

THE  
**EXTRAORDINARY AFFLICTION,**  
AND  
GRACIOUS RELIEF  
OF  
**A LITTLE BOY;**

SUPPOSED TO BE THE  
**EFFECTS OF SPIRITUAL AGENCY.**

Carefully examined, and faithfully narrated;

WITH

*Observations on Demoniac Possession, and Animad-  
versions on Superstition.*

BY JAMES HEATON.

SECOND EDITION, IMPROVED AND ENLARGED.

—o—o—o—o—o—o—

- ‘We speak what we know, and testify what we have seen.’  
JESUS CHRIST.  
‘Flee from idolatry. I speak as to wise men; judge ye what  
I say.’—1 Cor. x. 15. PAUL.  
‘Prove all things; hold fast that which is good.’—1 Thes.  
v. 21.  
‘Resist the Devil, and he will flee from you. Draw nigh  
unto God, and he will draw nigh unto you.’—JAMES.

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## PREFACE TO THE SECOND EDITION.

### ERRATA. ✓

- Page 64 line 6, for *from* read *for*.  
— last line but two, for *so* read *no*.  
122 line 13, for *or* read *for*.  
136 12, for *Lord* read *Logos*.  
140 11, for *wrote* read *wrought*.  
145 27, read we are *less* astonished.

The case which is here narrated, the writer was unexpectedly and providentially called upon to examine. It was important, strange, and interesting: but it was also perplexing. Many who knew he was paying attention to it, were desirous to hear his testimony and opinion; particularly so, as many strange reports were in circulation, which, for the public good, it was better to rectify than neglect. Though frequently requested, he did not think it prudent to narrate the case in public congregations; his word might have been misunderstood and misrepresented. To write long letters to his enquiring friends, and to relate the affair in the circles of his acquaintance, to vindicate his sentiments and obviate their objections in conversation, would encroach too

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## PREFACE

### TO THE SECOND EDITION.

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**T**HE former Edition of this Book was received with more satisfaction and approbation than the writer anticipated. He well knew that the current of modish theory ran in opposition to the ancient truths and recent facts which he opposed to its course. Opinions have their fashions; and one extreme disposes to another. On the subject of satanic agency, many have reeled from credulity to scepticism; and some have endeavoured to construe the truth of God into a lie. Arrogant ignorance may impeach the divine veracity; but facts will speak for God; though we believe not, yet he abideth faithful.

The case which is here narrated, the writer was unexpectedly and providentially called upon to examine. It was important, strange, and interesting; but it was also perplexing. Many who knew he was paying attention to it, were desirous to hear his testimony and opinion; particularly so, as many strange reports were in circulation, which, for the public good, it was better to rectify than neglect. Though frequently requested, he did not think it prudent to narrate the case in public congregations; his word might have been misunderstood and misrepresented. To write long letters to his enquiring friends, and to relate the affair in the circles of his acquaintance, to vindicate his sentiments and obviate their objections in conversation, would encroach too

much upon his time; and therefore, to publish the case with his reasonings upon it, and with observations upon the general subject of demoniac possession, &c. corroborated by quotations from Authors of established credit, appeared to him of all modes of communication, the safest, the least objectionable, the most useful and satisfactory, and, all things considered—the *best*.

Knowing that many who have never seen a case of evident demoniac possession, and have been, like himself, perplexed with learned and positive contradictions on the subject, and desire more satisfactory information than mere theory can give, in publishing what he had seen, carefully examined, and certainly known, he acted on the approved principle, "Do unto others as ye would they should do unto you."

The Author of the Bible frequently calls the attention of his readers to the subject of demoniac possession; and He illustrates, with all desirable plainness, His authorized mode of expulsion and relief. The inspired writers are good precedents; and if we grow ashamed of their common doctrines and righteous examples, it is time to search our hearts and amend our manners. Some have thought that accounts of spiritual agency are to be despised, not considered; and that superstitious practices are to be neglected, not reprovèd: but all are not so averse to divine testimony and example. "No genuine truth," says Dr. Beattie, "did ever of itself produce effects inconsistent with real utility;" and certainly, what Essential Wisdom has often inculcated, cannot be so useless as to merit negligence.

Though the facts which are here recorded, are too notorious to be contradicted; and though such as know the writer may not scruple his veracity; and those who know him not, have no good reason to impeach it, especially as the case is circumstantially

narrated with references to times, persons, places, and things well known; yet, for the reader's further satisfaction, the truth of the Narrative is, in this Edition, ATTESTED by a sufficient number of witnesses.

Endeavouring to avoid the weakness of credulity, the wickedness of infidelity, and the perverseness of scepticism, the writer entered on the examination, as he ought, with an unbiassed mind. His chief objects of enquiry were the real nature of the case, and how it should be relieved. Being guided chiefly, if not entirely, by the plain word of God and common sense, his investigation terminated in success and satisfaction. The principle circumstances and reasons which led him to his conclusion, and the experiments made to bring opinions to the severest test, with their unequivocal results, are fairly laid before the reader, that he also may judge for himself.—What more can reason ask, or integrity perform?

Though the principle on which the writer has “solved the phenomenon,” is too evident to admit of any substitution, and he is fully satisfied that his conclusion is legitimately drawn from premises that fully authorise it, and substantiated with all the kind and strength of evidence which the nature of the case requires; yet he does not expect that his book will do more than the book of God has done; that is, convince and satisfy every reader. But he would suggest the propriety and necessity of reading the *whole* account in order to form an honest or a correct opinion of it.—“Blame not before thou hast examined the truth.”

About the same time this affair happened, some notorious cases of witchcraft were noised abroad; they were of long continuance, stubbornly evincing demoniac infliction; and the public were respect-

fully invited to the strictest examination. The Reader will see the propriety of noticing those cases which were declared to be of the same kind as this, under more particular consideration.

Since the first edition has been published, few objections have been stated to the writer's view of the subject, but such as had been previously obviated. The opinion urged by some, that the power to cast out devils is extraordinary, miraculous, and given only for the attestation of some new doctrine, is duly attended to and refuted. A book should have an honest face; yet, as some expressions in the title of the former edition were thought so bold as to startle some readers, and prevent deliberate examination of their propriety, they are now expunged from the title-page. Some parts of the work that were thought obscure, are more fully explained, and much new matter is added.

Farther observations are made to help whom it may concern to ascertain a case of demoniac possession, and to prove that God has provided salvation for such as are oppressed of the devil:—a gracious substitute for pagan superstitions. The common practice of consulting astrological or magical doctors was before alluded to; but this bewitching and forbidden evil, with its various appendages, requires to be more fully and seriously considered and reformed. Many branches of the ancient pagan superstitions are still studied, practiced, and consulted in this "christian" island, by incredible numbers of people! What was said of those who amused themselves with the expiring agonies of the son of God, may be said of many who learn these *abominations*, "They know not what they do."—But should not some one teach them? Animadversions on these works of darkness will be found in the additional part. The necessity and propriety of some

such a work, has been painfully felt by some; and may be known by any that will seriously enquire what God has said of such practices, and how common they are in England. But every reader will form his own opinion. And the writer having conscientiously endeavoured to testify what is true, to rebuke what is evil, and to maintain what is good, will commit himself to Him that knoweth all things, and judgeth righteously.

May 1822.

*J. H.*

1. The first part of the paper is devoted to the study of the properties of the function  $f(x)$  defined by the equation  $f(x) = \sum_{n=0}^{\infty} a_n x^n$ , where  $a_n = \frac{1}{n!}$ . It is shown that  $f(x)$  is an entire function and that  $f(x) = e^x$ . The second part of the paper is devoted to the study of the properties of the function  $g(x)$  defined by the equation  $g(x) = \sum_{n=0}^{\infty} b_n x^n$ , where  $b_n = \frac{1}{n!}$ . It is shown that  $g(x)$  is an entire function and that  $g(x) = e^x$ . The third part of the paper is devoted to the study of the properties of the function  $h(x)$  defined by the equation  $h(x) = \sum_{n=0}^{\infty} c_n x^n$ , where  $c_n = \frac{1}{n!}$ . It is shown that  $h(x)$  is an entire function and that  $h(x) = e^x$ .

## INTRODUCTION.



**W**HETHER theories are pliable, or not, facts are stubborn things; and, when well attested, they have authority to demand assent, in proportion to their evidence, interest, and importance; or, to leave unbelief and contradiction without excuse.

The doctrine of spiritual influence has been, of late, much controverted: infidelity has been greatly interested to bring it into contempt; and some christians, who know not what they do, when they thus yield up one of the strong holds of religion to the enemy, have complaisantly given their countenance to the infidel side of the question; and, instead of fairly examining the subject, or being satisfied with what God has said, they have gravely sneered, or lightly ridiculed the existence of apparitions, witches, and demoniacs. They have been terrified with foolish stories, or faithful narratives of such things; and, like the school boy, "Whistling aloud to bear his courage up," they have made a noise to overcome their fears, instead of reasoning as men, or believing as christians. There is a God; and they that know his name will put their trust under the shadow of his wings. There is a Jesus; and he that believes in him may

trample death and hell beneath his feet. "It is pre-supposed," saith the learned, pious Baxter, in his *Xn. Direct.* p. 86., "that there is a *devil*. He that believeth not this, doth prove it to others, by showing how grossly the devil can befool him: apparitions, witchcrafts, and temptations are full proofs of it to the sense; besides what scripture saith." But the holy scripture has been wrested, and faithful testimony has been scouted, because the sentiment was unpleasant, and the truth was unwelcome: "What we don't wish, we can soon disbelieve." If truth is not beloved, some excuse will be found for rejecting it. All men were not convinced by the testimony and miracles of "God manifest in the flesh." The scribes and pharisees had their own opinions, their own prejudices; they closed fast the lids of unbelief on the eyes of their understanding, and after a profusion of evidence wasted on their wilful blindness, they clamoured for more, and said, "Master, we would see a sign from thee." The "Sun of righteousness" was contradicted and blasphemed, yet he bore his faithful testimony till he set in blood. He hath left an example, that his servants may tread in his steps. Satan deserves to be exposed, and Jesus is worthy to be glorified. I shall strive to do justice to both in the following pages.

"We have a tongue for God," says Bishop Hall, "when we praise him; for ourselves when we pray and confess; for our brethren, when we speak the truth for their information; which, if we hold back in unrighteousness, we yield unto that *dumb devil*."

Satan is an old fabricator of counterfeit philosophy. Moses informs us how he introduced sin, death, and hell among us, under pretence of making our first parents *wise* enough to live without God. He employed then a subtle beast; he now employs more subtle men. They preach his doctrine, and effect his purpose, while they deny his influence. Let them persuade us that there is no devil; or, that he has no



power to harm us; and they know that we shall soon be persuaded to believe, that we need no Saviour; and then to renounce christianity altogether, or to retain nothing of it but its name. He that conceals a murderer, and soothes his neighbour to carelessness, is accessory to the crimes committed by the assassin which he labours to hide. The God of truth has warned us of a dreadful banditti of evil spirits, headed by our adversary the devil, who, Jesus Christ being witness, was a murderer from the beginning; with great subtilty, malice, and power, they strive to accomplish our ruin. Christ has engaged himself in our cause, and become the Captain of our Salvation.

In the days of our fathers, the advocates of christianity, venerable divines and learned men, ornaments of the church and of the state, confronted infidelity with well attested accounts of what evil spirits had done. Their opponents could not *reason* against, could not *disprove* the facts: but, they could *laugh* at them. Laughter is the infidel's logic; and the badges of his philosophy are banter and jest. If any christians will be so very complaisant to their adversaries, as to join with them to ridicule that evidence for evil spiritual agency which they cannot confute, they have only to persevere on the same principle, in order to reject the Spirit of God, and finally to secure the destruction of their own.

Let not serious christians wonder, that in these days of struggling infidelity, God should permit the enemy to show himself, and to be detected. This display of Satan's presence and malice, may serve to contradict the lies of Atheists, who deny his existence, while they are under his influence; and to open the eyes of drowsy christians, who are crying peace and safety, while the powers of darkness are contriving to bring upon them swift destruction. The old enemy is still the serpent in the grass, lurking to bruise the heel of the traveller to eternity, and watching to enter in at the open mouth, or to twine round

the careless neck, of such as may lay themselves down to sleep on their journey. His influence has been palpably displayed in the extraordinary affliction of a poor child; and the reader of this account may perceive, how the unclean spirit grievously vexed, degraded, and tortured him. Let those who reject a Saviour be alarmed; for their cruel enemy is waiting to destroy. But let not a believer in Jesus be afraid; he may see by the following account, that Satan, though cunning, malicious, and strong, is not unconquerable;—before the name of Jesus, “devils fear and fly.”

In the following pages the reader is presented with a careful investigation, and a faithful narrative of an extraordinary affliction, which, on physical principles, baffled all understanding and remedy: an affliction for which there was no cure, but in the mercy of God, through the name of our Redeemer. Hundreds witnessed the sad effects of a cause which was so concealed as to give rise to much enquiry, and various opinions. From my first knowledge of it, I considered it to be a subject in which the interest of mankind, and the honour of christianity were involved; and which, therefore, deserved to be fully and impartially investigated. The boy lived next door to me, and, as he and his parents particularly requested that I would interest myself for his relief, I had a good opportunity of examining the case to my full satisfaction. Knowing that cases of this kind were subjects of dispute in the christian and learned world, I was determined to let no circumstance escape my observation, or recollection, which might be of use to satisfy my own mind. I therefore visited the boy several times in a day; and requested the family to call for me whenever they wanted help; knowing, that while as a neighbour, I was rendering assistance to a family in tribulation, I should, as an enquirer after truth, gain information for myself. I spent more time, and took more pains to examine

this case, than any other man did, or conveniently could; and kept memorandums of all I thought most useful to remember.

Many contradictory opinions and reports were in circulation, before the case was understood. I was then diligently searching for the truth—I have found it; and think it a debt I owe to my God, my neighbour, and myself, to publish it. Truth is great and will prevail, in time or in eternity: the sooner and more extensively it prevails, the better. Truth which displays a spiritual world, may be of infinite service to man; but as some may wrest the words of salvation to their own destruction, so accounts of this kind may be perverted to injurious effects. The same flower may be productive of honey or poison, as the bee or the serpent may feed on its sweets. In my *observations* I shall endeavour to be useful, that the reader need not spend his time in vain: and that he may not be *deceived*, I shall be conscientiously faithful in my *testimony* of facts. Nevertheless, some may dislike it, and therefore reject it; some may hate it, and therefore contradict it; yet no man can disprove it, because it is truth.

Plymouth-Dock,  
July, 1820.



## EXTRAORDINARY AFFLICTION,

&c. &c.

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**O**N Tuesday, February 29th, 1820, when religious service was concluded in Windmill-Hill Chapel, J. LORG, the father-in-law of J. EVENS, came to me, and said, "Sir, my boy wishes you would come and pray with him." Is he sick? After a little hesitation he said, "He is worse than sick; I can compare his case to none but that of the child mentioned in the gospels, whose father brought him to Jesus Christ, that he might cast out of him the evil spirit, which sometimes threw him into the water, and sometimes into the fire, that he might destroy him. This appears to be the case with my boy: he has made several attempts to go into the water, and into the fire."

I immediately went with him to his house, and saw the boy. He was between nine and ten years old,—rather tall for his age. He had been recommended to the Dispensary, and, for about three weeks, had been attended by a Physician and a Surgeon, who were connected with that institution. He had been blistered all over the head, bled repeatedly, and was taking medicines. The boy could not speak; but was perfectly sensible, and signified that he knew me. He sat

in a child's chair, by his mother's side; presently he gave her a plaintive look,—put his hand on his brow,—laid his head on her lap,—raised it again, and was violently convulsed. He smote his breast, or face, with both his hands at once, and at every stroke made a noise like one between the grunting of a hog, and the barking of a dog. The convulsions ceased, and he appeared weary; sat about half a minute, and then stood up. I went to hold him in my arms; his mother told me I could not, and had better let him go. He stood still; fixed his eyes, staring upwards; then began to dance and clap his hands with regular beat, as to some tune; got on the table in the corner of the room and danced there; stepped from that to the surbase, which is near a yard from the ground, and projects about two inches from the wall; there, awhile, he continued dancing and clapping; then on the table again; on the floor; on the table and the surbase again; returning to the floor, he there stood motionless; his countenance was distorted; his head drawn on one side; his muscles seemed to be on a painful stretch; his arms close to his side, and stiff as the branches of a tree; in less than a minute, the muscles were as much relaxed, and as he was falling down, like a heap of clay, his father caught hold of him, and placed him again in his little chair by the fire side. Soon after, he seemed to be dreadfully terrified; shrunk backwards; fought and kicked with all his might, as against something coming to him from the fire. He was held for some minutes, but with difficulty; then, bathed in sweat, he sunk exhausted. After a little time, he recovered his senses, but not his speech. I prayed with him: during the time of prayer, he seemed very uneasy, and was greatly convulsed.

Wednesday, March 1st, he was taken much as before; danced on the table and surbase, and on the top of a chest bed. On the floor he seemed much terrified, squared his fists, as a pugilist, and fought hard against the door; retired, took his aim, ran and threw him-

self against the door; was quiet a few seconds, watching the door very attentively; then began to slide as he would on ice. He danced again, and made a noise something like *click, click, click, &c.*, which served him as music to his dance; then laid himself on his back; extended his arms and legs, and began to twist round rapidly; he was convulsed; then stood up, stiffened like a tree; and fell down exhausted.

This day, his parents told me, he had made three efforts to destroy himself; that he would seize a knife, or any thing he could use to his injury, and, if not prevented, would attempt his own destruction.

Thursday, March 2nd, he began to dance as usual. The table which he generally mounted, being occupied by his mother and sister ironing, he got on the surbase in another corner of the room, where there was nothing to assist his getting up, and danced there, sometimes humming something like a tune to his dance. He shrieked horribly; ran about the floor on all fours, like a dog: got up, and fought at something which seemed visible to himself only; then began to beat his legs furiously, and strove hard to tear off his clothes. He got on the surbase near the door, held a slender line in his right hand, and put his left hand and foot as far as possible into the room; stared about with the most horrid looks and gestures, for a minute or two; then on the ground he as much as possible imitated a beast with horrid face and claws. He rose up again; danced and fought; then was convulsed; afterwards stood up quite stiff, with all his muscles on a painful stretch; then was as much relaxed, and fell down exhausted. He had several such fits in the course of the day, and several persons came to see him; for he was an object of curiosity; a strange and a shocking sight.

Friday, March 3rd, the Surgeon from the dispensary visited him; saw him in a fit, and, when the boy came to himself, bled him. The bleeding produced fainting, profuse perspiration, and sickness. This

was about twelve o'clock. We laid him on the bed and left him. His mother told me, he had a fit in about ten minutes after we left him; then he lay down again. At three o'clock several gentlemen called on me, desiring to see the boy, and we went in together. We saw him asleep on the bed; in a minute or two he awoke, and was convulsed for awhile; then he rose up, danced and clapped as usual. Fixing his eyes on some phantom of his imagination, or, something to us invisible, he beckoned as if to decoy his object, and then fought angrily; assumed a look of triumph, and began to slide about the room. Presently he began to run about the room on all fours; went under a chair, and for awhile carried it about on his head and back. He put away his whimsical yoke and burden from his neck, and stood on the top of the back of the chair in which his mother was sitting; afterwards he stood on the arms of the elbow chair, and by holding the top, rocked it backwards and forwards, with odd and horrid gestures and attitudes; he walked about the room, then on hands and feet, with the same dreadful countenance and looks; he went about raising high one hand after another, like a cat, or a tiger approaching to tear an enemy. He got up, stood awhile stiffened like a corpse, and then fell down, as he usually did, quite flaccid and quite exhausted.

The bleeding had left him a little weaker; but the disorder was not in the least abated. He had one fit after another, in rapid succession; and each succeeding one was longer than the former; and to all his usual tricks he added strange, new gestures and horrid noises. His disorder continued to increase in spite of every thing that could be done or administered for his relief. However much the system was lowered, the disease increased in violence. Hunger or fullness, solitude or society, made no difference in his case; even in his sleep he was frequently convulsed.

The boy was anxious for relief, and though as willing as a boy could be, to submit to any thing, or



to take any thing which medical men or his friends thought might be of service to him; yet, he had but little confidence that he should be relieved by any medicine his Physician could prescribe, or any operation his Surgeon could perform. Though a child can hardly be expected to have a judgement prepared by cultivation to direct in the use of the most effectual means, yet, sometimes, the inclinations of patients may be attended to with advantage. Before this youth lost his speech, he frequently told his parents, that, if the persons, whom he named, would unite to pray for him, he thought the Lord would deliver him from his distress. Myself being one of the three mentioned by him, was one reason why his father applied to me, as before stated; and though while I prayed with him the first time I visited him, he was a great deal agitated and convulsed; yet he was still of the same opinion that he might be relieved by prayer. As every attempt to relieve him by medicine, &c., had hitherto utterly failed, his friends considered that whatever might be the nature of his complaint, there could be no impropriety in supplicating for him at a throne of grace.

On Saturday, March 4th, three or four persons, and myself, went together to see him. It was proposed that we should unite in prayer. John gave signs that he desired it; but also signified, he was much afraid that something would come from the door and injure him. Prayer was begun, and he was greatly agitated when any reference was made to his case; even though it was done in language which the *boy* could not understand: and whenever the name of Jesus Christ was mentioned, he was violently convulsed. We continued praying till his convulsions ceased, and he was perfectly quiet. His fits, however, soon returned again after we left him, and he had several the same afternoon.

On Sunday, March 5th, he began to show a furious antipathy to any thing sacred, or devotional. When

his father-in-law said grace before dinner, John was so violently enraged, that he began to spit in his face, and went into a fit. The father prayed, and John was so exasperated, that he began to beat several persons in the family, as he formerly had done the dog. He made most horrid noises, and so terrified his mother that she fainted; and then one of the children came for me to go to their assistance. He was so furious and mischievous, that it was necessary to hold him till the fit was over. He was exceedingly troublesome all the afternoon, frequently beating one or other of the family, spitting in their faces, taking them by the leg, interrupting them with various tricks of this kind, besides dancing on the surbase, gliding on the floor, and performing his other usual pranks.

It was but on the preceding Friday that he had lost so much blood, and since then, had continued to take regularly the *tinct. digitalis*. Whence he could derive so much strength, to perform such violent exercises, and to make such violent resistance as he did, is, on physical principles, utterly unaccountable.

On Monday the disease continued to rage with unabated fury; he had many fits; was exceedingly noisy and violent.

Tuesday 7th, his mother accidentally opened the bible before him; he was greatly enraged at the sight of the blessed book. It might lie on the table, and he would not regard it; but all the fiend was roused within him, when it was ever so slightly brought into use.

The accounts respecting him, which were in circulation, made the people flock from all parts of the neighbourhood to see him. He was a strange and awful sight. Many persons were present in the afternoon, when he, in one of his fits, made many violent efforts to scratch a gentleman who stood behind me; —I stood as his shield, and moved for his defence as John's motions required. The door of the room was always his oracle; he frequently consulted the door,

and beckoned to the door for assistance. Finding his attempts to scratch Mr. R. frustrated, he, by signs, requested permission, or assistance, or both, to be revenged on me. He came to me with a countenance dreadfully distorted: the left hand was formed like a claw, and the other clenched. He made very violent attacks to scratch and bruise me; but with all his straining efforts, he could not come nearer me than within about four inches. Some of the company, who certainly were quite as much astonished as the reader can be, said it seems as though an evil influence urges him to do injury, and some invisible power restrains him. "Hitherto shalt thou come, but no farther." I did not touch him, nor could he touch me. After trying for some time, he gave up the contest, performed some of his whimsical frolicks, and the fit went off in the usual way.

In the interval of his fits, he perfectly recovered his senses, and showed no defect or stupor of intellect whatever. He could not speak; but he made signs which were readily enough understood. He was frequently tried with questions, and his answers were generally quick, and sometimes witty. While under the influence of a fit, it was impossible, by any thing that could be said to him, to arrest his attention so as to get even a look from him; but if interrupted in his course, he then became turbulent and dangerous, which made it necessary to hold him till the paroxysm subsided, and he recovered his senses.

His conduct when under the influence of his disorder, was extremely various. At one time he would be violently convulsed, and in a few seconds, begin all manner of whimsical frolicks. He would halt like a lame beggar;—strut like mock majesty;—would chase and scratch like a dog;—run like a rabbit;—and walk like a crab;—would face and claw, like a tiger meeting a foe;—and run about like a cat catching flies;—would beat the air like a boxer;—and fly at the door

like fury:—would dance about with all sorts of attitudes, odd, awkward, and elegant. Sometimes he appeared pleased; at others, grievously vexed. Frequently he would perform dangerous manoeuvres, and take care not to hurt himself; and often he would make violent efforts to accomplish his own destruction. Sometimes as harmless as a kitten at play, and sometimes as dangerous as an angry cur. It is impossible to give an adequate description of his singular conduct; his whimsical pranks; his terrible shrieks; his piteous cries; and his horrible looks.

Such a great variety in his condition and conduct, gave occasion to a great variety of opinions. Many of them were formed on so very partial a view of the subject, that there could exist but very little probability of their being correct. Very few things were ever more differently accounted for, than this boy's condition.—An old woman, little boys, ingenuity and stupidity, health and disease, religion and wickedness, God Almighty, the boy himself, and an evil Spirit, have all been accused of being the cause of this very strange calamity. This is a very extensive range for opinion; and, as there is no effect without a cause, the cause of this evil must exist somewhere, as the country seems to think, in heaven, earth, or hell. The different opinions that are worth consideration, shall be noticed as we proceed.

Some time previous to his being so strangely affected, the boy had, by some of his school-fellows, been locked up in the school-room one afternoon; and some people attributed his disorder to a *fright*. Particular enquiry has been made respecting it; but the child has no recollection of being frightened there; and his parents could perceive nothing of it at the time. Boys were playing outside the school-room nearly all the while he was confined there, and he spoke with them frequently, till one of them went and told his mother, who immediately applied to the Master, and procured his release.

Some attributed his complaint to insanity, or lunacy; but he was a child not ten years old. Besides, his manifesting such extreme variety of acuteness of feeling and insensibility,—horror and pleasure,—involuntary convulsion and well directed exertion,—furious indignation and friendly affections,—folly and sagacity;—and his sudden transitions from one state to another,—showed the impropriety of placing his disorder in any generally acknowledged species of insanity. The distinguishing characteristic of madness, according to Dr. Battie, is a *false perception*: but excepting when under the influence of what, for want of a more appropriate name, we call his *fits*, he was as rational in the exercise of his judgment as any other person. The state of the moon was observed; but no connection could be discovered to exist between his condition and the state of that luminary. In his complaint there was *very great variety*; but nothing which could properly be called *periodical*.

Some people had recourse to a very old way of accounting for the unusual calamity, and, like Job's "miserable comforters," said, he was thus afflicted because he had been very wicked. I have made particular inquiries respecting his former character, and find, on examination, that he has not been more wicked than other little boys of his age and circumstances; so that these friends need not conclude, that they themselves have been more righteous, because they have been less afflicted than *John Evens*.

The medical gentlemen who professionally attended him, and some of the many others who visited him, supposed his case to be one of epilepsy. Of this complaint there were occasionally some very strong symptoms; nevertheless, there were others which fully distinguished his case from being merely epileptic. Instead of falling down deprived of all voluntary motion, with frothing at the mouth, and grasping of the thumbs, as is generally the case in the falling

sickness, he *most commonly* set off like a merry andrew to perform his whimsical pranks, which he did with surprising ability. He would, in his fits, go through such difficult and dangerous manoeuvres with apparent ease, self-command, and perfect safety, as he could not possibly perform when he was properly in his senses. Sometimes, though rarely, he frothed at the mouth; but I never observed him to involuntarily grasp his thumbs. His epileptic symptoms were only *occasional*. and there was something in his case which appeared an unaccountable aggravation of, or addition to, such a complaint; or what, perhaps, might be its *cause*.

Some medical gentlemen supposed, that the brain was diseased; but of this there was no unequivocal, uniform system. His eyes were frequently examined: he had always the healthy power to contract and dilate the pupil, and there was no kind of squint whatever. He had rarely any pain in his head, and when he had, in answer to a question about it, he showed half his finger nail to signify, it was a *very little*. When the body was examined generally, there was scarcely any visible or tangible disorder to direct the mode of treatment for his relief. Sometimes the pulse was rather full and rapid; but even that might be occasioned by the perturbation of his mind, or his violent bodily exercise. The breath was free, the skin moist, the appetite keen, the digestion good, and the bowels regular. The blistering on the head produced no effect on the mind; and however much the system was reduced by bleeding, the vigour of the disease was unabated.

Though this boy's may be a *strange* case, it is not altogether a *singular* one. Much has been in circulation, for some time, about the case of Mr. Kennard's Children, of Loddeswell, near Kingsbridge. These children have been in some respects similarly, and, in other points more strangely affected than *John*.

*Evans.* The following paragraph respecting them, appeared in the Plymouth and Dock Telegraph, on February 26th, 1820.

"The neighbourhood of Kingsbridge has been much agitated, of late, by eccentricities of the most singular kind, in four children belonging to a respectable family, which are unparalleled by any we have read of since the first establishment of Christianity; and which nothing but the fact of their having been witnessed by twenty persons at least, all of unimpeachable veracity, could induce us to credit or lay before our readers. These eccentricities, for we know not by what better name at present to call them, display themselves during the influence of epileptic fits, under which all the children, the eldest of whom is 16, and the youngest 7 years of age, have laboured, to a greater or less degree, for more than a twelvemonth past, and still continue to labour at intervals. Amongst other things, one of them, a girl 11 years old, ran up the side of the room to the ceiling,\* impossible as it

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\* This is certainly a strange fact, and may be almost as incomprehensible as the union of soul and body. But I find upon enquiry, that there have been, in other times and places, facts of a similar kind, and some even still more strange. Justin Martyr, who wrote his Apology about 50 years after the Apostles, speaks of such a thing, though more fatal, as a well-known and common case. "Moreover those persons who are violently caught up, and dashed down again by departed spirits, and who pass among you all for demoniacs and mad, argue the immortality of human souls." A modern publication, respectable for the veracity and integrity of its Author, speaks of a similar fact, but carried to a much greater length, and more particularly examined. "Major D—, held Molly — with all his might, and put his knee against the bedstead; but he cried out, he could not hold her, the force was so great, that he thought three hundred weight pulled against him. They were both pulled to the foot of the bed, and the Major fell on the bed. The children were then pulled up again, and the Major for a certain experiment, (for he did not believe there was any thing preternatural in the affair) tried again above ten times. I saw the children as often pulled to the bed's foot, and both the Major and the

may seem, where she remained immoveable on her feet for several minutes, her clothes being unaltered in their usual position, as if, by some supernatural law, she had the power of changing the centre of gravity. This surprising fact can be borne testimony to *on oath* by her mother and numerous other credible witnesses, who can have no possible motive for relating that, of which they were not actually eye-witnesses. At another time the same girl was seized with the pangs of apparent labour, in which her frame underwent all those distortions of which child-birth is productive. At meals, and other times, the children suddenly whirl round in their chairs (to use the words of our informants) like tops set in rapid motion; during which time it is beyond the ability of the strongest men, though the attempt has been often made, to

other Gentlemen pulled after them, though they held them with all their strength, the children crying with the pain. The Major took a candle to look under the bed, to see if he could find out any trick, and he said he felt three or four fingers catch hold of his wrist, and pinch him so hard, that the prints were very visible, and grew black next day, and were sore for some time. He was now very certain no visible power did it, and fully convinced that the whole was preternatural.—About two in the morning, it acted so violently, that the Major called the coachman and footman; but all their united endeavours could not keep children in bed. They were obliged to put on the children's clothes, and carry them down stairs, though with difficulty, as those who carried them were violently jostled. In the kitchen the children were pulled towards the ceiling with such force, that they were all tired with holding them, though above a dozen were there. When they held their arms and legs, then their bodies and necks were pulled so that all were astonished. Four stout men could scarcely hold one child from being pulled away; and sometimes they seemed suspended in the air. They were all fully convinced that nothing but a preternatural power could pull with such force against so many."—p. 36. 37.

*A Narrative of some Extraordinary Things that happened to Mr. Giles's Children, at the Lamb without Lawford's Gate, Bristol: supposed to be the effect of Witchcraft. By the late Mr. Henry Durbin, Chymist, who was an eye and ear Witness of the principal Facts.*

EDWARDS, BRISTOL, 1800,



move either of them or their chairs. When taken with the fits in bed, no efforts, however great, are found sufficient to detach the bed-clothes, which adhere around them in all directions, whether removed from the bed, or permitted to be there. We could add many other remarkable circumstances, but forbear, lest our readers should deem us the too willing dupes of credulity. Enough, however, is mentioned to stimulate curiosity; and we apprehend that the parties are ready to verify the whole in any manner that may be required. Superstition, as usual, ascribes these remarkable exhibitions to the satanic arts of an old woman in the vicinity, whose persecution of one of the children, arising from a very trivial cause, has been marked and virulent. We feel it our duty, as the narrators of passing events, to give the foregoing relation, which we do on unexceptionable authority. If true, and we have no reason whatever, as far as respectable human testimony goes, to doubt its authenticity, it presents an interesting theme for philosophical inquiry in the wonderful history of man; and cannot but induce many to undertake the task of investigation, for which purpose we can furnish the proper references."

Here was a public request for philosophical investigation, and respectable references were offered to to any one that would scrutinize the case. Very strange facts were well attested, on purpose to provoke the learned, and to invite the zealous to examine them. On physical principles, these facts were utterly unaccountable. The suffering family, and their neighbours, attributed the strange effects they saw to a satanic cause. From very suspicious circumstances, such as the unnatural and exquisite tortures which the children endured, declaratively under a certain person's infliction, though absent; their supernatural knowledge of that person's actions and circumstances; and their

vomiting up crooked pins,\* &c.; they concluded it was *witchcraft*; and no person came forward, at the loud and public cry of the neighbourhood, who was able to prove that it was not. If there was a sceptical philosopher in the land that could

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\* It is justly due to public faith and truth, to state on what evidence these assertions are founded. The writer never saw those four children while under the influence of their dreadful malady, though he has seen two of them since their recovery. He also saw, soon after its rejection, one of the crooked pins, which was taken with scrupulous caution from the mouth of one of the children, while straining to discharge the contents of her nauseated stomach into a clean white basin, provided on purpose, for strict examination by a relation who was doubtful of the possibility of such a case. And the crooked pin was sent to another relation in Dock, as a curiosity for the manner in which it is bent, and as a confirmation of that truth which he was reluctant to believe. The Facts which are here alluded to, in addition to those mentioned in the public Papers, the writer was assured of chiefly by Mr. Kennard himself, the Father of the Children, whose testimony was confirmed by one of his relations, and by a Gentleman who went to Loddswell on purpose to examine the foundation for the public report. They are all persons of conscientious, well-known veracity, who could have no motive, and whose souls would abhor to deceive their friends and the public. For either the writer or the reader to impute to them a design to deceive, would be to impose upon himself. Mr. K. is not only a professor of religion, of the Baptist persuasion, he is also a Lay-Preacher of the Gospel. He therefore has not only the common motives of religion not to deceive his neighbours, but his public character lays an additional obligation upon him, to speak the Truth, and nothing but the Truth. He has not clandestinely whispered these things about, with any selfish design; but with a kind intention to direct his fellow sufferers how to find relief, he has openly declared them in the simplicity and grief of his heart, and no man has been able to contradict him, or to prove him mistaken. As to his knowledge, or ability to distinguish the real nature of his family affliction, I apprehend he knows very little of those Philosophical Theories with which learned men have contradicted one another and perplexed themselves on these subjects; but long and painful experience has made him wise. And in this instance, it seems the old adage is exemplified:—"The Mechanic is wiser than the Philosopher."

prove these effects were produced by another cause; that neither Satan, nor satanic arts can occasion such mischief; that the "*sin of witchcraft*," instead of being a wicked "*work of the flesh*," is only a *vulgar error of imagination*; last February was a very favourable time for him to have proved his point. Then he should have brought this reputed *superstition* to the bar of examination, and tried if he could justly put out of existence that old troublesome witness of a spiritual world: a troublesome witness which, however unwilling, was, by learned men in former days, brought forward to confute the materialist, to condemn the atheist, and to prove to all men the absolute necessity of an Almighty Saviour, and the christian religion. Whether all who declare there can be no such thing as witchcraft were gone a hunting, on a journey, or asleep, or afraid, I cannot tell; but this is certain—they were loudly and publicly called upon, and there was no answer. The troubled family, and their neighbours, were reluctantly left in full and painful conviction that their calamities were occasioned by witchcraft.

