeare, that usually they are a day or rather daies, exor-

See 10.1

The exorcists contented themselves with these names, as it without all doubt, they were so called indeed, and no marvel they beinge of this mind, as it should seeme, that the spirities beinge adjured, dare not be to them. If this treatise of theirs, which is so carefully written from hand to hand, were in the hands of all men, I am perswaded that nothing, which the will of man could devise, would make them conscience of spirities tedious and odious as it would. Mengus.

¹ Jerome Mengus or Meng, a friar Minorite, in the end of the 16th century, published a treatise of Exorcism, in three parts, the first entitled *Flagellum Daemonum*; the second, *Remedia efficacissima in malignos spiritus expellendos*; the third, *Fustis Daemonum in malignos spiritus effugandos, oppressis corporibus, doctrinam pulcherrimam, et valde necessariam exorcistis continens*. My copy of this sapient work is that of Venice, 1599.

cizing, adjuring, charming againe and againe, and performinge the worthy rites and ceremonies (wherof we shall by and by heare,) befores he devil will be pleased to goe out. Yea this, no Papist who herein understandeth any thinge, can or will deny; which beinge so, it should even hereby seeme that they have no such authoritye over spirits as the apostles had, and that the devils are not in any such subjection unto them, as they were to the apostles. Againe, if they have, *eandem illam potestatem*, the very same power over devills, which was by Christ given to his disciples, as they affirme, wherby they worke this miracle dayly; how cometh it to passe that they doe not ordinarilie, (for extraordinarie, as they say, so it may be they doe in their lyinge wonders, wrought by the effectual working of Satan,) as well worke other miracles as that; restore sight to the blind, speach to the dumb, heale the sick, and raise up the deade? for these were joyned together in the same commission, as is expresslye noted by three evangelists. "Jesus, it is said, called his twelve disciples unto him, and gave them power against uncleane spiritues, to cast them out, and to heale every sicknesse and every disease." And againe, a litle after, he saith unto them, "heale the sicke, cleane the lepers, raise up the dead, cast out the devils," wherby it appeareth that Christ hath coupled and inseparably joyned these thinges together; so as whosoever shall have the same power with the apostles to cast out devils, that is, with a worde, shall also have power with a worde to heale diseases and rais up the dead; yea, who can be so devoide of reason as to doubt thereof, if withal he remember, that to cast out devils is of miracles the greatest, as appeareth by that speach of the seventy disciples, "Lorde, even the devills are subdued unto us through thy name," as if they had saide, Lord, by vertue of that power which thou hast given us, wee have not onely healed the sicke, made the blinde to see, raised up the deade, and done other great workes; but that also, which is above and surpasseth them all, we have cast the devills out of men, wherby we see that they are subject unto us. This consydered, who seeth not, that forasmuch as nether their exorcists, priests, nor any other in the popish church, have the same power with the apostles, by their anoyntinge to make the sicke whole, to make the halt to goe, the blind to see, the deafe to heare, the dumbe to speake, to raise up they dead, &c. that therefore also they have not the same power with them to cast out devils

And where the Jesuite affirmeth, that al belevers have the same power over wicked spirits with the apostles; if it be so. why doe not every one of ther belevers exercise that power when occasion is offred, but onely ther exorcistes; agayn, were this so, all the faithful shold have power also to work other miracl, as appeareth by the premises. Now, I thinke, Thyreus will not saye, that every belever hath power to worke miracles, considering that of St Paule, are all doers of miracles? have all the giftes of healinge? The which, if he graunt, then must he lykewise confesse that all belevers have not the same power to cast out devills with the apostles. But, saith he, "*sacra literæ docent omnibus fidelibus, et.*" the holy scripture teach this, for it is written, "*Signa eos qui crediderunt, hæc sequentur, et.*" these signes shall follow them which beleve, in my name they shall cast out devils. If this scripture comprehend al belevers, and the power here given shal continue as long as there shal be any to professe the faith of Christ, as the Jesuit affirmeth, then shall every belever have likewise the gift of tongues, and be able, without studie, to understand and speake any language, and power also to work miracles; for it is not only said of these belevers, "that in Christe's name they shall cast out devils; but, besides, that they shall speake with newe tongus, and shal take away serpents; and if they shal drinke any deadly thinge, it shal not hurt them; they shall laye there handes on the sicke, and they shall recover;" but this latter is false, as the Jesuite himselfe must needs confesse, and is evident also by the aforesaid place of scripture, (doe al speake with tongues;) and therefore the first also: wee are not then to take those wordes, them that beleve, so generally; and to understand therby al them which have fayth in Christ, as this doctor doth, but more strightly of those only which were indew-

2 Thess. 2. 9.
Math 10. 1. 8.
Mark 4. 15.
Luke 9. 1.

Luke 10. 17.

1 Cor. 12. 29.
De Duomo, cap.
33, sect. 5.

Mark 10. 27.

ed with the miraculous faith; which gift and number of belevers continued in the church but for a time, untill the gospell and doctrine of Christ crucified, which was to the Gentils both a new and foolish doctrine, had got among them entertainment.

2 Cor. 12. 19.
20. 2
1 Cor. 1. 28.

But to returne to the Rhemists former glossc, it is there to be observed also, that they accounte there casting forth of devills for a miracle; and why so, I pray you seeing by their own confession, their exorcists cast them out by the meane of fasting and praier, besides sundrie toyes and fooleries of their own coyning they add therunto. Are you, that stand so much upon your miracles, building as it were your faith and religion thereon, ignorant herein, That it is no miracle, be the worke never so wonderfull, which is done by an ordinarie meanes appointed of God thereto. If hether to you have bene ignorant hereof, disdaine not to learne it nowe at the length, out of that hath bene said before in this behalfe.

Myther in the
same page, or
in their anno-
tations upon
Marke 9.

If it should be granted, that to dispossesse devills by the meanes of praier and fasting is a miracle; and that you only have power as to worke other miracles, so to cast forth devills; yet why affirme you so confidently, that hereticks can never do any miracle, (you meane, I am sure, such as yours are,) to confirme there false faith? Is it not plain by the 13 of Deut. that false prophets may and shal worke miracles; and that to the ende to bringe men from the true worships of God to idolatrie, and therefore to confirme their false faith and religion? If there arise among you, saith Moses, "a prophet, or a dreamer of dreams, and give thee a signe or wonder; second, and the sign and the wonder which he hath told thee com to passe, saing, let us go after other gods, which thou has not knowen, and let us serve them: third, thou shalt not harken unto the wordes of the prophet; but that prophet, or that dreamer of dreams shalbe slaine, because he hath spoken (and given his signes and wonders) to turne you awaye from the Lord your God, to thrust thee out of the way wherein the Lord thy God commanded thee to walke." And Christ doth foretell us, that before his coming to judgment, "their shal arise false Christs and false prophets, and shal shew signes and wonders; or, as Mathew saith, great signes and wonders." And that they should worke these miracles to confirme ther false and antichristian faith, appeareth by the wordes following: "to deceive (saith Christ) if it were possible, the very elect." As if he had said, great miracles shal false Christs and false prophets worke before the last day, that so they maye confirme their false and antichristian doctrine, and make semblance that they are true and of God, therby to perswad men to beleve the same, and so deceive them, even the very electe, if it could be. Yea, in the second epistle to the Thessalonians, it is sett downe for a marke to knowe and discern antichrist by, that his comminge is with all power, and signes and lying wonders; and that this he should doe to confirme his false faith, appeareth by the wordes following, where it is sayd, that he should doe these miracles in al deceivablenes of unrighteousnes. And againe, God shal send them strong delusions, that they should beleve lies, that is, lying and false doctrine. The very same with this we reade in the thirteenth of the Revelations, where the beast which came out of the earth, meaninge antichrist, is said to do great wonders, so that he made fier to come downe from heaven on the earth, in the sight of men, and deceived them that dwel on the earth by the signs which were permitted him to do. How then, say the Romanists, and with what truth, that hereticks, to confirme their false faith, can never doe any miracle? That false prophets and false Christs are hereticks, that I knowe you wil not deny; that Moses, in the law, and Christ in the gospell, speaketh of such true miracles as you doe, and such, it is cleare, you by these wordes meane, it is most sure.

Marke 13. 22.
Math. 7. 21
Math. 24. 27.

Chap. 2. 9

Chap. 2. 9.

And here by the waye, what cause hath the church of Rome thus to vaunt of the miracles wrought in her; alleding the same as a mightie confirmation of the truth of her doctrine, and some singuler priviledge bestowed upon her? Surely no more then the roge hath cause to bragg of the hole in his care, or the theife of his burnt hande; for as these be certaine and infallible signes of a rogue and theife, so miracles wrought by

Them test up-
on Marke 9. 38.

Satan (and such are the Papists miracles) are a most certaine and infallible marke of the adversarie to Christ, whom wee call antichrist; as he then is rather out of his witts then in his right mind, that being for his theft burnt in the hande, will boast therof; so had not Sathan bewytched that whore of Rome, and deprived her of her judgmente and understandinge, shee would never boast of her miracles, considering they make much against her, even to witnesse that their pope is that antichrist which shoulde come, and their religion false and antichristian. And where you intimate here, and els where affirme, that howsoever hereticks may happely be able to worke miracles to some other ende, as to confirme some article of the faith or truth of God, wherein they agree with you; yet not to confirme their false faith therby, that you see will not avail you, consideringe that the former testimonies of scripture, directlie in expresse wordes (as wee have heard) affirme and teach the contrarye.

Howsoever then, heriticks can not prove their false and erronious doctrines by the scriptures, yet they may worke miracles to confirme the same, wherby it is evident, that whilst they Papistes stand and contend for the priviledg of dispossessione of unclean spirits the which they arrogate to themselves as peculiarly belonging unto them, and denye to all others; they shewe themselves in the meane season to be possessed with a foule spirit of error.

Thyrens de dæ-
mon cap. 40.
sect. 4.

And howsoever Thyerus hath likewise this aforesaid addition, saying, "*numquam ab hominum corporibus, et.*" heriticks shall never be able to expell devils out of the bodies of men, whensoever and as often as ever they shall assay it, to confirme their doctrine which they professe; yet by the argument he presently addeth, he seemeth to prove the general without any such restraint. For, he first saith, "*Signa eos, qui crediderint, et.*" These signs shall followe them which beleve. In my name they shall cast out devils; but heriticks are not in the number of belevers, therefore they are not able to drive away devills, by any power of Christ communicated unto them. A second argument is, we never read them to have expelled devills. And, a third is, it is reported in histories, that they have often bene deluded when they have gone about to caste out devills, wherby it is cleare that they denye to us all expulsion of devils, to what end soever; and meane, that, if at any time in our church, spirites be cast out of some, it is by the power of Sathan, as appeareth in the end of the saide chapter.