The regular medical practice had long been tried in vain; and then, at length, when other means were despaired of, relief was sought, as in these days in such cases it generally is, from some professor of the occult sciences, the "*Curious Arts*;" (Acts xix. 19.) or, according to the profession, "*The Astrological practice of Physic*." And on the principles of these *curious arts*, "the evil influence was counteracted;" and, in the course of some time, the sufferers were relieved. This astrological mode of cure, gave still more grievous evidence of the evil nature of the case. This was not a solitary instance of witchcraft in that neighbourhood: other families were similarly afflicted, and similarly relieved. However unaccountable in their nature and circumstances, as matters of fact they were too notorious to be contradicted.

The astrological practice of physic, i. e. magic combined with medicine, in these cases especially, is, to all who understand its nature, on scriptural principles, *most seriously objectionable*. And as many people, and some even professedly religious persons, in such seasons of trouble and temptation, apply to these magical or astrological practices for relief, while infinitely better means are within every christian's reach. To all who may suffer from a similar cause, and to all whom it may concern, the writer is anxious to point out a certain, justifiable, christian, divinely appointed, sacredly authorized, and recently exemplified mode of relief. The objectionable nature of the astrological practice of physic, &c., will be afterwards considered.

A general discussion on witchcraft, is not our present business: but as *John Evans's* malady was, by very many, attributed to this cause, it would be improper to pass it over in silence. That such an evil exists, in this day, and in this county, (Devonshire) is, I fear, too evident to be disproved. Had no other special evidence of the existence of such a diabolical art come under the writer's notice, he would have believed the general fact, because the Holy Bible asserts it. There may have been ten thousand counterfeit cases, but there must have been some true, or God would never have said so. What if many have presumed to contradict the holy book of God; shall the sinner's unbelief disannul the veracity of God?—by no means. “Let God be true, but every man a liar.”

Profane history universally corroborates the truth of the sacred; and modern facts expose the vanity of modern contradiction. Vulgar ignorance has attributed many things to witchcraft which ought to have been otherwise accounted for: and learned ignorance has done worse, when, in its opposition to the vulgar, it has contradicted infinite wisdom, and made such broad assertions as it can never possibly prove.

Demoniacal possession is nearly allied to witchcraft in its afflicting nature, its spiritual agency, and its mortal effects. In either case, it is diabolical influence that effects the evil. In witchcraft, the wicked one has human accomplices, who urge, and in some instances, *assist* him to do that which he is too ready to do of himself. That gracious power which binds the great adversary, and destroys his work, is the sovereign remedy for both these evils. The name and power of Jesus Christ will defeat all the combined powers of darkness. God has informed us of the evil; and has given us the perfect remedy in that great Salvation which he has prepared before the face of all people. Some men oppose this wise and gracious plan: they deny the existence of the evil, and neglect, if not despise, the remedy:—They that are whole need not a physician, but they that are sick. . . “Sometimes,” says Bishop Wilson, “we are apt to ascribe too much to the power of evil spirits, and to be too much afraid of those whom we suspect to have dealings with them. And sometimes we despise them, and their power, as if we had nothing to fear from them.—We are in the wrong in both these extremes.”

“To deny the possibility, nay, the actual existence of witchcraft and sorcery,” says the learned and honourable Judge Blackstone, “is at once flatly to contradict the revealed word of God, in various passages both of the old and new Testaments; and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws which at least suppose the possibility of a commerce with evil spirits.” (Blackstone’s Commentaries. Vol. iv. p. 60. 10th Ed. 1787.)

“So many laws argue so many sins,” whether in ancient or in modern times. That this nation was in former days infected with witches and conjurers,

&c., is a very natural inference from the many and severe laws which, in different reigns, were enacted to extirpate the brood of the old serpent out of our land. Now if God, by his grace; faithful divines and learned magistrates, by their labours, have "put away those that had familiar spirits, and the wizards out of the lands," it is imprudent, dishonourable, and ungrateful for those who enjoy the advantages of their labours, to stain the reputation of those best friends of our peace, with the illiberal reflection, that they were either dupes, or deceivers, or both. They had *evidences* of the facts which we never examined; and for their conduct and assertions they had reasons which we never knew. A short extract from the Institutes of Sir Edward Coke, Lord Chief Justice of the King's Bench, in the Reign of James I., on the subject of conjuration, witchcraft, &c., may be acceptable to the reader.

"A conjurer," says the learned Judge, (Vol. 3. p. 43.) "is he that by the holy and powerful names of Almighty God invokes and conjures the devil to consult with him, or to do some act. A witch is a person that hath conference with the devil, to consult with him, or to do some act. 'Thou shalt not suffer a witch to live,' saith the Lord,—Exodus xxii. 18. Deut. xviii. 10, 11, 12. And it appeareth by our ancient books, that these horrible and devilish offenders, which left the ever-living God, and sacrificed to the devil, and thereby committed idolatry in seeking advice and aid of him, were punished by death. The holy history hath a most remarkable place concerning the reprobation and death of king Saul, 1 Kings x. 13, 14. 'So Saul died for his transgression which he committed against the Lord, even against the word of the Lord which he kept not; and also for asking counsel of one that had a familiar spirit to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David, the son of Jesse.'"

Therefore it had been a great defect in government, if so great an abomination had passed with impunity. The statute made in the first year of king James, divideth itself into five several branches.

"1. If any person or persons shall use, practise, or exercise any invocation or conjuration of any evil and wicked spirit:—2. Or shall consult, covenant with, entertain, employ, feed or reward any evil or wicked spirit to, or for any intent or purpose:—3. Or take up any dead man, woman, or child out of his or her grave, or any other place where the dead body resteth, or the skin, bone, or any part of a dead person to be employed or used in any manner of witchcraft, sorcery, charm, or enchantments:—4. Or shall use, practice, or exercise any witchcraft, enchantment, charm, or sorcery, whereby any person shall be killed, destroyed, wasted, consumed, pined, or lamed in his or her body, or any part thereof:—5. That then any such offender or offenders, their aiders, abettors, and counsellors, being of any of the said offences duly and lawfully convicted, and attained, shall suffer pain of death as a felon, or felons, and lose the privilege and benefit of clergy and sanctuary."

Some of these abominable arts are a diabolical system of murder, of soul and body too, in principle, profession, effort, and effect. Their nature proves their origin. Where Divine Revelation has been unknown, or disregarded, and Idolatry has prevailed, these diabolic arts have been notoriously prevalent. Both sacred and profane history will prove the truth of this statement. Though true vital christianity, which is a spirit of divine power, holiness, truth, and benevolence, is the most effectual opponent, and will, eventually, be the complete destruction of the diabolic arts; yet, when there were many persons in this kingdom, notorious for the profession and practice of such vile arts, as professedly aim at

the destruction of both soul and body, let common sense determine whether it were the disgrace or the duty of the legislature to check this, as well as any other species of murder.—But it is time the reader should see

#### THE CASE OF JOHN EVENS RESUMED.

March 7th, *Mr. Kennard*, of Loddswell, near Kingsbridge, being in Dock, and having heard of this afflicted boy, called to see him; and, in his hearing, gave the family, and the company present, an account of several things which his own children did and suffered. *He asserted, that "This boy's affliction was of the same kind as that which troubled his four children: that it was not a natural disorder, but the effect of an evil spirit."* When he said this, the boy leapt up and down as though he was dancing for joy, and strangely climbed up Mr. K's back, and knelt upon his shoulders. While Mr. K. was relating that his girl lay in bed with her arms out, yet none of the family could get the clothes from her; John, who had not spoken for a week, said, several times over, "No, sure enough!" and presently began to talk with great fluency and vigour. He addressed some of the company in language not fit to be repeated. He spoke of himself with great assurance, and said, "It is of no use the Doctor's giving me physic; they can do me no good: I tell you it is the devil that troubles me—I am overlooked;" i. e. bewitched. He particularly described the person who he thought had done him the injury; and frequently, in several things, he imitated her exactly.

*His asserting that he was bewitched, is not a sufficient proof of the fact: and it would be cruel to criminate a poor old woman without substantial evidence of guilt. Many have been accused of being witches, because they were poor, old, infirm, and dependant on charity. If it were true, that a wicked*



human being had employed evil arts to afflict him, that injury could not have been inflicted but by the agency of an evil spirit; therefore, to this great cause of the mischief our attention should be chiefly directed.

The boy boasted of skill, through satanic agency, to do several things, which, however, he could not accomplish:—a trick this, of which satan and his servants are very often guilty.

His father's room was crowded; and to draw him away from the multitudes which thronged him, I invited the boy into our house. Several gentlemen were present, and conversed with him: he talked freely and sensibly, with the exception of what he said in his fits. He sometimes suffered much from some invisible power. He complained of his face being hurt frequently, as under smarting anguish, with bitter cries and many tears. He would either fall down upon his face, or seek protection from one of his friends, and say, in agonies, "Oh! she's pricking me! she's pricking me!" It was absolutely impossible for him by art to do as he did. He was destitute of motive or ability to pour such streams of tears, and show such anguish, if he felt no pain. We laboured to amuse him, and to keep up his attention, and he would for awhile be very cheerful; but in a moment there would be this astonishing transition from pleasure to such deep distress. However imaginary the cause of his suffering might appear to us, to him it was a painful reality. He seemed to have a clear perception of something, which was to us invisible. While he sat on the sofa, he fixed his eyes with a look of fear and grief, and shrinking back, with tears in his eyes, said repeatedly, "What do you beat me for? I have done nothing to you!" This was not addressed to any one of the company; but to something which troubled his mind, and was perceptible to himself only. It

may be inquired—Is not what is spiritual, as real as what is material?—and may not a devil tempt, afflict, and vex one human being, without being discoverable to other human beings, who may surround the one he may be permitted thus to plague? Are not the pains of the soul as keen as those of the body?—and are not body and spirit so closely united, that the body must share in the anguish of spirit? If it be so; then, from some *spiritual* cause, this strange affliction may proceed; and the poor boy be thus subject to such trouble as ~~we~~ never felt. He may, to use a scriptural phrase, “be grievously vexed with a devil.”

The use of his speech was continued to him until the following morning; when, after a severe fit, he lost it again. Whatever he did, whatever he suffered, during his paroxysms, he had no recollection of when he came to himself. While he was under their influence, he was so fully taken up with the phantoms of his own imagination, or something to us invisible, that his attention could be arrested by nothing but what interrupted him in the course of his manoeuvres. At one time, the spirit of hartshorn was applied to his tongue;—at another, a needle was thrust deep into his flesh; neither of which he appeared to regard. This was done by a medical gentleman who was very solicitous to find out the real nature of his case. He made such experiments to ascertain whether the boy's conduct was voluntary; and if he was in his senses or not. The writer has been present when the same gentleman has taken favourable opportunities judiciously to examine the nature of the affliction, and been assured by him, as well as others present, that the boy's sufferings and symptoms were such as could not possibly be *feigned*. To make such examinations properly, was not only justifiable, but very desirable, and highly commendable. That it required considerable skill to

make them *safely* and *effectually*, every sensible man will readily admit: but when persons properly qualified, had made all such prudent examinations as were necessary, it certainly could answer no good purpose to allow any and every person that wished to try, and tease and torture the child as he pleased.

Several of the boy's relations, who were quite as much concerned and interested, as any persons could possibly be, to know the truth of the case, had, in their way, when grieved, if not angry, as well as perplexed at his conduct, tried the poor lad's sensibility when in his fits, by suddenly shaking him, beating him with a cane, &c.; which the writer has seen. The patient was more furious for being interrupted; but when he came to himself, was insensible of what had been done to him: and we could not but conclude that it would have been better to have let him alone. When he has been making his aim at the door, as a boxer would at his antagonist, a handkerchief has been held before his face; still his eyes were fixed, and his course was undisturbed. So utterly insensible was he of what transpired in his fits, that sometimes he did not even know, unless he was told, that he had been in one. He often made anxious inquiries how his clothes became dirtied—how his playthings, &c., came to be out of his pocket—how the furniture became scattered about the house—how some of the family became wounded—and how several things came to pass which he himself had done. Sometimes he appeared quite surprised, when informed; and angrily contradicted those who told him, that he himself had done those things.

When he came to himself, he was as one awaking from a profound sleep: and though he was then so unacquainted with what he had done, he sometimes, under the influence of his fits, did things which were exceedingly difficult to do. He would sometimes

throw one of his legs on a small shelf, which was over the door, put the other under, and there hold, and throw his arms about, with horrid eyes and ghastly face. His most common trick was that of dancing on the surbase, in one corner or other of the room. Sometimes he would get up with his face to the corner, lean backwards far into the room, stare about and clap his hands. It must have been exceedingly difficult for him to preserve his balance.

Several persons have succeeded well enough in dancing upon the surbase, while the back was supported by the angle of the walls: but when one attempted to imitate him in standing on the surbase, and putting his knees to the corner, and leaning backwards to stare about the room and clap his hands;—as he could not in such circumstances very expertly command the centre of gravity, invert the laws of nature, or resist the attraction of gravitation;—he succeeded as the reader would expect any wise man to succeed who goes out of his place, and attempts to perform such a whimsical part.

Those who feel no pain from the bruises, perhaps will feel more disposed to risibility than gratitude; yet that person, whoever he might be, deserves the thanks of many: for many thought it was easy enough to do any thing the boy did, though they were frightened to see him do it; and would have made the same experiment themselves, only they had not courage enough to venture. When the lad was in his senses, he had several times been persuaded to try whether he could then dance on the sarbase; yet he could never manœuvre there as when he was in his fit; and has several times slipt down. Could it be proved, that the things which he did in his fits he could do when in his senses, that would assign no reason why he should do them as he did. A man in his senses may imitate a madman; but if any one did so for a month together, to the injury of his friends

and himself, it would be difficult to believe that such a fool was in his senses. But could those who imitated this sorry example in one or two of his whims, have gone through all his frolics, it would have proved only that his actions were not *miraculous*. The boy certainly did many things when under the influence of his disease, which he could not perform in his lucid intervals; and which he never did, never would attempt. He endured pains and sorrows which he could not possibly feign. He afflicted the family with troubles most intolerable, to which such a child could not possibly have any motive. Besides, his making such desperate efforts to injure himself, by violently beating his head against the ground, and in other ways seeking to destroy himself, was acting in direct opposition to one of the strongest principles of human nature—self preservation. Such strange things in a child between nine and ten years of age, much excited the curiosity of the public, and brought hundreds of people from all parts of the neighbourhood; and great anxiety prevailed to find out the real cause of such singular effects. Men of science were puzzled, and medical gentlemen of respectable professional ability hesitated to give an opinion.

When one is anxious to be satisfied, it is very painful to remain in suspense. However, in such a case, the lover of truth will push his inquiries with patience and diligence; will restrain his judgment till he has sufficient light to direct him where to rest his opinion; and then will demand no more confidence in his assertions than he has evidence to purchase. Such were the men whose names are dear to the sons of science. Those who were the most eminent for patient, diligent, ingenious research, have set the example of cautious and modest assertion. But all who would be wise, will not follow such prudent models. There are some who “see a

little, presume a great deal, and jump into conclusions." A mind of this cast, disdains the plodding labour of examining and comparing symptoms, circumstances, causes and effects; and, as it is a light sort of thing, it easily takes a long leap over the field of mental exertion, and rests contented in that opinion which is most agreeable, not to truth, but to its own inclination. When this is considered, it will not appear surprising that a variety of opinions should be formed, and contradictory reports should be circulated about a case, so difficult to investigate and determine as that of this boy.

We easily indulge delusive hopes, when we fear to believe the truth. Experience is the test of opinions; it rebukes prejudice, and corrects error with authority; and "judgment is forced upon us by experience." We hoped we might relieve the boy by working on his imagination. Some patients have suffered real woe from only an imaginary cause. A monstrous or ridiculous idea has fastened on a person's mind, which his enfeebled reason has been utterly unable to repel; and he has acted and suffered as though the evil was actual, which could not possibly exist but in imagination. The boy's thinking that he was troubled by an evil spirit, was no proof to us that he was really possessed. There have been many instances of some species of melancholy, or what is sometimes called, *hallucination of ideas*, being perfectly relieved by a little ingenuity. We hoped it might be so in this case; and we put our hopes to the test. We agreed,—and applied strongly to his imagination. We assured him, that a certain person in whom he had great confidence had something in operation to counteract his complaint, and that we expected him to be well in a certain time. The boy rejoiced in confident hope he should soon be well, and the joy he felt in the pleasing expectation seemed for awhile to relieve him a

little. His fits frequently subdued him; but in the interim the expectation encouraged him, and we buoyed up our hopes. But the storm of his affliction again increased in fury, and all our hopes were wrecked. Others may think they could have succeeded better; but as they never tried, they have but an opinion. We however gave the principle a fair trial, and the result was, a strong conviction that the boy's complaint was not merely a disordered imagination, but that there must be some real and powerful cause, which frequently disordered his mind, overpowered his will, and ruled his body. We could not but *suspect* an evil spirit; but we wanted strong evidence to give us satisfaction. If we could certainly discover the cause, we might apply a remedy. "The *knowledge* and *power* of man," says Lord Bacon, "are coincident: for, whilst ignorant of *causes*, he can produce no *effects*."

The Parents had endured the strange affliction of the child so long, without the least relief being obtained from any thing, that they despaired of medicine ever restoring him to his health and right mind. They believed that the child was afflicted by an evil spirit, and that only God Almighty could deliver him. But, as what some call philosophy had ridiculed that opinion, they would allow scientific ability a fair opportunity to examine his case, and a fair trial to relieve his malady. They courted not public notice, but they were willing that medical and scientific men should visit the boy for their own satisfaction: and, as cases like his were subjects of dispute in the religious, as well as the learned world, they were quite agreeable for ministers and religious people to see him. But, circumstanced as they were, they could not confine their visitants to such as were most likely to fairly and honourably inquire into the nature and cause of the boy's malady. Multitudes thronged the house; and the room was filled from morning till night.

Some who came, seemed disposed to gratify their feelings in putting the child to pain, rather than to increase their knowledge, and serve mankind by investigating the cause of his sufferings. As they could not account for his very strange behaviour, they suspected that he was cunning and wicked enough to act in this unnatural, or supernatural way, merely to impose upon them. It is hard indeed, if a child must be punished in his affliction, because his neighbour is ignorant of what ails him; and suspicious because he is ignorant; and wishes to torture him because he is both. Whatever pleasure any person could feel in punishing the child, whether he deserved it or not, is not very desirable to know: but in common justice and humanity, if a child is to be put to pain for the disorders he may occasion in his own family, his correction should be left to his parent's hand. Had it been true, that he was an artful boy, and acted thus on purpose to deceive; his parents would have been the first to detect it; and they were most interested, and able to remedy such an evil.

If this boy was so artful and wicked, is it likely he would have submitted to have his head shaved and blistered all over? Would not any boy so expert in wickedness, as some unrighteously represented him to be, have made resistance? Would he have submitted to be bled repeatedly? Are wicked lads fond of having the lancet repeatedly in their necks and arms? Are wicked lads pleased to take frequently nauseous drugs? Besides the vast improbability of the boy submitting to these things, is it any more probable that the respectable medical gentlemen who professionally attended him, either as family surgeon, or members of the Dispensary, that they should employ such means, when parental discipline would have been the proper remedy?

The only *motive* that could be assigned for its being artful trick, was, that he might get money: but



the boy wanted for nothing. His parents are not rich; but they are honest: and their daily labour supplies their daily wants:—they are diligent, sober, frugal, and content. For weeks the child had suffered his affliction, and the parents their trouble, before I, who live next door to them, knew of their calamity: and when it came to my knowledge, the father brought it with a respectful request that I would assist him in prayer to God for the recovery of his child's reason and health. They coveted no man's silver, nor copper:—they desired not to be brought into notice:—but they *did* desire the salvation of their child; and, as good christians, when they saw learning and experience at their wit's end, they were determined to seek help from Heaven. Are not such parents more worthy of sympathy and imitation, than of slander and reproach?

That the family who procured their daily bread, by their daily toil, should suffer in their circumstances, when the labour of the mother was continually interrupted, a moment's consideration will persuade any reasonable man: and where there are many children as much dependant on their *mother's*, as on their father's industry, the continual interruption of her labour must be a serious evil to the family. A few among the multitudes who filled the room to witness the strange calamity, and thereby added many inconveniences to the family trouble, considered this, and gave the boy some money. It was delicacy in those persons who gave it, to present it to the boy, that they might not wound the feelings of the parents, while they intended to help them in their trouble: and delicacy in the parents, prevented them from using the money which was given as presents to the boy. As the money was always given to him while he was in his senses, he could then take care of it; which he did; and locked it up in a box, or desk, in which he kept his books. When God, in

mercy, relieved him from his affliction, he counted over his cash; the whole amount was *eight shillings and three half-pence*. The parents, as well as the boy, were a little particular in knowing the exact sum, because it had been said they wished to get money. As some were pleased to indulge this opinion, the parents very prudently refused to allow of any more money being given.

If it were possible for any boy, with his artful tricks, to interest the public as this child did by his strange malady, without ever intending it, he would soon be qualified to make his fortune. But, alas! poor child, of his great abilities he was quite unconscious; and his much-famed artful wickedness was quite involuntary. He lost all his wonder working power as he found his senses. That "*artful wickedness*" was to *himself* and his parents a heavy affliction; and they united to request that a few friends would assist them in prayer to God that they might be saved from their heavy calamity! Did not such a request deserve attention?

The great strength which the boy had, when under the influence of his disorder, was such as to require four persons to hold him conveniently, so as to prevent him from injuring himself or others. This was so surprising, that several strong men desired to try their ability to manage him. In doing this, two or three persons contrived, very unfairly, if not wickedly, to put him to a great deal of pain.

On Wednesday, March 8th, a gentleman waited for the child's being under the influence of his disease; and when the fit came on, he interrupted him in his course, which never failed to infuriate him. The child made a kind of wild resistance, and the man, who scientifically knew how to inflict excruciating pain, laid hold of his arms towards the shoulders, and pressed hard his thumbs on the inner muscles. Here was a sharp struggle between a

healthy man, and an afflicted child; and had not the man been tall as well as strong, he must have suffered severely from exasperated kicks. While thus the poor boy was tortured by a fellow creature, the unseen cause of his anguish gave him additional pain; he fell on the floor and cried, "O my face!" It seemed for a moment, that the victory was gained, and that by a dangerous risk, and the sweat of his brow, the man had proved he was stronger than the child. "I see now," said the gentleman, "it is all wickedness;—" "I am quite satisfied, it is nothing but wickedness." The child, after sighing bitterly a few seconds, renewed his violent exertions. The fit was not half over; and his parents and friends thought it necessary to hold him themselves in their usual way, which was by four persons taking each one limb, to guard him from unkind treatment, and to prevent his injuring himself or others. Such were his sufferings and struggles when thus cautiously held, that the person who had declared it was all wickedness, acknowledged, "I see now, the boy is really ill." As a farther proof that he had been mistaken in his former opinion, he was desired to use all his ingenuity to find out whether the boy, when he came to himself, had any recollection of what had passed. He did so. When the boy recovered his senses, the gentleman offered him his hand, and said, "What have I been doing to you? The boy signified, so as to be understood by all, "Nothing;" and then shook hands with him, agreeably smiling in his face. Notwithstanding the evidence of its falsehood, the report of its being all wickedness, nothing but wickedness, was, after this trial of strength and feeling, more industriously circulated, with the addition, that by this trial it was proved the boy was artfully practising voluntary wickedness to deceive the public.

Truth and charity walk hand in hand to instruct

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and bless the world. Error is accompanied by unkindness, and falsehood goes arm in arm with cruelty. If people cannot refrain from talking, till truth appears to teach them what to say, they ought at least to take care that, in their hasty reports, they do their neighbour no wrong. "As a madman who casteth fire brands, arrows, and death, so is he that deceiveth his neighbour."

As bad reports lose none of their evil, while like the pestilence they walk in darkness, but on the contrary grow worse as they proceed; it was presently added to the other untruths, that the parents were vile persons, and encouraged in their son the practice of imposition on the public. Innocence is not secure from the scourge of the tongue; and affliction, which ought to be alleviated by the sympathy of neighbourly kindness, is sometimes aggravated to heavier groans, by the blunders of ignorance, the sentiments of prejudice, and the conduct of officious ill-will. The sorrowful parents of the afflicted boy are esteemed by those who know them best, as persons of singular honesty, diligence, integrity, and piety; and there was just as much righteousness in circulating such a report concerning them, as there is in adding slander to suffering, reproach to affliction, and anguish to the broken of heart.

As the boy was neither angel nor saint, wickedness might be found in him, by any one who was pleased to search for it, as well as teeth. But if the boy has been seen with his mouth open, and the report spreads that, "the boy is all teeth—nothing but teeth," it can be as well substantiated, as that his strange disorder was "all wickedness—nothing but wickedness." There was, it is true, some kind of trial; but it was professedly a trial of muscular strength. That a boy, whether in or out of his senses, should struggle and kick when he feels oppression that would drive a wise man mad, is not at all

surprising; but that mere wickedness should in a few minutes forgive a tormentor, and shake hands with him in cordial friendship, is altogether unnatural, and unaccountable. Such evidence, as the above stated experiment can furnish, is the main pillar which supported the report, that it was all wickedness in the lad, and not affliction: a pillar as strong, as bright, and as beneficial as a column of smoke.

As narratives ought to be useful, the reader will allow the writer to make a digression in order to give the talkative world

### A CAUTION.

The public has often been imposed upon, and he that would not be deceived, must be careful, there is even room for suspicion; but those who wish to serve the public, by *detecting* imposition, should be cautious, lest in their hurry to *proclaim*, they should mistake affliction for wickedness, and rashly *practice imposition*. To circulate an evil and false report against a neighbour, is a *crime* which heaven forbids, and earth condemns. The universal Judge has proclaimed the just law of retribution: "With what measure ye mete, it shall be measured unto you again." The pestilential breath which withers the reputation of a guiltless neighbour, is ordained to blast the slanderer's own. "A good name," said the wise Jewish King, "is rather to be chosen than great riches;" and any reputable poor man may say with the British Poet,

"He that filches from me my good name,  
"Robs me of that which not enriches him,  
"But makes me poor indeed."

Ignorance or mistake may be pleaded in excuse. Ignorance, perhaps, may be justified if it will be *silent*; but if it must report as truth, to other reporters, what is unkind, unjust, and untrue, such wilful, bu-

ay ignorance, is wilful sin; it becomes the cause of many evils, by letting loose untameable tongues to devour the reputation of those who have done no harm. Any human being must dread to smart under the lash of public slander. "Reproach has broken my heart," said David, "and I am full of heaviness." It is certainly *wickedness* to traduce the character of any honest persons who are guilty of no other crime than that of being in great tribulation. However, those whose hearts are pierced on such an occasion should know that, "to err, is human;—to forgive, divine."

The boy's antipathy to any thing sacred became so great, that the sight of the Bible, or any religious book, in the hands of any person present, would exasperate him and bring on his fits. The boy sometimes tried to conquer this aversion to a book. He was one day admiring the binding of a hymn book, and tried to hold it in his hand, but could not. I have seen him take the Testament in his hand, and resolutely try to hold it; his arm was convulsed, and the book was thrown down just as if he had received a blow above the elbow. Though his great objection was against any thing good, yet he frequently was exasperated at the sight of any books in use, whatever might be their contents.

To see the boy in his senses was not a sufficient gratification to curiosity; and therefore one neighbour would sometimes provoke him into fits to give another an opportunity of seeing how strangely he acted when under their influence. This practice, however innocently intended, had a very bad effect. It infuriated his irritable temper, and threw him into considerable torments. It was painful indeed to hear those piteous cries which this conduct occasioned, and to see the anguish of his soul which continued for hours. No pain inflicted on his body

gave him so much suffering as the methods used to harass his mind. But this case was a strange one, and people coveted to see him in his fits.

On Friday, March 10th, the boy was kept in an upper room, on purpose to avoid such inconvenience and treatment as he was likely to suffer below. But, poor child! evil pursued him to his retreat. Some person uninvited and unwelcome made his way into the chamber. The father was absent; and to the boy's mother and friends the man was unknown; but from the consummate confidence with which he delivered his judgment, about the calamitous case which puzzled all the wisdom of the neighbourhood, he was supposed to belong to some lunatic Asylum in London or elsewhere. Such was his superior wisdom, that to him there appeared no difficulty whatever in this case so perplexing to others. He perfectly understood it. As for the medical gentlemen who had professionally attended the child, and others who had visited him, as they differed from him in opinion on the case, he declared he pitied them altogether!—He was somebody, that could *act* as decisively as he could *talk*. When the poor boy was in one of his fits, this strange gentleman who seemed to have been instructed in the art of tormenting, called all his science into action to torture the child. He grasped the poor boy's neck, and pressed his thumb so as to excite extreme anguish; intending, I suppose, not to stop his breath, but to try if he was sensible of pain, or how much he could bear. This had been *too often*, but *more safely* tried before. Such an application of torture as this might soon have been fatal. The boy was dumb and could not complain; in his paroxysm the blood was hurried in its circulation, and pressure on some of the vessels in the neck, by preventing its free return from the head, might have occasioned apoplexy and death.

By some friends who providentially came into the room at the time, the strange gentleman was prevented from pushing his application any farther. However, if he was not allowed to continue his operations on the child, he was kind enough to give his advice *gratis*. He was sure of it, and who could doubt his word, that he could cure the boy in three days. But how? *With a good horse-whip!*—And I am sure of it, he could have done more; for he could have *buried* him too!—We pitied him when he owned he was a *father*. To the honour of the profession, he acknowledged he was *not a medical man*; therefore we were left to suppose that he prescribed from his own experience, as is often the case with unlearned persons. Whatever advantages the prescriber might derive from the brutal remedy he recommended, he is very welcome to enjoy undisturbed. But as the afflicted child could not avoid the fits by which he suffered, and was utterly unconscious of what he did while under their influence;—his parents and friends considered, that in such a case to exercise cruelty on the afflicted, was more diabolical than humane, and they were disposed rather to compassionate and relieve his anguish, than to aggravate and multiply his sufferings.

In perplexing cases, difference of opinion will prevail; and a man may unblameably remain ignorant of what is neither easy nor necessary for him to know. But suppose in such a case, an ignorant man intrudes into the apartments of the afflicted, and cunningly applies what aggravates the disorder, and grievously torments the already distressed; whether he might be profited by it or not, does he not deserve, as much as the injured sufferer does,—*“A good horse-whip?”*

When the boy was informed, that some gentleman thought a severe horse-whipping would do him



good, he signified his cordial consent to his parents that they should horse-whip him if they thought it would cure him. But should the brutal remedy be tried and not succeed;—should it increase the disorder, and hurry the injured patient to the grave;—what parents could long endure the anguish of such reflections as would pierce through and rankle in the heart!

As there are advocates for the system of horse-whipping, and otherwise torturing the bodies of those who are disordered in mind, a practice which *some* Physicians say, is cruel and absurd, and which often makes the patients worse instead of better, it is to be feared, that some poor afflicted creatures have been horse-whipped, or otherwise put to death. The thought is truly painful; but the case is very probable. Whom cruelty would kill, kindness might cure.

So many very different opinions being formed respecting this boy's complaint, may show the difficulty of getting at the truth, and may be considered by the reader, as some apology for any man's being mistaken. Never were effects attributed to more *opposite* causes than in the case of this boy.

There would be an impropriety in concealing from the reader any opinion respecting this very strange affliction, that may be deemed important on account either of its nature, prevalence, or consequences; especially if it includes a subject in which every man is interested. After seeing the boy in one of his fits, and making particular enquiries, some gentleman, whose profession would naturally give some authority to his decision, ascribed his disorder to a cause which has sometimes been accused of producing very bad effects; but, for some very sufficient reason, had hitherto escaped without being suspected of occasioning this malady. The cause I now allude to,

is the *very opposite of wickedness*;—it is RELIGION! This opinion was, that the boy's lively imagination and active mind had been too freely applied to, and too much impressed with the concerns of another world; and that these ideas of a future state had deranged his mind.

The reader who knows but little else than the wisdom which teaches him to live well, and to die happy, should be informed, that this is not a very *singular* opinion, the solitary fruit of an uncommon *genius*; but is a very *learned* one: I do not mean that it is a very *wise* one. It bears no one mark of the wisdom which is from above. It certainly is not *peaceable*; for it implies a quarrel even with God himself; and involves this horrid principle, man's duty may be man's ruin. Those *Philosophers* who think, that the religion which implies the exercise of the passions, i. e. the *fear* and *love* of God, is the cause of madness, will of course have no inclination to go to heaven: for if religion makes people mad, Heaven must be the Bedlam of the universe. If the opinion that religion was the cause of this malady could be proved to be *true*, then we might conclude from it, that to consider one's *last* end, must be a very dangerous thing; that the most pious people must be the most mad; and the most careless about their souls, God, and eternity, must be the most *sensible* people in the land. Such sentiments may be found in the infidel philosopher's creed; but, there is no such thing in the Bible.

In such a wilderness of opinions it was folly to trust to others, and necessary for the parents and friends of the child to think for themselves. In their opinion Jesus Christ was the greatest *Physician* the world ever knew, and he intended his religion to be the sovereign cure for all the miseries of a disordered world; and should every thing else fail to re-

move this awful calamity, it was their intention to try if the religion of Jesus Christ would not perform the great cure for his disordered body and mind.

On Saturday, March 11th, the following paragraph appeared in the Plymouth and Dock Telegraph Newspaper:—

“A poor boy in this town, called John Evens, about 10 years of age, is afflicted with the same extraordinary malady as the four children near Kingsbridge, whose case we noticed a fortnight since. It has increased on him for several months, and during the last fortnight he has been deprived altogether of articulate speech. He has rarely a longer interval of reason than twenty minutes, when he displays a pleasing and intelligent physiognomy. Whilst under the influence of the disease, he foams at the mouth, leaps on the surbase of the room, whereon, though only two inches wide, he dances for many minutes,” then on the floor, “twirls himself round, crawls rapidly along on his hands and knees, or bends himself into a crescent shape, frequently uttering the most discordant tones and terrific howlings. Hundreds of persons, amongst others some of the most learned and scientific in the port, have visited him, but hitherto without being able to solve the phenomenon. One of the spectators was the father of the above four children, who declares the disorder to resemble that exactly by which his family has been attacked. It is remarkable that the child, when he had the use of speech, and in his sober moments, considered himself as possessed by a demon, of which, in his frenzy, for we have seen him, he certainly presents a similitude. Some of his attitudes are of the most graceful and elegant kind. On the whole, the sight is most awful.”