De Dæmon.
cap. 10. sect. 6

These things well considered, who seeth not that they mighttilye freind the Papistes, and strengthen them in this grosse error and brage of theirs, which contend for the counterfeiting of Somers, Darling, Katharine Wright; and confidently deny the seven in Lancashire, to have bene eyther dispossessed or yet possessed with devils? Doe not such doe them as great a pleasure therein as possible men can? and give them occasion to sport themselves about our dispossession of devils, as Thyrens doth full sweetly concerning Luther's dispossession? May not they with some face of honestie and truth, publishe in their writings, that our former possessed persons did meeli counterfeite a possession, and were not possessed, much lesse dispossessed? seeing the same is openlye mayntained among us, even in our courts; and that by great prelats, one of the persones possessed, (I meane Thomas Darling,) imprisoned, and such as God used in the dispossession of them, suspended, imprisoned along time, there also used more strightlie then other prisoners, then felons, murtherers, trators; in a worde, so handled and dealt with, as no table deceivers and malefactors. Whereas, on the other side, had wee acknowledged this worke of God wrought divers times, and upon sundrie persons among us; and laboured withall to have manifested the truth therof, instead of obscuring it, as in deuty we ought; then would undoubtedlie the Papistes have herein bene ashamed and confounded in themselves, for the greates vauntes and arrogant bragges they have here about in many of their books, given out and scattered.

But seeinge the Romanists glory so much in the dispossession of devils, let us a litle examine the same, and see whether it be altogether with them, as they beare the world

in hand it is, wher they must first knowe that it is not denied or doubted off by us, but graunted, that by their exorcists and exorcising, the possessed among them have ease and deliverance from the evil spirits formerlie vexing and possessing them; but the doubt and question is, whether the cast and drive out Satan. For my owne parte, I will not denye, but that a true deliverance of the possessed may be in the papacie; for, when I consider that possession with deviles is a temporal judgment, and that the humiliation of Ahab, an idolater, a man also that had sould himselfe to worke wickednes, prevailed so far with the Lord, to spare him and his sonne concerninge the temporall judgment, which the Lord had before threatned and pronounced by his prophet to bring upon him and his posteritie, I cannot see why the like humiliation performed by a papiste and an idolater may not obtain the like, I meane a corporall blessinge of the Lord, or the removing of a temporall judgement. Yet notwithstanding, when, on the other side, I turne my eye to the meanes they use, I cannot but thinke, that when their possessed are helped, they spirites are not cast out, but of themselves goe forth, as servinge greatly for their owne advantage, and upholdinge of there kingdome of darknes amongst them. But what are the meanes they use in the dispossessing of evil spirites? Even these, as appeareth by Thyreus. First, The invocation of the name of Jesus, wherby he doth not meaine invocation or prayer, but the often mentioninge of the name Christ, specially Jesus, which bare name is grievous to the divil, and hath great power in it, saith he. Second, The use of holy relicks. Third, Using the signe of the crosse. Fourth, The use of consecrat things, as holy water, hallowed salt, bread, drinke, &c. Fifth, Exorcisms. Now, how can one imagine that these, or any of them, should be of force to expell Satan, seeing they are not onely such as weare not appoynted of God therunto, but also in his worde condemned, as offensive to his Majestie, and unlawfull at all to be used; and are, besides, in themselves most vaine, and such as in the usinge wherof the devill cannot but take pleasure. As touching the four first meanes here specified, I doubt not but that all men of sound judgment will, with one consent and voice, saye with me, that they cannot possible be effectuell to drive out Sathan, howsoever they may (peradventure) serve to intise him out. The question then is of the fyfte, their exorcismes, which is also the chiefe, and that which they most trust unto and relye upon.

1 King. 21. 26.

Thyreus de Gra
mon. cap. 11. 12.

To passe by the unlawfulness of their adjuring the spirits, in that they have no such giufte nor authority over uncleane spirites given them, as the apostles had, (from whom they fetch it,) as hath bene shewed; and also the unlawfulness of the continual speach or communication which with the divils they have, when they exorcise, contrarie to the practise of the holy apostle, yea, of Christ Jesus himselfe, who, when the divill speake, bad him hold his peace, and come out of him. To passe by these, I say, and not to alledg them against their exorcizinge, I affirme, that there exorcismes are so palpable, impious, vaine, foolish, and ridiculous, that it cannot be imagined that thereby, the divils are, or cannot be compelled to goe out of men. And that every on may be the better assured hereof, I will set downe the titles of sundrie of their adjurations in there exorcismes, every of which containeth the summe or effect of the whole adjuration following; and therefore, must nedes be sutable to these, yea, nothing but the same set downe at large and in more wordes.

Acts 16. 18.
Marke 1. 25.
Luk. 4. 35. 41.

Hic exorcista ponat manum sacram super caput verati, ect.

Hic aspergatur aqua benedicta super obsessum, ect.

Mr. 16. vs. 18.
Hic manum, 18.
etc.

Here let the exorcist lay his holy hand of the head of the possessed, and when he hath tied the stole to the necke of the possessed with three knottes, say, &c.

Here let holy water be sprinkled upon the possessed.

Here let him say certaine gosselles, with his handes upon the head of the possessed.

Here let the exorcist commaund the diuils, that with their knees bowed, and head, they worshipe the Holy Trinitie thrice smitting the footstool or ground with their head, without hurting the possessed, which being done, let him begine to adiuue them. And whosoever in the exorcismes he shall find the signe of the crosse, he must alwayes signe the possessed in the forehead.

Here let them aske their proper names, &c. If he will not answere, or refuse to obey, let the exorcist, with very sharpe wordes, commaundements and adiuations iterated, require obedience, threatninge to thrust him downe into hell, presently upon his going forth of the body.

Here must the exorcist anger the devils as much as he can with reproches, injuries, all which with greife the indure¹.

Here let the exorcist compell the diuils to goe out, but if they will not obey, let him write their names, and then fellows in a like scroule of paper, and burne them in fier that is blessed, for these things are very grievous unto them, because the are to their shame, and to put them in mind of hell fier.

Here, if the spirit will not obey, take fier and brimstone, being both blessed, and halowed, and cause the possessed, will he, nil he, to behold in the smoake over the said fire and brimstone until he tell you the truth in all things which are needfull for the deliuerance of the possessed.

Here let the exorcist goe about to knowe their names and the properties of the diuils which are in the body possessed.

Here why, or for what cause they doe not depart.

Here demandaunt for what cause they did enter in.

Here, if they will not goe out, put rue in the nostriels of the possessed.

Here let the exorcist indeuour to get out the truth from the diuill possessing, as well by an oath as by severe threats.

Here let the exorcist learne of them, with what words they are most tormented; that so he may the better knowe to apply fit remedies against them.

Here let the exorcist aske the proper names of the diuill. It so be that he can not know them, let him give them scornfull names, which are most grievous to the diuils.

Here mocke them with revelinges, injuries, and the remembrance of thire saluation.

Here demandaunt how the diuils may thence be expelled by the power of God; and if they will not tell the truth, make a smoake of stinking thinges.

Here let him put salt into water in the forme of a crosse. sayinge, &c.

He that thinketh that by the aforesaid rites and ceremonies, Satan can be expelled, as by burning thir names in hallowed fier, by houlding the possessed in the smok, over fyre and brimston, being blessed, and the rest of those we have hearde, and such others. He I say, that thus thinketh, and is so ignorante and sottish, or brutish in his understanding, lett him be so still, neither will any thinge auail with him; and to the rest who see the unspeakable follye and vanitie of them, it is needlesse to say any thinge more. I will therefore leave the Papists, and proceed to some other use.

Theys wal smok
the diuill forth,
but they will
haue him out.

The 2 use
teacheth us,
how we may
know if on be
possessed.

¹ The Protestant diuines had recourse to this expedient as well as the Catholic exorcists, for, in the case of the Survey Dæmoniac, Richard Dugdale, who had committed himself to the devil for the pleasure of out-dancing his companions at a wake, the dissenting clergyman who attended him thus giped the foul fiend.

"What, Satan! is this the dancing that Richard gave himself to thee for? &c. Canst thou dance no better? &c. Ransack the old records of all past times and places in thy memory: Canst thou not there find out some better way of trampling? Pump thine invention dry; cannot that universal seed-plot of subtle wiles and stratagems spring up one new method of cutting capers? Is this the top of skill and pride, to shuffle feet, and brandish knees thus, and to trip like a doe, and skip like a squire? And wherein differs thy leaping from the hoppings of a frog, or the bouncings of a goat, or triskings of a dog, or gesticulations of a monkey? And cannot a palsy shake such a loose leg as that? Dost thou not twirl like a calf that hath the turn, and twitch up thy haughs just like a springhalt tit?"

For a seconde use, we have here to informe our judgment in the discerning of the possessed, if we desire to knowe whether such a one whom we suspecte to be possessed, be so or not, we have before in the reporte and handlinge of this worke, to satisfie us therein; for give me a man of whose possession you doubt, and if it be so with him that he is greavously vexed, and often times and that on the sudden, by fits, or at certain times, and yet not hurt thereby, though he offer much violence unto himselfe, and doe that which in reason and nature should greatly hurt him, but is as well presently after as before the fit: speaking in his said fyfts (if he use any speache at all) he knoweth not what, nor can afterwards cal to minde, and uttering sometimes such speaches as savour not of the spirit of man, but excellently sure, and agre with the nature of a wicked spirite: who gnasheth also sometimes with his teeth, walloweth, fometh, is oft cast unto fier and water, and sheweth in some of his fits extraordinarie and supernaturall strength and knowledg; then in such case, you have not so much man as the scriptur and God him self, who can not deceive you, resolvinge your doubte, and pronouncinge him possessed with an unclean spirit. But if it go not thus for the most parte (though not altogether) with your suspected partie, then judge you otherwise, and free him of the suspition therof.

Besides, if the partie be troubled with strange sights and visions, if in his fits he have in his belly very strange and supernaturall swellings, if som times his armes and legs be as stiffe, inflexible, and heavie as iron, his body as heavie as so much leade, his mouth drawne awrye to his ear, his tongue thrust straungely out, or retorted backwards, speakinge so, or at least without that instrument of speache or lippes, with his mouth wide open, if his eyes stare fearefully, his face sett behinde, his bones thrust out and into their proper joyntes, if he be deprived of his sences, now seeing, now blynde, now hearinge, now deafe, if he be ordinary in his fits, without feeling, also som times speechlesse, som times likewise eating and drinkinge unsatiably, at other times takinge no foode at all for certaine days together, and if other such strange accidents besides, and against nature fall out, whercof we have heard at large; then, forasmuch as in experience these thinges have bene scene in those which were possessed, you may thereby be further confirmed in his possession.

Thirdly, out of the premises we are to learne what to do in case we se one possessed, what counsell and advise to give, when any such thinge shal fall out, that for the curinge of this unnaturall, or rather supernaturall disease, for it cometh not from nature, but somthinge els, even a supernaturall power within on, I meane the divill; no herbes, potions, or other natural medicins, must be used or applied, which God hath appointed for diseases of another kind, but the supernaturall medicine of praier, and if that prevail not for the curinge of the partie thus diseased, we must take another of the sam kind, but more soveraigne, which is fasting and praier; and thereby we doubt not but that the patient shall be healed, if God hath appoynted that the partie so diseased shall recover, as certainly as one sick of a natural disease, by the applyinge of the best medicine; because it is the meanes or medicine which the Lord himselfe, the best physician, hath ordained therunto.

Fourthly, the bates Satan ordinarily useth to catch men with, are to be observed by the way, which eyther are some faire promise, or feareful threat: to Evah he said, "eate, and your eys shall be opened, and yee shall be as gods, knowing good and evil;" and hereby was Evah snared, as appeareth by verse 6. and to Christ he said, "All these will I give thee, if thou wilt fall down, and worship me:" on the other side to Cain he sugested, "that his punishment was greater than he could beare:" and to Judas, that he had sinned so greavously in betrayinge innocent bloude, that it could not be pardoned, wherupon he went and hanged himselfe.

Thus he delt with those possessed persons, making them faire promises of silver, gould, &c. so that he might enter, and threatninge to destroy them if they would not

The 9. use to instruct us, concerning the means of deliverance from possession.

Wee are here to mark the bates whereby the devil usually catcheth us, that so wee may the better avoide them.
Gen. 3. 5.
Math. 4. 10.
Gen. 4. 18.
Math. 27. 4, 5.

consente; and after this manner he dealeth with us all, in the temptations wherewith he continually assaulteth us; sometimes, yea, usually setting before our eyes the pleasure of that sinne he intiseth us unto; if that will not seive his tunc, (as for the most part it doth) then goeth he another way to worke, by callinge to our remembrance our sinnes past, aggravating them everye waye he possiblye can: as, by the innumerable multitude of them, the greatnes of them, in that they have been committed against God, so greate and worthy a person, after knowledge, yea, after some repentance and vowes made to God to the contrary, and by other such like circumstances; of these baites, let us in the feare of God, and love of our owne soules, take heed, for as these children, if they had given their consente upon the perswasion of the spirits, undoubtedly they had entered into them, and possessed them corporally; so sureli if Satan, thus assaltinge us, we yeelde, and give assente unto him, he then entereth into us and possesseth us spirituallly: for marke what is sayd of Judas: the divill put into the hart of Judas to betraye Christ, there is Sathans suggestion, and that this motion might the rather prevaille, together withall (nodoubt) he set before him (beinge covetous) the rewarde woulde be gyven him for the same; also, how acceptable a thinge it woulde be to the Scribes and Pharisees, who were the cheif amonge the Jewes, and their governors, and what great favour and grace he shoulde therby obtaine at thir hands, and the pleasure of both these. Judas considered of these thinges, and in the ende (beinge alured by these baites) resolved to betraye Christ Jesus; and there it is sayd Satan entred into him; and thys, as it is a more common, so it is a worsse kinde of possession, then this of the childrens, and not so easily and quickly cured. let us therefore so much the more beware of it, and of giving consent to Satans tempting, wherby only it is compassed; for let Satan tempt never so much and often, yet if we yelde not to his temptations, but, as Christ did, by the word resist them, he cannot enter; for being resisted, assaith James, he will flee: this also is shadowed out unto us, and to be scene in this worke of God, for the spirits being resisted, and not consented unto, they after a while give dlace, and vanish away.

John 13. 2.

John 13. 27.

Math 4. 4.
James 4. 7.Here is the
subteltie of the
devill to be
observed.

Gen 3. 4. 5.

John 14. 10.
Luke 4. 5.
John 12. 13.
2 Cor. 4. 4.
Eph. 2. 8.
Heb. 1. 2.
1 Cor. 8. 22. 23.
Tit. 3. 3.

And here not unfitly we may remember the lyinge and deceit of the devill; he bare the above named possessed persons in hande, a litle after there dispossession, that if they would consente unto him in that he desired, he would give them what they coulde desire, silver, gould, &c. in abundance, and made as it were a tender thereof unto them. On the other side, if they denied him his request, he woulde then surely destroye them. Now, who seeth not that Satan herein did but lye and deceive, for thoughtie in appearance, yet in truth, there was neyther silver nor gold, silkes, nor velvet, and hath a bone of any of them since that time bene broken? or so much as an heare of one of their heades perished? No, verely. Thus he lyed unto and cozened our grandmother Evah, making her believe, that "shee should not die at all," and that if she did eate of the forbidden fruite, she shoulde be equall with God, and of as greate knowledge and understanding as he. In like manner, he lyed to our blessed Saviour, and would thereby have deceived him, if it had layen in his power, but he had nought in him. "When he had shewed Jesus all the kingdomes of the worlde in the twinkeling of an eye, he sayd unto him, all this power will I give thee, and the glori of thes, for that is delivered unto me, and to whom soever I will, I give it. If thou, therefore, wilt worship me, they shall be all thine:" Wherin the devill lyed; for though he be prince and god of this world, becaus the greatest part of this world, yea all the worlde, a litle flocke excepted, are ruled by him, and, as his subjects, doe homage unto him, being the children of disobedience, yet hath he not of his owne so much as a pile of grasse, for Christ is heire of the world. In lyke sorte, he dealeth contynually with us, alwayes lyinge and cogging unto us, tellinge us, this pleasure will come by this sinne, and this pleasure by that sinne, therby enticing us to commit that sinne, wherin he doth nothing but lye and deceive; for, oftentimes, when a man hath comitted the sinne, he is frustrated

and disapoynted of the pleasure he sett before him, and wherby he was drawn unto that sinne, as Absolom went without the pleasures of a kingdom, which Satan had tickled him with, and promised upon his insurrection against his father, and all the theifes which upon their thefte have been apprehended and hanged; but if he be not, yet the "fruit and issue therof will be death." In that pleasure the harte eyther is or hath cause to be sorowfull, because "the end of that mirth is heavynesse." So that stil he dealeth craftely with us, and like a cozenor and deceavour as he is, S. Paull saith of himselfe, that sinne deceived him, and therby slew him; the same may be as fitly and truly saide of the divill, that by his subtilty he deceiveth and enticeth us to the committinge of sine, and thereby slayeth us. Seinge then it is so, let us beware of Satan, his intisements, and labour to spie out his deceite in the sinne he persuadeth us unto; let us neither be inticed with his vaine allurements, nor terrified with his threats; so shall we, together with the sinne, escape the devourings and destruction he therein meerlye intendeth and aymeth at. Rom. 6. 21. 2. 35. Pet. 5. 8.

Fiftly, Here is shadowed out unto us the greate diligence Satan useth to recover such as he once delivered out of his power; for presently after his ejection out of those in Lancashire, and their delyverie out of his handes, he was so eger and busie about them, that for a time we (that then laye in the howse where they were) could neither eate without interruption, nor scante take our rest, and no diligence day nor night, (save that he stayed sometimes for his best opportunitie) nor yet meanes was wantinge, untill he had recovered Somers. The reason why he did so for a litle season only, and hath not continued his solycitinge them in that manner untill this day, and so forward, is not through any sloughtfulnes in him, or for wante of any will or desire in him, as though he regarded not greatly the inhabitinge and vexinge of man in his bodye, specially them out of whome he hath bene cast, for the contrary is evident by holy scripture; but because the time of his returning in that manner, and seucible molestinge of them out of whom he hath bene cast, is limitted and set downe unto him, which he may not passe. Is Satan so diligent (all the time allotted unto him) in compassinge an entrance into the body, and will he use no diligence, and take no paines, for the windeinge of himself into the soules of men? Yes, verily, yea, by howe much more he desireth the tormentinge of the bodie and soule of man in hell for ever, then the vexinge of him in his body in this present life for a litle season, which is more then I can expresse, by so much more desireth he the possessinge of man's soule and continuance therein, which leadeth therunto above the corporall possession. How frequent then and diligent is he in temptinge or movinge of us to evill at the time granted unto him of God to that ende, which is duringe our life? Can his diligence and watchfulnes be expressed, or the manifold assaltes and times wher in he so assalteth us, be reckoned up? No, verly. And thus the worde of God telleth us a litle more plainly, when it saith, "the devill, our adversarie, as a roaringe lion walketh out, seeking whom he may devoure." He seketh, he walketh about us, yea, as the lion after his prey. The Lorde said somtime unto Satan, "whence comest thou? from compassinge the earth (said he) to and fro, and from walking in it." Whersoever then we are whilst we remaine upon earth, Satan compasseth us, and besetteth us on every side, that he may wounde us when and where he seeth us naked and unarmed; and as thus he doth with all men, so specially with those he hath lost, and have bene taken out of his possession, whether corporall or spirituall; on them he rageth, and founeth, against them he is stark mad, to recover them he will bringe out al his packe of subtilties. Simon, Simon, (said our Saviour) Sathan hath desired you to winowe you as wheate. And we be once disciples, especially if we be of the apostles successors, though not apostles, then Satan putteth up his request unto God, that he may have the sifting of us. Thus we see what the devill our adversarie doth for his parte, what care, what watchfulnes, what diligence, what paines, he taketh to bringe us to destruction; and will not we indeavour the Joh 1. 7. Luke 22. 31.

like to preserve our selves from the same? Is Satan continually assailing us, (which is shadowed out unto us in this worke of God) and will not we continually resist, seeinge resisted he will the? When Peter telleth us of the diligence and nature of this our adversarie, he therupon inferreth this, "be sober, therefore, and watch." By how much more malicious, strong, cruell, subtle, and watchfull to take us at advantage the enemy is, by so much the more had we neede to be circumspect and watchfull, that the enemy gett no advantage. All men had neede, day and night, to watch and praye, lest they enter into temptation, ever resistinge. stronge in the faith, and never consenting, no not in hart, for then "we give place to the divill," but espetially, and above others, they who have bene delivered out of the power and possession of Sathan, and translated into the kingdome of God and Christ Jesus.