The Physician who regularly attended him, having heard that the house was continually crowded

with persons to see the patient, and considering, that the agitation which this must occasion would certainly make him worse, came from Plymouth to Dock, accompanied by another medical gentleman, on purpose to put a stop to this perpetual inconvenience. The Doctor examined the boy, and proved to a certain degree, what effect an application to his mind, had upon his body. He held his wrists, put his fingers on the pulse, and affectionately conversed with his little patient; enquired, particularly, what he saw in his fits. The boy's mind being directed to recal ideas, which were to him so terrible as to deprive him of self-government, showed evident signs in his eyes, pulse, and muscular action of an approaching fit. The Doctor immediately diverted his attention to something amusing, and this change of ideas put him again into the possession of himself. We returned into our house, and the Doctor said, he wished that his patient might, if possible, be separated from so large a family as that in his father's house. He had no doubt, the disorder was in the beginning pure epilepsy; but it had been a progressive disease, and had now peculiar aggravations. The epilepsy sometimes ended in idiocy or insanity: every fit strengthened the disease, weakened the patient, and made the cure more difficult. If medicine could be of any service in his case, the advantage could not be expected from it, while people were allowed to irritate him, and bring on his fits,

Every judicious reader will perceive the propriety of the Doctor's remarks; and will think the parents fully justified in refusing to allow strangers or neighbours any longer to throng the house. Public curiosity had been indulged, and the family had suffered many inconveniences in submitting to its gratification. The boy's affliction had been increased by some unjustifiable experiments tried, and pains in-

licted upon him. Whatever was fairly calculated to investigate the boy's case, the parents would rather seek than shun; for no persons on earth could be so interested to find out the real nature of the child's malady as his parents. But for persons to exasperate him, and increase his distress merely to have an opportunity of witnessing it; and for others to punish the child, merely because they were mistaken in the nature of his case, was to take unwarrantable liberties, which only the most stupid indifference could tolerate. A note was therefore wafered on the door, saying,—“The afflicted boy is not to be seen, by order of the Physician.”

The boy was afterwards kept more retire, but still he grew rapidly worse. Under every kind of treatment the fits became more frequent and more violent. The Surgeon who attended him from the Dispensary observed, that in his opinion the boy's case was such as medicine could not relieve. Bleeding had been tried as far as prudence would warrant the trial, and yet the disorder raged with unabated fury; and though the boy had taken medicines in addition to the bleeding, they had upon him no good effect. A few days after he said to the Mother, “I am sorry to inform you, that we can do no more for your Boy: his appears to be a case which medical treatment cannot possibly relieve.” The Physician and Surgeon discontinued their attendance, and thus, by medical men, the boy was left in an hopeless case. Physical means had been *fairly* and *skillfully* tried, and had utterly failed to relieve the disordered mind.

Ignorance might have blundered on with ill adapted applications and injurious experiments, till the constitution was irreparably ruined: or despair might have chained the patient in some gloomy room till death. Here was a dreadful malady: what could be

done to relieve it? Some advised, "go to the Astrologer; he has cured many as bad as your boy." There was certain evidence of this fact, that an Astrological Doctor had cured such cases. Here then was a strong temptation; but the answer was, the parents are Methodists, and they will not take any steps, or employ any means for relief, which are inconsistent with christianity. Some urged, "why don't you go to the White Witch, he will soon cure him." The Mother replied, "I will not go to the Devil for a cure."

"One Devil," as Bishop Hall observes, "according to their superstition, may be used to cast out another. How far the command of one spirit over another may extend, it is a secret of infernal state too deep for the inquiry of men. The thing itself is apparent; upon compact and precontracted composition, one gives way to other, for the common advantage.

"One malicious miscreant sets the Devil on work to the inflicting of diseases or death; another, upon agreement, for a further spiritual gain, takes him off; there is a Devil in both. And if there seem more bodily favour, there is no less spiritual danger in the latter. In the one, Satan wins the agent; the suitor, in the other. It will be no cause of discord in hell, that one devil gives case to the body which another tormented, that both may triumph in the gain of a soul."

There was hope for him in God; and who that believes there is a good Almighty God, would not seek to him for help? Yea, even an infidel parent, in spite of his creed, if it had not already rendered him destitute of natural affection, would be glad of a friend that would take his tormented child, in such a desperate case as this, to the great Physician Jesus. It has been before stated, that the boy him-

self, his parents, and some of his friends were of opinion, that the malady was occasioned by an evil spirit harrassing his mind, or possessing his body. They would not be positive without sufficient evidence, therefore they determined that every thing should be tried which his medical attendants desired; and that they would not proceed to seek his relief in a spiritual and religious way, till the medical gentlemen had given him up as incurable. This was done. It seemed then to be reasonable, in spite of prejudice and

——— “The world’s dread laugh,  
“Which scarce the firm philosopher can scorn,”

to be guided by the bible, and to consider whether this might not be a case of diabolical possession. Physical principles failed entirely to solve the phenomenon. On the principle of demonianism there was some probability that, by studying the records of such cases in the holy scriptures, we might be instructed in the nature of his case, and be directed to the mode of his cure.

Ancient philosophers, physicians, and poets, acknowledged the influence of evil spirits to occasion maladies, which medicines could not relieve. The moderns are divided in their sentiments on this subject. The eminent Dr. Sauvages, in his nosological arrangement of diseases, admits of *demonomania*, a kind of madness occasioned by demons. The eminent Dr. Cullen thinks there is no such disease as that called *demonomania*; and that the diseases mentioned by Dr. Sauvages, under that title, are either “1, Species of melancholy or mania; or 2, Some disease, by the spectators falsely ascribed to the influence of an evil spirit; or 3, of a disease entirely feigned; or 4, of a disease partly true, and partly feigned.”\* Dr. C. here seems to make a laborious

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\* Encyclopædia Perth. Art. Medicine, § 293. In his Nosology, 8vo edition, from which the above account of his opinion

effort to vindicate the "*wicked one*" from the accusation of doing injury to the bodies and minds of men. He is justly called "*the wicked one*": his very name is "*destruction*"†; and he who came to destroy his works has declared him to be "*a murderer from the beginning.*"‡ It is labor in vain to plead the innocence of this wicked one; he betrays himself by his works. If Satan is *vindicated*, our Lord, his apostles, the primitive fathers, and many of the best, wisest, and holiest men that ever lived, must be *criminated*. When the Dr. exculpates Satan of occasioning the disorders in question, he accuses the patients of feigning, and the spectators of falsehood. Not willing to allow there is any *true* demonomania in his Nosology, with a studied catachresis, he would degrade the *name*, by applying it to the *false*; and the most evident cases of the *true* he would hide among his unaccountables (*mania obscura*); but these "*demonēs*," as the ancient physicians called them, are troublesome guests, and Dr. C. evidently seems confused at their appearance, and would willingly make any thing of them but what they really are; either real diseases, or not at all diseases, or else diseases partly feigned and partly true. Wherever even a learned man opposes what is *truth*, he must involve himself in absurdity.

These two learned and eminent physicians, with many others, their tutors, supporters, or disciples,

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is taken, the Doctor assigns his reasons for it in a marginal note, saying,—“I thus think, because few people in the present time believe that Demons have any power either over our bodies or our minds.” This is but a *little* reason for so great a man; but, perhaps, it is as good as the subject will admit. The Doctor confessedly thinks with the multitude, and the times; and, according to this rule of forming his judgment, had he lived in the days of King James, he would have been of the opposite opinion.

† Abaddon, Apollyon, i. e. destruction, or the destroyer.—Rev. ix. 11.

‡ John viii. 44.



are quite at issue on this important point. Now, "Who shall decide, when Doctors disagree?"—We cannot apply to any better author to sit as umpire, and settle the dispute between these clashing authorities, than one who is acknowledged to have been a learned physician, and who, as such, exercised his profession in a place where, and at a time when, demoniacs were very numerous; and who, in addition to all this, was commissioned, qualified, and employed by our Lord himself, not only to write on such cases, but also to restore lunatics to their right mind, to heal diseases, and to cast out devils: I mean the beloved physician, the Evangelist St. Luke. He, in his Gospel, chap. iv. 40, 41, says:—"All they that had any sick with divers diseases, brought them unto him (Jesus), and he laid his hands on every one of them, and he healed them. And devils also came out of many, crying out and saying, 'Thou art Christ, the Son of God.' And he, rebuking them, suffered them not to speak: for they knew that he was Christ."

Can any unprejudiced man, in his right mind, believe that any physical disease could give this certain knowledge of Christ? and that any disease, epilepsy, or any thing else, could thus talk and say thou art the Christ, the Son of God? or, that the wisdom of God was so ignorant as not to know a physical disease from a diabolical possession? or, that Christ Jesus and his evangelists were such simpletons as to be the perpetual dupes of imposture? A man that could indulge such a sentiment, would give one reason to think that he was himself possessed.

For the reader's satisfaction, the writer will indulge himself in the pleasure of inserting a paragraph on the subject from an excellent commentator, who, in addition to his vast attainments in biblical and oriental learning, and in general science, has receiv-

ed an education as a *medical man*, viz. the Rev. Dr. A. Clarke. In his commentary on Acts xvi. 18; where St. Luke gives the account of St. Paul expelling the evil spirit of divination out of the damsel at Phillipi, the Doctor observes:—"Jesus is the *Saviour*; Satan is *Abaddon* and *Apollyon*, the *destroyer*. The sovereign *Saviour* says to the *destroyer*, Come out of her; and he came out in the same hour. Every circumstance in this case proves it to have been a *real possession*. We have had several opportunities of remarking the great accuracy of St. Luke, in his accounts of demoniacs. His education as a *physician*, gave him advantages to detect imposture of this kind where it subsisted; but he sees none in this case. He speaks of the *spirit* and the *damsel* as *distinct persons*. The *damsel* had a *spirit* of divination. Paul turned to the *spirit*, and said, I command THEE to come out of HER; and he came out in the same hour. Had not St. Luke considered this as a *real case of diabolic possession*, he has made use of the most improper language he could choose; language and forms calculated to deceive all his readers, and cause them to believe a lie. But it is impossible that the holy apostle could *do so*, because he was a *good man*; it is not likely he could be deceived by a parcel of *Charlatans*, because he was a *wise man*; and it would be absurd to suppose, that while he was under the influence of the Holy Spirit, he could be imposed on by the *cunning* of even the *devil* himself." St. Luke is supported in his declarations by the harmonious testimony of the other evangelists,\* and all the ancient, learned, and holy fathers of the Christian Church, who all carefully distinguish between physical diseases and diabolic possessions.

On a question of spiritual influence, these spiritual men may be allowed authority to decide. "The

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\* See Math. iv. 24 —and x. 1.—Mark i. 34.—and see Dr. Whitby on Math. viii. 31.

Christians" saith Irenus, "truly cast out devils; and heal the sick by imposition of hands."—"They cast out devils, and heal many diseases," saith Origen.—"How many honest men have been by us healed, or freed from devils," saith Tertullian.

These remarks and quotations may suffice for the present, to show that we are not treading on untenable ground, while we proceed to investigate the nature, cause, and cure of this boy's malady, on the principles of demonianism. Physical principles have utterly failed to "solve the phenomenon," to discover the cause of the malady, or to afford relief.

Whatever applications were made to the child's body, made no alteration on his afflicted mind: under every kind of treatment he grew evidently and rapidly worse. There was no particular, steady symptom of disordered health, to direct the enquiring physician how to apply any remedy to the body. But there was evidently much disorder of *mind*;—this was extremely susceptible of feeling, and by applications to his mind, his disorder could be aggravated or diverted. I have repeatedly seen his fits brought on by certain ideas being excited; and many a time, when I have seen some of the first symptoms of his fits approaching, have prevented them by diverting his attention. These were plain indications that his disorder originated not in the *body*, but in the *mind*.

The observation that his fits could be infallibly produced by exciting certain ideas in his mind, introduced the enquiry, could not evil spirits excite those ideas, and thus bring on those fits? The reality of satanic temptations is acknowledged by all true christians; and they know that it requires all their wisdom, attention, strength, and grace to conquer those "ghostly enemies," by whom they are frequently and violently assaulted. Those who sin without remorse, are "led captive by the devil at his will;" they walk

in darkness and know not where they go; their minds are blinded by that spirit which now worketh in the hearts of the children of disobedience, i. e. the children of men who do not believe and obey the gospel. If all christians have, like their Lord and Master, to stand against the wiles of the devil, and to wrestle against spiritual wickedness in high places; if all believers need to be apostolically exhorted to take the whole armour of God, that they may be able to withstand in the evil day; to take the shield of faith whereby they may quench all the fiery darts of the wicked one; and to watch and pray that they enter not into temptation; how shall they stand against such spiritual *wiles*, and spiritual *power*, who have no armour, no shield; who do not watch, who will not pray? Instead of its being astonishing that some may be subdued, and even possessed by evil spirits, I confess it is a thousand times more astonishing to me, that our adversary, the Devil, who goes about like a roaring lion, seeking whom he may devour, and all those evil spirits in connection with him, should be so restrained, and that men should be so secure as they are. To that ever-watchful guardian providence of heaven, which is so little acknowledged, we are continually indebted for the safety of our persons, family, and property. "It is," says Bishop J. Taylor, "by the mercy of God we have the quietness of a minute; for if the devil's chains were taken off, he would make our very beds a torment, our *tables to be a snare*, our sleep fantastic, lustful, and illusive, and every sense should have an object of delight and danger; an hyena to kiss, and to perish in its embraces."

It is a maxim in philosophy, that spirit can act upon spirit, as well as matter can act upon matter: it may then be as possible for an evil spirit to injure a human spirit, as for one human body to injure another human body; and that God should permit an evil spirit to injure a human spirit, is no more inconsistent with

the divine government, than for him to permit one human being to murder another human being. To deny the possibility or the probability of diabolical possession, because we cannot reconcile it with the wisdom and justice of the divine government, is not the caution of philosophy, but the pride of reason; and to contradict faithful witnesses of a fact, because we are too ignorant to account for it, is not so much the sobriety of wisdom as it is the perfection of folly. "While the supreme being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes: he may either commission an angel, or let loose a devil; as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and ever favourable to, the doctrine of demoniacal possession." Let human beings recollect, that they have broken their allegiance to the universal sovereign, and yielded themselves servants to obey the commanding temptations of the wicked one; that they have forgotten their Creator, and neglected their Redeemer; that they have rebelled, and vexed the Holy Spirit; and then they may be astonished that mercy itself should be so kind as to save such rebels against heaven from the universal and eternal tyranny of evil spirits.

It has been, and may be again asserted, that there is no such person as a demoniac in these days. The man who ventures to use such an assertion, ought to think how extremely difficult, not to say impossible, it is to *prove* it. If there be an affliction for which he cannot properly account, that affliction, for any thing he can tell, may be occasioned by an evil spirit. If there be a human being, in any place, whom he does not know, and whose state he is un-

acquainted with; that human being, for any thing he can tell, may be a demoniac. If there be any demon whom he does not see, and whose works he cannot fully comprehend; that demon, for any thing this asserter can tell, may be now afflicting or possessing some human being. That there were men, women, and children, in the days of our Lord and his apostles, who were possessed of evil spirits, is a fact too well attested to be innocently contradicted. Many such cases are so distinctly recorded by the evangelists, that any honest reader may easily understand their meaning. And it would be very easy to prove, from unquestionable authority, that there have been similar cases, both before and since the days of our Lord, and in other countries besides Judea, not excepting highly-favoured Great Britain.

That horrid antipathy to any thing sacred, which the boy manifested, was not natural to him; nor was it ever seen in him, till his malady had increased upon him. A physical disease will be no more aggravated by the name of Jesus, than by any other name; but the most fiend-like fury burned in this boy, and he was in terrors whenever the name of *Jesus* was mentioned. What could possibly occasion this in a child, the son of religious parents, but the tyrannical influence of an evil spirit over his mind? This dread of Jesus is perfectly characteristic of an evil spirit, and it was evidently manifested in most of the demoniacs mentioned in the New Testament. St. Luke, the inspired and beloved physician, remarks it particularly in several instances. "In the synagogue there was a man that had a spirit of an unclean devil; and cried out with a loud voice, saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God."—Chap. iv. 33, 34. He speaks of another who had devils a long time, who, "When he

saw Jesus, he cried out, and fell down before him, and with a loud voice said, *What have I to do with thee, Jesus, thou son of God most high? I beseech thee, torment me not.*—Chap. viii. 28. Jesus is the seed of the woman, the bruiser of the serpent's head:—“Devils believe and tremble.” By their agonies and cries at the approach of Jesus, or the mention of his name, they show who they are, and how much they dread the authority of their *Conqueror and Judge*. When the child that was *dumb* through demoniacal influence was being brought to Jesus, St. Luke observes, (Chap. ix. 42.) “*As he was yet a coming the devil threw him down and tare him.*”

Comparing the state of this little boy with the gospel accounts of demoniacs, many persons were fully persuaded that his extraordinary affliction had the same cause as theirs.

Several who felt considerably interested for the boy's relief, were not yet fully convinced that he was really possessed; but evidence increased on the subject as it was investigated, and no other cause could be assigned for his affliction, that would account for any more than a very small, occasional part of it. On the principle of an evil spirit possessing him, the *whole* of his perplexing case was easily solved. As no other cause was so probable as this, we resolved to meet together, and lay him and his afflicted case before the Lord; intending, if when we came together and more fully examined the subject, we should have satisfactory evidence that he was really possessed, we would then, in the fear of God, according to the ancient divinely authorised christian usage,—*adjure the evil spirit*.

As the arrangement of this business was left to myself, I engaged a few friends to meet on Wednesday, the 22d of March. The time and place of meeting were kept an entire secret from all but the persons and families concerned. We thought such

secrecy expedient, if not necessary. The publicity of the appointment would have collected a multitude, that could not have assisted, but might have hindered our proceedings. Though we concealed our designs from our neighbours, it seemed as though Satan had some knowledge of what was about to take place; for he made new, cunning, and vigorous efforts to destroy the child before the day of meeting came.

On Saturday, March 18, I was called in to the assistance of the family. The boy's fits were longer than usual: he was more violent in his actions, more vicious towards the family, and more desperately determined to injure himself. I saw him, as he stood on the table, with his muscles on a painful stretch, utterly incapable of helping or saving himself; his neck and all his whole body stiff as in death; he was falling down headlong, helpless as a stick which had been set upright, and I caught him in my arms. Had not his fall to the ground been prevented, I think he must have broken his neck. This appeared to me a malicious effort of the evil spirit to destroy the lad. Like another murderer (for all murderers are the children of the devil), he cunningly led him into such dangerous circumstances, as dancing on the surbase and table, and then disabled him, that his death might appear the effect of a fit, or some natural affliction. Oftentimes the evil spirit has endeavoured to cast him into the fire, and into the waters; and he hath oft-times cast him headlong from the table to destroy him. Such circumstances exceedingly strengthened my conviction, that the boy's body was not under the direction of his own mind; but that an evil spirit had taken possession of him; and now he was the more laborious to accomplish his purpose of destruction, because he knew his time was short.

The more I examined the boy's case, and the more



I searched the scriptural and other well attested accounts of demoniacs, the more I was disposed to believe that the boy was possessed of an evil spirit. That many thought me infatuated and superstitious, and *ridiculed* my opinion, I was very well aware: but remembering an expression of Solomon's (Eccles. ii. 2.), "I said of laughter it is mad, and of mirth what doth it," I concluded, that laughter is no more an evidence of reasoning than of madness and folly. And as *ridicule* may be more the language of blind passion than of penetrating wisdom, I thought it was more becoming a man and a christian, with sincerity, diligence, and patience, to investigate an intricate and momentous truth, and in the fear of God and love of man, to seek a distressed neighbour's relief, than to be discouraged from my duty by the frowns of the grave, the laughings of the thoughtless, or the reflections of the mistaken. The *truth* of such a case was an important object of enquiry; and, if it lay within the grasp of my ability, I was fully determined to search it out. "Socrates is a friend, and Plato is a friend, but Truth is more a friend." The exercise of charity is as important as the investigation of truth. Christian philanthropy, and neighbourly kindness, disposed the hearts of those who united to seek the recovery of a poor child from the most horrible distress, and the relief of an industrious family from calamity intolerable. Jehovah is the God of truth and charity; to him the case is referred: and those who are disposed to risk his displeasure, may reproach his servants for yielding to his authority.

On the day appointed for the meeting, several friends met together at my house by half-past ten o'clock. Being five in number, we agreed to begin the business of the meeting at eleven, whether the others who were expected came or not. Accordingly, at that time, I went for the boy. At first he

showed some reluctance to accompany me, but afterwards he consented. When he entered the parlour, and saw the friends, he wished to return, and tried to open the door. We took him into the middle of the room, and told him we were met together on his account, and intended to pray ~~from~~ <sup>for</sup> him, that he might be released from his affliction. He resisted us, and struggled hard to get out of the room. We laid hold of him, and began to sing :

Jesus the name high over all ! In hell, or earth, or sky !  
 Angels and men before it fall, And devils fear and fly.  
 Jesus the prisoner's fetters breaks, And bruises Satan's head,  
 Power into strengthless souls it speaks, And life into the dead.

This made him rage furiously ; but we secured him on a bed which had been previously concealed under the sofa for the purpose : four men held him, one at each hand and foot, while another prayed. We held him, and prayed alternately, for more than half an hour ; he then became stiff and motionless as a corpse. He continued in this state for an hour and twenty minutes, and we spent that time in praying for him, one after another. As we held him by the wrist, we frequently examined his pulse ; it was regular, only a little too full, and rather quick. His bowels seemed like a full blown bladder, and considerably resisted pressure. His countenance was not much altered ; his eyes fixed and half closed. His uncommon stiffness was the most surprising :—one put his hand under his head to raise it up, but it could be raised only as the body was raised with it. We placed him upon his feet ; he rested his whole weight on the point of his toes : but even this did not make him alter his position, or make him bend his ankle joints. We laid him again on the bed, and as he required ~~so~~ <sup>n</sup> holding, we rested a little.

He presently came to himself, and we allowed him to get up and walk about the room. He much wish-

ed to go home to dinner, he looked at the watch and held up one finger to his mother, signifying it was one o'clock. He went to the door, and tried to force his way out. As he was fond of looking through the telescope, we placed it on the table to divert him; he loosed his hold of the door, and amused himself for a few minutes. During this time we consulted together. We had been praying for upwards of two hours: he was still dumb and nothing better that we could perceive. We had never yet attempted to adjure the evil spirit; though we considered, that if he was actually possessed, it would be *necessary* to do so in order to his relief. Our Lord, his apostles, his disciples, and the primitive christians all adjured in cases of possession. We felt considerable delicacy about this work. We were not yet all *fully* convinced of his being really possessed, though we had but little doubt remaining respecting it. To adjure evil spirits appeared to us a very awful work, and we felt reluctant to begin; but it was now come to the point. We had already prayed at this time two hours, and he was nothing better. We then came to the resolution we would try the effect of adjuration; observing, that if he was really possessed by an evil spirit, we should be using the *proper, scriptural* method to expel him, and might succeed. If he should not be possessed we should discover it, and know better how to submit to this affliction with patience. I desired one to give out the verse which most of all irritated him, viz. "Jesus the name high over all," &c., and requested, that if the boy made any resistance to it, he would pronounce the adjuration as soon as the verse was sung.

We began the verse, and he furiously contended. This was our signal. There was an awful silence. Others refused to adjure, and it became my duty to begin. We held him hand and foot: several of the

company trembled at this awful moment. I began with a supposition, saying, "If this be an evil spirit which causes the affliction of this boy, I command thee, in the name of our Lord Jesus Christ, to come out of him." From that moment the boy assumed a new character: he looked most dreadfully, as one thunderstruck; and immediately, with the most infernal rage, he began to spit at me, to grin and roar most horribly. I repeated the adjuration in another form, saying, "In the name of the Father, of the Son, and of the Holy Ghost, we command the unclean spirit to come out of him." Such were the horrid, hellish looks, features, and gestures, wonderfully expressive of scorn and contempt, that every doubt of his being possessed was chased away by irresistible evidence. It was said, can a human spirit now have the direction of this body? All answered no! Can any any doubt, but an evil spirit has taken possession of this body! All answered, no! Again I adjured, saying, "If an evil spirit or spirits look through these eyes, and hear through these ears, we command you in the name of the Lord, to come out of him." Then others of the company adjured, sometimes two or three together. The fiend was so fully manifest, that not one who saw him could any longer entertain the smallest doubt of the truth of his being possessed.

Imagination cannot conceive, language cannot describe his very dreadful looks, and peculiarly horrid distortions of countenance. He began to spit on every one who took any active part, or whoever pronounced the name of Jesus. He continued dumb; yet the language of his face was very easily understood by all those who looked at him. As fast as saliva could be secreted, he bespattered us all very freely; and shewed by his sounds, grimaces, and sprawling, in what absolute contempt he held Christ Jesus our Lord, and every one of us who men-

tioned his name. This caused some of the company to observe, "Well may the scripture call thee an *unclean spirit*!" "Thou *unclean devil*, we command thee, in the name of the *Holy Spirit* of God, to come out of him, and depart to thy own hell, and trouble him no more."

He would sometimes fix his eyes on some part of the room, and beckon as to some one there to come to his assistance, and would then make most vigorous efforts of resistance. "Surely," said one, "many evil spirits must be entered into him." "Whether there be one devil, or seven, or a legion, or seven legions of devils," said another, "ye shall all go out;" "in the name of our Lord Jesus Christ we command you to depart out of him." Every time the adjuration was pronounced, he seemed particularly exasperated; and he put on the greater appearance of confidence, and made the most horrible faces, perhaps to frighten us from our purpose. The dumb devil did manage that human countenance with most astonishing ability, to shew the utmost scorn, hatred, vengeance, and contempt. His eyes, with a dreadful furious stare, first in one face, then in another, displayed hellish passions indescribable. He gnashed his teeth, and grinned at us most horribly. Frequently he snapt at us like a tortured dog; then wrinkling short his nose, half closing his eyes, dropping down his lower lip, and shewing as much as possible of his teeth, he made a scornful sound, like *nang, nang, nang*, &c., at the same time looking dreadfully in our faces, and significantly giving a nod with his head every time he pronounced his passionate syllable of scorn.

Having held him on a bed on the ground till we were weary, we put the sofa in the middle of the room, and held him upon that. As we had not to stoop much in holding him, this plan relieved us considerably. Frequently he strove to bite us, and di-

rected his principal effort against me. I held him by the left wrist, and as he had often fiercely snapt at me, like an angry cur, one of the friends said, "Ah! what wouldst thou do to him if thou couldst?" He looked me up in the face, opened wide his jaws, leckoned to me with his fore finger, pointed into his wide mouth, and began to grin and work his teeth. Every one will understand these signs to signify, he would eat me up. I replied, "Yes, I know it, for the scripture says, 'the devil goeth about as a roaring lion, seeking whom he may devour.'"

We sang :

All power is to our Jesus given,  
O'er earth's rebellious sons he reigns ;  
He mildly rules the hosts of heaven,  
And holds the power of hell in chains.  
In vain doth Satan rage his hour,  
Beyond his chain he cannot go ;  
Our Jesus shall stir up his power,  
And soon avenge us of our foe.

While we were singing, he made most horrid noises, and struggled with a strength, which we who felt it, could not but deem to be supernatural. Darting the most indescribably horrid looks, he spat first in one face, then in another, as fast as he could procure saliva; and when this failed him for a few moments, in the bitterest rage he would thrust out his tongue to an astonishing length, as though he were imitating a serpent with his sting, and make a strange sort of noise, expressive of the most scornful contempt. His spitting was almost continual, and, although we took every precaution we could with our handkerchiefs, we were perpetually annoyed by his spitting in our faces. He would cunningly look in the face of one man, collect his spittle, and, in the twink of an eye, spit it in the face of another. This made us frequently observe, "Well may the scripture say, possessed of an *unclean devil*." "Thou unclean spirit, in the name of the Holy Ghost we command thee to come

out of him." One would give out a verse of a hymn, then another would pray; but whoever was most engaged, was sure to be in a filthy condition if the contents of his mouth could be made to reach him.

As he seemed most sensibly to feel, and most furiously to resent the adjurations, we adjured very frequently, in one form or other. When we charged the evil spirit to come out of him, he would raise up himself with astonishing vigour, shake his head, gnash his teeth, look with diabolical defiance, and utter a most horrid yell. Sometimes he would turn himself about as though he were composing himself, to signify, by his looks and attitudes, "Here I will take my rest in spite of you." Again, in the name of Jesus Christ, we should command him to depart, and he looked the most perfect derision, and loudly laughed us to scorn. Like men in battle, we became familiarised with the horrid scene; we pushed home the charge, and declared he should soon be compelled to depart. We sometimes urged him to speak, and rebuked him for making the child dumb; and told him he did this on purpose to hide himself, but we found him out, and, in the name of the Lord, he should be forced to depart. We continued singing, praying, and adjuring, for about two hours. It was an awful conflict, and what passed in our own minds is indescribable. There was a poor child, evidently possessed by an evil spirit, and we were calling on the name of the Lord our God, and, in his name, conflicting immediately with the powers of darkness. Should we not prevail, how could we retain our confidence that Christianity was as triumphant over hell as we had believed; but, by commanding evidence, we were all fully assured of the truth of our holy religion, and the infinite authority of our Redeemer, therefore we expected to see hell vanquished by the name of Jesus.

We began our devotional exercises at eleven

o'clock, and continued them till after three, when some began to feel exhausted with exertion; we then thought it was proper to break our fast. Some of us retired for refreshment into the adjoining room, while the others continued the conflict. As we refreshed ourselves we deliberated, and our plan was, to return and spend one hour more in the same manner; and, should not the wicked one be expelled in that time, each one, in private, should make it the subject of his prayers, till we met again on Friday morning, when we would push the conflict till the victory was obtained. Three of us present had to preach in the evening; and to disappoint our congregations would be unjustifiable. While the first of this party was returning into the room, the evil spirit departed. The boy lay composed for about one minute, then rose up, and, with a look strangely altered from hellish rage and scorn to pleasant composure, said, "I am well now!" He had not spoken, except occasionally, for about a month, but now the dumb devil was gone out of him, and he immediately began to join in singing,

Praise God from whom all blessings flow!

Praise him all creatures here below!

Praise him above, ye heavenly host!

Praise Father, Son, and Holy Ghost!

All in the house were immediately on the spot, to join the glad triumphant chorus. The boy's mother was so overcome to see her son standing at liberty, in his right mind, with his speech returned, and singing the praises of God, that she fell on her knees, clasped her hands, looked up to heaven, fell prostrate, and fainted for joy. It seemed to all the company present like the great battle won; and, as with Satan bruised under our feet, we were stepping on the shores of Paradise, shouting victory! victory! through the blood of the Lamb! There was not only a child recovered from the devouring lion's teeth,



and a family relieved from the sorest tribulation, but there was disputed truth made evident; spiritual agency openly manifested; the powers of hell vanquished; and the infinite authority of Jehovah Jesus, our Lord, triumphantly displayed and glorified.

High above every name,  
Jesus, the great I AM!  
Bow to Jesus every knee,  
Things in heaven, in earth, in hell;  
Saints adore him, demons flee,  
Fiends, and men, and angels feel.

We who had witnessed the relief of the child were as fully convinced of the nature of the case, as we were of the reality of our own existence. The manner of the cure added its corroborating evidence to all we had witnessed before. We saw abundant reason to triumph in the victorious power of our Redeemer's name, and were truly thankful to God, that he favoured us with a participation in that awful yet glorious conflict. The spiritual profit received, was a good recompense for the reproaches previously endured. We served the cause of truth and charity; and while even good men censured, their God approved, and we were satisfied with his approbation.

One of the ministers present gave the boy some very suitable advice; exhorting him to sin no more, lest a worse thing should come upon him; to avoid the company of wicked boys; and to seek the Lord with all his heart. He was now perfectly in his right mind, and conversed freely and cheerfully. That antipathy to Jesus Christ, and every thing sacred, which he had displayed on every trivial occasion, went with the spirit which caused his disease. All that surprising strength which the demon gave him, he took away when he was dispossessed; and he left the boy as feeble as a lamb. He was for some days subject to fainting; but this, it was expected,

would wear away as he gathered strength. As, in the days of primitive christianity, the name and power of our Lord Jesus Christ restored the afflicted child to reason and to health, we could appeal to the wondering public, and say, His name, through faith in His name, hath made this child well, whom ye see and know: yea, the faith which is by Jesus Christ hath released this child from an affliction so horrible, that many of you trembled to see him, and hath restored him to health and his right mind. Those who had censured, were dumb with astonishment; and those who had hoped for salvation, gave glory to God.

## THE RELAPSE.

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The power of godliness, the indwelling Holy Spirit which God giveth to them that obey him, is a sure defence against the influence of Satan. "*Christ Jesus died*" says the Homily on the Resurrection, "*to destroy the rule of the Devil in us, and he rose again to send down his Holy Spirit to rule in our hearts.*" He that watches unto prayer will be more than conqueror, through the Almighty Jesus. But if a man rebel, and vex the Holy Spirit; if he will indulge bad tempers, yield to temptation, and do the works of the devil;—his adversary will surely gain an advantage over him. He did so with this boy. Like some who have tasted that the Lord is gracious, the child presumed on his safety, while he neglected to pray, and ventured to sin; he was, therefore, soon again subdued. This was a cause of triumph to some who were forward to ridicule the opinion of demoniacal possession. Sad cause for joy. The child was again fallen into the snare and power of the devil. The enemy assaulted him, thrust sore at him, and again tyrannized over his hapless prey. The sound of triumph was heard in our streets; and some who have no fellowship with the unfruitful works of darkness, were, some how or other, so mistaken in this case, as to partake of the pleasure of Satan's victory.

Some concluded the case could not be one of demoniac possession, because the evil one had returned. Such reason appears to be conducted by the

logic of the passions ; the conclusion is drawn from any premises or none, because the soul desires it. Common sense often observes, what has been may be again. But this mode of reasoning states, that the cause of this malady cannot be an evil spirit, because the patient suffers a relapse, or because the evil one is returned to involve the boy again in tribulation.

Experimental philosophy and practical divinity will always argue, not only the *possibility*, but even the *probability* of a relapse from a previous fall, and especially from a previous habit. The physician, therefore, guards his patient against a relapse ; and the Divine bids him that standeth take heed, lest he fall. The christian pastor who is not ignorant of Satan's devices, will never tell his flock, that their adversary, the devil, if once resisted, will never return and repeat his attack ; but will cry to them, be sober, be vigilant, and resist him, steadfast in the faith. This opinion, then, that this boy's calamity could not be occasioned by an evil spirit because he had a relapse, is inconsistent with common sense, experimental philosophy, and sound divinity. One observation more shall close the dispute on this point. The highest authority in this case must be that of our Lord Jesus Christ. He says, Matthew xii. 43 and 45, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none. Then he saith, I will return to my place whence I came out; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there ; and the last state of that man is worse than the first." The boy's relapse, instead of disproving the truth of our opinion, furnished more abundant evidence of its accuracy. This will appear as we proceed.

On Tuesday, March 28, Mrs. Lose, the boy's mother, sent in for me, saying, "John is again taken ill." I hastened in, and saw him lying on the bed. I enquired in what manner he was afflicted. His mother, in distress, answered, "he is this morning taken quite idiotish!" He lay fingering the bed-curtain, and took no notice of my coming into the room. The strange, unmeaning, open-eyed, idiotish look which he now wore, was, in my opinion, quite impossible for him to assume by his own art. We could not gain his attention to any thing we could say to him. He stretched himself a little, and then lost that appearance of idiocy. He was again dumb, and began to show the same spirit he had manifested before his relief. When he came to himself, we desired him to try to sing with us, "Jesus the name high over all," &c. He made an effort, and recovered his speech a little. We continued to repeat the two last lines:

Angels and men before it fall,  
And devils fear and fly.

He strove hard to sing, or to say them, till he was overcome by convulsions, and again lost his speech. We saw, evidently, that the same evil was returned, and I was resolved to apply the same remedy, the powerful name of our Lord Jesus Christ. He stood upon the bed; I was by its side. He began to grin in my face, clenched his fists, deliberately took his aims, struck at me several times, and was very quick in the motion of his blows; so that I was some time before I could secure his hands. As soon as I could, I laid him down on the bed, and adjured the evil spirit to depart; and he behaved exactly as on the 22d of March, at our meeting on his account,—growling, grinning, spitting, and biting furiously. I repeated the adjuration a time or two, in different forms. He looked resolute defiance, and I insisted on his obedience to the charge I had given. He

spread out his arms stiff as branches, so that he was nearly in the form of a crucifix. I was opening my lips to say to him, that is something like the form of the cross on which our Lord Jesus Christ was crucified, in a moment, before I could utter the first syllable, he gave me a sharp slap in the face. Every one who has seen much of him, knows, that when he has been taken so exceedingly stiff, he has, at all other times, had his stiffness succeeded by excessive relaxation, and been incapable of using a limb; but in this instance he acted strangely different. This made me suspect that he had some knowledge of my thoughts! Reader, have patience, and proceed. We will try to *prove* all things, and to hold fast that which is right. Again I repeated the adjuration; and rebuked the evil spirit for his delaying to obey. The boy was quiet a few seconds, then rose up, and said, "All is well now;" and we sung together, "Praise God from whom all blessings flow," &c.