James 4. 7.
1 Pet. 1. 5.
Math. 26. 41.
1 Pet. 1. 9
1 Ph. 4. 26. 27
Acts. 26. 18
2 Tim. 2. 26

We may here-
by partly know
the nature of
the devil, and
therewith
whether we
be his children

Rev. 9. 9.
John 8. 4.
Math. 12. 43.
Mark 9. 2. 8. 1.
Rev. 12. 9. 20.
2. 3. 19.
Acts 19. 12. 13.
1 Ph. 2. 4.

Sixtly, Hereby we may perceive, "whereunto they devils are naturally given or caried by the instinct of their nature now corrupted," even to blasphemie against God, to swaering, lyeing, uncleanes, deceit, and generally to all manner of iniquity, which accordeth excellently with that is said of them in holy scripture, and the titles given them their, where they are termed blasphemous spirits, lying spirits, unclean spirits, subtle spirits, (in that the devil is called the old serpent) and wicked spirits. And this, because they are therunto given, and whollye caried of themselves by their nature. 2. Because of the effect and operation they worke in men, stirring up and temptinge them to these and all other sinnes continuallye, and bringinge them daily forth in they children of disobedience; and hereby we may easilye knowe to whom we belonge, and whose children we are, whether we be the sonnes of God or the children of the divill. For doth not nature itselre teach us, that their is a certame similitude and liknes betwene the father and the child? and this is not onelye true of the naturall father and child, but much more true of the spirituall father and his child, as appeareth by the holy scripture. And therfore it is, that this speach is so often used by the Lorde himselfe: "Be yee holy, for I am holy." And that S. John saith, "If ye knowe that he is righteous, knowe ye that he which doth righteously, is borne of him." And againe, "God is light. If then we walk in the light, as he is in the light, we have felowship with the father, and with his sonne Jesus Christ" And againe, "every on that loveth is borne of God, and knoweth God, for God is love." And Christ saith, "love your enemies, doe good to them that hate you. that ye may be the children of your father that is in heaven, for he maketh his sunne to arise on the evil and the good, and sendeth raine on the just and unjust." And presently after, "ye shall be perfite as your father which is in heaven is perfite." And on other side, concerninge the other spirituall father, it was to this purpose to some of his children, said sometimes by our Saviour Christ: "ye doe the workes of your father, ye are (therefore) of your father the divill, and the lust of your father ye will doe;" because also of this John saith: "he that committeth sinne is of the devill;" and why? "for the devill sinneth from the beginning" Both these our Saviour teacheth in twoo wordes; "I speake that which I have sene with my father, and ye doe that which ye have sene with your father," intimatinge this for the reason thereof; that so it is, and otherwise cannot be, because the spirituall childe followeth, and can not but followe the disposition of the spirituall father, so as looke how the father is affected and given, whether it be God or the devill, even so is the childe, and must needs be, because, beinge a childe, he is partaker of his father's nature, whether it be divine or divilish; and otherwise he is no child: and therefore, beinge of the selfe same nature, they must needs be affected alike; so as what and whom the one loveth, hateth, &c. the other will doe so likewise. Here upon it necessarily and inevitably followeth, that as they are the sonnes of God, who as God (infinitely) so they (accordinge to there measure) are holy, righteous, in the light, in love, yea, lovinge there enemies, and doinge good to them which hate them, &c. strivinge also daily to be more holy, righteous, &c. that so they might be per-

fecte, as is there heavenly Father: As such, I saye, which have this image, similitud and stampe of G^d set upon them, and shininge in all there speaches, actions, and thoughts, are the children of God, yea, all such, and none but such, becaus of his children only he bestoweth this spirit, that is, these gifts of the spirit. According to that of the apostle, "as many as are led by the spirit of God, they are the sonnes of God," so as they deceive themselves, which wantinge, "this spirit of God and Christ," to lead them into the holy and righteous waies of God, are yet, notwithstandinge, perswaded that God is there father, and they his children; even so they who, in there speaches, actions, and thoughts, represent the divil, and have his stampe or image upon them, beinge together with him given to blasphemie, swearinge, lyinge, uncleannes, deceit; in a word, to the committing of sine, are the children of the devil, and have him for their father; and they doe greatly deceive themselves, which, doinge the same works with the devill, and being ruled by his spirit, do nevertheles hope that God is their father.

Let every on of us then compare our selve with another, and seriouslie examine ourselves, and consider whom wee are most like, whom in our workes we most resemble, God or the divill, for certainlie to him we belong to whom we are likest, and he is our father.

But here you must not so take me, as though I ment that whosoever maketh a lie, useth an oath, commiteth any uncleanes, at any time deceiveth his neighbour in bargaining, is the child of the divill. God forbid! for Noah, Lot, David, and Peter, sinned greuously against God, and yet were his children; and there are amongst us no doubt which have there slippes and falles, and yet are God's children. It is not then the committing of a sinne, although it be a hainous sinne, which argueth the child of the devill. But the "serving of sinne," and "obaying it in the lusts thereof," when Sathan stirreth up in man a lust after lying, swearing, adultery, deceit, and other transgressions of the lawe; and hee forthwith willingly and very readily faileth to put the same in practice, and thus not only once or twice, but usually doth the workes of the divel, such a one, saith Christ, is of his father the divell. And yet, howsoever the fallinge into some hainous transgression proveth not one to be the child of the divill, yet such slipe or fall giveth the child of God just cause not only of weeping, but, with Peter, to weepe bitterly. In that, he after so great grace received, (even the spirit of God, I meane the spirit of adoption and sanctification, which God bestoweth upon his children only) shall so highly offend him, who hath bene so good and gracious unto him, recompensing him with evill for his unspeakable good, and therby also greatly dishonoringe God, and causinge his holy name to be blasphemed and evill spoken off.

Neither must any so understand me as though I ment, that all those which are now the children, and under the power of the devill, should certainly goe unto the devill, and have the lake which burneth with fire and brimstone for their portion, and by consequent all such as are before described, for he who is the divil's child, and captive unto Satan to day, may be to morrowe the sonne of God, and delivered out of that spirituall bondage; yea, very sure it is, that in his inwarde and spirituall estate and condition this happie change shall be, if he change and alter his conditions, and be "a newe creature," so as "old things being passed away, all things become new" with him; havinge a new minde, and a new hart, (which is, when he hath new thoughtes and new affection,) which will carry with them the body and all the members thereof, and make them newe likewise; so as hee shall have newe eyes, new eares, a new tongue, new hands, &c. every one of these, and the rest of the members, according to his severall office or duty, performing newe, that is, other and better thinges, then in former times hee did, man chaunging or being thus chaunged; he is therwith translated from Sathan unto God, and from being his child, to be adopted into the number of the sonnes of God, having this priviledge and dignity bestowed upon him in Christ, whome by faith he hath received; or, as S. Paul saith, "he is turned from darkness into light,

Eph. 2. 6

Rom. 4. 11. 12.
2 Pet. 2. 19.
Rom. 9. 12.

John 8. 41.

Luke 22. 62.
Gal 4. 6.
Rom. 8. 14. 15.
Rom. 2. 21.

Cor. 15. 11.

John 1. 12.
Acts 26. 18.
1 Tim. 2. 26.

and from the power of Sathan, (under which we are all by nature, and until this turning be) unto God ;" and elsewhere, to the same effect, delivered " out of the snare of the divell, of whom wee are taken prisoners to do his will," into the glorious liberty of the sonnes of God. So as henceforward he is no more a bonde-slave unto Sathan, "and a stranger and forriner unto God, and aliant from the commonwealth of Israel," but one " of the household of God, and a citizen with the saints," even of the greate and holy city newe Jerusalem, into the which entreth none but these newe and holy creatures for whome only God, the builder and maker thereof, hath prepared it.

If any object, all the children of God shall certainly be saved according to that scripture, " If we be children, we are also heires, even the heires of God and heires annexed with Christ." Therefore, whosoever be the divel's children, (and so they before described to be such) shall certainlye be damed : I answer, that if man, being the child of the divel, could not possibly become the child of God, as he who is once the sonne or daughter of God, can never after be the childe of the divel ; then the reason folowed, and whosoever is the childe of the divel, should be condemned : but that beinge most false, the other followeth not thereof at all. This then I affirme, that whosoever are the divels children, (which are all they who are given to blasphemy, swearing, lying, cursing, filthy communication, to speake evill of them which are in aucthority, to railinge, slaundering, to hatred, especially of the brethren, to adultery, fornication, uncleannes, deceit, defrauding one an other in bargaining, and other workes of the divell, and continue therein, livinge and dyinge such) shall indeede goe to the divell, their father, and with him inherite hell fier prepared for the divel and his angels.

Furthermore, in observing the nature of the divel, we are to consider " how he standeth affected towards men," how in his nature he is wholly carried to hate man, (for when he hath lost him, he is not at quiet until he have recovered him, if it be possible) to torment him and to destroy him. Now, who that is wise, will not be afraid to fall into the handes of such a one, or rather of God, whose executioner the divel is.

If the divel deale thus with man, beinge sent forth of God to chastise him for his amendment, how will he intreat him, when he shall fall upon him to execute the vengeance to come? that is, the punishment which in justice is due unto man, and answerable to all the dishonor he hath donne upon earth to the Lord of glory. If, in the former case, he cause such crying, gnashing of teeth, and tormenting, as we have heard, what crying, what gnashing of teeth, what tormenting shall there bee in the latter?