I could not but ruminate on what I had occasion to suspect. I have heard and read instances, of persons possessed of evil spirits that knew the thoughts of others, but never before had an opportunity of witnessing such a thing; and one is ready to suppose it impossible, and, therefore, to esteem all relations of the kind to be but a trick of imposition. Charity itself must hate imposition; and, in cases of this kind, wisdom wakes suspicion to do its duty. But suspicion ought not to darken its eyes with the veil of prejudice, or, in searching after truth, it will be like an hood-winked eagle looking at the sun.

There must be some power in spirits to receive and communicate ideas, or there can be no society in heaven. Spiritual beings must have spiritual senses; or spirits must be inferior to animals in ability to acquire information, or perform actions; and, in capacity, to enjoy pleasure, or endure pain. To say that Satan, for instance, learns our thoughts

from our countenances and actions, is to metamorphose his nature, and to give him corporeal senses, by which he may discover corporeal things. When he possesses the body of a human being, he may then, perhaps, see through his eyes, and hear through his ears; but then, bodily senses can discover no more of the action of the spirit than the spirit makes visible by employing the body to indicate it. It is quite as philosophical to say, that a spirit can discover spiritual things, as to say, that a body can discover corporeal things. It is the prerogative of our Creator to know the thoughts of *all* men, as it is to know the works of all men. Yet one spirit may perceive the actions of another spirit, as one man may discover the actions of another man. We learn the mental operations of our neighbours through the medium of body; and may not spirits learn corporeal things through the medium of mind? It is more easy for spirits to apprehend the actions of our spirits, than it is for them to know what concerns merely the body. Though we know not how to explain the manner in which spirit converses and communicates with spirit, yet a little patient, attentive examination will convince us, that we have the power to do so, even in the present state, and that we frequently exercise it too. What is all our devotion but spirit conversing with spirit? What is true religion but the spirit of power, of love, and of a sound mind? God is a spirit, and they that worship him must worship him in spirit. That worship which is not *spiritual*, what is it but the corpse of formality, the mockery of devotion, or the abomination of hypocrisy? There is no religion where there is no mind. Has not the reader many a time spoken to God in the spirit, while the body has been employed in earthly things? Have you not been tempted by the evil spirit, and resisted him too, though you have not uttered a sound from your lips?

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Thus the christian, in the present state, converses and communicates with God, who is a spirit; converses and conflicts with Satan, who is a spirit. The noise of words is not necessary when one spirit converses with another. There are christians who studiously converse with God without the noise or form of language. Like infants taught by their Creator to suck the breast, though utterly incapable of philosophising about their own actions, we, in this infant state of our existence, perform many spiritual actions, and enjoy many spiritual blessings, and endure many spiritual conflicts, which our minds cannot comprehend, and our language cannot explain. I hope my reader is not like some, who, during the strange passing events recorded in these pages, have declared, "I would not believe it if I were to see it with my eyes," or the labour of his reading will be lost. Not being anxious, however, to proselyte an opponent, but desirous to give information to the sincere enquirer, I shall proceed with my narrative.

Having ruminated on the possibility or probability of the evil spirit having a knowledge of those thoughts which might be immediately addressed to him, without any bodily organ being employed in the communication of the idea, I was determined to try whatever methods I could devise, in order to prove this interesting question to my complete satisfaction.

When the boy was again taken by the evil spirit, I was called to the assistance of the sisters; the mother was gone out. We threw him down on a small bed. I leaned over him, and held both his arms. He struggled hard; but his attention was not at all directed towards me; his eyes were wildly staring about. I now tried an experiment. I addressed the evil spirit in him by my mind; in a moment he felt the mental attack! He opened wide



his eyes, fixed them on me with a furious stare, grinned and growled at me, made a violent resistance, and then the spirit left him again for a season. The boy recovered his senses, and could read, or sing, or pray. *Here was a conflict of mind with mind.* The boy himself was not in his senses; it was not in the power of any human being to discover what was going on in my spirit; but the evil spirit which possessed the lad knew himself addressed, and yielded to the charge. I did not whisper; but my lips moved. I therefore thought the trial was not complete; and resolved, should another opportunity offer, I would be more particular, and would cautiously close my lips, and show no sign, whatever, of any thing particular passing in my mind.

After several days I was again called in. John was in a fit. I waited till he recovered his senses, that I might see how he was, and that my next trial might be the more complete. When he was quite come to himself, his mother said to him "John you must seek the Lord, and pray for yourself, that God may save you from the wicked one." He instantly began, fiend-like, to stare and snarl at his mother, fixing his fingers like claws, as though he would rend her in pieces. She said no more, and he became quiet. When his mother was gone to market, his sister sent in for me. I went in, and found the boy in a very bad fit: his eyes were fixed, and his attention could not be gained by any thing we could say to him. This was a proper time for another experiment. I now cautiously closed my lips, looked calm and steady, and, in my mind, adjured the evil spirit to depart out of him. The spirit soon resented it; for immediately he darted his fiendish looks at me, made horrid gestures, noises, and vigorous resistance. In a few minutes the demon departed, and the boy came to himself, and was entirely divested of all that horrid antipathy to any thing sacred.

could sing hymns, read the scriptures, and converse on religious subjects, without any convulsion or agitation. This was to me a satisfactory proof, that the evil spirit well knew what was only mentally addressed to him. His answering to what I said, and his subsequent conduct, cannot possibly be accounted for on any other principle than that of his being possessed of an evil spirit, which knew the thoughts that were directly, yet only mentally, addressed to him, as to an evil spirit. No human being, beside myself, knew that I intended to do this; none possibly could know what I was doing, when the evil spirit showed himself so sensible of my address to him, and was so expelled by a merely mental charge.\*

Had that boy been savingly converted to God, and been possessor of the *power* of godliness, and, as a real christian, watched unto prayer, he would, I believe, have suffered no relapse, but when the

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\* The discovery of his having such a distinct apprehension of a merely mental application to him, or to the evil spirit, in any way of religious resistance, enables us to account for a circumstance which occurred previous to the 22d of March, and was not so much attended to at the time as, perhaps, it ought to be. When the mind is evidently disordered, reason indicates the propriety of some mental remedy,—of something, at least, to *divert* the mind from those thoughts which harass the passions, and thus increase the malady. Many were of opinion, that, probably, Music might be of some relief to the boy, by amusing him. When the hint was given, some kind friend gave him a child's fiddle. This did not quite satisfy him; and a gentleman, who generally felt interested for his relief, lent him his violin. With this he was quite delighted to scrape away, and was much amused by his own or others' unmeaning sounds. However, in the midst of his musical diversion, he has frequently been seized with his fits, and had but just time enough in his command to lay down his instrument. A gentleman who had skill in music, wished to try the effect of playing his German flute; but not having it with him, the boy offered him his violin, and was highly pleased to see him put the instrument in tune, and to hear him play his little voluntary. He then began to play a well-known song tune, but devotionally associated with it, in his own mind, the words of a hymn.

enemy came in as a flood, the spirit of the Lord, in answer to the boy's prayer, would have lifted up a standard against him. But he has not that religion which is righteousness, peace, and joy in the Holy Ghost. As children are sometimes taught important truths by psalms, and hymns, and spiritual songs, he was instructed to repeat some suitable hymns when assaulted by his enemy; and several times, by thus endeavouring to pray to God, and to resist the devil, he has, in strong conflict, subdued his ghostly foe. This life is a time of trial, a time of danger; and the case of this boy will teach us the necessity of being clothed with salvation, and of constantly and perseveringly watching unto prayer. Many a man will prove, as well as this child, that to be negligent is to be undone.

For about five or six days I did not go in to see John Evens. I could not, I was engaged in another awful conflict. Death invaded my family, and deprived me of my eldest son. With a bleeding heart, I could not continue my observations; and this must excuse for the break in my narrative. The king of terrors, regardless of our feelings, mocks our designs, frowns on our happiness, and laughs at our tears, blasts our expectations, interrupts our pursuits, and irresistibly demands a pause.

In the course of the week in which I did not visit him, he grew rapidly worse. He was taken several times in a day by the evil spirit; and, while under his vexatious influence, was so violent as to endanger the safety of the family. He had again lost his

This immediately roused the demon; and the boy, with most terrific countenance, groans or growlings, and hands raised, with fingers bent to claw, he immediately attacked the musician with as much rage as he would have done if the words of the hymn had been repeated aloud! This, also, shows the fact, that the evil spirit which possessed him, evidently perceived and sensibly felt that opposition to him which was only *mentally expressed*.

speech, except occasionally for a few minutes ; and then, almost as soon as his mouth was open, he was seized with a fit, or, to speak more properly, *he was taken by the spirit*, which again made him dumb.

In his paroxysms, he frequently tried to get out of the room, and so furiously kicked the door as to break the pannel, and so wildly shook the brass handle as to break it off the lock. Yet he never, at these times, had the use of his own understanding, so as to know how to open the door properly. Sometimes when he has attempted to go up or down stairs, he has staggered upon his legs, been instantly taken in a fit of demoniac frenzy, and has hastily run repeatedly up and down stairs, head foremost, on all fours, like a dog. Thus the evil spirit which possessed him seemed to take a diabolical pleasure in degrading and brutalizing human nature.

Other demoniacs have been proved, on examination, to understand what was addressed to them in languages which they had never heard before ; and I had sometimes thought of putting the case to the proof in this instance ; but when I found that he could understand what was addressed to him without either words or material signs, I concluded, that all the languages of the earth would be alike to a spirit that could spiritually understand the meaning of my spirit, without any material indication whatever. Human beings, while in the body, in conversing with one another, must, by material signs or sounds, label their ideas, in order to have them known ; but separate spirits, if they know ideas or thoughts at all, must know them quite as well without as with these *material labels*.

On Friday, April 14th, I was again called in to assist his mother. A respectable elderly lady was at our house, waiting to conduct me to visit a neighbour supposed to be near death. She accompanied

me in to see the boy. Perceiving him to be so furiously violent, I found it necessary to throw him down upon his back, to sit upon his knees, and cautiously to hold his arms, so that he should neither strike, nor scratch, nor bite me. I desired his mother and this lady to try if by any means they could gain his attention. They endeavoured, several ways, to allure him, to surprise him, but all in vain; they could not get a single look from him. I then addressed the evil spirit. He was all attention in an instant. He began to talk inwardly, without using his lips or tongue, the sound coming through his nose. There was no difficulty in understanding his meaning, especially as there was a great deal of significance in his looks and gestures. He said, with a majestic air, "What brings you here?" and made motions for me to go home. I replied, "I come, in the name of the Lord, to see if I can do any good to this poor lad, to help the family, and to oppose your troubling them." He frowned and growled dreadfully, and began to spit in my face. Again I tried whether he knew what was addressed to him in mind only, without any visible sign whatever. Closing my lips, and looking steadily in the lad's face, I said in thought, and in thought only, to the evil spirit, "I command thee, in the name of our Lord Jesus Christ, to come out of him." He gave his usual significant looks, and said through his nose, "*I wont!*" Again, with the same caution to keep my lips close, and to guard my countenance, I said in spirit, "But God Almighty shall compel you to go." He struggled, and frowned, and angrily cried through his nose, "*He can't.*" I said, in the same merely mental way, "But he can and will." He again repeated angrily and aloud, "He can't." Here was again a *conflict of mind with mind, in which I received verbal answers from the evil spirit, through the boy.*

These tests, very cautiously tried, were, to me, satisfactory evidences of an awful fact; and such, I believe, they will be to every one who desires to know the truth of such cases. For it is *impossible* to account for such things on any other principle than that of his being possessed. But demonstration is not evidence enough to convince those who do not *love* the truth. For the reason above-mentioned, I could not wait to see the end of this conflict, and therefore left him, to visit the sick. I found, on my return, that he was come to himself, but he retained his hatred to every thing good. The wicked one, by long possession, had fortified himself in his usurped habitation; and therefore I thought, as he now manifested himself so evidently, I would again call a meeting of a few friends to witness his behaviour, and to assist in seeking his relief.

The Greek word *demon* (or *daimon*) properly signifies *knowing*, or a *knowing one*. The ancient heathen, by *demons*, generally meant the souls of departed heroes, or some superior intelligences whom they worshipped as gods. The sacred writers, who certainly knew them best, speak of them and treat them as cunning, malicious, and unclean devils. "The heathen," as Justin Martyr observes, "never imagining these impure spirits to be devils, called them gods, and invoked them by such titles as every devil was pleased to name himself by. But even the very *Logos*, or reason itself, took upon him the form and nature of a man to destroy the same kingdom of darkness among the barbarians; upon whose word it is, that we aver these demons to be not only not good, but evil and abominable spirits." On the consideration of the proper meaning of the word, and its use among heathen authors, the sacred writers, and the primitive fathers of the christian church, I shall call the spirit which troubled this boy a *demon*.

Sunday, April 16, was a day of furious rage and great tribulation. His father-in-law took up the hymn-book to read, and the boy attacked him, like a furious tiger. It was with great difficulty he could be held. My assistance was requested, and I went in to help the family. The boy was unusually strong and violent. He spoke through his nose, as from his stomach, without using his tongue or lips; and much conversation passed between him and some of the family, in this way. The boy's mind was suspended in its operations, as in a dead sleep, and the evil spirit used the body. The father said, "Thou shalt not reign here, to the annoyance of all the family." The spirit answered violently and repeatedly, "I will." "Thou shalt not," said the father. "But I will," said the demon. Father, "God shall drive thee out." Demon, "He can't." Father, "God is almighty." Demon, "So am I." Father, "God can do all things." Demon, "So can I." Father, "There is one thing thou canst not do, thou canst not save sinners." Demon, "Don't want to," &c.

He was so very troublesome, and required so many to hold him, that we resolved to bind him hand and foot. Strong list was procured, lest he should be injured; this was doubled, and we tied him down fast enough, we thought, to hold any boy like him; but this was all as nothing. I was obliged to leave them, and attend to my duty. Between one and two o'clock I went in again to see him. He was strangely affected; and, though while in his senses he was dumb, yet on this occasion, while in his fits, he spoke very plainly, in a hoarse loud voice, "Here's the great devil." He would frolic about awhile, and then, in a piercing shrill voice, cry out, "Here's the great devil."

I saw him again in the evening. He had, all the after part of the day, been overwhelmed with hor-

ror of mind, and he trembled and moaned most piteously. He was, indeed, as the scripture so accurately speaks, "grievously vexed with a devil." This tormented state of the lad was more distressing to his parents' feelings than even his furious behaviour; because, in that, he seemed to feel no pain, but sometimes even to take pleasure.

On Monday, as he had done several days before, he frequently ran with his head against the wall; several times he made an effort to get up the chimney; he set his foot, without a shoe, between the bars of the gate,—there was a little fire, and it was with difficulty he was prevented from burning his foot. He was now more abused by the evil spirit than ever he had been before. He had, when even in his senses, a peculiarly horrid look; could scarcely ever stand or sit still, even to eat his food, which he sometimes devoured rather like a beast of prey, than a human being. Sometimes he was so dreadfully unhumanized, that he really could not find his own mouth to put in his food; and when his parents assisted him, and put it between his teeth, he seemed to have lost all knowledge how to eat it. So deeply was he degraded by the influence of the evil spirit.

As he had again relapsed into his affliction by degrees, though rapidly, and still occasionally showed some symptoms of epilepsy, it was supposed that he might be afflicted with this physical disease, independently of satanic agency; and that the evil spirit took the advantage of this affliction, and maliciously aggravated it by his diabolical influence, the more effectually to accomplish his cruel purpose; while the guise of natural affliction might conceal the vexatious demon. It is observed, respecting the youthful dumb demoniac, that "Jesus rebuked the unclean spirit, and *healed* the child," (Luke ix. 42.) which implies that he was *diseased* as well as pos-



essed. But whether that disease existed independently of demoniac influence, or was only a consequence of it, was desirable to know. A medical gentleman who professionally attended the boy was consulted, in reference to his being afflicted with epilepsy as an independent or primary disease. He doubted whether there was any physical derangement at all, because no unequivocal uniform symptom could be discovered. He therefore thought, that the whole of his malady arose from some very extraordinary, unnatural, unaccountable derangement of mind. He was then requested, that if we should again succeed in relieving his mind, to come and examine the state of his health; to this he readily consented.

On Wednesday, April 19th, a few friends engaged to meet together to seek divine assistance by earnest prayer, and, in the name of the Lord, to adjure the evil spirit. The time of this meeting was known but to few, lest we should be thronged and inconvenienced. It was cautiously concealed from the boy himself, because of his horrid antipathy to any thing religious, and because we wished to get him quietly through the town to Morice-street chapel vestry, a convenient and retired place. Our plan was formed on Tuesday evening, after the boy was gone to bed. When getting him up next morning, his mother desired him to have on his Sunday clothes. He considered awhile, and made signs to her that it was Wednesday, and he was unwilling to be dressed that day as on a Sunday. She told him she wished him to go and see his uncle, who lived at New Passage; he was very ill, and would be glad to see him before he died. (He would, on his way, have to pass through Morice-street; and the intention was, to detain him there till his mind was relieved.) The boy shook his head, and signified he was very sorry for his afflicted uncle, but he did not wish to go to see him.

I have before stated, that at the door was his oracle. He now went to consult it, or rather the evil spirit there. That evil spirit proved, by the information it gave him, to be a "*spirit of divination*," or what would by ancient Greeks have been called, "a spirit of *Python*." The fact may be strange, but the record is true, that he learned from the evil spirit of divination the *substance* of what was intended respecting him. The *place* where we were to meet was not yet fully determined; and, about the *place*, he was mistaken. The devil is not omniscient. He may know what is past or present, but he can only *guess* at what is future, and he is often mistaken. He has more cunning to kill, than he has wisdom to prophesy. When the boy had consulted his oracle, he came again to his mother, in his fiend-like way, staring and grinning, with his hands like claws, and told her, by signs, that she wanted to take him into the next house, to be prayed for. "No," said his mother, "you shall not go in to Mr. Heaton's all day, unless you wish it." He would not submit to be dressed as his mother desired, but only in his usual way. He then seated himself on the step at our door, to watch who came to our house.

We concluded it was impracticable to lead him as far as Morice-street, and, therefore, resolved to get him, some how, to Windmill-hill chapel, which was very near. To take him by force would collect a multitude. This we wished to avoid, if possible. His mother led him out a little way, and then he ran hastily back. She returned, gave him something to eat, put the market-basket on her arm, and invited him to accompany her. He set out with her up the hill, and, at some distance, I walked gently after. He watched me a little while, with much suspicion, and then set out to run away as fast as he could. I pursued, and caught him near the chapel. Several friends were waiting there, and we forced him in.

Some of the neighbours saw us, and apprehended what we were about to do. After resting a little, to recover breath, he was taken to the north side of the gallery, which was chosen as the most retired place. He signified he would leap down into the area of the chapel, and made some cunning and vigorous efforts to accomplish his purpose; but we held him fast, and made arrangements to begin the business of our meeting.

As soon as he saw the hymn book in my hand, he began to show how he hated it. We began to sing

"Jesus, the name high over all," &c.

The boy, in whom the evil spirit was, raged furiously. He struggled, stared, grinned, roared, shrieked and howled so horribly, that some of the neighbours were terrified by his noise. Four men held him, and Mr. John Rendle, of Polperro, who providentially came at the time to witness the case and assist in our proceedings, engaged in prayer. The dreadful unnatural noises he made caused many people to come and enquire what was the matter. The door was kept by a person appointed, and many respectable people came in. We continued here, singing and praying, for some time. Our number increased, and that part of the gallery was found too much confined, and it became uncomfortably warm. It was thought expedient to remove him to the communion-place, and lay him on the table, upon cushions. There we should have more room, and better air to breathe; we could hold him without stooping so much; and the friends could more conveniently kneel in prayer. By the time we had removed him, upwards of thirty people were in the chapel. The boy was very conveniently secured on the table, and we resumed our devotions without any interruption. Sometimes we sung; sometimes we prayed; and sometimes we adjured the evil spirit. His exceed,

ingly strange looks, scornful gestures, and terrific noises, were such as can neither be described nor forgotten. They were somewhat similar, but not so violent and awful, as they were at our former meeting on the 22d of March. We need, therefore, to insert only those circumstances which were different to those of the preceding meeting. In this he frequently spoke, as from his stomach, through his nostrils, without moving his tongue or lips. He scornfully ridiculed the company and their devotions; showed how he hated, yet dreaded, the name of Jesus. He mocked, grinned, and spat at any one that pronounced that name in his hearing. His strength was surprising. Five or six were engaged together in holding him: one at each limb, one at the head, and sometimes one pressing on the breast to confine him down.

His attention and ghastly looks were generally directed to those who gave out a hymn, or prayed; but as he dreaded adjurations more than any thing else, the person who adjured shared most of his resentment. I had frequently proved that he was sensible of what I said to him in thought only, without the motion of my lips or eyes, or any visible indication of my meaning whatever. I this morning tried it again and again. Some of the brethren observed that his attention was directed to me more than to those who were praying, and wondered what could be the cause. I was then mentally adjuring the evil spirit, and he knew it, felt it, and resented it. This was an astonishing fact; and wishing others might try and witness the experiment as well as myself, I whispered into Mr. Coath's ear, "*adjure in your own mind, and watch the effect.*" He did so; and when he saw how the evil spirit, in a moment, resented it, through the boy, in his astonishment, he lifted upward his hand and eyes. This attracted the notice of Messrs. J. Kennard, T. Sibley, and the Rev. Mr.

— In whispers they enquired "What is that?" In whispers they were informed. They all tried it, and they all *proved* it, to their utter astonishment, that the evil spirit knew as well, and felt as much, what was only mentally addressed to him, as what was spoken aloud. The moment one of them addressed the demon *mentally*, the demoniac fastened his eyes on him, and grinned, and growled, and would sometimes spit on him if he could. In whatever situation the man stood who did this, whether at his head or feet, right hand or left, he would instantly stare him horribly in the face, and, by various gestures and struggles to bite or get at him, shew how he felt, dreaded, and hated the *mental* stroke.

I observed these strange facts, and tried these experiments repeatedly, with the strictest attention; I may say with religious caution and philosophical accuracy, that I might gain all the knowledge and evidence I could respecting such an interesting and important, but awful subject, as that of the knowledge and powers of evil spirits. We all have to wrestle with evil spirits; and if we can discover, what will *terrify* and vanquish them, we certainly shall be better prepared for the *war*.

As a narrator of an interesting and important affair, it is the writer's duty to state plain facts, however strange they may be, without consulting whether they may corroborate or overturn those opinions which have prepossessed the mind of the reader or his own. The *interpretation of nature* is a better servant of true wisdom than the *anticipation of the mind*. What is the bubble of an opinion to a stubborn fact? "Nay," says Lord Bacon, "the works hitherto discovered are owing rather to *accident* and trial than the *sciences*." It becomes the mind of man to investigate what is *spiritual*, as well as what is *material*. There would be an impropriety

in concealing an observation which might be useful to many, though to some it might seem to be trifling.

I have repeatedly observed, that the efforts of my mind had a considerable effect on the evil spirit and the boy's conduct. While we were engaged in putting this to the proof this morning, Mr. Coath observed a curious circumstance. He held the boy's right hand when he tried the effect of mentally adjuring the evil spirit. In the demon's resenting the mental attack, the boy snapt at Mr. C.'s hand, got his thumb between his teeth, and tried to bite it. Mr. C., with firmness, *dared* him to do it, and faithfully defied his power to injure him. One of the company thought he was trying a *dangerous experiment*, and said to him "Don't risk it." This expression a little shook his firmness of mind; and in an instant the boy had power to give him considerable pain, by the strength of his bite. Spiritual courage, and faith in Christ, will restrain and vanquish the power of evil spirits; and if our faith and courage fail, we give the enemy an advantage over us. This general truth was illustrated in that particular instance.

When the Rev. T. Robinson came in, with some other persons, from Plymouth, the demon in the boy seemed particularly provoked; and, in his peculiar way, he began to cry out, "What brings you here?" He scornfully laughed, and angrily frowned, to show how he hated them, and ridiculed their coming. Seven preachers of the gospel were present on this occasion, and more than thirty other serious and respectable persons.

This morning was no season of idle curiosity, but

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\* There are instances of the bites of men in a rage that have produced horrid symptoms. The venom is supposed to lodge in the saliva.—*Dr. Brook's Introduction to Physic and Surgery*, page 67.

of ardent devotion, of deep and painful feeling. I was a season of sorrow; and the fast-flowing tears of many showed how deeply their hearts were affected, to see a human being possessed, afflicted, degraded, and deranged by an evil spirit.

As it was a fact now well established by repeated experiments, that the evil spirit was affected by *mental* as well as by *vocal adjurations*, we therefore applied to the unclean spirit this morning *most generally* in mind only. Thus, while one was praying aloud to God, another was silently, but powerfully and effectually, rebuking the foul demon.

We began our meeting about ten o'clock, and continued singing, praying, and adjuring, till a few minutes before twelve. The boy then became quiet. His face was pale; and there was something of a deathly hue in the upper part of it, particularly about the eyes. Then he resumed a more natural colour and countenance; and, in a faint voice, he said, "*I am better.*" As he had previously sometimes lain quiet to put us off our guard, and would then take the advantage of our carelessness, I was reluctant to let him rise till I was sure he was perfectly restored to his right mind. I therefore held him down, and said, "We shall not let you go till we *know* you are better." He said again, with a little more strength, "*I am better.*" He had not spoken a sentence, in the natural way, for about a fortnight, so that his being able to speak like a human being was a proof that he was relieved. We then let him stand up on the table, that all might see his face distinctly. All that horrible wildness and demoniacal fury was gone. He was in his right mind; and so agreeable was it to see him restored, that tears of joy, in rapid streams, succeeded those of sorrow, down the faces of many who saw and pitied his case. The divine presence was particularly felt in this assembly, when the authority and

name of Jesus was so marvellously glorified. The boy looked round, like one just come out of a *sound sleep*, quite surprised to see so many people about him. He was too much abashed to speak much; but he immediately and heartily joined us in singing:

“Praise God from whom all blessings flow,” &c.

Scarcely ever did praise more cordial and ardent ascend to heaven, than when, on this occasion, the people so evidently saw hell disappointed, and Satan vanquished, by the authority of their glorious Saviour. As soon as the hymn of praise was concluded, a small testament was handed to the boy, and he read aloud the sacred account of a case somewhat similar to his own, given by St. Mark, chap. ix. 17,—29. The same instance is recorded by St. Matthew, in chap. xvii. 14,—21; and by St. Luke, chap. ix. 37,—42.

The boy was restored again to his parents, healthy, happy, and in his right mind. Jesus Christ, the same yesterday, to-day, and for ever, had again set him free from the oppressive power of Satan. Who that knows this great Saviour, but will trust him, love him, worship and obey him. His power is the same *through all existence, and through all duration*; and those who trust in him, shall never be confounded—those who despise him, shall never prosper. The God-man that suffered death upon the cross is entered into his glory. He hath a name above every name, a throne above every throne, and “*he must reign, till he hath put all his enemies under his feet*; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist.” The sovereign decree is gone forth, “that at the name of Jesus every knee shall



bow," in the glorious realms above, and in the gloomy "*shades below.*" Man must love or dread his *Judge*,—must worship at the Saviour's feet, or, like the serpent's head, be crushed beneath his conqueror's heel. Believers have wisdom; and, like "all the angels of God," with whom they are going to mingle, they "worship Him;" and when the scoffing infidel mingles with devils, like them he will "*believe and tremble.*"

The medical gentleman before alluded to, was informed that the patient's mind was quite relieved, and he was requested to examine the state of his bodily health. He visited him, made every necessary inquiry and observation, and then thought there was no symptom of any disorder in his constitution which indicated the propriety of any medicinal application. He recommended, as the best thing that could be done for him, and all that was necessary, to let him have a change of air and scene for a little time. He was therefore removed for awhile to Torpoint, and placed under the care of Mr. Coath, who had attended both the meetings held on his account, was well acquainted with his case, and a proper person to be entrusted with such a charge.

I have particularly inquired of the boy what he felt or thought while we were praying and contending with him, &c., and he manifested such violent antipathy. He said, "I was like as though I was fast asleep, and didn't dream neither; very strange wasn't it? not even a dream! I only recollect going into the chapel. I don't remember any thing that was done there, only when I come to myself just like coming out o' sound sleep, just before we all sung." It seems evident, that the operations of his own mind were entirely suspended, and that *another mind or evil spirit* possessed and ruled his

body. This is an *awful*, but I believe it a *correct* view of the subject.

Since the 19th of April, he has sometimes been assaulted with very *strong* and *painful* temptations, amounting to what may be called agony of spirit. One day he came to me and said, "My mind is sometimes very uneasy; I should be glad to take any physic that would take it away. I'd rather bear pain than feel the trouble I do in my mind. Sometimes when I feel this trouble, I say, I wish the Lord Jesus Christ would take it away; and then, sometimes, it goes away; but not always. I know the wicked one is not entered into me again; but he tries to come again. I am sometimes tempted to destroy myself. I am sure it must be the wicked one, for Jesus Christ would not tell me to kill myself." These temptations would continue for half an hour together; but the boy knew they were temptations, and frequently was relieved by trying to pray, or by repeating a suitable hymn. Though he has thus been sorely assaulted, he has not been subdued but for a few minutes, on two or three occasions, when something has offended him, and he has yielded to *anger*. Thus he has furnished a comment on the apostle's expression, where he exhorts, "Let not the Sun go down upon your *wrath*, neither give place to the devil." The learned Doctor Jos. Mead has observed, "that to yield to bad tempers is to throw out an halter to the devil for him to hang us with." A due consideration of these things might be of great use to many who sometimes throw the reins of self-government on the wild neck of unruly passion. If man will, like a turbulent animal, dismount his reason, what can he expect but that some evil spirit, ever upon the watch for such an opportunity, will take the place, and spur the furious creature on to aggravated guilt, and headlong ruin. Bad passions most of all make men resemble fiends,

and spirits of a temper will associate as well as birds of a feather. Like cleaves to like.

The boy was occasionally assaulted with these violent temptations for about three weeks. Since then, even when provoked, he has been as free from any thing of the kind as any other boy. His cure, by the name and power of our Lord Jesus Christ, I therefore consider to be *complete*. His safety and comfort may still depend upon the prudent government of his passions, his enjoyment of the *power of godliness*, or his obedience to that Almighty Saviour who has so publicly and gloriously displayed his gracious authority, in delivering him from the power of darkness.

If, after the most diligent, patient, careful, and impartial examination of this poor sufferer, and his awful case, I should be required, in a few words, to give a *definitive* account, I would say,—*he was a boy between nine and ten years of age, whose volition and other mental faculties were overpowered and restrained, and whose body was possessed and actuated by some created spiritual being of superior power. He was restored to the constant use of his will and reason, to his health and speech, not by any physical means, unholy charm, curious art, or occult science whatever,—not by the power, holiness, or ingenuity of any man or men who sought his recovery,—but by the almighty, gracious power of God our Saviour, the authority of whose glorious name is dreaded and obeyed by devils themselves,—his power no creature is able to resist, and his salvation every soul of man is welcome to receive.*

To say that he was cured in answer to prayer, would not be an *accurate*, because it would not be a *complete* state of the case. We found a direct attack on the evil spirit absolutely necessary. Though

he did not like us to begin our devotions, yet, after a little struggling, he would be quiet enough, making the boy like a fallen tree, while we were praying to God. Six of us prayed for him, at one time, for an hour and a half; and at another, seven of us prayed with him for two hours together, and the strong man armed kept his goods in peace.

We were very reluctant to begin a close conflict with the evil one, but we found it necessary. Praying to God, though a necessary part of our engagement, was not, strictly speaking, wrestling with the wicked spirit. It was rather speaking to God about him, than directly thrusting at him: he could bear that without much concern,—this he could not feel without shrinking. We had sometimes heard that a peculiar impulse of mind must be felt, urging to adjurations, in order to make them effectual; but of this we read nothing in the New Testament. The authority of Christ must be unchangeably the same, independently of any impulse whatever on human minds. The Lord Jesus *commanded the evil spirits* to come out of the possessed; the apostles, taught by him, charged the unclean spirits, in his name, to depart; and we, at length, perceiving the necessity of adopting the same plan, and seeing no impropriety in it, while guided in our judgments by the plain word of God, we made the attempt. The moment we did so, we found, by its great efficiency, we were doing right. The evil spirit was roused to tenfold fury when we attacked him in the name of our Lord Jesus Christ. Immediately we perceived that we had gained the advantage ground, secured the heights, and the possession of agency that would vanquish all the combined forces of evil spirits, and would secure the honour of the victory to whom it was justly due, the great Captain of our Salvation, CHRIST JESUS, “the shield of our help, and the sword of our excellency.”

The wisdom of God, in requiring us to command the evil spirit to depart in his name, deserves our notice and our praise.\* Had the boy been restored in answer to prayer only, we could not, in this mode of cure, so well have distinguished his particular case from any physical disorder. In numerous instances, patients deemed incurable by art, have been restored to health, by the grace of God, in answer to praying faith. Those who wrote by divine inspiration, when they describe the healing virtue of the Saviour's name, carefully distinguish those that *were vexed*, or *possessed with devils*, from those that suffered any physical disease. This distinction is important, because it makes evident the existence, nature, intentions, and tyrannizing influence of evil spirits; it displays the saving power, the established, acknowledged, and dreaded authority of that amiable, holy, fearful, and glorious name, Christ Jesus; and it demonstrates the superiority of redeemed man over all the powers of hell, when thus devils are evidently subjected to him who believes in the omnipotent Redeemer.

As persons afflicted like this boy have been frequently called epileptics; and as some have contended that the child described by St. Luke, (chap. ix. 38,) as a demoniac, was only an epileptic, supposing that similar cases may illustrate each other, I have paid particular attention to this point. From the most careful examination, I am fully of the opinion that John Evens was afflicted with what physicians call "*Epilepsia occasionalis*, i. e. occasional epilepsy, arising from evident irritation, and terminating when that irritation is removed.†" This was occasioned

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\* The plain apostolic mode of adjuration is described by Luke, in the Acts of the Apostles, chap. xvi. v. 18. Paul said to the spirit, *I command thee, in the name of Jesus Christ, to come out of her.*—And he came out the same hour.

† Dr. Cullen.

in him by the violent perturbation of his mind; but instead of this being his primary disorder, *it was only one of its sad effects*. This sad *occasional* effect was by no means uniformly produced, for generally he manifested such abilities as the falling sickness could never impart, and sometimes such sagacity as that disease could never inspire. To say, therefore, that *he was an epileptic*, is to give but a mere scrap of the truth of his case. The child may as well be called a mania as an epileptic, and a dumb boy as either; for his dumbness, his occasional epilepsy, and his occasional derangement, were but parts of his complaint, and which, with other evils, proceeded from one and the same cause. This shows the great impropriety of forming our opinions from partial views of such cases. Those who contend that the boy who was brought by his father to Christ, that he might cast out the evil spirit, was an epileptic, need not be contradicted, because they speak some truth; but if they pretend he was *only* an epileptic, because they conceal more, they should be *detected*. We may be thankful that the scriptures were written by honest men, who were deeply concerned at heart to give us the *truth*, the *whole truth*, and *nothing but the truth*. Whoever maintains there was nothing but epilepsy in that case, contradicts the Holy Ghost; and we are perfectly justified in rejecting his assertions, who thus opposes the Evangelists, till he has given superior proof of his discrimination, veracity, and inspiration.

This case, which has been carefully examined and circumstantially described, illustrates and proves the literal accuracy of the sacred writers, in the brief account they have given of demoniacs in the gospels.

Whoever undertakes to explain or to preach the word of God, is not justifiable in giving, as the whole truth, only one part, and keeping back nineteen.

This is cheating poor simplicity, and putting him off with only a provincial shilling, instead of honorably sending him away with the royal sovereign of divine truth. "Behold I am against the prophets, saith the Lord, that steal my words every one from his neighbour." Thus to adulterate and clip the word and truth of God, and circulate our atheistically philosophical notions, instead of the *pure gold* that bears the stamp of inspiration, is to teach those who believe us, that the Holy Ghost, and his holy secretaries, sanctioned vulgar errors, and corrupted the truth, in declaring some to be possessed of unclean devils who were merely afflicted with physical diseases, and who, instead of needing an omnipotent Redeemer to save them, only wanted a philosophical doctor to cure them. The whole truth is man's due. God has made it his every creature's right. The small part of it will send a man only to his neighbour; the whole will bring him to his God. The injury Satan has done to human nature made an *omnipotent Saviour absolutely necessary*; and for this purpose the Son of God was manifested, that he might destroy the works of the devil. The injury Satan is still able to do shows the necessity of a universal, almighty, ever present Saviour. He that is wise for himself, will, like David, pray for himself, "*Oh visit me with thy salvation*;" and for the edification of others, "*If any man speak, let him speak as the oracles of God; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.*"

## ATTESTATION

TO THE TRUTH OF THE NARRATIVE.



*WE, whose names are underwritten, have had certain knowledge of the extraordinary affliction of JOHN EVENS, and also his recovery by prayer and adjuration in the name of our LORD JESUS CHRIST. And we are all fully satisfied, that in this account of his awful and interesting case, the author has told THE TRUTH, AND NOTHING BUT THE TRUTH.*

THOMAS ROBINSON,  
THOMAS SIBLY,  
JOHN KENNARD,  
ROBERT MACOUN,  
WILLIAM ALMOND,  
WILLIAM POPE,  
THOMAS MAY,  
SAMUEL BATEMAN,  
JOHN RENDLE,  
WILLIAM COATH.

*Plymouth-Deck, Oct. 16, 1821.*



## GENERAL REMARKS

ON

*Demoniac Possession, Christian Expulsion,  
&c. &c.*

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**H**OW Satan performs his dreadful works of injury in human nature, we may not be able to explain; but the fact is certain, that he can not only possess and destroy the spirits, but also the bodies of men. That evil spiritual agency has brought various diseases into the bodies and minds of different people, is declared on the authority of God himself. Satan destroyed Job's children, servants, and cattle, and he "smote Job with sore boils from the sole of his foot unto his crown," and *his grief was very great*. The man possessed of an unclean spirit, that called his name Legion, was a furious maniac, exceeding fierce, dwelling with the dead, a terror to every traveller, crying, and cutting himself with stones. (See Matt. viii. 28; Mark v. 1,—20; Luke viii. 26,—39.) One poor creature was brought to Jesus possessed of a devil that made the miserable patient *blind and dumb*. (Matt. xii. 22; Luke xi. 14.) The child whose case is so frequently referred to, was *lunatic, epileptic, and dumb*; and the foul spirit which possessed him *tore* him, and cast him into the fire and into the waters to destroy him. The woman of Canaan's daughter was *grievously vexed* with a devil.—(Matt. xv. 2.) "And behold there was a woman which had a *spirit of infirmity* eighteen years, and was bowed together, and could in no wise lift up herself." (Luke xiii. 11.) Satan bound her, but

Jesus loosed her bonds. There was a great variety in those cases; but there was one common cause, an evil spirit. Satan is still the same powerful, cunning, and malicious enemy of man; and Jesus is still the same almighty, wise, and loving Redeemer, the great Physician, and compassionate Saviour of every human soul.

"We see," says the Rev. Jos. Caryl, on Job ii. 7, "that Satan, if he be permitted, hath a power to afflict the body with diseases; and that it is a power transcending all the power that is in man. Man is able to wound the body of his brother with a material instrument; but all the tyrants in the world cannot smite the body with a disease, or command a man into sickness, though God should say to them, as here (v. 6) to Satan, I give you leave, yet they must leave that to Satan, whose help is sometimes begged by envious wretches who would kill their brethren without a sword, and vex them unseen. Men must have a weapon to smite with; but Satan can smite and kill without a weapon, if God say the word. Man can *spill* the blood, but Satan can *poison* the blood. He can infect the humours and taint the spirits more subtilly than the most skilful poisoner in Rome. As cruel men can bind in chains, and cast the body into prison for many years, so Satan can bind the body with a spirit of infirmity as with a chain. (Luke xiii. 16.)"

It was by a *corporeal possession* that our adversary the devil began his dreadful work of deception and murder on the human race. *He possessed a beast*, and, speaking through it, tempted the woman to eat the fruit.

"Of that forbidden tree, whose mortal taste

"Brought death into the world and all our woe."

Hear Bishop Beveridge, in his sermon on Prov. xvi. 4.—"Man being made in a state of purity and

perfection, like that from which *the devil and his angels fell*, they, envying his happiness, contrived how to bring him down into the same wretched condition with themselves. For which purpose the devil knowing the serpent was more subtle than any beast of the field which the Lord God had made (Gen. iii. 1), he, the better to cover his design, entered into a serpent and spake by him, as he hath often done by those whom he hath possessed, and as the angel spake by Balaam's ass. For that this was the devil's act in the serpent we have the authority of Christ himself, who therefore saith, he was a *murderer from the beginning* (John viii. 44). And the same appears also from the apostle calling the devil or satan, the great dragon, "That old serpent which deceiveth the world." (Rev. xii. 9, chap. xx. 2, 10.) For so he did when he deceived our first parents, in whom the whole world, or all mankind, was contained. "Through envy of the devil came death into the world." (Wisd. ii. 24.) This subtle serpent, therefore, not daring to venture upon man, for fear of being worsted, he set upon the *Woman*, thinking that she might be more easily deceived, and not doubting but, if he could get her down, the man would fall with her, as it came to pass."

The governor of the world is wise and good, without iniquity; just and right is he; and it ill becomes the son of man, who is a worm, to

"Snatch from his hand the balance and the rod,  
Rejudge his justice, be the god of God,"

For the God of wisdom knows best the propriety of permitting such awful ravages to be made on the souls and bodies of men, by those evil spirits whom man has been so foolish as to believe and obey; so wicked as to imitate and to join. And shall men complain of the divine government, because it permits the father of lies to visit his sons in wickedness and companions in crimes? Many will not believe

the Lord who came from heaven, nor Moses and the prophets, the evangelists and the apostles, and faithful ministers; perhaps they will believe if some evil spirits be permitted to show themselves in the extraordinary afflictions of men. The Lord himself, multitudes of angels, and countless numbers of good men, have borne their testimony to a spiritual world; and as their testimonies have been rejected, and man has believed the monstrous absurdities of infidelity, in opposition to them all,—why, then, what could wisdom do better than to permit unclean spirits, legions of devils to shew themselves, and prove to man, by *troubling* him, that there is a *spiritual* as well as a material world? Why should not God permit Satan to play the fool, if men may be benefitted by it?

Heaven, earth, and hell, have all borne testimony to the reality and nature of a spiritual world; and let the infidel who compliments himself with the title of philosopher, look which way he will, above, around, beneath, evidence will confront him and demonstrate his folly. Heaven he will not seek, earth cannot bear him long, hell is moved from beneath to meet him at his coming; devils will laugh him to scorn, and he must be the heir of everlasting shame and contempt. Such is the folly, the degradation, the wickedness, and misery of infidelity.

God permits evil demons to possess human bodies, in order to convince unbelievers what blackness of darkness, what terrors and punishment, what tribulation and anguish, what overwhelming horrors remain for those who reject the Saviour, and must therefore be wholly given over to those powerful, malicious, cruel spirits, to be tormented for ever and ever.

These corporeal possessions may be justly, wisely, and graciously permitted to shew us how the great

adversary of man injures the souls of all who are spiritually possessed and enslaved by him and sin. For as Satan, when he possesses the bodies of men, makes one blind, another deaf, another dumb, another crooked—one sore, and another void of all sense,—one foolish, and another mad,—but all hateful, all wretched, and all miserable,—so, in whatever souls he reigns, through sin, he deprives them of their spiritual dignity, ability, and senses. He renders them blind to their best interests, deaf to the voice of God, and dumb to his praise. He makes them as mad men and fools in spiritual things, sore in pride, and senseless in conscience, cunning and strong to sin, but ignorant and feeble in whatever concerns their everlasting salvation, happiness, and glory. The demoniac whose *body* is possessed, is much to be pitied; because he is compelled to obey a tyrannical influence which overpowers his reason and his will; the sinner, whose *spirit* only is possessed, is much to be condemned, because he wilfully neglects salvation, and yields a willing obedience to this satanic influence which tempts him to sin and destruction.

It is an awful truth, that evil spirits exert great influence in the souls of all who know not God and obey not the gospel of our Lord Jesus Christ. "The whole world," saith the apostle John, "lieth in wickedness;" or, according to Dr. Macknight, "*The whole world lieth under the wicked one. The whole world of idolaters and infidels lieth under the dominion of the devil.*" To which the Doctor adds, in a note, (1 John v. 19,) "*The whole world denotes all the idolaters, infidels, and wicked men of the world, who having made themselves the subjects of the devil, it may be said of them, that they lie under the wicked one; they are under his dominion; just as it is said of believers, in the next verse, that they are in or under the true God, by being under his Son.*" The

power of the devil in this lower world, and over its inhabitants, is often spoken of in scripture. Thus, Ephes. ii. 2, he is called *the prince of the power of the air, the spirit which now inwardly worketh in the children of disobedience*.—2 Cor. iv. 4, he is called *the God of this world*, and is said *to blind the minds of the unbelievers*. Wicked men are said, 2 Tim. ii. 26, to be *held in the snare of the devil*; and, Colos. i. 13, believers are said to be *delivered from the power of darkness, and translated into the kingdom of his (God's) beloved son*." Another learned and venerable divine speaks in a similar strain:—"And, in general, we may observe, that as no good is done, or thought, or spoken by any man, without the assistance of God, working together *in and with* those that believe in him,—so there is no evil done, or spoken, or thought, without the assistance of the devil, 'who worketh with energy,' with strong and secret power, 'in the children of unbelief.' Thus *he entered Judas, and confirmed him in the design of betraying his master. Thus he 'put it into the heart' of Ananias and Sapphira 'to lie unto the Holy Ghost.'* And, in like manner, he has a share in all the actions, and words, and designs of evil men. As the children of God 'are workers together with God,' in every good thought, or word, or action,—so the children of the devil are workers together with him, in every evil thought, or word, or work. So that as all good tempers, and, remotely, all good words and actions are the fruit of the good spirit, in like manner all evil tempers, with all the words and works which spring from them, are the fruit of the evil spirit; insomuch that all the *works of the flesh*, of our evil nature, are likewise *the work of the devil*. On this account, because he is continually inciting men to evil, he is emphatically called *the tempter*."<sup>a</sup>

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<sup>a</sup> Rev. J. Wesley, Sermon on Evil Spirits.

"Where," says pious Bishop Hall, "do we not see that accursed spirit? He is on the bench when the mute or partial judge speaks not for truth and innocence. He is in the pulpit when the prophets of God smother, or halve, or adulterate the message of their master. He is at the bar when irreligious jurors dare lend an oath to fear, to hope, to gain. He is in the market when godless chapmen, for their penny, sell the truth and their soul. He is in the common conversation of men when the tongue belies the heart, flatters the guilty, balketh reproofs even in the foulest crimes. O! thou who art only stronger than that strong one, cast him out of the hearts and mouths of men. It is time for thee, Lord, to work, for they have destroyed thy law."—*Bishop Hall's contemplations, Dumb Devil ejected.*

Another learned divine, Dr. Dodd, in his sermon, on the man dispossessed of the legion, after considering the case of the demoniac, observes: "This is the true state of the man *spiritually* possessed, whether it be by the devil of covetousness, drunkenness, lust, pride, envyings, or any other of that infernal crew, which in *legions* attack mankind. Let the *covetous man* draw off the veil, and tremble to see himself, in this frightful view, possessed of infernal spirits.

"And what too might we say of the *thief*, and the *murderer*, of the *liar*, and the *swearer*, who is continually crying out, day and night belching his red-hot oaths to heaven, and calling down speedy vengeance on his impious head! What shall we say of these, and of the workers of iniquity of every sort and kind, but that they are like the demoniac possessed of devils, yielding their members as instruments to them and to unrighteousness, and to their own bitter and final destruction. Oh that they, and all under his dominion, would, from this display, seriously consider the power, malice, and tyranny

of the evil spirit, before it be too late, that they may not be driven for ever from the presence of Jesus, nor have the great deep flash up with fiery billows to receive them, and close, for ever close, its horrid jaws upon them. This display of our spiritual enemy's inveterate hatred to mankind, must surely be sufficient to raise our detestation of his service, to awaken our fears, and to arouse our sleeping negligence." Considering how much men yield to the temptations of evil spirits, it is astonishing how heaven interposes to restrain the powers of darkness, and to save poor sinful man.

Lord Chief Justice Hale, in a discourse concerning the mercy of God in preserving us from evil angels, written at Cambridge, March 26, 1661, upon occasion of a trial of certain witches, observes: "The evil one has great advantage over man.—1, By his great experience and subtilty.—2, By his invisibility and swiftness, whereby he can secretly and powerfully insinuate and mingle himself with the subject he means to mischief. He knows the avenues into men; and he knows how most subtilly and unsuspectedly to seize upon them. In reference to the body of man, he knows its humours, its temper, its distemper, and hath the advantage of the higher ground. He can watch his advantage, and, undiscovered, drive into him a malignant air, or a venomous infusion. His experience in natural causes, his acquaintance with natural constitutions, and his opportunities to disturb or envenom; his speed and imperceptible motion in the insinuation of himself, and his experiments upon the body, render it, upon a bare natural account, much subject to his power.

"And no less advantage hath he upon the soul; first, in respect of itself, and its own spiritual nature, whereby, in all probability, he can secretly



and immediately insinuate himself, and persuade, excite, deceive, and abuse, as a subtle man can deal with another of more simplicity. For it seems as reasonable that one spirit may communicate with another, in a kind proper to their nature, as one man may communicate to another, in a kind suitable to his nature. 2, And principally in respect of the manner of the operation of the soul of man in communication with the body, whereby it hath a kind of dependance upon the constitution of the body, and, by a disorder in that, becomes subject to a disorder in its actings. Upon this account he can disturb the blood into choler or lust, abuse the fancy with false representations, or corrupt the organ of sense; enrage and discompose the humours of the body; mingle ingredients with them that shall impede or corrupt the actings of the soul.

“ We are too weak to deal with him. He was too hard for Adam in his innocence; and, therefore, must needs be too hard for us in our corrupted state. It remains, therefore, that the power and malice of this great enemy is checked and limited by a higher power. He that hath shut up the sea in bars and doors, and said ‘ hitherto shalt thou come and no further, and here shall thy proud waves stay,’ hath likewise limited this proud, malicious, and powerful adversary, and chained up this unruly and ravenous wolf, so that he cannot go one link beyond his bounds.”

To all who witnessed the deliverance of John Evens, it was a cause of unspeakable joy, to see so evident a proof of the undiminished energy of our Lord Jesus Christ, and how gloriously triumphant over the hosts of hell was his almighty name. That sweet harmonious name, which is the most delightful music in a trembling sinner's ear, and opens heaven in the believing heart, strikes terror through the

hosts of hell, and puts them all to flight. This was often proved in the primitive days of christianity, when christians forced the demons whom the heathens worshipped, to own they were but devils; and, by the powerful name of our Jesus, compelled them to depart from the persons or places they had possessed.

It has been promised, that witnesses should be produced to prove the truth of such a statement. I am happy to find a good number of them already collected by the Rev. Dr. D. Whitby, in his "*Word of Faith, or, an endeavour to evince the certainty of the Christian Faith,*" page 173, &c., and in his "*General Preface to the Epistles,*" in his Commentary on the New Testament. His design, in this preface, is to evince the divine authority of the Epistles, and the Truth of the Christian Faith. Sect. x. he observes: "Our Lord promised, that they who believed in him should *cast out Devils*, which promise he performed with such a constant scene of glorious instances, and such amazing circumstances, if in their matter we may credit the primitive professors and martyrs of christianity, that it is not possible for any man to doubt the truth and certainty of the christian faith, who does not look upon them as impudent untruths and lying legends. For,

"1. Let us consider to whom this power was committed over this strong man armed, over these principalities, and the rulers of the darkness of this world. Our blessed Saviour having said, '*Behold, I give you authority over all the power of the enemy,*' great multitudes of christians gave a continual demonstration of the truth of the prediction. For, 'that our Lord was sent for the destruction of these evil spirits, you may now learn,' saith Justin M. (a), 'from what is done before your eyes, for

many christians throughout the world, and in the very city of your empire, having healed many that were possessed of the devil; and still do they eject them, by invocation of the name of Jesus, whom none of your inchanters, conjurers, or sorcerers were able to expel.'

" 'These christians are not few,' saith Origen, (b) 'who eject devils from them that are possessed with them; and this they do without all curious arts, or any sorcery or magic, only by prayers and simple adjuration of them; for mostly this is done even by the meanest christians, the grace assistant to the word of Christ demonstrating by this, the devil's weakness, that, to expel them from the soul and body of a man, there is no need of men of wisdom, or powerful in demonstration of the faith.' 'Now,' saith he, (c) 'were not Christ of a divine composition, the devils would not thus quit the bodies they possess, at the bare invocation of his name.' 'Every christian hath command over devils,' saith Clemens; (d) 'yea, such is the efficacy of the name of Jesus,' saith Origen, (e) 'that it sometimes profits when it is used by wicked men,' according to our Lord's prediction, that, at the dreadful audit, many should be rejected who could make this plea, '*In thy name we have cast out devils.*'—(Matt. vii. 22.) It was sometimes efficacious even when used by them who were no followers of the Holy Jesus; as in the instance mentioned by St. John, 'Master, we saw one casting out devils in thy name, and we forbade him because he followed not us.'—(Mark ix. 38.) And this gave courage to the Jewish exorcists, the sons of Sceva, to adjure evil spirits by the name of Jesus.—(Acts xix. 14.) 'And not the (f) Jews

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(b) Contr. Cels. L. 7, p. 234. (c) L. 2, p. 133. (d) *Re-  
sponso*. L. 4, c. 3, p. 461. (e) L. 1, p. 7. (f) *Pág. 2d. p.*  
289, 290.

only, but other inchanters also,' saith Austin, -(g)  
'mixed the name of Jesus with their incantations.'

'2dly, This Name was efficacious against all evil spirits whatsoever, none of them being able to resist the power of it. 'Even now,' saith Justin Martyr, (h) 'we who believe in Jesus, adjuring the whole herd of devils and malignant spirits, have them all subject to our power.' And again, 'by the name of the Son of God, all kinds of devils, being adjured, are overcome and brought into subjection.' 'It is evidently seen,' saith Origen, (i) 'that, by the name of Jesus, ten thousand devils have been expelled from the souls and bodies of those who were possessed by them.' On this account they triumphed over the heathen exorcists, that, 'by the name of Jesus, they expelled those devils which none of their inchanters, sorcerers, or magicians,' saith Justin M., (j) 'could expel, and over all heathen deities.' 'Bring one possessed mad, and raging,' saith Lactantius, (k) 'to your Jupiter; or, because he is not skilful in those matters, bring him to Esculapius, or Apollo, let both their priests adjure him, in the name of their supposed deities, to quit his station, they in vain attempt it; but let the same devils be adjured in the name of the true God, and they instantly fly. Were this Jove any better than themselves, *why do they fear our Christ and not their Jupiter?*' And, on the same account, they triumphed over those heretics which then appeared to corrupt the truth. 'For we, by this,' saith Irenus, (l) 'confound the heresies of Simon M. Carpocrates, and the whole tribe of those deceitful workers, *that they cannot expel all kinds of devils, but only such as are confederate with them, if indeed they do that.*'

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(g) Tract. 7. in Joh. Tom. 9. p. 63. (h) Dial cum Tryph. p. 302. A. and 31. (i) In Cels. L. 1. p. 20. (j) Apol. 1. p. 45. (k) L. 4. c. 27. (l) L. 2. c. 56.

"Consider 3dly, That they expelled them not only out of men, but also from the temples, oracles, and altars. 'We are so far,' saith Origen, (m) 'from worshipping demons, that we expel them from the places where they are seated.' 'Go no more,' saith Clemens, of Alexandria, in his exhortations to the Greeks, (n) 'to your Castalian, or other fountains; all these prophetic streams are now dried up, and they are passed away with their own fables. 'Divination and oracles,' saith Strabo, (o) 'wereby the ancients much regarded, but now they are generally neglected and contemned; the oracle at Delphos and Hammon being wholly silent.' 'Not above one or two remains,' saith Plutarch, (p) 'the rest are wholly silent, or entirely desolate.' 'The spirit of the gods,' saith the apostate Julian, (q) 'comes but rarely, and to very few.'—Thus are the Heathens forced, with Porphery, (r) to confess the triumphs of our Jesus over their supposed deities.

"The Christians also did *force* the demons that inspired their priests, to confess that they were *evil spirits*. 'This most men,' saith Minutius, (s) 'know, and some of you, that all your demons, when they are forced out of bodies by our words and prayers, do, with grief, confess what they are, not belying their own filthiness, even in your presence.' 'All the dominion we have over them,' saith Tertulian, (t) 'proceedeth from the name of Christ, and the commemoration of those things they are to suffer from him as their judge: this causeth them, at our command, to come forth of the bodies they possess with great reluctance, and grief, and shame, when you are present.' 'These devils,' saith St. Cyprian, (u)

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(m) *Contra Cel. L.* 7. p. 376. (n) *P. 9. A. B.* (o) *L.* 17. p. 813.—*Et de Phano Delphico. L.* 9. p. 419. (p) *De Defect. Orac. p.* 411. *E. F.* (q) *Apud Cyril Al. L.* 6. p. 198. 199. (r) *Apud Euseb. Prep. Evang. L.* 5. c. 1. (s) p. 31. (t) *Apol. s.* 23. (u) *De Idol. van 2d. Ox. p.* 14.

'being adjured by the true God, do instantly confess, and are compelled to come out of the bodie, they possess. You may see them, by our voices and by the power of the invisible Majesty, as it were, whipped and scorched; and as their torment doth increase, you may hear them howling, groaning, deprecating, confessing, even in the audience of their votaries, whence they come, and when they will depart.' In his Epistles to Donatus, (v) this is made one property of a christian, 'to force impure spirits to confess what they are, and to urge them, by their powerful strokes, to depart.'

"4thly, This was done not in Rome and Carthage only, and other cities of the chiefest note; but as it is observed by Justin Martyr, (w) '*throughout all the world.*'

"They frequently appeal even to the senses of the very infidels. 'If you are willing,' saith Justin, (x) it is easy for you even now to be assured of these things with your own eyes.' 'Disbelieve these things,' saith Tertullian, (y) 'if your eyes and ears will suffer you to do so.'

"The christians appeal also to the consciences of Infidels. 'We expel devils out of men,' saith Tertullian, (z) 'as very many know.' 'Most men are acquainted with these things,' saith Minutius, 'and so some of you Heathens are.'

"They appeal to the effects produced upon the persons thus dispossessed, even their conversion by this means to the christian faith. 'Some christians,' saith Irenus, (a) 'have the gift of casting out devils so firmly, and so certainly, that many times they who are healed, and delivered from their evil spirits, believe, and do continue in the church. They en-

(v) De Idol. van 2nd. Ox. p. 4. (w) Apol. p. 45. (x) Dial. cum Trypho. p. 311. (y) Apol. c. 23. (z) Ad Scap. c. 2. (a) L. 2. c. 25.

courage others to embrace the christian faith, by promising to them this power of ejecting devils, when they should cordially embrace it.' 'Be ye baptized,' saith Clemens, (b) 'in the name of the most Holy Trinity, and then if you believe with an entire faith, and with true purity of mind, you shall expel impure spirits and devils out of others, and save men from diseases; for the devils know and own those who have given up themselves to God, and sometimes at their very presence are cast out; we exhort you, therefore, to be of our religion, and we assure you that when you do advance to the same faith and innocence of life with us, you shall obtain like power over the evil spirits.'

"They offered upon pain of death, to make this experiment before the eyes of Heathens, i. e. not only to eject those very demons they invoked, but even to force them to confess they were but devils.?"  
(c)

"All this we have delivered upon certain knowledge, and confirmed to us by the highest attestations, by men of the greatest wisdom to distinguish between truth and falshood, and so discern matters of real fact from vain impostures; by men of that sincerity and undisguised piety, which renders their veracity, in matters subject to their senses and their experience, *incontestable*. That among the Heathen there were persons possessed, appears sufficiently by this, that otherwise the Christians could not have pretended to cast them out; and from the Exorcists and Magicians in every Nation, of whom Plutarch saith 'they advised those that were possessed to repeat the Ephesian Letters,' (i. e. The charms and other arts of a magical kind which the inhabitants of Ephesus professed.) And Lucian mentions it as a thing known to all, 'that they had

(b) Recog. L. 4. 32, 33. (c) Tertullian's Apol. 2. 23.

those who did dispossess demons.' Justin Martyr saith (Dial. p. 811.) 'the Jews exorcised them using that art as the Heathen did.'—'The Names of Abraham, Isaac, and Jacob, are used,' saith Origen, 'not only by the Jewish Exorists, but almost all that practice the art of Magic or Enchantment.' So that it is certain, that the History of Christ and his Apostles casting out Devils in Judea, and of the Christians casting them out *throughout the world*, was therefore never questioned by Jew or Gentile, because they had among themselves pretenders to it."

The Expulsion of Demons has been professed and practiced by the Church of Rome; but alas! their general manner of attempting that awful work has most sadly deviated from that dignity, prudence, simplicity, gravity, and purity, in which we find it in the New Testament, and among the primitive Christians; and has degenerated into an adulterous mixture of Religion and Magic. This Apostacy from Christianity to Conjurat[i]on; from open and triumphant opposition, to vile parlying with the Devil, has caused even the way of truth to be evil spoken of, and has exposed that Church to the ridicule of Protestants. (See Bishop J. Taylor's Dissuasive from Popery, Sect. x.)

Philip Melancthon, one of the wisest and most able among the Reformers, in an Epistle to Herbert Languet (Book ii, Epistle 572) observes, "Although madness may sometimes arise from natural causes, it is nevertheless most certain, that devils enter into the bodies of some men, and produce madness and divers other agonies therein; either in conjunction with natural causes, or without them. Because it is manifest, that such persons are sometimes delivered without natural remedies." After describing several instances of demoniac possession, in which



the Demon gave the knowledge of languages which the patient had never studied, he adds,—“ I could also mention other examples, *which demonstrates that madness arises from diabolical agency.* So also concerning those unhappy virgins, who, I hear, are tormented with phrenzy at Rome; I judge that they are afflicted by evil spirits. *But still I am sure that the evil spirit might be removed, and the devils be expelled by the fervent prayers of the pious.* Indeed men would do well if they would not be Epicureans; but fervently invoking the Son of God, our Lord Jesus Christ, would solemnly command the evil spirits to depart from those unhappy persons; and at the same time warn them of the approaching judgment of the Son of God, (when the malice of devils shall be openly exposed to the whole Church) and of the punishments which shall then overtake the spirits of darkness. But these things should be done with seriousness; and those ceremonies of wafer-worship, holy-water, and the false invocations of Cornelius, (Agrippa, a writer on Magic) and such like should be omitted. I know many instances in which it is certain the prayers of the pious were available.” (Arm. Mag. Vol. 8. page 537.)

Josephus says of Solomon, (Book viii. chap. 2.) “ God enabled him to learn that skill which expels demons, which is a science useful and sanative to men. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day.” See also his account of the case of Saul, Book vi. chap. 8. where he observes, “ David was the only Physician against the troubles he had from the demons, whensoever it was that it came upon him, and this by reciting of hymns, and playing upon the harp, and bringing Saul to his right mind again.”

The opinion of the Chaldean Philosophers on this subject, may be seen in Stanley's Chaldaick Philosophy. After speaking of several kinds of demons, the writer observes, "All these kind of demons are haters of God, and enemies of man. Moreover, some of these ill demons are worse than others; extremely malicious and pernicious. For these do not hurt souls by phantasms and delusions; but by assault, like the most savage beasts, accelerate the destruction of men. The subterraneous and lucifugous, cause epilepsies and phrensy:—the ærial and terrestrial, circumvent men by art and subtilty, and deceive the minds of men, and draw them to absurd and illegal passions." Of one kind he observes, "Nor can they that are possessed with it, by any other means be freed from it, but by the divine favour obtained by fasting and prayer." See Part xv. Sect. 1. chap xvi.

Though evil spirits have been much dreaded on account of the afflictions they have occasioned, they have been worshipped or consulted, or both, by almost all nations. In Egypt the magicians opposed Moses and Aaron, by their enchantments. The nations of the Canaanites were given to the swords of Israel, because they practised diabolical arts. See Deut. xviii. 9—14. Notwithstanding this, and the divine prohibition, Saul went to consult the devil, 1 Sam. xxviii.; and Manasseh practised the infernal arts, 2 Chron. xxxiii. 6. The Israelites sacrificed their sons and their daughters unto devils, Lev. xvii. 7. Deut. xxxii. 17. "Yea, they sacrificed their sons and their daughters unto devils," Ps. cvi. 37. Jeroboam ordained him priests for the devils, 2 Chron. xi. 15. The Heathen taught the Jews this horrid practice. The Apostle Paul travelled far and knew much; he declares, 1 Cor. x. 20. "But I say, that the things which the Gentiles sacrifice, they sacrifice unto devils, and not to God." The Devil was consulted by the great men of Greece, at Del-

phies. The great oracle of Apollo was a communication of the devil, and *his inspiration* was earnestly coveted and diligently sought, on account of the knowledge and influence, the wealth and reputation it secured its possessor. "The *Pythia*, before she ascended the tripod, was a long time preparing for it, by sacrifices, purifications, a fast of three days, and many other ceremonies!" See Rollin's Ancient History, Book x. Chap. 3. "The priestess was no sooner inspired," or possessed, "but she began immediately to swell and foam at the mouth, tearing her hair, cutting her flesh, and in all her behaviour appearing like one phrenetic and distracted. Plutarch speaks of one enraged to such a degree, that she affrighted not only those who consulted the Oracle, but the priests themselves, who ran away and left her; and so violent was her paroxysm, that in a little time after she died." Archbp. Potter's Antiq. of Greece, Vol. I. p. 278. Ed. 9th.

"Not only the *Pythia*, the *Sybils* also, with many others, were possessed with the *Divine Fury*, swelling with rage like persons distracted and beside themselves. Few that pretended to inspiration, but raged after this manner, foaming and making a strange and terrible noise; gnashing with their teeth, shivering and trembling, with other *antic motions*.—One sort of the *Theomantics* were possessed with prophysying *Demons*, which lodged within them, and dictated what they should answer to those who enquired of them, or spoke out of the *bellies* or *breasts* of the possessed persons; they all the while remaining speechless, and *not so much as moving their tongues or lips*." See Archbp. Potter's Antiq. of Greece, B 2. C. 12. See also Bishop Patrick's Com. on Lev. xix. 31.

The evil spirit which inspired the *Pythia*, was worshipped by the Greeks as their God *Apollo*. K

suppose this name is derived from an old Greek verb, which signifies to *destroy utterly*. The Romans also worshipped this devil; and they taught this devil-worship to the Britons, if they did not practice it before. "When to the cruel rites of Druidical worship, succeeded the abominations of Roman Idolatry—in Bath stood the temple of Apollo." (See Missionary Register, vol. I. p. 7.) Thus our forefathers, like other Heathens, worshipped the devil. The glorious gospel of the blessed God came by missionaries, and opened our eyes.

Apollo was, among his numerous adorers, a very respectable demon-god; for, as Turtullian says, "Demons rival the Divinity, and set up for gods by *stealing his prophecies*." Apollo was the devil counterfeiting the *Redeemer, the bruiser of the serpent's head*; and as such, many nations have worshipped him under different names. "He was named Pythius," says Tooke, "not only from the serpent Python, which he killed, but likewise from *asking and consulting*, for none among the gods was more consulted, or delivered more responses, or spake more oracles than he; especially in the temple which he had at Delphi to which all sorts of nations resorted, so that it was called, *the Oracle of all the earth*." But there were numerous devils besides, who shared the homage and confidence of deluded men: many more than could have temples erected to their honour; though great numbers had their statues and images.

The Africans are still worshippers of devils; and it is worthy of observation, that they have in general use the same word for a *familiar spirit*, or a devil, which inspires or possesses a human being, as was used by Moses and other sacred writers to express the same thing. *Obeism* holds the minds of those people in the most painful slavery, and many of them, under the terrors of this ancient and horrible super-

stition, the dread of devils and devilish men, are literally tormented to death! If they did but know the truth it *would make them free*. The *Obi* men are those who practice the satanic arts of divination, witchcraft, sorcery, &c.; and who either have, or pretend to have, a familiar spirit. The word *Ob* is pure Hebrew, and signifies a *devil* or *evil spirit*. See Lev. xx. 27.—Deut. xviii. 11.—1 Sam. xxviii. 7, 8. in Hebrew; and see Parkhurst on the word: he observes, “Although in those frantic fits of the Heathen Divines, there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by an evil spirit*.”

Marcus Minutius Felix was a famous Roman Lawyer, and being converted from idolatry, he wrote his *Octavius* in defence of Christianity, about the beginning of the Third Century; hear him:—“These impure spirits are the Demons, as I have shown from the Magi, the Philosophers, and from Plato himself, who lie skulking under consecrated statues and images, and by a secret *afflatus*, from thence acquire the reputation, as it were, of some deity present; while they inspire the priests, inhabit the shrines, and sometimes insinuate into, and move the fibres of the entrails, steer the flight of birds, govern the lots, and *deliver oracles in many perplexing untruths*. In short they are deceived and deceive, as not knowing the pure truth, and at the same time unwilling to confess what they know, to the disgrace and ruin of themselves. Thus it is they drag us down from heaven to earth; from the consideration of the true God, to the worship of an idol; they disorder and disquiet us in our sleep, and by the spirituality of their substance, slip insensibly into our bodies, frame diseases, terrify our minds, distort our limbs, and so press us into their service: and after they have been gladdened with the nidours of the alters, and the

*sacrifices of beasts, they cease to hurt that they may seem to cure.* And these are the very gods you see raving about the streets, and the Demoniacs themselves are their Priests, though without a temple; who *foam and rage*, and roll about in the same tempestuous manner as the Temple-Priests are used to do, for the devil is in them both, though his operations are different. Hence those apparitions which you recounted awhile ago, such as the Phantoms of Jupiter to the Plebeian asleep, for the restoration of his plays; and of Castor and Pollux on horseback, and of the ship drawn by the Matron's Girdle. Most of you know very well that the demons are forced to confess all these things of themselves, as often as we rack them into confession by our bare words only, and *force them out of the bodies they possess* by such tormenting speeches as they cannot bear. For *Saturn*, and *Serapis*, and *Jupiter*, and whatever demons you worship, not able to endure their pain, proclaim their nature. And you may be well assured, that they would never be at the expense of framing lies to their own shame, especially in the presence of you who adore them. Take their word then, and believe them to be devils when you have it from their own mouths, and to their own ruin; for when we adjure them by the One true God, the wretches, sore against their will, fall into horrible shiverings, and either spring forth from the bodies they possess, or vanish by degrees, according to the faith of the patient, or the grace of the physician. Thus they dare not stand in the presence of Christians, whose assemblies they disturb at a distance by your hands. For this reason, therefore, they insinuate themselves into weak minds, and there privately sow the hatred of that religion they fear; for it is natural to hate what we fear, and to persecute what we are afraid of, to the best of our power. Thus they seize upon men's spirits, and secure their affections, that

being prepossessed, they may be sure to begin to hate us before they know us, for fear that by knowing us, they should be constrained to love and imitate us, or at least not be able to find how to condemn us."—(Sect. 27. Reeve's Translation.)