Thus we see what an agreement there is betwixt the word and worke of God, as coming both from the same author, and tendinge to the same end, even to make men afraid to fall into the hands of the livinge God ; they both teach the same thing, the one more obscurely, the other more plainly. Why, now, will not wee rather take forth this and such like lessons out of this work, and so make our use and profit thereof, then impugne and deny the work, as many of us doe? When the Lord, knowing mans dulnes and backwardnes to learne, shall in regard thereof be content to instruct him, not only by his word, but also by his worke, (which sometime prevaieth a little with man, when his word will not) and that man is so farr from being taught and instructed thereby, that he rejecteth such kind of instruction, will the Lords, or can he possibly, take that in good part?

Seventhly, It serveth excellently to confound our atheists, whoe say not only with the foole in their hart, that there is no God, but go somewhat further, affirming with their blasphemous mouthes, out of that unspeakable folly and brutishnes of theirs, as Kinge Pharaoh their predecessor did, " Who is the Lorde, that I should obey him?" These lusty gallants, who will have no heaven, nor hell, no God, nor divel, what say they to this work of that God whome they deny? That there is a divell, how can they deny it, seeing the worke and effects of the divell in and upon the bodye of Somers, (to let the 7. in Lancashire and other goe) the running lumpes, his supernatural strength,

Eph 5. 12. 19.
1 Cor. 21. 5. 27.
Rev. 21. 2. 10.
Heb. 11. 10, 16.
Rom. 8. 18.

Wherein we may observe how evil minded the divell is towards man.

This worke is of singular use to confound the atheist. Psal. 14. 11. Exod. 5. 2.

knowledge, waight in his body and members thereof, his speaking without the instrumentes of speech, throwing into the fier without beinge burnt, his lying as dead could as ice, his face and hands black, no breath comming from him, and thus sometime by the space of an hour, with many more of this kind, will inforce them to confesse the worke of the divell; and by consequent that there is a divell, considering that these things can not posibly come either from nature, or be donne by art, and that som cause of these effects there must needes bee, when they have donne what they can, except they will leave this matter undecided; (whereunto the divell, and the corruption of their nature will be ready to perswad them) they must in the ende say, will they, nill they, and others also with them, that the said strange accidents, and impossible to be donne by man, came and were donne by the divell, there being no other cause to be found, and that Somers therein was a mere patient.

For to deny the matter of fact, that these things were done, or rather suffered by Somers, is plaine Englishe to say, that the 17 persons which have deposed the same are perjured, and not only they, but about 13 more deposed after, in the whole, about 30, whereof 7 be preachers; the which, if some shames body shoulde not spare to affirme, yet that will not helpe, seinge there are hundreds more redy to avouche the same upon ther othes, and to be so forsworne as are the former. Remember, also, that I delivered to the commissioners a bill of about 60 persons, who were redy to be deposed, a sufficient number, I thinke, for the provinge of any cause, concerning either God or man. If inoughe have not witnessed this matter upon their oathes, there are yet good store remaining, if they were but called thereunto; and, in the meane season, som credit would be given to the bare affirmation of Christians, or els it goeth amisse with all our historiographers and there bookes. It is then a most shamfull and odious thing for man to call the matter of fact into question, especially consideringe the same hath ben done in our own land, and in the midst of us, so as we need not goe beyonde the seas for full inquirie into it, and the circumstances thereof, as time, place, persons possessed, others dealing in ther dispossession, and private Christians witnessinge the same, the commissioners also at Nottingham, with whom, or som of them, who list when he please may confer, which are able to constraine a man to receive this for a truth, if reason can prevaile with him; neither do I doubt, but that other nations and kingdoms about us wil not only give credite to the matter of facte, when they shall heare thereof, and that the same hath ben witnessed upon the othes of so many, but also receive the possession and dispossession we so much gainsaye. Blush then, O England, and be thou ashamed of this thy incredulitie, which is such as the like therof hath not ben red or hearde of before, for others have yet acknowledged the work which have ben done in them, but thou hast not gone so farr, but denied the same.

In these straits, whither will the athists turne him? must he not nedes be confounded in himselfe? or can it be otherwise, but that the divil is entred into him, and he spiritually possessed with the devil, if now he perceive not that there is a devil? As herby we may sensibly and palpable perceive that there is a devill, so as wee may in a manner grope him; even so we may looke upon and beholde the Lord himselfe in this worke, deliveringe the partie or parties from there most grevous vexation and torments by Satan, upon request first made unto him by his servants, accordinge to his owne appointment in this behalfe.

When that cruel decree of Haman was gone forth for the destroyinge of the Jews, Mordecai givinge queen Hester to understande thereof, and withall usinge dyvers reasons to perswade her to doe what lay in her, according to her place, for the preservation of her people, the church of God; amongst, and after others, useth one in these wordes, "Who knoweth whether thou art com to the kingdom for such a time," as Est. 1. 11. 445 if he had said, who knoweth whether the Lord hath therefore lifted the up so highe, even into the throne and seate of the kingdom, that so thou might be a fitt means, for

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the deliverance of the church, from the affliction and danger it is in at this time. And did not he gesse well, as appeareth by the stories? Yes verily, for thereby it is evident, that God had therefore, and for no other cause, exalted her from base and low degre, into the royall seate of a queene; even so saye I concerning this our present case: who knoweth, whether God hath therefore sent a evill spirits into sundry English persons to vexe them in ther bodies, that, therby, he might confounde the atheysts in England; and either make them more inexcusable, or els bringe them to a better minde, whereof indeed there is small hope. For they which can not be led, (as it were by the hande,) from the creatures to the Creator; which will not heare, neither the woiks of creation and adminstration, nor yet Moses, the prophets and apostles, tellinge them, that there is a God, surely neither wil they be perswaded ther of, though a devill be sente from hell to preach the same unto them. This, I saye, may well be that which God principally respected herein; for som spetial thinge, no doubt, there is movinge the Lorde more at this time, then in former times, to sende devils into men, yea into divers. Is it not likely to, because at this time him selfe is denyed, called into question whether he is, and hath any beinge; which, in the time of our forefathers, hath not bene, or at the least not by so many, and with so high a hande as even now, and at this daye. May we not well therefore say, who knoweth whether God hath sent this strange judgment for this time, that is, the sinne of this time, ther by himselfe reproving this sinne, (as such as he can not endure,) when man holdeth his peace.

It is very liklie that in these dayes of atheisme, the Lord hath sent devills into men therby to confound atheisme. Luke. 16. 31.

The use is, to commend unto us prayer and fastinge, and thereby to provoke us therunto.

Lev. 23. 27.
Lev. 22. 12.
Joel. 1. 14 and 2. 15, 16.
Math. 6. 16, and 9. 16.

3. Sam. 7. 5, 6, 10, 12, 14.

Eightly, it commendeth the holy exercise "Of fasting and prayer, and serveth to provoke us to a diligent practise thereof." Is prayer and fastinge of force to cast out divels, though they be principallities and powers, and shall not the same, if it be undertaken in the faith and obedience of God, be available, if not to remove, yet to sanctify and bless whatsoever judgement of God is upon us in generality, or any of us in particular. If wee looke into the booke of God, besides that, we shall find a necessity of fasting and prayinge, to ly uppon us, when any judgment of God is either present or imminent and ready to overtake us; in that wee are then, in such a case, commanded to fast and pray and humble our soules; for our further encouragement to the performance of this duty, and part of Gods worship, wee shal there reade, that not onely the people of God, from time to time, have in al theire afflictions, taken this course, and used this as a meanes for their good and deliverance also from thence affliction, if so it should seem good in the eyes of the Lorde; but, also, that the same hath usually prevailed so far with God, as that thereby, they have obtained deliverance from ther present affliction. The Philistines having entered the Isralites coastes, and inhabiting the same, the children of Israel, for removal of that judgment, and recovery of their citties, through the counsel of Samuel, gathered themselves to Mizpeh, and then fasted and prayed for a day. The effect and fruit thereof, was, that the Lord fought for them, from Heaven; for it is said, "That the Lord thundred with a great thunder that day, upon the Philistines, and scattered them; so as they were slayne before Israel; and that the Philistines were brought so under, that they came no more againe into the coastes of Israel." In the 20. chap. of the 2. booke of Chron. we reade of "A great multitude of the children of Moab, Amon, and mount Seir," comminge against the Israelites, with purpose, (no doubt,) to have spoiled and destroyed them; thereupon, Jehoshaphat, the kinge, "proclaimed a fast throughout all Judah;" which was so blessed unto them, and prevailed so mightely with God, that even the same faste, when they were all assembled together, the Lorde sent his spirit uppon on Ichazael, to comfort, and assure them of their safety and deliverance from their enemies, "Thus saith the Lord unto you (said he,) feare you not, neither be afraid for this great multitude; for the battle is not youre but Gods. Ye shall not neede to fight in this battle; stand stil, move not, neither be afraid, to morrowe goe out against them, and the Lord be

with you. And so it fel out after, for God sent such a spirit of discord amonge them that "they slew one another, so as none escaped." Yea further, it is saide, that "the feare of God was upon all the kingdomes of the earth, when they had heard that the Lorde had fought against the enemies of Israel; so the kingdome of Jehoshaphat was quiet, and his God gave him rest on every side;" looke in the 8. of Ezra, and there you shal finde, that those which returned from the captivity, in Babylon, with Ezra, being in great danger leaste they, their wives and children, should be destroyed of the enemy which laye in waite for them in their way to Jerusalem; did thereupon betake themselves to this exercise, as the onely way and meanes for their safety, as appeareth by the speache of Ezra. "At the river, (saith he,) I proclaimed a fast, that we might humble ourselves before our God, and seeke of him a right way for us and our children, and for all our substance; for I was ashamed to require of the king an armie and horsmen, to helpe us against the enemy in the way;" and so indeede it proved, and a safer meanes than an army and horsmen; for it is said, that this fast beinge proclaimed, "they fasted and besought their God for this, and he was intreted of them." And in the 31. ver. it followeth, "and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as laide waite by the way." When proude and envious Hamman had obtained of Ahashueroth that wicked decree; "to kill, destroy, and roote out all the Jews" upon such a day, it is said, that not only Esther the queene, with her maides, did faste, but that "in every province and place whither the kings charge and commission came, there was among the Jews fasting, wepinge, and mourning, and many lay in sackeloath and in ashes;" which humiliation of theirs prevailed so farre with the Lord, as that there y they did not only escape the execution of that blondy decre, but also, upon the day appointed thereto, tooke vengeance themselves uppon their enemies, and had Hamman hanged with his 10. sonnes. And that they used fasting and prayer, was the meanes of the reversing of that cruell decree, and preventinge of that fearful judgements of God which was ready to breake out against them, it appeareth by the speach of Esther, chap 4. 16. The Ninivites also, we al knowe, escaped the destruction that was threatned within 40. dayes to have come upon them, by the true fast they kept unto the Lord.