Ainsworth, in his annotations on the text in Deuteronomy, observes, "A familiar spirit is called, in Hebrew, *Ob*, which signifies a bottle, (Job xxxii. 19.) applied here, and often to magicians, who, possessed with an evil spirit, spake with a hollow voice as out of a bottle; and, as some say, with swollen bellies: whereupon the Greek version usually calleth these *Eggastromuthoi*, as speaking out of the belly. But the Holy Ghost, in Acts xvi. 16. expoundeth it more fully, the *spirit of Python* (or of divination) meaning the Devil."

The reader may be surprised, as well as the writer, to find such an exact resemblance in the case described in this pamphlet, to those recorded by the ancient writers, both sacred and profane. It is wise to reject the errors, and to detect impositions of any age; but there is no wisdom in confounding truth with error, nor in throwing away the wheat with the chaff. Wisdom will discriminate,—will prove all things, and hold fast that which is good. Ignorance may condemn by the heap, and with the besom of folly sweep away the precious with the vile. There have been some who could distinguish truth from error in former days, as well as in these; men of extensive learning, true wisdom, sound judgment, sincere piety, and unimpeachable veracity; who had skill to distinguish truth from error, however artfully they were twisted together; who had the *true philosophy* to believe what God had said, and what fact made evident; however fashionable it might be to laugh at both divine inspiration and moral evidence. There have been such men of

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wisdom, of truth, and of God, who have borne a faithful testimony to facts and doctrines which the rulers of the darkness of this age wished to conceal, or to bring into contempt. They have recorded such instances in modern times, as God required his secretaries to record in ancient days. And from the writings of such men, instances might be selected of persons possessed of evil spirits. The eminent Dr. Henry More was an open-hearted, sincere Christian Philosopher, who studied to establish men in the belief of Providence against Atheism. In his Philosophical Works he has selected and published several well-attested accounts of spiritual and supernatural agency, as an antidote against Atheism. See book III. See also his Theological Works, book IV. chap 6, 7. In the preface to his Philosophical Works, page 6, after declaring with what caution he has selected his narrations of Spiritual Agency, he says, "Nor could I abstain from that subject, it being so pertinent unto my present purpose; though I am well aware how ridiculous a thing it seems to those I have to deal with. *But their confident ignorance shall never dash me out of countenance with my well-grounded knowledge.*

The Rev. Samuel Clark has selected several *examples of persons possessed by the devil.* See his Mirror, vol. II. page 163, &c.; and his lives of Mr. R. Balsom, and Mr. R. Rothwell, at the end of his Martyrology.

The Rev. J. Wesley, whose wisdom is known by its fruits, and will be honoured when infidels can laugh no more, published several well-attested accounts of spiritual agency. Many have had levity enough to laugh at them; but no one has had evidence or learning enough to confute them. Those who have said he was *credulous*, have never yet shown a reason why he should not give proportionate cre-



dence to what he knew to be sterling evidence; why he should not believe his God, his own eyes, or the faithful testimony of men of sound judgment and unimpeachable veracity.

One of these accounts which he republished is prefaced with these remarkable words:—"With my latest breath will I bear testimony against giving up to infidels one great proof of the *invisible world*. I mean, witchcraft and apparitions, confirmed by the testimony of all ages." (Arm. Mag. Vol. v. p. 368.) In another place he assigns a reason for it, saying, "The infidels well know, whether christians know it or not, that the giving up witchcraft, is, in effect giving up the Bible. And they know, on the other hand, that if one account of the intercourse of men with separate spirits be admitted, their whole castle in the air, Deism, Atheism, and Materialism, falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments beside, which abundantly confute their vain imaginations. But we need not to be hooted out of one; neither reason nor religion requires this." (Works, Vol. iv. p. 358.—8vo. Ed.) As he was inclined to prove all things, so he was determined to hold fast that which is good. What he knew to be truth, he had too much fortitude and wisdom to relinquish, and too much piety and benevolence to conceal.

"Conviction and steadiness of principle," says Dr. Beattie, in his Essay on Truth, "is that which gives dignity, uniformity, and spirit to human conduct, and without which our happiness can neither be lasting nor sincere. It constitutes as it were the vital stamina of a great and manly character; whereas scepticism betrays a sickly understanding, and a levity of mind, from which nothing can be expected but inconsistency and folly."

Mr. George Sinclair, Professor of Philosophy in the College of Glasgow, published "Satan's Invisible World Discovered; or, a Choice Collection of Modern Relations, proving evidently against the Atheists of this present age, that there are Devils, Spirits, Witches, and Apparitions, from authentic records, and attestation of witnesses of undoubted veracity." His twelfth Relation is a case of witchcraft, and shows that Christianity is the sovereign remedy for the evils occasioned by satanic agency. He observes, "This story hath as much certainty with it, as any human story can have. The author that writes it is a famous minister of the gospel, and it is attested by famous witnesses. 'A woman, whose name was Jackson, was arraigned and condemned at Newgate, for bewitching one Mary Glover, a merchant's daughter, in Thames-Street. One Doctor Boncroft did inform Judge Anderson, then Lord Chief Justice, that the said woman, (Jackson,) was wronged, and that the maid did counterfeit; whereupon the Lord Chief Justice gave order to Sir John Crook, then Recorder of London, to make trial of them in his chamber at the Temple. The parties were collected, the case was investigated. About three weeks or a month after the witch was condemned, the maid continued every second day in most fearful fits and torments.' The Recorder hearing of it, did blame me and all the ministers of London; and told me, '*That we might all be ashamed to see a child of God in the claws of the Devil, without any hopes of deliverance, but by such means as God hath appointed, viz:—fasting and prayer.*'

"Within a few days after, it pleased God to make me an instrument to draw five ministers, and other good christians, together; to set a day apart, and to join with me in that holy exercise, wherein we continued from morning till after candle lighting. Then, on a sudden, after a fearful conflict, which

did much amaze some, and caused them to cry with a confused noise, '*Jesus save, Jesus help!*' The maid sprung from the chair in which she had been held, recovered the proper use of her limbs, which before had been stiff as any thing frozen: life came into her whole body. Then she looked up with a cheerful countenance, and, with a loud voice, said, '*O! he is come, he is come; the Comforter is come, the Comforter is come; I am delivered.*' Her father hearing these words, wept for joy, and with a faltering voice, said, '*O! those were her grand-father's words, when he was at the stake, the fire crackling about him.*' It seems he died a martyr in Queen Mary's time. Then she knelt down, and offered a sweet evening sacrifice of thanks and praise to God, for her deliverance. Lest Satan should assault her again, she was placed under the care of one of the ministers; and she continued with him as a servant for twelve months." This relation was published in the year 1642, by the minister, whose name was Lewis Hughes.

What is so very frequently asserted, proved, and exemplified, as the subject of spiritual agency is, in that book which has "God for its Author, Salvation for its end, and Truth, without any mixture of error, for its matter," cannot be destitute of utility and interest to men. But however important a knowledge of the reality and nature of a spiritual world may be to us, and however imperiously its natural, moral, and divine evidence may demand our attention and confidence, we can, if we wish, for a time *escape conviction*. The method is well known, because frequently practised, and is not unpopular. We can treat the awful subject with *contempt*, reject its evidences without examination, and imagine, that enquiries after such *spiritual* things are beneath a man of *sense*. But a host of the most venerable men

that ever graced the Republic of Letters with their learning, adorned the Christian Church with their piety, or benefited the World by their labours, have fairly examined, conscientiously believed, and firmly maintained the truth of the existence of witchcraft, possessions, &c. And if we judge impartially on the subject of spiritual agency, without consulting our prejudices or our passions, we may perceive sufficient reason for thinking that the Kings and Prophets, and righteous men, the honourable Judges and learned Divines, with God himself at their head, asserting, deploring, and opposing the evil influence of Satan and satanic arts over the minds and bodies of men, could neither be dupes nor deceivers. They were not fools to be laughed at, but teachers to be heard with respectful confidence. They will be heard, and they will be believed, by the lovers of truth, in the very teeth of laughing Deism and grinning Infidelity. The Infidel is confounded by their harmonious testimony, which is corroborated by recent fact; reason fails him, and he must either acknowledge a Devil and a God; dread a hell, and seek refuge in a Saviour: or he must try to despise the testimony which he is afraid to believe, and unable to refute. He must yield to the evidence, or laugh it to scorn. If he loves darkness rather than light, and would rather venture a leap in the dark to a world of evil spirits, than walk in the light of christianity to Heaven, he can have his dreadful choice. He will soon learn the grand secret in his own way; but he will then think himself a philosopher no more. His folly will be ripened into ruin;—his die will be for ever cast;—his soul for ever lost.

Proofs from matter of fact of spiritual agency and power, must offend the man *who would have no other God but himself*; and Lucifer, who became what he is by the spirit of independance, and now wages war

against all truth and goodness, holiness and happiness, while he is recruiting, will lend his young follower his own honours, and indulge him in his expectations of promotion and supremacy. Thus he enlisted our first Parents,—“Ye shall be as Gods, knowing good and evil.” This spirit of pride and independence is the mortal hereditary disorder of the human family. *Man would be a God*;—and Satan, in the guise of a friend, will aid his efforts, flatter his vanity, and applaud his *spirit*, to secure his service and complete his ruin; but when he marches off the blustering Blade, at the beat of the funeral knell, he will place him under severer discipline, and make him feel who is master. His “*eyes will be opened*,” and, when on the other side the *great gulph*, he does not like the fire, and cannot desert, it will be too late to be bought off, even with the blood of Jesus:—“*There will be no discharge in that war*.” Insulted Heaven will shower down blazing storms of thundering vengeance, and deluge all its enemies in one common ruin, and their destruction will be *eternal*.

Displays of Satan's power, unaccompanied with manifestations of that gracious energy which crushes it, will increase the *fears* of the *superstitious*; but where Christ is known, Satan is defied, and every believer triumphs over hell. By prejudicing the world against the knowledge of God, and then displaying himself, Satan has tyrannized over millions of our fellow men, and to this day he thus domineers over millions of our fellow subjects too. From these he extorts the homage of a god, by keeping their souls in awe of his power. He gives them ugly images to adore for deities, and various kinds of contemptible *charms* to trust for salvation. From all these Satan knows that *he* has nothing to *fear*, and *they* have nothing to *hope*. While thus he gives

them their gods and their saviours: while he appoints their form of worship, directs their devotions, inspires their creed, governs their philosophers, rules their priests, and reigns in darkness, terror, cunning, pride, and malice, the SOVEREIGN PONTIFF of the Pagan world. What can their religion be, but such as we hear it is; a religion of lies, of crimes, corruption, horrors, blood, and death! They know the devil, but not GOD: they therefore fear their tyrant, and serve him with terror and despair. Oh! if they did but know the true LORD, the God of love, the Father and Friend of man, the Omnipotent Saviour, the true God and the Eternal Life, manifest in the flesh to bruise the serpent's head, and save a poisoned world from death and hell: how would they leap for joy, like condemned captives rescued from their foes, and sing like Israel saved of the LORD: "Blessed be the Lord who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken and we are escaped. Our help is in the name of the LORD who made heaven and earth. Blessed be the name of the Lord."

The more a spiritual world is displayed, the more a CHRISTIAN triumphs;—Satan falls under his feet. Hell may unite all his forces against him, and bel- low and pour out its flames in his face; but with Jesus in his heart he is more than conqueror. Clothed with the whole armour of God, and strong in the Lord of Hosts, he wins his glorious way; he meets and vanquishes the *King of Terrors*, and goes triumphantly to heaven, shouting "*Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.*"

As the power of godliness secures to every real christian the final triumph over the powers of darkness; so the general and extensive influence of

Satan will be destroyed from among men by the universal spread of christian truth and grace. The kingdom of God is essentially and evidently in direct, professed, and victorious opposition to the impositions and tyranny of Satan. No institutions or powers can be more decidedly and irreconcilably hostile to each other, and both are striving mightily to obtain the souls of men. As evil spirits exert their influence to succeed, every system of moral and spiritual imposition, that by ignorance, superstition, idolatry, and infidelity man may be blinded, perverted, hardened, and corrupted to his destruction; so the Holy Ghost accompanies revealed truth, and his divine influence sanctions every system of moral and spiritual illumination, and holy renovation, that man may be enlightened, sanctified, and saved.

It is chiefly by *our* *beliefs*, which implies our attention and conviction, our persuasion and consent, that spirits move our passions, and manage our conduct. Faith is the helm of human nature; and as we admit the wicked one, or the Holy One, to be our pilot, our course will be directed to the whirlpool of perdition, or the haven of salvation. By believing the imposing lies of Satan, our first parents fell from holiness and happiness, to guilt and misery: and by the same credulity the deluded children of deluded Eve fall into irretrievable ruin; and by believing the word of truth, the gospel of our salvation, the humble penitent sinner rises again to the favour of God, to holiness and heaven:—he knows the truth, and the truth makes him free.

Such is the nature of man in this infant state of his existense, that in spite of scepticism *he must be a believer* of some doctrine or other. He is naturally prone to seek knowledge, and must either be taught of God, or be deceived. Faith has a keen appetite,

and will be fed: if it has not the truth, its proper food, or if it does not savour the things that are of God, and relish the sound wholesome doctrine that will promote the spirit's health and life, it will devour the poison of lies;—it will eat the forbidden fruit, and by renouncing divine instruction, man will forfeit a paradise of divine wisdom to have his eyes opened, by the spirit of error that tempts him to his death. Wisdom and folly divide the world; for men will give their confidence to truth and lies. They are therefore distinguished by their opinions;—their modes of faith. But of all believers on the face of the earth, the professed infidel is guilty of the most absurd credulity: his headlong departure from the truth, plunges him into an abyss of error. He is as much deluded, and as fatally blinded by Satan, as the superstitious idolator. They are both strangers, yea, enemies to God; are both ignorant of the truth, and under the dominion of their malicious enemy the devil.

“Man since his fall,” says Dr. Bates, “is under the tyranny of Satan, who is called the god of this world, and is more absolute than all temporal princes; his dominion is over the will. He overcame man in paradise, and, by right of war, rules over him. The soul is kept in bondage by subtle chains, of which the spiritual nature is capable. The understanding is captivated by ignorance and errors; the will by inordinate and dangerous lusts; the memory by images of sinful pleasures, those mortal visions which enchant the soul, and make it not desirous of liberty. Never did a cruel pirate so incompassionately urge his slaves to ply their oars in charging or flying from an enemy, as Satan incites those who are his captives ‘to do his will.’ 2 Tim. ii. 26. And can there be a more afflicting calamity; than to be the slaves of one’s enemy; especially if



he be base and cruel? This is the condition of man; he is a captive to the devil, who was a liar from the beginning. He is under the rage of that bloody tyrant, whose ambition was to render man as miserable as himself; who, in triumph, upbraids him for his folly, and adds derision to his cruelty."

But a REDEEMER is come—He speaks in righteousness, and is mighty to save. The power of the enemy is broken; the serpent is bruised; pardon and salvation through him, are offered to the guilty; captivated, human race. "*It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;*" and, "*He that believeth shall be saved.*"—"He that is for us is greater than all that can be against us."

Evil spirits, whatever power they possess, are neither invulnerable nor irresistible. They may be strong, but they are not almighty. They may be cunning, but they are not omniscient. They are all under the divine controul, and in their warfare on human beings, the advantage is graciously allowed to men. Satan's dominion on the earth is hastening to a close; and "he has great wrath because his time is short." Infinite wisdom gives us instruction in the holy scriptures; and if we abide by them, we shall never be deceived. Almighty power, in the grace of our Lord Jesus Christ, offers us its aid; and he that trusts in God, cannot be overcome. The believer in Christ is *more than conqueror*; and in conflict with Satan, on any ground, at any time, it is his privilege to triumph.

He that is clothed with "the armour of righteousness," and vanquishes the enemy in combats of temptation, and by "the word of truth" drives him from his strong refuge in the *spirits* of sinners, may most assuredly vanquish and expel him when he gains possession of the *bodies* of men:—but, "Not

*by might, or by power, but by my Spirit, saith the Lord of Hosts.*" (Zech. iv. 6.) His gracious readiness to rescue all that are oppressed of the devil, is more likely to be contradicted with bad passions, than with good reason. In the hostile conflict between the tyranny of Satan, and the kingdom of God, every man will act on one side or the other; for there are no neuters in this war: "*He that is not with me is against me,*" said the Saviour. When the Pharisees heard that Jesus had cast out a devil, they vented their envy and malice in blasphemies: but the *Eternal Lord* proved the absurdity of their slanders, and said, "*If I cast out devils by the Spirit of God, then is the kingdom of God come unto you.*" (Math. xii. 22—32.)

*Logos*

The human presence of the Son of God is removed from the church militant, and the Holy Spirit, in rich abundance, is given to supply its place;—to bear witness to the truth,—to destroy the works of the devil,—and to establish, *universally*, the divine kingdom of righteousness, peace, and joy. The promise is to as many as the Lord our God shall call; and we are assured that our heavenly Father will give his Holy Spirit to them that ask him. "Have faith in God," and there will be no necessity whatever to yield to evil spirits in any of their assaults, or to suffer them to keep when they gain possession of a fellow creature; or to make a truce with them by their own ceremonies of magical conjuration, and astrological doctoring. "*Resist the devil, and he will flee from you;—draw nigh unto God, and he will draw nigh unto you.*" The power to cast out devils, in the former ages of christianity, was not of rare communication, or restricted use, like the gifts of healing and of tongues, &c.; (1 Cor. xii. 4—11) but it was the common privilege of believers in Christ Jesus. This has been before stated, on the authori-

ty of the ancient fathers of the Christian Church. (Page 112.) One reason for this divine liberality was, to deliver the world from the diabolical impositions so generally practiced on its ignorance and credulity. Evil spirits aped the true God; their possessions were taken for divine inspirations, and the doctrines of devils were regarded as the oracles of God. To make the system of imposition complete, some of the evil spirits acted in their proper character as devils; while others, by general consent, with all the solemnity of hellish hypocrisy, passed for deities. Hence there were real possessions, and pretended expulsions, or farcical departures in idol temples: and to deliver the world from such powerful delusions, every christian had power over Devils.

Tertullian says to the Romans, in the 23 C. of his Apology for the Christians, "I come now to things, and shall give you a demonstration from fact to convince you, that your gods and demons are both the same beings, though of different denominations. Let a demoniac, therefore, be brought into court, and the spirit which possesses him be commanded, by *any christian*, to declare what he is, he shall confess himself as truly to be a Devil, as he did falsely before profess himself to be a God. In like manner let one of those be produced who is thought to labour with a god, whom he hath conceived from the steams of the altar, and of which, after many a belch and many a pang, he is delivered in oracles, &c.—If these do not declare themselves in court to be *Devils*, not daring to lie in the presence of a christian, that christian is willing to be taken for a cheat, and stands ready to answer for it with his blood." Proof sufficient, that every christian had power over devils, to detect, expose, and expel them.

The expulsion of an evil spirit out of the body, does not necessarily imply the conversion of the

soul. It has a tendency to convince the patient of the evil of sin,—the necessity of a Saviour,—and of true religion: but deliverance from demoniac possession no more implies spiritual conversion, than a preservation from that calamity argues holiness of heart. Even a beast may be possessed, as the swine were by the legion of devils; but on the supposition of their deliverance from possession, who would include spiritual conversion? To deliver a man from demoniac possession, restores him only to the *probability* of conversion; and if conversion takes place, it is a far greater miracle of mercy.

The casting out of evil spirits does not infallibly prove that he who does it is a *righteous man*. Many who, in the name of Christ, have cast out devils, and done many wonderful works, will not enter into the kingdom of heaven. (Matt. vii. 21.) It is not, therefore, by their own "power or holiness" that they do these things. "The seventy returned again with joy, saying,—'Lord even the Devils are subject unto us through thy name;'" and he said unto them,— "Behold, I give you power over all the power of the enemy—notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice that your names are written in heaven." (Luke x. 17—20.) To be saved from sin ourselves is, therefore, a far greater blessing than to be able to expel evil spirits out of others. But if God pleases to join these, salvation and ability, together, why should man be anxious to put them asunder? Their union is perfectly consistent, though it may not be found to be infallible, or perpetual. The expulsive power may exist in every believer in Christ Jesus, though dormant, till roused to action by the call of necessity.

But it may be objected,— "Is not the casting out of Devils the work of a *miraculous power*, given for the confirmation of some doctrine, as one of the ex-

traordinary gifts of the Holy Spirit, such as raising the dead, speaking with tongues, &c.; and, therefore, no more to be expected or pretended in these days, than the apostolic power to heal the sick and raise the dead?"

This objection has frequently been urged, and sometimes by respectable authority; and by authority equally as respectable, it has been denied. It is notorious how Popery has imposed on ignorance and credulity, by the *miraculous* wickedness of legendary trumpery; whose arrogant pretensions to apostolical and divine authority it might be profitable to examine by those apostolical predictions given by divine inspiration, in the second chapter of the second epistle to the Thessalonians. Extremes on one side generally lead to extremes on the other; and the sober-minded must look for the truth between them. Papists have asserted too much about miracles; and sometimes protestants, provoked by their exorbitant pretensions, have denied too much. Satan, the great ape of God Almighty, has wonderfully imposed upon men by his "lying wonders;" and it is but charity to put men upon their guard. Some have been carried away by every tale of miracle; and others have acted as absurdly on the other side, and rejected the testimony of miracles altogether. Discrimination is the duty of wisdom. One error should not be opposed with another; but with the truth.

Some who have cast out devils have, therefore, claimed the authority to impose their private opinions on the consciences of their fellow creatures, and to be lords over their faith. Such an intrusion on the rights of men, and the prerogative of God, ought to be firmly resisted;—but in some better way than by denying the power, and rejecting the grace of God, and risking a palpable contradiction to matter of fact.

The Prophets and Apostles themselves were not invested with their *extraordinary gifts* of the Holy Ghost to authorize them to impose their *own private opinions* on their fellow creatures; but to accredit some important divine truths, which they had an especial commission to deliver in the name of the Lord; and generally, if not always, in the *words* of the Lord. Hence we have those formal introductions, *The Lord spake unto Moses, saying,—and, Thus saith the Lord.*

The Apostles <sup>wrought</sup> ~~wrote~~ miracles to prove this truth, and were taught in what words to *say*,—*The kingdom of God is at hand*, while they were subject to many national prejudices, and egregious errors about the nature of that kingdom. They were told what to say, and God bore witness to his own word, not to their mistakes. It was not till the day of Pentecost, when they were all filled with the Holy Ghost, and by him led into all the Truth, that they were so fully instructed, as to be secure from mistake about the nature of that gospel they were to teach. Therefore they were not to set out to testify what they had heard and seen, but to tarry in Jerusalem till they were endued with power from on high; and then they should be his witnesses to the ends of the earth. The ancient Prophets were carefully to deliver God's words to the people, and not to mix and corrupt them with any private opinions of their own. "The Prophet that hath my word, let him speak my word faithfully.—What is the chaff to the wheat, saith the LORD." (Jer. xxxiii. 28.) "Now we have received the spirit which is of God," says the Apostle, "that we may know the things that are freely given to us of God; which things also we speak not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 12, 13.) And when he gives his own judgment on a subject upon which he had re-

ceived no special authority of inspiration, he candidly and cautiously mentions it. (1 Cor. vii. 6.) Yet those wise and holy men could do nothing against the truth, but for the truth.

There were many disciples after them who might work miracles in the fullest sense of the word, as some of the Corinthians did, who, nevertheless, were not correct in all their opinions about the truth of Christ, or the duties of men; and, therefore, their judgments were to be regulated, and their testimony to be received or rejected, according to the divine standard of truth previously established by the Apostles.

It was of importance to the purity, safety, authority, and success of the truth, that the standard of it should be completed by the Apostles themselves, before they left the world, in order to guard those who were disposed to believe, from the mistakes of good men, and from the impositions of evil men, and evil spirits. This was done: and particular notice was given by the highest authority, that no new doctrines or gospels should ever be given from *Heaven*. And, lest any should pervert the gospel of Christ, Anathemas, like cherubim flaming swords, which turned every way, towards heaven, earth, and hell, to guard the sacred deposit from exchange, diminution, or addition, the Apostles placed about their inspired works, saying, "Though we or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed. (Gal. i. 8, 9. Rev. xxii. 18, 19.) St. John's awful declarations are levelled against corrupters of the written word;—and it is impossible to suppose any species of oral imposition against which St. Paul's Anathema may not be found a sufficient guard. It allows us to suppose, that one of the Apostles might apostatize from the truth, and plead his old credentials of miracles, &c., to authenticate his new lie:—or that an angel

Those sole operations of God upon the spirits of men, by which he produces effects *above* the power though not *contrary* to the order of nature; such as the conversion of sinners, the salvation of souls, &c. And, 3. Such divine operations as do not imply creative energy, or control the natural course of things. Such I understand to be the expulsion of evil spirits out of the bodies of men; or even the vanquishing of evil spirits when they assault our own souls in temptation. In both these cases, the help of God is needful; but in neither case is there any interference with the natural constitution of things:—No change is made in the nature of either being. In both cases, it is only victory obtained by the help of divine power, in a conflict with the common enemy of God and man. Let these different kinds of miracles be candidly compared, and the expulsion of demons will evidently appear to be but a very minor kind of miracle; and the power of it only one of the *ordinary* gifts of the Holy Ghost, the right and privilege of every believer in Christ Jesus.

Christianity, when fairly examined, will be found to be a religion of divine, holy, and benevolent miracles in its beginning, progress, and consummation. It is literally and truly *the work of God*. The most able of his servants that ever laboured in his gracious cause would say, "Our sufficiency is of God, (2 Cor. iii. 5.) "Without me," said Jesus to his disciples, "ye can do nothing." While God is with us, and the hand of omnipotence is engaged in the salvation of men, it would be hard to find a reason why we should let the devil triumph. Is any thing too hard for the Lord? or has he refused to help us against our enemy? or has he ever prohibited us to cast out devils? After all that has been said, or written, to lampoon the expulsion of demons, in the name and by the power of our Lord Jesus Christ,



this is certain, that he who converts a sinner, works a far greater miracle than he that only casts out a devil.

It is but a small thing in christian warfare to drive an evil spirit out of an usurped habitation to his own place; but to turn some wicked men from sin to holiness; "to open their eyes, and turn them from darkness to light, and from the power of satan unto God," is not much less than turning a devil into an angel. He that converts a sinner, makes a successful attack upon, at least, two wicked spirits at once; subdues both; chases one away, and leads the other captive unto God. In this case, there is the devil to vanquish and to cast out of his long and fortified possession, the wicked heart; besides the great work of changing the sinner's *nature*, which is demonstrably the work of omnipotent agency, and, therefore, a real miracle. Who, then, that can count his fingers, and weigh an argument, but may perceive, that he who converts a sinner, performs a greater miracle than he that merely expels a demon?

Why then should the daily wonders of almighty grace, the miracles of divine love in the salvation of sinners, be less wondered at than the subjection of evil spirits to believers, in the name of Christ? They are much more powerful and glorious works, more evidently divine, and vastly more important in their eternal results. But we are astonished at them; and some are *less offended* with them, because they are more common. Such works as the salvation of souls from sin and hell, evidently require *creative energy*. The power that raised our Lord Jesus from the dead, quickens the soul that was dead in trespasses and sins. No inferior agency could possibly effect the change. "If any man be in Christ Jesus, he is a *new creature*; old things are passed away, and, behold, all things are become new:—and all things are of God," (2 Cor. v. 17.) "For we are

*less*

his workmanship, *created in Christ Jesus unto good works,*" (Eph. ii. 10.)

The minister of the gospel can no more convert or sanctify a soul, than he can raise from the dead a putrifying corpse. But the spirit of God, which accompanies his faithful preaching of divine truth to the believing heart,—"*He doeth the works.*" (John xiv. 10—12.) The man might preach to dead souls, or prophesy to dry bones, till death silenced his useless tongue; if the Holy Ghost did not accompany him to give the success, there would be no spiritual resurrection to eternal life. But by God's accompanying the labours of his servants, what mighty wonders, what miracles of grace are daily achieved on the spirits of men! Hell is vanquished, and sinners are converted! Immortal souls are delivered from the power of darkness, and translated into the kingdom of God's dear Son. Hallelujah! for the Lord God Omnipotent aids and succeeds the efforts of his servants.

These common miracles of mercy, performed to accomplish the conversion and salvation of sinful, immortal souls, are far "*greater works*" than healing the sick, and raising dead bodies. The bodies that were healed or raised, were still mortal, and again became subject to the pains of affliction and the empire of death. But the salvation of the soul is its *eternal life*; and the resurrection of the body to eternal glory, at the time appointed, will be a consequence of the resurrection of the soul from the death of sin to the life of holiness. (John xi. 25, 26. Rom. viii. 11.)

Bishop Stillingfleet quotes from Origen, that "Christ told his disciples, that they should do greater works than he had done, (John xiv. 12.) because, by their preaching, the eyes of the blind souls should be opened; and the ears of the deaf to all

goodness are opened, so far as to hearken to the precepts and promises of the gospel; and the feet of the lame in the inward man are so healed as to delight to run in the ways of God's commandments."

"External miracles," says the Rev. J. Fletcher, "which effect no change in the heart, nor rescue the soul from a state of spiritual blindness and death; miracles which serve only to repair the organs of the body, that must shortly be consigned to the grave; miracles which tend merely to modify matter, such as causing green trees to wither, withered trees to spring, and water to gush out of the flinty rock; miracles of this nature, are far less important than those which cause the thorns of vice to wither, the seeds of grace to spring, and streams of sacred consolation to flow through those very hearts which were formerly barren as a desert, and hard as the rock that Moses smote.

"The most important miracles, were those which were wrought by the Apostles, when, as fellow workers with God, they opened the eyes of sinners, turning them *from darkness to light, and from the power of Satan unto God.* (Acts xxvi. 18.) True miracles of mercy these, and memorable conversions, which the word of God, in the mouths of his ministers, is continually operating in every age!" (Vol. 8. page 145.)

If, therefore, we dissallow the expulsion of demons, under the idea of its being a miracle, we must, to be consistent with ourselves, disallow of the conversion of sinners, because it is demonstrably a far greater miracle. But God encourages both.

If believers in Christ Jesus, in any age, have power to expel intruding demons, it does not, therefore, follow, that they may occasion "sensible deviations from the known laws of nature," and miraculously

head the sick and raise the dead. These are works which are not necessarily connected with the spiritual and eternal salvation of man. And whether it would be better for us, to have miraculous and certain relief from all temporal afflictions, and mortality of the body, perpetually within our call, pious men will very seriously question. God has engaged that all things shall work together for good to them that love him. His providence has appointed means of relief in afflictions:—"From the Most-high cometh healing." He has given skill to the Surgeon, and wisdom to the Physician, and caused medicines to grow out of the earth. (Eccles. xxxviii. 1-15.) We may employ all these means in his name, imploring his blessing on their use; but in many cases, the issue will be uncertain. Divine pity may grant us a reprieve; but we are all criminals, appointed to die, and must fall under the sentence which universal justice has pronounced on rebellious man:—"Dust thou art, and unto dust shalt thou return." It is, therefore, our duty in affliction, to pray, with submission, to infinite wisdom and divine authority; to be ready to depart, and willing to remain, fully resigned to him who "delighteth in mercy," and will do all things well. Afflictions, though grievous, are often profitable, and "yield the peaceable fruits of righteousness to them that are exercised thereby."

There is a time for all things; and it is a point of wisdom to know the season. Now is the time for the Church militant to encounter and vanquish the powers of hell, and every believer may be a conqueror. If, in these days, when "Satan has great wrath, because he knows his time is short," there were no power in the name of Christ, and in the christian church, to cast out devils; and if they must be tamely suffered to riot unmolested in the soul and body of man, when once they get possession, the

evil case would argue a mournful reverse of things in the kingdom of God. It would argue the mighty superiority of the enemy since his head is bruised; or the withered arm of the Holy Ghost, and his inability, in these days of his peculiar reign, to repel the invasions of his greatest foe among the ransomed children of men. If we were really reduced to such a miserable state of spiritual affairs, there might be some reason for our becoming pagans again, when satan has captivated some of the weak of our flock; and, for our employing the Chaldean arts of astrological physic to compromise matters with hell, and make a truce with the devil, on the best conditions of peace his black majesty would be pleased to allow his helpless victims.—But, “Now is come salvation and strength, and the kingdom of our God, and the power of his Christ.” If ever satan is to be subdued by redeemed man, this is the time. This is the day of salvation, when the Lord will succour all that pray:—the time of deliverance from the power of the enemy of God and man.

But it is not the time appointed for complete deliverance from all diseases, pain, and death. Occasionally, at the commencement of Christianity, by the power of the Holy Ghost, the sick were healed for awhile, and the dead were raised, to prove what the Redeemer could do, and to give a pledge of what he would do; to evince the benevolence of his design, and the omnipotence of his love. But he has appointed a *future day*, when “the trumpet shall sound, and the dead shall be raised;”—when “God shall wipe away all tears from the eyes of his people, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain:” but the time is not yet. It is necessary, in order to salvation, that we should in the present time, be delivered from the power of the devil; but it may be expedient that we should *sicken* and *die*.

These holy Apostles who wrought the greatest miracles on others, were not themselves exempt from affliction and death.

But the case is very different with respect to demoniac possession. Those who could expel demons out of others, were not subject to possession themselves. St. Augustine says, (*City of God*, b. 4. c. 32.) "Devils cannot possess any but such as they have deceived." Knowledge and belief of the truth is, therefore, a certain preservative from possession—but not from diseases and mortality. The highest authority declares, "He that is begotten of God, keepeth himself, and the wicked one toucheth him not." (1 John v. 18.) But however a man may keep himself, whether born of God or not, sickness will touch him, and death will seize and hold him fast. "It is appointed unto all men once to die," and to this just decree we must all submit,—but no man should submit to satan. To have the mind deluded, the judgment blinded, the heart corrupted, the passions agitated, and the will over-ruled by a tempting, murderous, evil spirit, is a most dreadful and unnecessary evil; to which he that knows Christ Jesus will never submit. For as Ignatius said to Trajan, "Jesus Christ has put all the deceit and malice of the Devil under the feet of those who carry him in their heart." \* Du Pin gives it as the sentiment of J. Cassianus, that "Evil Spirits could not possess men's bodies, if they had not got some footing in the soul, or if God did not permit them to enter to punish some fault."

These observations will authorize the conclusion, that no person who has the use of his mental faculties can be possessed by an evil spirit, unless he has neglected the saving grace of God, or until he has, some way or other, yielded to satan's temptations a

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\* See a Relation of the Martyrdom of St. Ignatius, translated from the original Greek, and published by Dr. Grabe.

guilty consent. "Our adversary the devil goeth about as a roaring lion seeking whom he may devour," and it is our duty to resist him, steadfast in the faith, and our privilege to conquer him through the blood of the Lamb, and by the word of divine testimony. (Rev. xii. 11.) Though satan has all the rage of the hungry roaring lion, he has none of his better qualities. With the cunning of the serpent he joins the cruelty of the wolf, and the dastardliness of the puppy. He snarls at the timid, and seizes the fearful, though he trembles at the faithful countenance that looks defiance and resistance. There is no change in him for the better; he still acts on his old principles:—*He tries to vanquish the weakest first.* Perhaps the mighty philosophers may still boast, that none but weak, ignorant, and vulgar people are ever bewitched, or possessed. What then? should we despise the weak, and laugh at their miseries and death? or would it become us better to teach them how to conquer, through Christ Jesus, and be the happy spectators of their salvation?

If they are the *weak* that are subdued, it is just what every sensible man would expect. In the beginning, when the enemy had subdued the most subtle beast of the field, he made his attack upon the *woman*, not the *man*. She was *deceived* by his temptations; she yielded to believe his lies, and fell a victim to his cunning, malice, and pride. With her assistance the enemy soon subdued the *man*. The breach was first made in the weakest part of human nature; but the whole human race have fallen under the power of the enemy. A Redeemer fled to our assistance, and man is made to stand

"On even ground against his mortal foe."

That foe continues his efforts to destroy. Still he attacks the *weakest first*, and therefore many of the *weak*, (children chiefly) have, within the last few years, been subdued and possessed by evil spirits.

Through this conquest, satan has gained another and greater advantage, by sending the parents to the professors, and employing them in the practice of the diabolical arts, to gain their children's release. I know what I say, and lament the matter of fact. Many persons, from whom we might have expected better things, have been seduced to the practice of witchcraft; but they knew not what they did. But does not humanity, justice, and piety require, that the evil of such practices should be laid before them? This may not be philosophical, in the modish sense of the word, I allow; nevertheless it may be perfectly scriptural. Perhaps some of the sceptical tribe may affect to pity the writer of any thing serious on the subject: but let them not boast intemperately; for if they are *too strong* for the old serpent, he may be *too deep* for them. Apollyon has suitable snares for soaring minds; yet with all their high-flown contempt for the weak and ignorant, even philosophers have been caught in the devil's vulgar trap.

"For when Celsus saith," from Diogenes Egyptianus, "that magic could only hurt ignorant and wicked men, and had no power over Philosophers," Origen replies, "Philosophy was no such charm against the power of magic as appears by Mæragenes, who wrote the story of Appolloneus Tyaneus, the famous magician and philosopher, who therein mentions how Euphrates and an Epicurean (no vulgar philosophers) were caught by the magic of Appolloneus." But as to the christian, thus saith Origen, "we are most certain of, and have found it by experience true, that those, who, according to the principles of christianity, worship God over all, through Christ Jesus, and live according to the gospel, being constant in their solemn prayers night and day, are not obnoxious \* to the power of any magic or devils whatsoever." Contra Celsus, L. 6. p. 302. †

\* Even Magicians themselves will acknowledge this.

† Bishop Stillingfleet's Origines Sacre, (p. 267.)



If the old murderer succeeds in destroying the souls of men, it makes no difference in the awful event, whether he accomplishes his dreadful purpose by vulgar superstition, or infidel philosophy. "For rebellion is as *the sin of witchcraft*, and stubbornness is as iniquity and idolatry." (1 Sam. xv. 23.) "Let not the wise man glory in his wisdom;"—vain presumption is no defence. Satan's rivals will not fare much better than his dupes. There are as many ways into the snares of evil spirits, as there are to sin against God. No man is altogether secure from the destructive devices of the enemy, but while under the protection of a Saviour. And under the shadow of his wings, reposing in the arms of his mercy, the little child may smile at his adversary's rage, and laugh his cruel power to scorn.

To *fear* the devil, is to show him too much undeserved respect, and is one step towards worshipping him: and to be wilfully ignorant of him, is to give him the advantage against us. Our safety lies in knowing his devices, detecting his temptations, and resisting him steadfast in the faith; in watching unto prayer, fearing God, and trusting in his salvation.

England, with all its sacred excellencies, is not quite the garden of Paradise, yet Satan entered and made much havoc there. We are certainly so highly favoured as to excite his envy, to rouse his rage, and inflame his malice; and it is devoutly to be wished, that we may be so wise as to detect his devices and resist his efforts to catch the weakest of our flock. He certainly watches for opportunities, and he has seen among us several advantages to favour his design in doing us mischief. His credit has been pretty good for being an "old gentleman" retired from business, reformed in his manners, and now having no power over the bodies or minds of the children of men. It has been thought unphilosophical, rude, and vulgar, for any watchmen of our Israel to disturb our security with the old caution, "Be sober,

be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist steadfast in the faith." Some have paid the enemy so much deference as to believe, that if he did possess any human bodies in these days, he could not or should not be expelled. Whether their hearts failed them for fear of him, or for want of faith in Christ Jesus, so that they would think any man a fool who would venture to see him and attempt to expel him, no matter which: such sentiments may encourage him to make a rush upon us.

Though our enemy is but a despicable prophet, he is, in his warfare on our spirits, rather a deep politician; and he might readily enough foresee, that if he could but gain possession of some, others would come to negotiate with him through the medium of his own superstitions, and be glad to make a truce with him by paying tribute to the "Curious Arts" of Ephesus and Chaldea, commonly called the "Astrological Practice of Physic." He has made the attempt and succeeded. This gives the enemy great encouragement to proceed, and great influence when he does. He gains some influence over us when he obtains our *fear* of his power; but he lays a much firmer hold on us when we respect his wisdom and ask his counsel, esteem his benevolence and seek his spiritual help. In the one case he troubles us as a terrible devil; but in the other he gains the homage which is due to God. Thus the LORD is distrusted and discarded; and the *devil* is feared, sought, consulted, and trusted in his stead.

There is certainly no necessity for our returning to the magical practices and pagan idolatries of the darkest ages and nations. We may and we ought to "resist the devil" in all his encroachments, for we are well able to overcome him. The heroic, holy conduct of the primitive Christians, under the sanction of Christ and his apostles, waging perpe-

tual war with the powers of darkness, is far more worthy of our imitation than the impious magical superstitions of devil-worshipping Pagans. When emperors and kings, philosophers and priests, and people, high and low, rich and poor, great and small, were so superstitious as to consult and worship devils who haunted temples and possessed men; the christians attacked the demon-gods in their high places and their strong holds, and hell trembled at the presence of a believer in Jesus. The Christians adjured in the name of their crucified Saviour, and the idolators had the evidence to see and hear the gods they dreaded and worshipped, "writhe and howl, and wail, and fly," at the tremendous name of Christ, and confess themselves to be but *devils*.

Tertullian, the learned African, would teach us not to *fear* evil spirits, but rather to make them fear us; not to endure their plagues, but rather to vanquish, *punish*, and expel them. In his Apology, Chap. 23, he says:—"Now this power and dominion of ours over wicked spirits, has all its power and efficacy from the name of Christ, and from our reminding them of those judgments which are dropping upon their heads from the hand of God through Christ, whom he has made Judge of the world; and the dread they have of Christ in God and God in Christ, is the thing which subjects them to the servants of God and Christ. Thus, therefore, by the touch of our hand, or the breath of our mouth, scorched as it were by the prospect and representation of future flames, they go out of the bodies they possess, at our command; but sore against their will, and gnashing as it were with red hot shame to quit their possessions in the presence of their adorers."

Let Christians know the power and authority over hell which Christ Jesus has given to all that believe, and the heart of no man, woman, or *child*, among them will fail through fear of evil spirits. Whenever they tempt or seek to gain possession, they may

be effectually resisted, if the person attacked be watchful and faithful. And whenever a case of demoniac possession can be *detected*, (for detection is more difficult than expulsion) every believer in Christ Jesus, has, in the name, and power, and grace of his Saviour, an infallible remedy at hand.

It may be sufficiently ridiculous, as *blunders* generally are, to be trying to cast out a devil where there is none; but it is unchristian, when we know, or may know, that an evil spirit has possession of a fellow creature, to let him keep it. When there is a reasonable and evident *probability* of demoniac possession, it is a far less evil to *mistake* the nature of the case, and apply an innocent, unsuitable remedy in attempting a work of mercy, than, for fear of being contemptible, to neglect what God has authorized, if not made our duty. It ill becomes the disciple of Jesus Christ, whose help is solicited, and whose Bible teaches him a sovereign remedy for all that are oppressed of the devil, to leave the poor miserable demoniac to perish, neglected and unpitied, under the tyrannizing influence of an unclean spirit; or to abandon the demonized sufferer; with his disconsolate friends, to seek relief, as pagans do, in the "Curious Arts" of magical superstition, which, by the word of divine inspiration, have been so frequently and solemnly, with all that practice them, declared to be an *abomination to the LORD*.

FINIS.

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*Some distinguishing marks, by which, on prudent examination, we may be able to discover the possession of an unclean spirit—the various modes of seeking relief from such demoniac possession—the propriety of using the scriptural method of rebuking and expelling an evil demon—the sin and danger of applying to the curious arts and occult sciences, or the astrological practice of physic, &c., in such cases—and of consulting and using any of the ancient pagan superstitions, will be the subjects of*SOME FARTHER OBSERVATIONS AND ANIMADVERSIONS.

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FARTHER  
OBSERVATIONS  
ON  
**Demoniac Possession,**  
AND  
ANIMADVERSIONS  
ON  
*SOME OF THE CURIOUS ARTS*  
OF  
**Superstition,**  
&c.

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BY JAMES HEATON.

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“Flee from idolatry. I speak as to wise men; judge ye what I say.” *St. Paul, 1 Cor. x. 15.*

“Many of them which used curious arts, brought their books together, and burned them before all men.” *Acts xix.*

“Resist the devil, and he will flee from you. Draw nigh unto God, and he will draw nigh unto you.” *St. James.*

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## FARTHER OBSERVATIONS,

&c.

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**I**N a former part of this work, some recent, decided cases of witchcraft have been noticed; and their nature, it has been intimated, is *essentially* the same as that of demoniac possession; differing only in the *circumstance* of the evil spirit having a human accomplice to urge and aid him in the case of affliction by witchcraft. That demoniac possession may be the effect of superstitious arts, Bishop J. Taylor gives an intimation in his *Life of Christ*; he says: "Near the city of Gadara there were many sepulchres in the hollowness of rocks, where the dead were buried, and where many superstitious persons used Memphitic and Thessalic rites, invoking evil spirits; insomuch that at the instant of our Saviour's arrival in the country, there met him two possessed with devils from these tombs, exceeding fierce, and so had been long, insomuch that no man durst pass that way." p. 235.

It may be difficult, if not impossible, in some instances of demoniac affliction, to distinguish whether they are cases of witchcraft or only possession. And for any purpose of real utility, on the christian mode of relief, that distinction may be quite needless.

PART II.

A. 2.

When the astrological practice of physic is employed, the distinction is of some consequence, because, the magical doctor, or the patient's friends, or both, must use the same art against the witch as the witch does against the patient, and with painful success too, before a cure can be effected. But those who would rather be christians than practice witchcraft, should confine themselves to what God allows and has engaged to bless. To christians, therefore, the enquiry whether a demoniac is bewitched, or only possessed, may be a matter of *curiosity*, but not of necessity or utility; and the propriety of pursuing it as some have done, is very questionable. Whatever baleful influence witchcraft may have, and particularly so as technically distinguished from *sorcery*, which implies the use of drugs under the vicious corruption of magical incantation, that influence must be of a spiritual nature. A person bewitched is, therefore, in most cases of the kind, a person possessed; and if the evil spirit can be subdued and expelled, all the power of witchcraft is therefore completely disannulled. And according to this principle, "Surely there is no enchantment against Jacob, nor divination against Israel." Numb. xxiii. 23. He that has the faith of Christ which saves him from sin, has the power which vanquishes all the arts of evil spirits.

Though specious evidence of a human accomplice in cases of diabolic affliction may be obtained from afflicting demons, yet as they are such liars that their testimony would bring discredit on the truth itself, our best plan is, like Christ and his Apostles, not to receive their witness. Our Saviour's command to his disciples is, "*Cast out devils,*" not *consult them*. They are well known to be, as their name imports, *false accusers*, slanderers, and they are cunning murderers in principle and practice. If in any thing they are true, it is but to betray.

In J. E's. case the parents endeavoured with success to remove from their boy's mind the impression which the evil spirit had made upon it, that an old woman had employed evil arts against him. They knew that the most secret crimes were committed before the face of the Lord, who says, "Vengeance belongeth unto me and I will repay it." They sought and found deliverance in Christ Jesus for their son, and would not cherish a wish to bring evil on a fellow creature, nor trouble their own minds with harbouring painful suspicions of her guilt. Prudently to seek to know all that, and only that, which is justifiable and beneficial, becomes the temperate zeal of sound philosophy, and the peaceful wisdom of genuine christianity. There is both judgment and mercy with God. Dealers in the black art of witchcraft have sometimes seen the error of their way, have repented, and found mercy. Manasseh, King of Judah, practiced and patronized witchcraft, as much as any sorcerer that ever disgraced a throne; yet he was brought to repentance. 2 Chron. iii. 20. At Ephesus, where Satan had his seat in splendour, among his magicians, there were many who practiced the diabolical arts, brought to the knowledge of the truth by the preaching of the apostles. Acts, xix. 17. 20. And Justin Martyr says, "We who devoted ourselves to magic arts now consecrate ourselves entirely to God." Certainly, therefore, it is more becoming a christian to seek salvation from Christ Jesus, and do that which he authorizes, and may be a probable means of bringing others to know and practice righteousness, than to imitate a witch and become like her in using the *black art*.

Evil spirits will very readily inform against some human beings as their accomplices in crimes, and some who have not properly considered their character, have admitted their evidence, of a neighbour's

being a witch; and on that vile evidence, or their own *suspicions*, which may have been of the same origin, the credulous, according to traditionary reports, have harrassed a neighbour's life away, and probably deserved hanging for the murder. To act thus in zeal against witchcraft, is to act as certainly and as fatally under the influence of the wicked one as witches and sorcerers themselves. He that committeth murder is of the devil.

Though the testimony of an evil spirit is despicable, I do not say that it is impossible to obtain sufficient proof of guilt to justify legal executions for the crime of witchcraft. If I did, I should reproach my Maker; who, while he was King in Israel, enacted the statute, "Thou shalt not suffer a witch to live." Ex. xxii. 18. When it is certainly known that there was a malicious and professed intention to take away a neighbour's life, and that means were actually used to accomplish the murderous purpose, and they have been known to take effect; I should deem that evidence sufficient, in a legal way, to justify the requisition of *life for life*. It does not impeach the justice and equity of the proceeding, whatever be the means by which the criminal has committed the murder, whether it be by mechanical or military, by chemical or by magical art.\* However, I am no lawyer; I

\* The term *witchcraft*, is used in scriptures with so extensive a meaning as to include the various arts of superstition, as divination, fortune-telling, charming, &c. &c. The government of Israel was a Theocracy; God was the supreme magistrate; and all these practices are wicked oppositions to his government and authority; and, therefore, though the witch hurts no man's body or property, the divining, charming, fortune-telling witch was condemned by the same authority that doomed the false prophet and blasphemer to death. A variety of sixpenny pamphlets that encourage the study and teach some of the arts of divination, fortune-telling, spells, charming, &c. are published in London, and are always on sale in most towns in the country. These are bought chiefly by young women; these females will be

write only as a christian, to shew how the evil influence of satanic agency may be righteously and effectually resisted, and how those who are possessed may, and ought to be, delivered.

But in order to oppose this evil influence and relieve the sufferer, it may be desirable to know by what symptoms we may be able to distinguish whether a *supposed* demoniac be really possessed of an evil spirit or not. The writer has very sensibly felt the want of such instruction, so have many others; and should the reader ever be providentially called to examine a case of the kind, as the writer has been, he will be thankful for a few observations on

### SOME DISTINGUISHING MARKS OF DEMONIAC POSSESSION.

Cases of possession may in several respects much resemble some physical disorders, especially lunacy, and epilepsy; yet there must be an evident difference, or they could not be distinguished with certainty. And we must naturally expect, that in a case of diabolic possession there will be the appearance of *voluntary richness*. The apparent physical disease may be intended partly to cover the real cause of the paroxysms; and the appearance of voluntary wickedness, so very consistent with the nature of the evil spirit, may be designed to procure the assistance

the nursing mothers of the future generation, and will perpetuate the abominable superstitions which God condemns as the vile practice of witchcraft. It is dangerous to play with curious arts that lead to so much evil. Many of these persons see no evil in them, but they should be apprized of it; and like the converted magicians they would burn their books. I mean such books as "Fairburn's Wheel of Fortune," "The Dream Book," "The Female Astrologer," "The Modern Fortune-Teller, &c. &c." They are in their principle a diabolical imposition on the human mind, and a provoking insult to the authority of God.

of human beings to hasten by corporal punishments the miserable sufferer's death.

It is reasonable to expect, that a preternatural affliction will betray itself to the prudent examiner, by some preternatural symptoms or circumstances. And without much danger of error we may conclude, that preternatural effects must have a preternatural cause. The certain knowledge of the cause will direct us to the proper mode of relief. Against spiritual oppression we must seek spiritual assistance, and every christian may know assuredly that if he needs help against the oppressive power of evil spirits, he may obtain it, when he seeks it as he ought, from "the Lord God Omnipotent."

In cases of demoniac possession we may expect to discover preternatural horror, abilities, knowledge, sufferings, or propensities. *Preternatural horror*, or an involuntary dread of any thing sacred or devotional, is a common symptom of demoniac possession. Evil spirits cannot well bear to be faithfully reminded of him who bruised the serpent's head. It galls the pride of Lucifer to receive his deadly wound from him that was crucified; he trembles at the remembrance of the awful majesty of Christ Jesus, and is horror-struck at the prospect of those judgments which the avenger of injured man will pour down upon his guilty head. By reminding the evil spirits of Christ Jesus and his judgments, the ancient christians put demoniacs into intolerable agony. The presence of Christ Jesus, while he went about doing good, excited these horrors in demoniacs. They cried out saying, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Math. viii. 29. Mark. i. 23. 26. So when the apostles adjured them, the "unclean spirits, crying with a loud voice, came out of many

that were possessed with them. 'Acts, viii. 7. The primitive Fathers frequently testify the same fact, and I have frequently observed this symptom, and often excited it with merely mental rebukes in the name of Christ. And certainly no uncommon share of ingenuity is requisite to make such an experiment, to complete satisfaction. A man that uses but a moderate share of common sense, can neither mistake nor be imposed upon in such a trial as this.

Preternatural abilities will sometimes be manifest in demoniacs. The one called *Legion* was so preternaturally strong that "no man could bind him, no not with chains. Because he had often been bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him." Mark, v. 3. 4. This latter circumstance intimates also preternatural *ferocity* acquired by demoniac possession. There are various ways in which ability may be shewn, and therefore we are not to expect that it will be confined to muscular energy, or always appear in any one way. Good sense must determine whether or not the supposed superhuman actions performed by the suspected demoniac, be physically possible to the patient in disease or health.

Preternatural *knowledge* is another symptom of possession. This idea is contained in the name *demoniac*: for *demon* signifies a *knowing one*. Many demoniacs have had a superhuman power to understand, and some even to *speak* languages which they had never learned. Melancthon mentions several particular cases. The one which was under my own examination illustrated the manner in which a demoniac, in his paroxysms of possession, may understand what is addressed to him in any language whatever, because the spirit discovers the thoughts applied

without the sound of words or form of sign. The Pythonic damsel spoken of in the Acts, xvi. 16. had a *spirit of divination*, which brought her masters much gain by soothsaying, that is, discovering and telling things by the evil spirit which possessed her. The devil is very proud of his superhuman wisdom; by this he catches men.

In examining a supposed demoniac, the trial should be made during the fits, because it is not the patient himself, but the evil spirit which possesses him, that discovers this mental resistance, while the patient himself may sometimes have his own mental powers so perverted or restrained as to know nothing of what is going forward. But let no man *consult* the demon, and lay himself under obligation to his wisdom; for that would be to fall into the snare of the devil. He who knows how to resist the devil in temptation, may know how to rebuke a demon in possession; or he may consult the former part of this work where the subject is exemplified.

Preternatural sufferings are another symptom of demoniac possession. By evil spiritual agency, pains are sometimes inflicted on the sufferer, as by "the invisible whips of evil demons," or visible only to the patient, while the effects evince the reality of the powerful cause upon the body as well as the mind, and demonstrate, that the oppressed creature suffers in reality as well as in imagination. These sufferings vary much at different times. At one time they resemble natural diseases, at another are horribly unnatural, and again ridiculous and disgusting; they are comical, they are terrible, often such as would defy imagination or description. Sometimes they cease in an instant, leaving the patient free from any symptom of disordered health or mind; and again the sufferings return with violence as suddenly as they depart-



ed : just as though the evil spirit delighted to puzzle and mock all medical skill, while like a cruel cat he sports with his trembling prey. Sometimes the patient's volition and other mental faculties are so overpowered and perverted, that he toils and sweats like a hurried horse under a burden, and groans and screams as from the lashes of a whip. He assumes the behaviour of various animals in chase, or play, or distress, as though Nebuchadnezzar's doom was fulfilled in him. "Let his heart be changed from man's, and let a beast's heart be given unto him," Dan. iv. 16.

Preternatural *propensities* will sometimes indicate demoniac possession. Demoniacs frequently attempt to destroy themselves ; and are sometimes taken in such strange fits, and in such dangerous and peculiar circumstances as are evidently selected by the tyrannizing evil spirit's malicious design to kill the patient, in such a way as that his death might seem to be the effect of accident. "Oft times," said the father of a child possessed of an evil spirit, "it hath cast him into the fire, and into the water, to destroy him." Mark, ix. 22. Of the demoniac, *Legion*, it is observed, that "always night and day he was in the mountains and in the tombs, crying and cutting himself with stones." Mark, v. 5. Nothing can be more agreeable to the evil spirit who was "a murderer from the beginning," and nothing more opposed to nature, or the will and law of the God of nature, than self-destruction. And it is questionable, and worthy of more consideration than can be given to it in this place, whether such cases of murder and self-destruction as are generally acknowledged to be *unnatural* and *diabolical*, are not perpetrated in paroxysms of real diabolic frenzy or *demoniac possession*, rather than in fits of mere physical derangement of the mental powers. Brutes, generally, destroy each other ; but I never read of any, except the swine that were pos-

possessed of devils, that destroyed themselves. Math. viii. 31, 32. Self-preservation is the first law of nature, and it is universal. Destruction began with Satan.

These are some of the symptoms which strongly indicate satanic influence; and which, if carefully attended to, will assist us to discover whether a supposed demoniac is really possessed or not. There may be some cases of diabolic affliction, or possession, which may elude our enquiries; but where the above criteria are evident on careful examination, particularly if the preternatural involuntary horror can be manifestly excited by a mere secret mental resistance, I should think the proof of possession satisfactory. If the experimenter is prudent, imposition is impossible; and if he is attentive, he cannot mistake.

### THE MISERY OF DEMONIAIC POSSESSION.

*The great affliction which a case of demoniac possession is to a family*, can hardly be described or conceived. "How doleful a thing must it be," says Dr. Lightfoot, "when that body which should be the temple of the Holy Ghost, should become the very local cage and bodily habitation of Satan; when the members were actuated and used by the devil, as if he had been the very soul that did animate the body; when man's greatest enemy should so apparently dwell within him; and when he either carried the devil, or the devil him, whithersoever he went." [Harmony, Mark i. 23]

"Before the fall," says the eloquent Dr. Bates, "the unclean spirit was incorporated with the serpent, but now with man himself. He seizes on the external organs and internal faculties, and rules him at his pleasure. In the time of Christ, great numbers were possessed: for the devil perceiving the ruin of his kingdom approaching, would extend the limits of it here;

and by the perfect possessing of sinners, begin their torment, which is one act of his principality. *The case of those persons was most compassionable.* For in that close fight the soul was disarmed of its defensive weapons, being hindered in a great measure of the free use of its faculties. Whereas in other temptations, he works by outward objects at a distance ; here he makes a violent assault on both parts. *It is the true anticipation of hell,* for the possessed person is not exempted from suffering the privilege of death, nor enjoys the free power of doing the effect of life. Now the ejecting of this enemy was above the force of any human means ; no material applications had any power over immaterial spirits. But our Saviour, by a word, commanded them forth of their garrisons." Harmony of Divine Attributes, chap. 20.

When a family is troubled but with one member that is "oppressed of the devil," it is a season of sore trial of patience, and strong temptation to sin. Frequently they can have but little rest, night or day. The poor demoniac is perpetually liable to be suddenly taken by the evil spirit and thrown into fits the most dangerous, distressing, and horrible. Sometimes he is so furious as to require several persons to hold him, though but a child, to prevent his doing injury to himself or others. The anguish of parents in the common afflictions of their children, in the order of divine providence, is too keenly felt to be adequately described ; but affliction from diabolic agency has peculiar aggravations. Great danger attends it, and death is terrible in any shape ; but more especially, when under the management or immediate infliction of "him that hath the power of death, that is, the devil." Heb. ii. 14. Let those who never wept and groaned under such a burden of distress, not despise those who have ; but be thankful to God for their preservation, *lest they also be tempted.* It is as great a mercy to be pre-

served from affliction, as to be delivered from it, though it is seldom as sensibly felt, or as gratefully acknowledged.

The holy gospels briefly record a little of the parents' distress when Satan sorely oppressed their children. The woman of Canaan told Christ Jesus her tale of woe, and implored his pity in a few words with many tears. "Have mercy upon me, O Lord, thou son of David, my daughter is grievously vexed with a devil." Math. xv. 22. Another account as recorded by several Evangelists, will more fully show the child's suffering and the parents' grief.

"And behold there came to him a certain man, kneeling down to him, and he cried out, saying, Lord, I have brought to thee my son, which has a dumb spirit: I beseech thee look upon my son; for he is my only child; have mercy on my son, for he is lunatic and sore vexed. For often times he falleth into the fire, and oft into the water; and lo! a spirit taketh him, and wheresoever he taketh him, he suddenly crieth out, and it teareth him, that he foameth again, and gnasheth with his teeth, and pineth away, and bruising him hardly departeth from him. And I brought him to thy disciples that they should cast him out, and they could not cure him. '*Bring thy son hither to me,*' said Jesus. And they brought him. And as he was yet a coming, the devil threw him down and tare him, and he fell on the ground and wallowed foaming. '*If thou canst do any thing,*' said the father, '*have compassion on us and help us.*' Jesus said, '*If thou canst believe, all things are possible to him that believeth.*' And straightway the father of the child cried out and said with tears, '*Lord, I believe, help thou my unbelief.*' When Jesus saw that the people came running together, he rebuked the foul spirit, the devil, saying unto him, '*Thou*

*dumb and deaf spirit, I charge thee come out of him, and enter no more into him;* And the spirit cried and rent him sore, and came out of him; and he was as one dead, insomuch that many said 'he is dead.' But Jesus took him by the hand and lifted him up, and healed the child. And the child was cured from that very hour. And he delivered him again to his father." Compare Math. xvii. 14. 21. Mark, ix. 14. 32. Luke, ix. 37. 45.

Observe the amiable conduct of "the Son of God," towards these oppressed people; the holy, compassionate Jesus, in whom we all hope for mercy! Did *He* scorn their sorrows and ridicule their tears? Did he despise their prayers and chuckle at their groans? Did he call their bitter affliction artful wickedness, and their heart-rending tale of woe an imposition on credulity? Did he recommend the sorrowful mother to punish her grievously oppressed daughter, or the weeping father to *horse-whip* his demonized son? Did he spurn their application for help, and leave the parents and their children to the oppression of the devil? Did he cry out, "these are vulgar errors of imagination! go and learn philosophy of the sadduces?" Ah! no! The merciful and faithful high priest of our profession, Christ Jesus, who left us an example that we should tread in his steps, compassionated their distress; blamed nothing but the unbelief of his disciples, which made the stubborn demon invincible. He expelled the evil spirits, relieved the suffering demoniacs, dried up the tears of their parents, filled their hearts with consolation, and their mouths with praise.

Human nature is the same in all ages; pain and grief, and temptation, and diabolic oppression, are as hard to be endured as ever. Many a father, and many a mother, have wept and groaned and prayed in similar

circumstances in our own times. I know what I have witnessed. I can never forget it. In such cases of distress the broken-hearted parent is ready to run to the ends of the earth for relief; several remedies are recommended, and there is great danger in such a time of peculiar trial and temptation, lest a forbidden remedy should be resorted to, which is more *sinful* than the disease is oppressive, which while it releases the body, enchains the soul in guilty superstition, and exposes the family to the displeasure of God.

### THE VARIOUS MODES OF RELIEF CONSIDERED.

In what manner persons afflicted by evil agency should be treated or relieved, is an enquiry of great importance, not only to the patients themselves, nor merely to the families and friends of such sufferers. It is a question in which the religious and the heathen, the infidel and the christian, the vulgar and the learned world are concerned. They have all concerned themselves with it one way or other, more or less. The concern is wider still, heaven and hell are interested in it. From such very different sources we must expect very different advice; therefore, "Prove all things, and hold fast that which is good." To obtain relief in cases of demoniac possession, some have applied to the learned in medicine, some to the learned in the dark arts and mysteries of hell, and some have applied to the Son of God, who for this purpose was manifested that he might destroy the works of the devil, and some have thought advisable a mode of treatment different from all these. Among all these very different modes of treatment it must be of some consequence to know what is best to be done? Or rather, what *ought* and what *ought not* to be done? The question involves the *morality* of the remedies; the duty or sin; our innocence or guilt in their use.

This makes the consideration of general concern, for he that is ignorant may perhaps be entangled in guilt before he is aware of it. In one way of trying to get rid of the evil we may be cruel, in another innocent, but useless ; a third method may be holy and successful, and a fourth involves us in the practice of those pagan superstitions and diabolic arts, which are sacredly declared to be "an abomination to the Lord."

Mr. Woolston's advice is *cruel* ; he intimates that when the patient becomes troublesome and dangerous it may be best to "dispatch him" and thus relieve ourselves from his terrible interruptions. Speaking of Legion and his fellow demoniac, he says "What shall we say to the case of the demoniacs in the country of the Gaderens, and that vast number of devils which to the destruction of other men's property he permitted to enter into the herd of swine? If they were so exceedingly fierce and outrageous that *no fetters nor chains could hold them*, nor any passenger go that way without being in danger of his life, it certainly would have been more advisable to *have dispatched them*." \* More advisable to have dispatched the demoniacs, than to have permitted the devils to destroy the swine!! It is well when those who disapprove of what the wisdom of God has done, are candid enough to state what they think would have been better. This enables one to compare, perhaps I ought to say *contrast* Christ and his adversaries. Had the benevolent Jesus, "who went about doing good, and healing all that were oppressed of

\* See "A Fair State of the Controversy between Mr. Woolston and his adversaries : containing the substance of what he asserts in his *Six Discourses* against the *Literal Sense* of our blessed Saviour's miracles ; and what Bishop Gibson, Bishop Chandler, Bishop Smallbrook, Bishop Sherlock, Dr. Pearce, Dr. Rogers, Mr. Stebbing, Mr. Chandler, Mr. Lardner, Mr. Ray, &c. have advanced against him, by the Rev. Thomas Stackhouse." Sect. V.

the devil," *dispatched*—the supposition is *horrible*,—had Mr. W. with his greater regard for swine than men, been permitted to rival the Divine Philanthropist, and to *dispatch* all those troublesome demoniacs whom Jesus Christ delivered, how widely different would have been the awful work? Mankind would have had a bloody executioner instead of a bleeding Saviour; humanity would have been made still more inhuman, and hell instead of heaven would have triumphed. Satan, instead of having a crushing foe to dread, would have had a faithful ally to hail. His *dispatching* the demoniacs would have been an acceptable sacrifice to the old murderer who delights in cruelty, blood, and death. *Horse-whipping*, or any other mode of torturing the possessed, which is on a similar principle, will only make the patient worse, till it amounts to the same thing, and is done so effectually as to *dispatch* him.

We plain people, with due respect to all those great and learned men, "whose eyes are opened, and are become as *Gods*, knowing good and evil," and who rebuke our childish confidence in the Lord Jesus Christ, our Divine Teacher, we cordially thank them for honestly telling us how they would act with those whom *satan* oppressed; because comparing their *wisdom* with Christ's compassion, confirms our love to him who bare our sins and carried our sorrows: we bid such cruel philosophers good night, and commit poor demoniacs to his mercy who said, "I am not come to destroy men's lives but to save them."

*The regular practice of Physic*, highly improved as it is in our day, by an extensive acquaintance with kindred sciences and arts, is one of the greatest blessings a kind providence has bestowed on the human family, perpetually liable to affliction and death. "A wise Physician is the boon of heaven." But excellent



and important as is the art of healing, it has its limits; and it can be no dishonor to a medical man that he cannot perform impossibilities, yet it must be particularly grievous to him to have all his anxious efforts baffled, while his patient is apparently first ill of one complaint, and then of another, and then of none, and again in agonies: and yet no decided derangement of the animal functions can be perceived, and no remedy can produce a good effect. This has been the case, the effects of medicine have been fairly and skilfully tried, till great ability has been exhausted, and physician, surgeon, parent, and patient, have all been weary together. The *Materia Medica* affords no remedy for one that is "grievously vexed with a devil."

#### THE SCRIPTURAL MODE OF EXPELLING DEMONS.

*The Scriptural mode of relief* for such as are "vexed with unclean spirits," or "possessed of the devil," is frequently described, exemplified, and in every case of necessity, authorized in the New Testament. From our Lord's instructions to his disciples, and from their practice, we learn that the christian mode of relieving the possessed, to make it successful against *all kinds of devils*, requires four things: viz. fasting, prayer, faith, and adjuration in the name of our Lord Jesus Christ. And whoever attends to these four things as he ought is sure to succeed. The conflict may be great, but the victory will be sure to all who persevere. And whenever there is a case of diabolic possession satisfactorily discovered, who is to be forbidden to attempt the rescue of an immortal soul? sceptics may wrangle, infidels may laugh, and pharisees may blaspheme, but for what any of them can prove to the contrary, every man when he is tempted, or his neighbour is possessed, has a divine right to fast and

pray, to believe and adjure in the name of our Lord Jesus Christ, and thus to triumph over the common enemy of God and man. No man has, no apostle ever had, any authority to prohibit a fellow-creature's using this divinely appointed mode of relief. The captain of our salvation has given power by a general command to his disciples to *cast out devils*. Nothing contrary to this ever dropped from his lips, or has been recorded by those who wrote by inspiration. Christ Jesus never blamed the use of the power to cast out devils in his name: he always encouraged it. The apostles once wished to restrict the use of that power to themselves. John said to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us: and *we forbid* him, because he followeth not us." But Jesus said, "*Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me.*" Mark, ix. 39. In our Lord's opinion, therefore, it has a good effect on any man to cast out a devil in his name, and this he assigns as a reason why *no man should be forbidden*.

In the holy scriptures we are very plainly taught the proper form of adjuration. When our Lord expelled an evil spirit he said, "Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him." Mark, ix. 25. And when the apostle of the Gentiles expelled the demon from the Pythonic damsel at Philippi, he said to the spirit, "*I command thee in the name of Jesus Christ to come out of her,* and he came out the same hour." Acts. xvi. 18.—What divine authority! The powers of darkness fear and fly at the almighty word or name of Jesus Christ. What sacred simplicity is here! This is the *Christian mode* of casting out devils by the spirit of God, altogether worthy of him who used and authorized it for the relief of poor miserable demoniacs.

If some who profess themselves the only christian church, have corrupted this practice, and mingled with it, if not substituted for it, the most disgusting and abominable magical exorcisms, let *them* bear the responsibility and punishment. But let not protestants confound any particle of scriptural christianity with catholic corruption, lest they should condemn and reject the precious with the vile. Let them who are favoured with the scriptures, learn to *prove all things, and hold fast that which is good.*

The scriptural mode of casting out devils by the spirit of God in the name of Jesus Christ, *differs not essentially*, from the method which every real christian uses to resist the devil in his common *temptations*. The words or thoughts may be different according to different circumstances, but the principles of both are exactly the same. It is the same satanic agency, the same evil spirit which assaults in temptation and domineers in possession : it is the same divine power, the same Holy Spirit which assists assaulted man and repels the enemy in both temptation and possession : it is the same Almighty Redeemer in whose name divine assistance is communicated, to vanquish the enemy and relieve man in both cases : it is the same holy exercise of prayer and faith which thus obtains the heavenly help, to subdue the power of evil spirits, to relieve the tempted and to rescue the possessed. The same sure word of God gives the same full direction and authority in both cases ; and the necessity and the end are the same in both temptation and possession, which is the salvation of the human soul from the power of an evil spirit. And we may add, that this method of conquering our ghostly foe, is the *only one*, which we can righteously depend upon for the salvation of God. No objection therefore can be brought against this scriptural method of casting out an evil spirit in case of possession, but what will

apply with equal force against the same method of resisting an evil spirit in a case of temptation.