1st. 2. 13.
1st. 4. 1. 16.
3. 2. 1. 4. and
7. and 8. 9.

And as thus the people of God in al ages have, in the day of their adversity, assembled themselves in prayer and fastinge, and God hath greatly blessed the fastes which they have in publique and in common kept together in their solemne and open assemblies; so, and in like manner, the servants of God have, in secret, and apart from others, fasted and prayed, and God hath likewise greatly blessed the same unto them; whither they humbled themselves before his majesty for and because of some common calamity, either present upon the church, or imminent and hanging over it, or private affliction, or want of some good thinge, publike or private, which also is a kinde of misery. Thus, Nehemiah, understanding that the Jewes, which were in Jerusalem and in Judah, "were in greate affliction and reproach," and that "the wall of Jerusalem was broken downe, and the gates thereof burnt with fire," fasted and prayed because thereof; which was so blessed unto him and that people, that, by his meanes, shortly after the walls and gates of Jerusalem were built up, and the Jewes delivered from that great affliction and reproch they were in. I wil not stand here to speake of Daniels afflictinge his soul in prayer and fasting, for himselfe and his people, and to shewe how that his humiliation was blessed of God unto him, farr above that he desired and expected, but refer you to the 9. of his prophecy, wher that is set downe at large. Neither wil I use many wordes about Cornelius, who, praying and fasting, had, (as Daniel in the like case had before,) an angell sent unto him, to assure him that his "prayer was heard, and come up into remembrance before God," and to direct him to such a one (Peter by name,) who, when he was come, should not only resolve him of

Nehc. 3. 4.

that doubt he was in concerning the Messias, whether he were come or no, as it should seeme, and for which cause it is probable hee then fasted; but also "speake such wordes, as whereby both he and his house should be saved." Only this I wil give an instance or example, (the better to provoke us hereto) where prayer with fasting hath prevailed with God, when prayer without fasting would not prevaile, and it is in the 20 of Judges, where we reade, that when the children of Israel had sustained an overthrowe by the Benjamites, 22 thousand of them being slaine, they assembled themselves together, because thereof, in prayer; and after that they set their battle in array against the Benjamites, the second day, but had an other discomfiture and overthrowe, even of 18. thousand, all valiant men; whereuppon they assembled then in fasting and prayer, the fruite and success whereof was this, that going out against Benjamin, "the Lord smote him before Israell," even as he had said and promised them upon the day of their fast, that "on the morrowe he would deliver them into their hands." That they fasted not on the first day of their assembling in the house of God, as they did on the second day, may appeare by comparing the 23 verse of the chapter with verse 26.; for all that is saide in the 23 is "that they went up and wept before the Lorde unto the evening," but in the 26. verse we reade thus; "Then all the children of Israell went up, and all the people came also unto the house of God, and wept and sate there before the Lord, and fasted that day unto the evening;" where we see it is expressly said of the latter day, that they fasted, and not so of the former. Againe, by the conferringe of these, it is plaine, that the second dayes assembly was far more generall and solemne, and with longer continuance then the other; and such were their assemblies at fasts always; for, first, it is said of the latter day, that "all the children of Israel went up;" and againe, "that all the people came up to the House of God." 2d. "That they sate then before the Lord;" whereby is noted, there long continuance in that meetinge; neither of which is saide of the former day.

The reasons
why prayer and
fasting is so
unavailable
with God
The 1 reason
James 5. 16.

Lev. 27. 27.
and 16. 23
Lev. 5. 5.

Joel 2. 18. 19.
The reason.

Neither is there cause why we should marvile at this; I meane, that the fasting and prayer of a faithful man, or men, is so available with God, that it wil, as it were, have no nay; but even then prevaile when prayer without it cannot; considering it is written, "that the prayer of the righteous availeth much, if it be fervent," and that fasting is a meanes to increase and continue fervency of spirit. 2. Consideringe the singular promise God hath made hereunto, which he doth insinuate by the tyttles or names he giveth to the day of fast, calling it "a day of reconciliation, a day of attonement, the acceptable day of the Lord;" whereby the Lord doth secretly signify and promise, to so many of us as shall exercise ourselves herein, that howsoever before for our transgressions he hath been angry and offended with us, which also he hath testified to our faces, either by laying some judgment upon us, or threatninge so to doe, or by withholdinge some good thinge from us; yet if heerein we wil exercise our selves aright, and keepe a true fast unto the Lorde, afflictinge our soules as well as our bodies, rentinge not our garmentes, but our hartes, with compunction and sorrowe for our sinnes, weeping and mourning, and making great lamentation over all the iniquities whereby we have dishonored God, and caused his holy name to be evil spoken of, and justly provoked him against us, and to avenge himself upon us, as he hath begonne; cryinge also unto the Lorde, in the name of Christ Jesus, for pardon and reconciliation; and withall turne unto the Lorde with all our hartes, forsaking our evill wayes, and the wickednes that is in our handes; then and whencesoever this we shall performe, notwithstanding his anger be kindled and broken out against us, yet will he be reconciled, and at one with us, accept of us, and receive us into favor, and give us that wee have intreated him for, if not above the same. 3. It is to be remembred, that this holy exercise semeth greatlye to humble us, and to make us thinke and account vile and basely of our selves, as dust and ashes, and most unworthy of the leaste of Gods mercies; as partlye appeareth by that which heere followeth of Ahab, and may also be

gathered by that it is so oft saide to the Jewes being assembled together upon the 10. day of the 7. monueth; "ye shall humble your soules," meaning thereby, that upon that day they should fast and pray; and againe, "every person that humbly not himselfe that same day, shall even be cutt of from his people;" which speech, with the former, being spoken not only to every person in particular, but also to those among them, who were to see this part of Gods worship duly kept, it is thereby plaine, that the Lord ment by those wordes, that every one who joined not with the people of God in fastinge, "should be cutt of from the people;" for how they stood inwardly affected, for either humble or proude spirit, men neither colde nor yet were to judge. Nowe, why are these wordes of humblinge our soules used by the spirit of God insteade of fasting, but because the humbling of ourselves is both professed, indevoied, and furthered by fastinge. And this is confirmed by that saying of Ezra. "At the river, by Ahana, I proclaimed a fast, that we might humble our selves before our God." And heereupon it is that a fast is called, (and that rightly,) the exercise of humiliation; not only because we indevor and professe therein the humbling and submitting of ourselves to God, and under his hand, but also for that it helpeth forward our humiliation. Seeinge nowe that fasting helpeth to humble us, and that this subjecting and base account of ourselves is a thing much pleasing unto God, and greatly movinge him to be gracious and favorable unto man; for, saith the scripture, "God resisteth the proude, and giveth grace unto the humble;" againe, "Humble yourselves under the mighty hand of God, that he may exalt you in due time; cast downe your selves before the Lorde, and he will lift you up;" and againe, "Submit your selves to God, drawe neere to God, and he will drawe neere to you." As if it had bene saide, in humility and greates submission goe yee unto God, and aske that yee want, and so God will come (as it were,) unto you, in giving you that you desire and lack. It is no marvaile though the fastes of Gods people prevailed mightily with God, and obtaine that, or above that, they desire; yea this humbling of our selves under the hande of God, is so pleasing unto his Divine Majesty, and of that force with him, that the very shaddowe thereof, even a shrincking under the same hande, or casting downe and humbling of the body, without the truth therof in the soule, hath prevailed so farr with the Lord, that it hath procured a temporall benefit, both to ones selfe and his posterity. Thus, Ahab having this judgmente denounced againste him by Eliah, that, "The Lord would bring evil upon him, and take away his posterity, and cutt of from Ahab him that pissed againste the wall, so as the dogs should eate him of Ahabs stock, that died in the city, and him that died in the fields, should the fowles of the aire eate;" though hee was a most wicked man, one that "sould himselfe to worke wickednes," and therefore could not humble himselfe aright before God, neither yett joine to the outward and bodily exercise of fastinge the inward and spiritual of prayer, so as might be accepted of God, and availle with him; for "the sacrifice of the wicked is an abomination unto the Lord, and the prayer of the righteous availeth with him;" yet, notwithstanding, humbling him self by fasting, he obtained thereby thus much, that that evil came not upon him, nor yet of his sonne Ahaziah; for thus we reade, "when Ahab heard the former wordes, he rent his cloathes, and put sackcloth upon him, and fasted, and lay in sackcloth, and went softly; whereupon the word of the Lord came to Eliah, saying, Seest thou how Ahab is humbled before me; because hee submitteth himselfe before mee, I will not bringe that evill in his dayes, but in his sonnes dayes will I bring evill upon his house;" where we see this given by the Lorde himself for the reason why he would be good to Ahab. If then the bodily exercise of fastinge, which profiteth but little alone, without prayer (for there is no mention of any prayer that Ahab made, and if he did it, was but the sacrifice of fools, which the wise God abhorrieth,) availe with God: how much more wil the same prevaile with him, when it is not onely joined with true but fervent prayer. And if the casting downe and humbling of the

Ex. 16. 29. 30.
and Chap. 31.
27. 29. 30.

Nom. 20.

1. Tim. 4. 7.
Eccl. 4. 17.

Isa. 59. 5.

body, or if of the soule, yet not for sinne, but some temporall punishment of sinne, the rentinge of the cloathes, the laying down in sackcloth and ashes, which is "the fast the Lord hath not chosen," bee of force to pacifie the wiath of God, at the leaste for a time, and in parte, and to procure some good to man, what will it doe when thereunto is adjoined the casting downe and humbling of the soule, the afflicting and rentinge of it, with sorrowe for sinne? Shall it not then be much more effectually to pacify Gods wiath, though kindled or broken out against us, and move him to be good and gracious unto us? Moreover, if the performance of this outwarde and bodily service to God by sinners, his enemyes, be avayleable with the Lorde for thene good, much more shall the same prevaile, when not only it, but also the inwarde and spirituall worship, is performed by the righteous, the friends and children of God. Finally, if these thinges apart, if the outward and bodily service alone, if fervent prayer alone, if the true humbling and casting downe of man under the hande of God alone, be of power to prevaile with God, how much more shall these three, when they doe meete together, as they doe in a true fast, be of force to prevaile with God to that end and purpose for which they are used.

Gen 32. 24. 26.

Thus we see, that the fasting and prayer of the faithful is mighty with God, and that, as it is saide of Jaacob wrastling with God, "that hee would not let him goe until he had blessed him;" so it may fitly, and as trulie, be saide thereof, that it, wrestling as it were with the Lorde, will never let him alone, until such time as he hath blessed the party or parties for whome it is used. Which, well and duly considered, what man is there, fearinge God, and unfeinedly desirous of the welfare of himselfe and the church of God, which will not apply himselfe to the practice thereof, when and as oft as God shall give juste occasion? Is there any evill of sinne or punishment, either upon or towardes us, our husbandes, wives, children, parents, or the church of God, either doe we or it stande in neede of some good, which we hunger and thurst after; then let us humble our soules in fastinge and prayer; for wee see that the same having bene used in the like case by the people of God, hath prospered and prevailed mightily with the Lord; yea, if we be desirous from the heart to be freed from the saide evil, or to obtaine the good is lacking, how can we but take up and use this holy exercise in such a case, considering it is the best and surest meanes that God himselfe hath ordeined to such ende and purpose? No marvaile then though the hand of God lye and remaine upon us, or many of us, and many blessings be wanting unto us, when we are wantinge and come short in the performance of this duty; for who knoweth not, that as the papists are too common and superstitious herein, on the one side, so we on the other are too short and prophane. It savoreth of precisenes, and of the spirit, to be

Isa 58. 67.

given much to fasting and prayer. Is not this the fasting that God hath chosen, to loose the bandes of wickedness, to take of the heavy burthen, and to let the oppressed goe free? Is there any better abstinence then this? And is not this the true faste (say some) to fast from sinne? why then require you any more? Againe, this fasting, or precise abstaining from all meate and drinke, and other comfort of this life, for a day, (so much urged by some,) was commaunded to the Jewes, and they indeede, by vertue of that commaundement, were bound thereto; but it reacheth not it self to us, in that being ceremoniall, with other ceremonies it was abrogated by Christ. Thus farre we are (even we that professe to worships God aright, and accordinge to his worde,) from the practise of this parte of Gods worships, that we dispute and pleade against it; yea some staye not there, but proceede further to contemne, scorne, and reproache, nor only mens persons, but the holy exercise it selfe. But what spirit possesseth these men, trôw wee; surely not that spirit that moved the people and holy men of God, before spoken of, to the practice thereof; nor that spirit that moved the holy apostles, and others after, to the practis of the same; even in the time of the gospel, and after that abrogation by Christ they spake of; nor the Holy Spirit of God,

Act. 9. 9, and

or the Lord himselfe by his spirit, who of his mercie, and not for the merrit or desert of the worke, hath so greatly blessed and rewarded them that have exercised themselves therein, and performed that service unto him. Finally, not the spirit of Christ, who,

1. In foretelling that his people should fast; 2. In directing them touching the manner therof, (in the outwarde carriage of themselves towards men;) 3. In promising a reward to them that shal be obedient therein; doth therein and thereby, not only require fastinge of his people, as a dutie or service to be done to God, but also (as beinge a singuler parte of Gods worshipec, and making much to his glorye and our good,) labourereth to perswade us to the practise therof: farre, therefore, is that spirit from the condemninge and reasoning against it, yea from the neglect of the same. It remaineth then, that the uncleane spirit possesse and rule them, at least herin, who, as when he possessed the bodies of them 7 in Lancashire, did some time by the howlings and outcries he sent forth, what lay in him, to hinder them and us from using a prayer and fastinge, because he well knew howe it availeth much with God, for the expellinge of him, both out of the bodies and soules of men, and maketh greatly for the subdunge and overthrowe of his kingdome, and the kingdome or power of sinne; so he, possessinge the soules of these men, doth by there wits, tounge, and otherwise, to the uttermost of his power, keepe and hinder, not only them whome he thus ruleth in all disobedience, (herin at the least,) but many others also by there meanes, from the practise hereof.

Wel, as it is a fearfull thing for a man to use his witt, or tongue, or both, to the disgrace of this holy exercise, for it is a sign that Sathan possesseth his soule, which is much worse than the corporall possession; so it is an evil thinge to be negligent and careless in the performance of this dutie, as the most, yea almost all men, are. For where is he, even of those that professe the feare of God, that doth in any measure so often perforce this dutie and service to God as he shoulde? that when the Lord smiteth him either in his soule or body, or those that be neare and deare unto him, as his wife, child, parents, or the church of God at hand or afar off, or threatneth the same; or when God withdraweth and keepeth backe from him, or any of the aforesaid, some corporall benefit, or spirituall blessing; doth forthwith betake him to fasting and prayer, as to a dutie or service God therein calleth him unto, and he is to performe. and the best meanes to obtaine that at the handes of God which he desireth. There be some amongst us (blessed be God therefore, and the Lord increase the number) that make conscience of other partes of Gods worship publique and private; that be swift and readie to heare the worde, to receive the sacraments as often as they be administred, to praye in church and chamber no doubt; and yet those, even those, I feare, (for the most parte,) are slowe and backward in the performance of this parte of Gods worshipec, the which cometh to passe either through our ignorance herein; for that we knowe not that God as well requireth this service of us, when he giveth occasion thereof, as the other above specified, and such like: or through our inconsideration and forgetfulness of this dutie, if wee knowe it: or rather hence that we are given too much to spare and pamper our bodies, and cannot abide to tame them, and bring them into subjection by fastinge.

If, through ignorance, we have not donne this service unto God hitherto, either not at all, or more seldome than we should, as I trust, so I desire the Christian reader, that that which hath bene said in this behalfe may helpe a little to remove that lett, and further helpe you may have, if you will take the paynes to peruse the learned treatises which, even in our mother tongue, are written of this argument. If, in a selfe-love to our fleshe, and feare of weakening our bodies too much, we have heretofore bene kept and hindred from this soe necessarye and profitable a duty, let us set before us, 1. The example of the holy apostle heerein, and strive to walke in his steppes; whoe, knowing the pampering of the body to be an enemy to the health and salvation of the

soule, as in effecte he affirmeth, sayeth of himselfe, that hee did beate downe his body and bring it into subjection: the which was not so much donne by an abstaining from the more dainty meates, or a sober and moderate use of all kindes of meates, either of which, yea both which, may be performed by one, without any greate taking downe of the body; but rather by his often fasting, the which, whosoever shall use in that manner the scripture requireth, and as Paul did, shall, by his owne experience, fynde that it is effectuall to beate downe the body, and bringe it into subjection. 2. The examples of the false apostles and their followers in times past, and the papistes in these dayes, not for our imitation in all thinges heerein, but to provoake us to the same in a better kinde. For is it not a shame for us, that others, in their false and idolatrous worshippe, shall voluntarilie, and of their owne accord, not spare their bodies, and that wee, in the true worships of God, will not doe the like, though the Lorde himself require it of us? Yes, verily. Let us therefore hereafter, in obedience to the Lord's ordinance or commaundement heerein, exercise ourselves in prayer and fasting, publique and private, when and as oft as God, by givinge just occasion, shall call us thereunto; and bewailinge our former sinne and negligence therein, labour to recompence the same (as much as in us lieth) with a future diligence. And to this ende and purpose I beseech, and that in the name of our Lorde Jesus Christ, the ministers of Christ and disposers of his misteries, that they woulde be instant herein, and, amongst other of their doctrines, intreate upon this of fasting, shewing both the necessity thereof, as beinge commaunded of God, and a parte of his worship, and the profit that commeth to those which shall exercise themselves therein, whereof we have heard: likewise the threatninge denounced against the contemners of it, that such the Lorde wil have "cut off from his people;" that such "he will destroy from amonge his people;" and that "this iniquity shall not be purged:" that by this strong and threefoulde coarde, the people of God, though backward and unwilling, may be drawne thereunto: for I thinck it meete to stire you up, my brethren, by putting you in remembrance heereof, though yee have knowledge farr above myself, and be stablished in this truth. And this I doe so much the rather, for that (as I take it) the sounde of this doctrine is not hearde so much in many of our churches, as some other of no greater truth, necessity, and use, then it is: whence, partlie, it commeth to passe, that many Christians doe so seldome performe this holy and speciall service of God, and that amonge them some are scarcely well acquainted with the same.

9. It confirmeth the truth and authoritie of the scriptures.

This appeareth as by the Olde Testament, so by infinite places in the Newe. Rev. 2. 9. John. 8. 44. Rev. 12. 9. 20. 2. 3. 10.

Nynthly, This rare and greate worke of God maketh greatly for the confirmation of the authority and truth of the holy scriptures: The scriptures tell us, that there are wicked spirits called divels; and this wee, which were eye witnesses, have, as it were, with our bodily eyes, seen; for though we sawe them not indeede, neither possibly coulde, because they are invisible creatures. yet we beheld them in their operations and effects.

Act. 19. 12, 13.

In the holy scriptures, we reade that these spirits are given to blasphemy, to lying, to deceit, indeed not onely because, by their nature, they are carried headlong thereunto, (as to all manner of iniquity, whereupon they are called wicked or evill spirits,) but also for that they move and stir up men to the committinge of these sinnes; now that the divell is such, and that the scriptures herein saye this, we see by the former story; wherein wee have hearde of the horrible blasphemies and unspeakable deceit of Sathan, and might also have heard of infinite lies the lying spirits sent forth.

Matt. 12. 43. Marke. 1. 23, 24. Act. 2. 16. & 8.

In the holy scriptures, these spirits are often termed unclean spirits, partlie to noate their naturall inclination and disposition to all uncleannes, and partly in regard of the effect and operation they have and bring forth in the children of disobedience. How the scripture hath herein bene verified to passe by some of those in Lancashire, who, the day of their deliverance, in the presence of many, uttered most filthie speeches, he shamefull and unnaturall uncleannes of W. Somers, or rather of the spirit in him,

doth beare witnes, who, in presence of many, acted in a most uncleane and vile manner the sinne of whoredome: and after his repossession, when he had committed such uncleannes, first with a dog, then and specially with a bitch, as is not fitt once to be named, he then got the bitch into the bed with him, and there would have committed, you may imagine what abomination: and this also he did before divers.

The scripture affirmeth, that these spirits sometimes enter into men; that being in them, they miserably vexe them in their bodies, and that often and on the suddaine, that the same, notwithstandinge the possessed are not hurt at all, although by the violence they somtimes offer unto them, one would thinck they should spoile or greatly harm them; that they cause them to wallow, fume, cry, gnash with the teeth, throw them into the fyre and water, and seeke to destroy them or take away their lives, that they make them dumb, deafe, blynde, somtimes deprive them of the right use of their witts. Finally, that they shewe forth in the parties whom they possesse, extraordinary and supernaturall strength, and supernaturall knowledge: nowe the most of these have bene found true in the parties above-named, but all and every of them in W. Somers.

The scriptures say, that "when a strong man armed keepeth his pallace, the things that he possesseth are in peace; but when a stronger then he cometh upon him," then that peace being at an ende, there beginneth war, as I may say, for that semeth to be insinuated. The truth of this hath appeared in their extreame vexation, and continuance therein the whole day of their dispossession: at which time Christ Jesus, the stronger, came upon "the strong armed man, overcame him, tooke away his armour, and divided his spoyle." Secondly, in Somers continuinge quiet from Sathans vexation, although he be in him; the reason whereof is, because the strong man armed keepeth the house, and hath quiet possession, all thinges being according to his desire; for the younge man denyeth that he was possest, yea affirmeth that he counterfeited, and the world also saith the same; and thus lyes and falsehood are imbraced for truth, almost of all men, and the truth indeed rejected, and the lovers thereof hated, scorned, despised, slandered, and some of them worse intreated. It going thus, it is not against, but according to the scriptures; yea herein the scripture is fulfilled, in that Somers is quiet and free from all molestation by Sathan, notwithstanding he is in him, because the strong man armed, saith the scripture, keepinge the house without resistance, there is peace: But let Christ Jesus the stronger come upon him in the means he hath sanctified for the recovery of his house to himself the right owner, and the expellinge of the usurper, then undoubtedly there will be an end of this unjuste peace, and therein likewise we shall see the scripture fulfilled.

In the holy scriptures it is written, that "if we resist the divell, he will flye;" understand this not only of Sathans temptations, but also of his person, and then affirme I that this scripture hath bene fulfilled. In lyke manner the scriptures tells us, that the way to resist Sathan, so as wee may put him to flight and overcome, is to use prayer and the word of God, which is the sworde of the spirit. Understand this as the former, and herein this scripture also hath been verified.

The holy scriptures shewe how that great thinges, even incredible, hath bene brought to passe by prayer and fastinge; more particularly, that even divels thereby have bene, and are to be cast out of men; herein the scripture likewise hath bene fulfilled.

In the scriptures it is recorded, that when the devil goeth out of the man whom he possesseth, he renteth him sore, cryeth aloud, the possessed after lying as dead; nowe many of us, even hundreds, have seene with our eyes, and hearde with our eares, this scripture fulfilled.

In the holy scriptures we reade, that when the uncleane spirit is gon out of a man, he will returne, seeking to reenter. Besides the reports of all, and every of the parties possessed, the sudden and unspeakeable frights and terrors, which many of us have often beheld in the spirits assaltes to reenter, doe greatly confirm this retorne upon our

Mark 9. 17.
with many others through-
out the go-spill,
as hath bene
shewed before.

Luke 11. 21.

Mark 1. 26. and
9. 26.
Acts 8. 7.
Math. 12. 43.
Luke 11. 24.

demoniackes, all which was donne that the scripture herein might be fulfilled. The scripture saith, that if the divell finde the house empty, swept and garnished, that is, the partye out of whom he is come, prepared to receive him, which is, when he is empty or void of the graces of the spirit, and garnished or replenished with iniquities; (for the furniture must be suitable to the ghest, the uncleane spirit must be interteined in all uncleannes), that then he reentreth, and recovereth his prey, as otherwise although he would faine, yet he cannot. Nowe who seeth not the case to be so with W. Somers, for were he not empty, swept, and garnished, he would never deny the work of God, which hath been shewed on him; and give forth to the great dishonor of God, hurte of many, and danger of his owne soule, that he had counterfeited, not to speake any thing of his open and notorious lyinge and doublinge with that false tongue of his, nor of his charging mee with the instructing of him, neither of his fearfull perjury, sometimes betaking himselfe, bodye and soule, to the divill, if he counterfeited; at other times protesting as depely, that he did counterfeit. In the repossession, then, of Somers, it is evident that this scripture is fulfilled, as, on the other side, this scripture considered, and his present estate and condition, I meane that he is empty, howe can it otherwise be, but that he is repossessed? Further, the scripture saith, that the uncleane spirit returning, and reentering, he doth it with 7 other worse then himselfe. Now this hath bene found true in Kath. Wrights repossession; and I doubt not but that the truth thereof will one day appeare also in Somers, when he shall come againe to be dispossessed; if so be at any time it will be graunted, that the means for the discovery of Sathan, and after for the casting of him out, may be used.

Finally, in the holy scripture it is said, that if the uncleane spirit returning, finde the party out of whom he came, empty, swept, and garnished, that he will not only enter in, and take up his lodging there, as it were for a night, as a stranger doth in any other mans house, and away in the morninge, as he doth, (as I may say) in his first possession, but will nowe, as having further interest there then he had before, make his abode, and dwell there. According to this scripture, Sathan doth, and hath dwelt in Kath. Wright these 14 yeares; who, although he was sundry times dispossessed, yet still returning, entred againe into his saide house, and is now there inhabitinge. Likewise, for the space of 3 yeares, he hath remained in Jane Ashton and still doth, notwithstandinge all that a popishe priest, or exorciste, for a longe time could possiblye doe, with all his exorcizing and adjuring with holy reliques, hallowed bread, and holy water; the holynes, vertue, and power whereof, the divels cannot possibly indure and resist. And, lastly, for the space of 2 yeares and above, he hath dwelt in W. Somers, and still will, (as I thinke) both in him and the rest. Although I deny not, nor yet doubt, but that the meanes being used, Sathan will, or shall be cast out; but returne it is certaine he will againe, and returning, I for my part thinke, through the just judgment of God upon them, for theire intolerable ingratitude, he will enter in againe; and though he be, or at least may be now and then interrupted, the meanes for his expelling being used which God hath ordained, yet he will be dwellinge there as he may. And thus I am induced to thinke, because both the evangelists which speake of this matter say, that the uncleane spirit being entred in againe, will dwell there. Hereunto also, not very unfitly, we may add, that Christ Jesus who usually was so mild in all his speeches, of those which be repossessed speaketh severely, that the end of such is worse then the begining.

We have here now an helpe to the weaknes of our faith, and that which serveth to the strengthening and increase of the same in the truth of the holy scriptures: For when we see the scriptures verified in so many things, both concerninge possession, dis-possession, and repossession, so as we may say of this thing, herein was the scripture fulfilled, and of a second thinge, herein was the scripture fulfilled; and of a third thinge, herein also was the scripture fulfilled, and so I knowe not of how many several thinges;

This helpeth
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and increase
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holy scriptures.

when, I say, we see thus the truth of the holy scriptures proved before our faces, howe can our faith chuse, but receive therby some further assurance in and concerninge the truth of the scriptures, then it had before, and this increase of faith in the certaine and infallible truth of the holy scriptures will bring to him, who, day and night, is meditating of the contents therof, and, namely, of the future joyes to come, such increase of joy, that his cup therewith will overflowe.

I doe not say that the sacred scriptures stand in neede of this worke, for the confirmation of the truth and authority of them; neither yet doe I affirme, that man standeth in neede hereof, as he did of miracles when they were wrought; but this is it that I say and meane, when God affordeth man such an helpe to the weakness of his faith as this is, it is his part and duty as to blesse God for that mercy, so to receave it and use it accordingly. I doubt not, therefore, but that it is his weaknes and sinne, who, being thoroughly informed in this rare and extraordinary worke of God, shall not thereby receave (besides other good,) some increase in his faith. And they that are so rich in faith, as the same faith of theirs cannot be enriched thereby, they may lett this worke alone, and leave it for the poore in faith, and instead of this worke of God, looke upon that word of his uttered by the blessed virgin, "the rich he sendeth empty away;" and that in the 6 of Luke, "woe be to you that are full," and that also which is said of the Laodicyans, who thinking that they were "rich and increased with goods," and that "they had neede of nothing;" were notwithstanding, "wretched, and miserable and poore, and blind, and naked."

Luke 1 53, ver.
25.
Rev. 3. 17.

As this work of God being first knowne, and well understood, maketh for the confirmation of their faith, in the truth of the holy scriptures, who already beleve them; so it serveth very wel, to induce and perswade men to that faith and perswasion of the truth thereof, which yet they have not. For when they heere the premisses resisted by a cloud of witnesses, and by many of them upon their oathes, and thereby see, and evidently perceave the scripture in sundry things to be true, as in the report it maketh of divels, and of their entering into men, and tormenting of them, being there, with the manner of their handling and vexing of them they possesse, making them to gnashe with their teeth, to wallowe, fume, to be of supernaturall strength and knowledge, throwinge them into the fier to destroy them, and of their furious handling of them at thier going out, most sore, and extreemly tormenting them, causing them to cry aloud, and after to lye as deade, according to the scriptures; when, I say, in some things, and in part, we see and know the scripture to be true, and that in things as incredible and unlikely to be true as the most there reported, what, even in reason, should hinder us from being so perswaded of the whole, or why should we suspect or doubt of the truth thereof in any thing? What can men alleadge for such doubt, or for their continuance in their former incredulity? Is it likely, or credible, that the scriptures should be true in these things which are there set downe concerninge divells, those invisible creatures, their nature, their entering into men, their manner of vexing men when they are in them, their manner of goinge forth of them, what is effectually to inforce them therunto, their returning to enter againe after they have bene expelled, in what case, and when they prevaile and recover the partie, and not so in the residue, can any be so grosse as to imagine that the scriptures speake truely in and concerninge the matter of possession, dispossession, and repossession, and not according to the truth in other things? Will any be so absurde, as to thinke and confesse, that the holy scriptures speake most truely, as touching the tormentinge here on earth of the bodies of those men the divils enter into, and will they not as well beleve the same writings, telling them, that after death, and in another world, the divels shall torment the workers of iniquity in hell fire, which never shall be quenched, and of which tor-