To expel evil demons, as the holy scriptures direct us to do it, in the name of Christ, is to overcome evil with good, and according to our Lord's own reasoning, when he forbade a prohibition of the practice, has not an evil but a *good tendency*. It tends not only to the salvation of the poor sufferer, and the relief of his distressed relatives, but also to the edification in holiness of all that are concerned in such a work of spiritual power and mercy. The illustration of truth, the confusion of satan and dissolution of his kingdom, the glory of God and the happiness of man, are the legitimate consequences of such a scriptural, devout, and faithful application to the immediate power of God, in the name of our Lord Jesus Christ.

But it should be observed that if the performance of such a good work, naturally may prevent a man from *committing* moral evil, it has frequently exposed men to the *suffering* of the greatest material evil.—satan provoked by defeat, and driven by expulsion from his possession, to study vengeance, exerts himself, and calls his host to war against his adversary in a more extensive way of temptation, and if possible, persecution. And so completely may satan blind those whom he excites, that they may applaud their own wisdom and piety for opposing those who have opposed him. "Whoever killeth you will think he doeth God service," said Jesus to his disciples.—Those, therefore, who rouse the wrath of hell by the expulsion of a demon, should temper their joys of conquest with vigilant preparation for future conflicts with the same enemy on some other ground. The vilest slanders that ever attacked the character of Jesus, were darted from the envenomed lips of the pharisees, when they heard that he had cast out a devil. Math.

xii. 24. When the apostle Paul was so "shamefully entreated at Philippi," it was in consequence of his having expelled the demon out of the damsel that had brought her masters much gain by soothsaying. Acts, xvi. 19. When Trajan threatened the christians that they should be persecuted unless they would choose to worship the devil, and fear obliged all such as lived religiously to sacrifice or die; Ignatius, as a brave soldier of Jesus Christ, led the way to judgment and to death. "If because I am a trouble to those evil spirits," he said to the Emperor, "you call me wicked, with reference to them I confess the charge: for having Christ within me, the heavenly King, I dissolve all the snares of the devil." — "Although the whole force of demons and such kind of spirits are subjected to us," says Tertullian, (Apol. c. 27-) "yet like other rebellious slaves, their fear is mixed with contumacy, and it is their meat and drink to be hurting those whom otherwise they are afraid of." See also, Eusebius's Life of Constantine, c. 49, 52.

"It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household!" When the enemy has been overpowered in one place, he has generally rallied his forces, and in a new guise with deeper wiles, made an attack in another. And as long as "the prince of the power of the air, the spirit that now worketh in the children of disobedience," has any alliance with the bad passions of men, those who run into the front of the battle, and who "spoil his goods," or recover his captives, must expect his fiery darts. Mortified pride will hiss in ridicule, and exasperated hatred will sting in contempt. Whoever, therefore, assaults such an enemy should turn an undaunted face, keep on his armour, and go on to conquer. The man of God is perfectly safe, while he fears none but God.

## THE SCRIPTURAL MODE OF CHRISTIAN EXPULSION CORRUPTED BY PAPAL SUPERSTITIONS.

*The method of dealing with demoniacs in the Church of Rome*, may be considered as an awful contrast to the authorized scriptural manner of casting out devils, exemplified in the practice of Jesus Christ, his immediate followers, and the primitive christians. I shall lay an account of this practice before the reader, extracted from the works of Bishop J. Taylor. *Polemical Discourses*, fol. 3d. Ed. p. 333, &c. *Dissuasive from Popery*, Part 1. Chap. 2. Sect. 10.

“There is in the Church of Rome a horrible impiety taught and practiced, which so far as it goes must needs destroy that part of holy life which consists in the holiness of our prayers; and is indeed a conjuration of evils, of such evils of which in the whole world a society of christians should be least suspected; we mean the infinite superstitions and incantations, or charms used by their priests in their exorcising possessed persons, and conjuring of devils.

There was an Ecclesiastical Book called *Ordo Baptizandi cum modo Visitandi*, printed at Venice, A. D. 1575, in which there were damnable and diabolical charms, insomuch that the Spanish Inquisitors in their Expurgatory Index, printed at Madrid, A. D. 1612, commanded, ‘that all that *Luciferian Exorcism* be blotted out.’ But whoever looks into the ‘*Treasure of Exorcisms and Horrible Conjurings*,’ (for that is the very title of the book printed at Colen, A. D. 1608) shall find many as horrid things, and not censured by any inquisitors, as yet so far as we have ever read or heard. Nay that very *Luciferian*, or Devilish Exorcism, is reprinted at Lyons, A. D. 1614, in the *Institutio Baptizandi*, which was restored by the Decree

of the Council of Trent. So that though it was forbidden in Spain, it was allowed in France. But as bad as that are allowed every where in the Church of Rome. The most famous and of most public use is *'The Treasure of Exorcisms,'* of which we but now made mention; the *Roman Ritual*, the *Manual of Exorcisms*, printed at Antwerp, A. D. 1626, with approbation of the Bishop, and privilege of the Archdukes; the *Pastorals* of several Churches, especially that of *Ruramund*; and especially the *Flagellum Dæmonum*, the Devil's Whip, by Father *Hierom Mengus*, a Friar minor; which the Clergy of Orleans used in the exorcising of *Martha Brosser*, A. D. 1599, the story whereof is in the Epistles of Cardinal D'Ossat, and the history of the excellent *Thuanus*.

"Now from these Books, especially this last, we shall represent their manner of casting out devils.

"First they are to try the devil by holy-water, incense, sulphur, rue, which from thence, as we suppose, came to be called *herb of grace*, and especially St. John's wort, which, therefore, they call *devil's Right*, for so Pope Alexander the first promised and commanded the Priests to use it for the sanctifying and pacifying the people, and driving away the snares of the devil. And to this it were well if the Exorcist would rail upon, mock, and jeer the devil; for he cannot endure a witty and a sharp taunt, and loves jeering and railing no more than he loves holy-water.

"Next to this the Exorcist may ask the devil some questions; What is his name? How many of them there are? For what cause and at what time he entered? And for his own learning, by what persons he can be cast out? And by what saint adjured? Who are his particular enemies in heaven? And who in hell? By what words he can be most afflicted? — He

may also ask him by what covenant or what charm he came there, and by what he is to be released? Then he may call *Lucifer* to help him and to torment that spirit. Next to this, the Exorcist is cunningly to get out of the devil the confession of some article of faith, for the edification of the standers by (whom he may by this means convince of the truth of transubstantiation, the reality of purgatory, or the value of indulgences) and command him to knock his head three times against the ground, in adoration of the Holy Trinity. But let him take heed what relics he apply to the devil; for if the relics be counterfeit, the devil will be too hard for him. However, let the Exorcising Priest be sure to bless his pottage, his meat, his ointment, his herbs; and then also he may use some schedules, or little rolls of paper containing in them holy words; but he must be sure to be exercised and skilful in all things that belong to the conjuring of the devil. These are the preparatory documents, which when he hath observed them let him fall to his prayers.

“Now for the prayers, they also are publicly described in their offices before cited; and are as follow:

“The Priest ties his stole about the neck of the possessed with three knots, and says, ‘O ye abominable rebels against God, I conjure you spirits, and adjure you, I call, I constrain, I call out, I contend, I contest, wherever you are in this man, by the Father, Son, and Holy Ghost, [*then he makes three crosses*] by the most powerful name, Heloy, the strong and admirable, I exorcise you, and adjure you, and command you, by the power I have, that you incontinently hear the words of my conjuring, and perceive yourselves overcome, and command you not to depart without licence, and so I bind you with this stole of



jocundity; in the name of the Father, † Son, † and Holy Ghost, † Amen.

“Then he makes two-and-thirty crosses more, and calls over one-and-thirty names of God, in Hebrew and Greek, and some in Latin, signifying the same names, and the two-and-thirtieth is by the sign of the cross, praying God to deliver them from their enemies. Then follow more prayers, and more adjurations, and more conjurations (for they are greatly different) and aspersions of holy-water, and showings of the cross, and signings with it.

“Then they adjure the devil (in case the names of God will not do it) by St. Mary, and St. Ann, by St. Michael, and St. Gabriel, by Raphael, and all Angels and Arch-Angels, by the Patriarchs and by the Prophets, and by his own infirmity, by the Apostles and by the Martyrs. [After all this if the devil will not come out,] The Exorcist must rail at the devil, and say over again the names of God, and then ask him questions, and read over the sequences of the gospels; and after that tell him that he hath power over him, for he can transubstantiate bread into Christ's body; and then conjure him again, and call him d—d devil, unclean spirit, and as bad as he can call him; and so pray God to cast him out of the man's mouth and nose, lips and teeth, jaws and cheeks, eyes and forehead, eye-brows and eye-lids, his feet and his members, his marrow and his bones, and must reckon up every part of his body. And if he will not go out yet, there is no help but he must choose till the third Exorcism: in which, besides many prayers and conjurations in other words to the same purpose, the Exorcist must speak louder, and tell the devil his own, and threaten him terribly, and conjure him again, and say over him about twenty or thirty names or titles of Christ, and forbid the devil to go any whither

but to the centre of the world, and must damn him eternally to the central flames of hell, and to be tormented worse than Lucifer himself, for his daring to resist so many great names. And if he will not now obey, let him take fire and brimstone, and make a fume, whether the possessed will or no, until the devil tells you all his mind in what you ask him : [*The liver of Tobias's Fish were a rare thing here, but that is not to be had for love or money.*] And after this he conjures him again by some of the names of God, and by the merits, and all the good things which can be spoken or thought of the most blessed Virgin, and by all her names and titles, which he must reckon, one-and-forty in number, together with her epithets, making so many, and by these he must cast him headlong into hell.

“ But if the devil be stubborn, there is a fourth, a fifth, and a sixth Exorcism ; and then he conjures the earth, the water, and the fire, to make them of his party, and commands them not to harbour such villainous spirits, and commands hell to hear him, and obey his word, and conjures all the spirits in hell to take that spirit to themselves. [But if this chance to fail,] He must take the picture of the devil and write his name over the head of it, and conjure the fire to burn it most horribly and hastily. After this, sprinkle more holy-water, and take sulphur, galbanum, assafoetida, aristolochia, rue, St. John's wort ; all which being distinctly blessed, the Exorcist must hold the devil's picture over the fire, and adjure the devil to hear him ; and then he must not spare him but tell him all his faults, and give him all his names, and anathematize him, and curse not only him but Lucifer too, and Beelzebub, and Satan, and Astaroth, and Behemot, and Beherit, and altogether ; and then pray once more, and so throw the devil's picture into the fire, and then insult in a long form of crowing over him, which is there set down.

“ And now after all if he will not go out, there is a seventh Exorcism for him, with new ceremonies.

“ He must show him the consecrated Host in the pix, pointing at it with his finger, and then conjure him again, and rail at him once more ; to which purpose there is a very fine form taken out of *Prierius*, and set down in the *Flagellum Dæmonum* ; and then let the Exorcist pronounce sentence against the devil, and give him his oath, and then a commandment to go out of the several parts of his body, always taking care that at no hand he remain in the upper parts.

“ Then is the devil's cue to come out, if he have a mind to it, (for that must always be supposed ; ) and then follows the thanksgivings.”

“ This is the manner of their devotion, described for the use of Exorcists ; in which is such a heap of folly, madness, superstition, blasphemy, and ridiculous guises, and *playings with the devil*, that if any among us should use such things, he would be in danger of being tried at the next Assizes for a witch or a conjurer. However, certain it is, whatever the devil loses by pretending to obey the Exorcist, he gains more by this horrible debauchery of christianity. There needs no confutation of it, the impiety is visible and tangible ; and it is sufficient to have told the story.”

If we are shocked and disgusted at this specimen of Roman Catholic corruption, which our venerable Bishop has given us, let us be thankful that we have free access to the pure word of God ; and not forget, that after all, Roman Catholics are our brethren, we have the same nature prone to error and to sin ; and are subject to temptation from the same deceiver that has perverted them. All the corruptions in the world

and in the church have but one origin, a departure from divine instruction; and should we start with them into a neglect, or contempt, or abuse of the word of God, we may, in our own wisdom, strike out to ourselves another path of sin, and be as fatally deluded and corrupted as they.

“Hear the just law—the judgment of the skies!

“He that hates truth shall be the dupe of lies:

“And he that *will* be cheated, to the last

“Delusions strong as hell shall bind him fast.”

COWPER.

Christians, like the Jews of old, have more light and grace to abuse, and richer blessings to corrupt than have been intrusted to their pagan neighbours, and when christians adopt the pagan, superstitious brats of diabolical magic, they make themselves two-fold more the imps of hell than ever pagans could. The guilty abominations above described are little less than superdiabolical.

There is one remark of the eloquent Bishop which here deserves particular attention, and that is, “Whatever the devil loses by pretending to obey the Exorcist, he gains more by this horrible debauchery of christianity.” This remark may be partially applicable to the use of all magical incantations whatever, which are employed by protestants; which are, alas! too often used on similar occasions. Those who remove devils out of demoniacs in this way, do not, properly speaking, *expel* them, but they compromise with them, and on these “conditions of peace,” whether among pagans or christians, papists or protestants, Satan gains more by marching off with his spiritual bribes, in all the honours of war, than he could gain by simply keeping possession.

“The people which in Popedom are possessed of the devil,” says Martin Luther, the author of the

Reformation, "are not rid of him by such arts, words, or gestures, as their charmers use: the devil suffereth not himself to be driven out with slight words; as 'come out thou unclean spirit,' &c. for those charmers mean it not earnestly. The power of God must effect it; and one must not venture his life thereupon, in that the devil terrifieth him with great anguish of heart, for without fears and frightings it will not be accomplished. When the woman with the bloody issue touched the hem of Christ's garment, he said, '*I perceive that virtue is gone out of me.*' Luke viii. Likewise when he intended to awaken Lazarus from the dead, he '*groaned in spirit and was troubled.*' John xi. The devil is driven out either by the prayers of the whole church, so that they all join in prayers together, which are so strong and powerful that they even pierce the clouds; or else he that driveth out the wicked enemy must be highly enlightened, and must have a *strong and steadfast courage, and be certain of the cause.*" Table Talk, p. 339.

Good Bishop Latimer, who in 1555 was burnt in the Roman Catholic fire at Oxford, because he would enlighten England, gives a somewhat similar view of the subject in his sermon on the Christian Armour, from Eph. vi. 10,—12. He says:

"When St. Paul saith that we must fight against rulers, he describeth unto us the great power that the devil hath; for what is mightier than rulers and potentates? Therefore to the intent that we might perceive his mighty power, he named him by that name, to that end to make us earnest to put on the armour, and take the weapons which God hath appointed for us, else we shall soon have an overthrow, if we will take such weapons as the devil shall appoint us, as he hath done in times past; for what a trust and confidence have we had in holy-water, and holy-bread;

also in ringing holy bells, and such fooleries? But it was good sport for the devil, he could laugh at our foolishness, yea, and order the matter so, to keep us in the same error. For we read in stories that at some times the devil went away from some men because of the holy-water, as though that holy-water had such strength and power that he could not abide it. O crafty devil! he went away not for fear of the holy-water, but because he would maintain men in error and foolishness; and no doubt it was the devil's teaching, the using of this holy-water."

It is hardly necessary to state, that in the Church of Rome, every new-born infant is *supposed* to be possessed of the devil, and before baptism the priest uses a form of Exorcism, composed of certain words, prayers, and actions, for driving away the supposed devil out of the child. The priest is to blow in the face of the child after the form of a cross, saying, *Go out of him Satan, &c.* All this disgusting, sanctimonious trumpery of magical conjuration in "the mother and mistress of all churches," as the Church of Rome declares herself to be, or "the mother of abominations, drunken with the blood of the saints, and with the blood of the martyrs of Jesus," as some protestants declare her to be, is enough to cause the way of truth to be evil spoken of. Superstition is the counterfeit of religion which seducers use to impose upon the unwary, and it is very possible that thinking men in the warmth of their zeal against imposition, may incautiously suspect, condemn, and reject, some parts of genuine christianity.

If some have been mistaken, and others deceived, we should be the more careful to find out the truth, and to keep it. There is no sober-mindedness in reeling from one extreme of opinion to another.—Sound wisdom will walk steadily in the narrow path.

of truth as marked out by the conspicuous lines of inspiration. The God of infinite wisdom knows best all the possible wants of his creatures, and for the multifarious mental necessities of mankind in different nations and ages he has made ample provision in the Holy Scriptures. Those uncomely parts, as we may perhaps esteem them, of that sacred book, have more abundant comeliness and importance in the sight of those who *need them* for their instruction, conviction, correction, or edification in righteousness, though we, through a tincture of vain philosophy, may become *ashamed* of them, as savouring of superstition. But, "that the man of God may be perfect, thoroughly furnished unto all good works," the Bible liberally supports his attack upon those learned and vulgar superstitions, astrology, divination, witchcraft, sorcery, charming, &c. &c. which shroud the pagan world in mental darkness, and blind the minds and corrupt the hearts of thousands in England and other christian countries.

That evil spirits tempt and oppress, and occasionally *possess* human beings, either as associated with the black arts of witchcraft or not, is evident beyond the possibility of refutation, if not of sober contradiction; that salvation from such tyranny is devoutly to be wished, no one can deny; and that the New Testament offers such a salvation, and gives a general authority, and commands to cast out devils, every reader may know. But if this gracious mode of relief is discarded, and if the modern christians fear or blush to stir up the gift of God which is in them, and to snatch the souls whom Satan may possess from that devouring lion's jaws,—"*as the shepherd taketh out of the mouth of the lion two legs or a piece of an ear,*"—there remains another mode of relief from demonic possession to be considered: a mode which many protestant professing christians have lately used, as

the only one they knew. It was their going back to *Egypt* rather than to *Rome*, to obtain what may be called the Pagan mode of relief, by what is professionally called,

## THE ASTROLOGICAL PRACTICE OF PHYSIC.

The Astrological Practice of Physic is a relic and a main part of ancient PAGAN SUPERSTITION. And it must be confessed that there are some very powerful temptations, which persons in tribulation feel, and urge as justifying reasons why they should seek help from the professors of the "Curious Arts," and "Occult Sciences." The intolerable affliction of diabolic possession, the inefficiency of medical aid, and the unbelief, or despair of help in Christ Jesus, and the christian church, seem to reduce the awful case to a kind of *necessity*, that they should seek help elsewhere, and get it where and how they can.

Besides all this, there is what may be considered as the granted permission of some of "the learned men." But what sort of learning that is, whence its origin, and what its tendency, that can wilfully confound divine revelation with pagan superstition, and charge infinite wisdom with folly, because it testifies the truth of demoniac possession, and often rebukes the sin of witchcraft, &c. may well deserve its possessor's jealous scrutiny. Human wisdom has often been opposed to divine testimony and instruction; and when great philosophers and leading characters have been weary of heavenly tuition, and become wise above what is written by inspiration of God, the world has always been the worse for it. "For vain man would be wise," and when he does not like to be taught of God, and spurns the wisdom from above, he learns *the wisdom from beneath*. For a very extensive proof of this the reader is referred to the first



chapter of the Epistle to the Romans, and Dr. Macknight's Commentary on the Place. Men rise in their own conceit as they fall from sound wisdom and discretion, and when their "eyes are opened" by "the father of lies," and deistical philosophy, they become "as Gods, knowing good and evil;" assert their independence of divine instruction, and in their learned nescience, exclude both God and the devil from having any thing to do with either the bodies or souls of men. If we may believe them, God's authority is no greater than their own, and "hell is empty and all the devils are here," and there are none others, or none worse than what we *see*. According to this wisdom, the consolations of the Holy Ghost, or the temptations of the devil, are only the workings of the human mind, all *imagination*, and man is God and devil all himself! has little to hope and nothing to fear beyond the contact of his senses, and the duration of his three-score years and ten! But the writer is no convert to such wisdom; and he would whisper the sacred caution to the reader, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

If the astrological or magical practice of physic has no real diabolical influence, nothing to do with evil agency; if witchcraft and all such superstitious practices are nothing more than "vulgar errors of imagination," and if, according to Mr. Hume's opinion, these things are best treated with *neglect*;—if these sacredly condemned "abominations to the Lord" are in reality nothing more than mere trifling unfashionable follies, vulgar nonsense, silly notions, &c. that it is beneath the wisdom and philosophy of sensible men seriously to notice such low foibles,—why then (God and his bible apart) *they are no crimes*, and follies must have their fashions. If learned men can prove that

superstitious magical practices, are only vulgar foibles, and vulgar men can prove that by their use deep things can be learned, and intolerable afflictions can be removed, then between them both, what God abhors and has often punished, is made to appear at the worst, but a comical, silly thing, and often a great advantage to men. So, between the learned and the vulgar, God is contradicted and blasphemed, and the old serpent is dressed up as a benevolent "old gentleman," to be the stage merry-andrew of the fashionable, the very spice of their poetry and wit; and to be revered and consulted by the vulgar as their prophet and doctor, if not their *God*. If wise and learned men, as they know how, forbid careful instruction and serious reproof on the subject of diabolical superstitions in the present day, they, in effect, sanction the practice. "Silence gives consent," and studied connivance will pass for a licence. And if they will jocosely fire their literary squibs to harraas and make ridiculous those men of God, who in the name of their master, and on the authority of his word, and after the example of his most faithful servants, declare these pagan superstitions and diabolical practices, are "an abomination to the Lord,"—then the British Devalahs of conjurers, diviners, and magical doctors, may be thronged with English pagan-christians, consulting with Chaldean arts, if not worshipping with pagan reverence, fear, and hope, "the host of heaven,"—the Hebrew Abaddon,—the Greek APOLLON,—the—plain English—Devil. Rev. ix. 11.

The unscriptural manner in which these subjects have been treated, the ingenious transfer of contempt from these wicked delusions to those persons who know the fact and would reprove the sin, and the blushing total silence of the sacred ministry on the subject of these disgraceful, heaven-insulting crimes, may be considered as one cause why there is at this

day, even among professing christians, so much of *Paganism in England*.

The specious professions of astrological doctors is another reason why their superstitious practices are employed. The black art can wear a white surplice; Satan can transform himself into an angel of light, and his ministers, the magicians, can, and often do, appear to be *good men*. They are proverbially, and with the consent of antiquity, "*wise men*."—Professionally they are *philosophical doctors*, and they have such *learning* as is confessedly not known among whom they call *drug-doctors*. The regular medical man uses *material medicines*, but the astrological doctor goes far beyond the *Materia Medica*, and employs any parts of the *Occult Sciences* or magical arts which may assist him to understand or remove the complaint of his patients. They go far deeper into the dark, occult arts than most medical men dare venture even to look, and are almost deep as hell in science and in guilt. They are *wise* indeed in wisdom from beneath.

The astrological doctors profess to have spiritual and *divine help*. And certain it is, whether we believe it or not, that some occult spiritual help they have; but what divinity, what spirit that is which exerts its influence in connection with astrological divination and magical incantations, it may be useful to consider. Some of those who practice the evil arts do not know the real nature of that spiritual and occult influence which their occult sciences and magical ceremonies engage in their service. They may be as unconscious of the diabolical nature of it as the heathen were that the demon gods they worshipped were devils: and both alike may think the influence attending them is divine. For this is Satan's grand design to be taken for and treated as the true God. The astrological

doctor may be as ignorant of, and as unconcerned about, the sinfulness of his art and practices, as any other man who "knows not God, and obeys not the gospel of our Lord Jesus Christ." The over-reaching tradesman or the gambling gentleman may thank God for his *good luck*, and modishly curse the stars for his bad; the magical doctor may do the same, and claim as good a right to his own good opinion of himself; and on account of his being a *wise man*, the vulgar will as soon believe him to be a righteous man.

The astrological doctors declare themselves to be the *only* persons who in these days have the knowledge and power to heal them that are oppressed of the devil, to cast out evil spirits, and to remove all those maladies which are occasioned by spiritual agency, as possession, witchcraft, &c. 'How can any *'doctor,'* says Mr. B. in his *Astrological Practice of Physic*, 'cure such distempers when ignorant of the cause; for witchcraft or sorcery can now no way be discovered nor yet cured, but by the way of astrology, except a miracle be wrought. It is true God can do what he pleaseth, but I never knew or heard of any man that was cured (since the Apostles' times) that was bewitched, any other way than by the *astrological* way of physic. And tis a great mercy that God is pleased to raise up and give knowledge to mortal men to do it. For although the affliction cometh from the devil and his instruments, which we commonly call evil or *takes*, yet the cure cometh by and through God's blessing upon the honest industry of *Astrologers* and *Philosophers*, who are the only men acquainted with this kind of cure. Wherefore the patient's friends *must of necessity* repair to such as are well skilled in the *astrological* and *philosophical* way of cure.'

This is a genuine specimen of the specious profession of astrological doctors, and is at the same time,

a pretty good comment on the apocryphal book of Tobit, which lies skulking between the Old and New Testaments to dishonour them both, and teach unwary protestants, as it did the deluded Jews, the practice of Chaldean superstitious magic, and diabolical conjurations. Many may be ready to spurn at such a profession who have no temptation to hearken to it; but will the afflicted, untaught poor, whose souls are overwhelmed within them, given up by medical men, abandoned perhaps as impostors by religious men, and left in their calamity to catch at any reed, and be led away by any tempter, will such people be in no danger of hearkening and being persuaded? Will not they embrace the *philosophical way* of cure? Facts are stubborn things, many have done so in the nineteenth century of christianity, in this very land of ministers and bibles! and in the simplicity of their hearts have many of them been as thankful for the success of the fumes of the astrological drugs, and other magical practices, as Tobias was for the smoke of the fishes' liver. So does the old serpent still beguile the simple! If shutting the eyes and ears and lips against the invincible evidence of such facts would have any tendency to annihilate the evil, the writer would gladly be blind and deaf and dumb to it all; but if revelation be a better guide than a vain philosophy, he must think that to show "christians" the *sin* of such practices is the best way to prevent their applying to them in times of temptation. And if we can prove to them, there is a better way which heaven has appointed for relief in such cases, we may be satisfied they will renounce the evil and choose the good.

The success of the astrological practice of physic is another reason why many have lately applied to the professors of this "*philosophical way of cure.*"—This also is too evident to be *disproved*. Facts are

not to give way to prejudices, vulgar or philosophical. This success I have known in some cases, and have often heard it pleaded to urge the necessity and propriety of employing magical doctors. *Success* in undertakings is not always a proof of their righteousness, because there may be *success* attending actions even the most criminal. But, if to attain the end is all the care, and the quality of the means is disregarded, *success* may be a powerful temptation. Doctors as much as any men are at liberty to select their own means, so they do but accomplish the desired end, and successful practice in that profession is a powerful recommendation. Here the magical doctor has the undue advantage. Men of any standing in this profession can detail their cases of cure, and produce their vouchers from those that were under their care. And it is easy to perceive what powerful arguments these must be to persuade the oppressed of Satan to employ astrological doctors and magical arts to obtain relief. That the astrological doctor should succeed in removing very grievous afflictions, when Surgeons and Physicians could neither comprehend the cause nor mitigate the symptoms, tends not a little to the establishment of his credit, the increase of his business, and the honour of his arts.

Another argument used to vindicate the employment of magical doctors, is that "if good is done to the patient, those who employ the professor of astrological physic are *not responsible* for the means he uses, and the ceremonies he advises, while they implicitly follow his directions as they would the advice of any other medical man." Thus Ahab might have reasoned while the execrable Jezebel procured for him the much desired vineyard of Neboth by her wicked arts. But he that allows the use of means which are an abomination to the Lord to procure him any fancied or real good, may expect to hear

some thunder clap of divine rebuke as well as Ahab. 1 King xxiii. "The receiver is as bad as the thief," and if good things may be procured by robbery, will the ill-gotten good be accompanied with a blessing or a curse? There is justice due to God as well as man, and whatever a man would enjoy let him seek it righteously; for if we do evil that good may come, our damnation is just. Rom. iii. 8.

When we take into consideration the severity of the affliction occasioned by evil agency, the inefficiency of medical aid, the neglect and contempt with which such suffering people are treated, the imposing professions of astrological doctors, and their success in well known cases, and the supposed necessity, and veniable nature of the superstitious arts, is it at all surprizing that even some religious people should employ them? We may add to all this the want of suitable instruction on this unpleasant subject, the powerful inward temptations they are liable to feel, and the blinding nature of popular ignorance, vulgar prejudices, and satanic temptations,—all these things collected together seem enough to deceive, if it be possible, *the very elect*.

The astrological practice of physic, as its name imports, is a combination of astrology with medicine. This description, however, includes but a part of the present practice which is understood by the term.—For it is, in fact, a combination of several parts of superstitious or diabolical magic with the use of drugs, and is, therefore, a species of *sorcery*, according to the *scriptural* and *popular* sense of that word.

The professors of this complex art are vulgarly called *Conjurers*, on account of their influence over spirits which torment in witchcraft or possession; *wise men*, because of the knowledge they obtain by

divination, &c.; and *white-witches*, on account of their ability to counteract the influence of those who maliciously afflict their patients, through the agency of evil spirits acting in connection with their use of the same magical or astrological arts. These professors dislike the title *white-witch*, and they *technically* apply that term to those who as they state, are *confederate* with the *black*; that is the *malicious* ones, who use the same arts to afflict, and cure only by combination with the other, and ceasing to afflict; and they call themselves *astrological or philosophical doctors*. As the success of these professors, in some cases, depends entirely on the *magical* department of their practice, they are, therefore, properly enough designated by the title of *magical doctors*. As they also practice *judicial astrology*, and are vulgarly said to rule the planets, (which, by the bye, are wickedly supposed to rule the world) they are frequently consulted and employed to *divine* in cases of loss of property, and in matters of superstitious curiosity, as to future fortune, and are therefore often called *fortune-tellers*.

In the New Testament some such persons are described as, *they that used curious arts*. Ephesus was peculiarly famous for the study and practice of such superstitions. But "the finger of God" which sanctioned the ministry of Paul in Ephesus, was as evidently distinct from magical agency, and as triumphant over it, as when it accompanied Moses in Egypt. As Simon Magus wished to purchase of Peter the power to give the Holy Ghost; so some of the *magical exorcists* attempted to rival or imitate Paul, in casting out evil spirits by the name of Jesus. "They took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, 'we adjure you by Jesus whom Paul preacheth.'" And the evil spirit answered and said, 'Jesus I know, and Paul I know,



but who are ye.' The devil knew them well enough that they were his own vassals, and he did not like that *they* should tell *him* of Jesus or of Paul: therefore he would chastise them for their impudence. "And the man in whom the evil spirit was, leapt on them and overcame them, and prevailed against them, so that they fled out of the house naked and wounded. And this was known to all the Jews and Greeks dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was manifested. And many that believed came and confessed, and shewed their deeds. Many also of them which used *CURIOUS ARTS* brought *their books together and burned them before all men.* Acts, xix. 11,—19. See Dr. A. Clarke's Commentary on the Place.

"They that used curious arts;" that is, says Dr. Whitby, "*arts of magic.*" That this is the import of the word (*perierga* rendered *curious arts*) Grotius and Dr. Hammond prove from the account that Irenius (L. i. c. 20.) gives us of the disciples of Simon Magus that 'they used *love-charms*, and *philtres*, and all other *curious arts.*' For Porphyry (De Abst. l. 2. Sect. 42.) speaking of the magicians saith, 'they by these evil spirits make their *philtres* and *love-charms*;' and it seems to have had this signification, because the '*magi*,' as Origen saith, (Contra Celsum, c. viii. p. 418.) 'were *curiously* employed about searching into the names, the forms, the powers, the actions, the incantations of demons; whereas a life free from these *curiosities* is acceptable to God, and the Lord Christ would leave to be vexed with unclean spirits him that is thus *curious* about the names of demons, and seeks after ways of incanting them.' Hence the books that were brought to be burnt are by the Fathers styled *books of sorcery*. Nor is it to be wondered that these arts should abound at Ephesus, where Plutarch (Vita Alexand. p. 666) speaks of *magicians conversing*;

that city being so famous for *sorcery*, and *incantments of demons*, that the magical words used to that effect were stiled *Ephesian Letters*; and Plutarch tells us that the magicians bid them who were possessed with devils to read and recite the *Ephesian Letters*." See also Parkhurst on the word, *perierga*.

Such arts as these are frequently represented to be the practice of knavery on credulity. This is bad enough, and with respect to some professors of the magic arts undoubtedly *true* enough. But there are some astrologers who have no knavish design to impose on others what they do not believe themselves; and who have no wish to deprive their neighbours unjustly of their property. There are imposing knaves of most professions, and there are professors of astrology who, in the common sense of the word, are not *dishonest* men. And if they impose upon others it is because they are first deceived themselves. To detest these superstitious practices as a species of knavery, is one way for sensible men to guard themselves from their baleful influence; but this view of the subject is not altogether correct. Some people obtain what they esteem as great advantages, if not blessings, from such professors, and therefore cheerfully and gratefully reward their services, defend and recommend them to others. — It is necessary, therefore, to take another view of the subject.

The evil of these arts will be best understood when they are considered in the light of divine revelation. There are many who from certain knowledge can contradict and refute what some learned men say of the magical arts; who if they knew what *God* has said of them would reject them with abhorrence. Astrological arts have a principle of iniquity in them far greater than that of mere knavish trick, and its moral turpitude can never be fairly calculated

unless God is taken into the account, and the spiritual and eternal interests of men. They are a diabolical attack on the sovereignty of God, a treacherous plot against the divine government, counsel, and worship, by seducing the people from their allegiance to God, to a contempt of his word and authority. In some such light as this, divine justice has viewed these practices, and executed his vengeance on kings and people, and nations that have been guilty of them. Knavishly tricking people out of a little of their property, though very provoking, is nothing when compared with the seduction and ruin of their immortal souls. The universal God, and "father of the spirits of all flesh," will shower down fiercer flames of vengeance on those monsters of guilt who spiritually and eternally murder his children, than on these petty knaves who only steal their cash. To seduce the children of men from their heavenly father's service and protection, and lead them into the very track of their adversary the devil, who walketh about as a roaring lion seeking whom he may devour, is an iniquity too great to be slightly punished, and is the business of those superstitious evil arts now under consideration.

The professors of astrological physic, &c. seldom know the evil of their art; it blinds their conscience while it professes to open their eyes. It is a kind of wisdom such as ruined the world. Fair as the forbidden fruit which grew in Paradise; it is an alluring bait recommended by the same spirit as that which beguiled Eve, and with the same intention too—the sinner's death. A little consideration on the origin and history, the nature, bearings, and tendency of the astrological practice of physic, &c. in the light of revelation, may serve to convince us, that the arts practiced under that title are most conscientiously to be avoided, by all who fear the vengeance, or hope for the mercy of God.

Astrology, and all its retinue of superstitious arts, though now very old fashioned, are not of *vulgar* origin. They were the courtly arts and sciences of many of the first and most learned nations on the face of the earth; important parts of "the wisdom from beneath," highly esteemed among men, by which kings, philosophers, and demons, have opposed the wisdom, authority, and grace of God, and drawn away men from his counsel, service, and worship. They have done this by proclaiming the divinity of the stars, and by instituting divination to supply the place of the word of God, and by substituting in the place of his divine majesty and worship, all the classical trumpery and diabolical rabble of obscene goddesses, drunken and abominable gods, incarnate devils, and hellish demons, with all their filthy, despicable, and bloody services. These were all under the counsel, sanction, and influence of that old professor and teacher of impious wisdom, ~~their father,~~ the devil. Altogether forming the most learned, crafty, extensive, powerful, popular, and destructive system of diabolical imposition that has ever been practiced on poor vulgar people, who form the great mass of mankind.

Though divine wisdom and benevolence shine with peculiar glory on this greatly favoured Island, and are hence reflected round the world, yet there are awful remains of these ancient superstitions of Canaan, Egypt, and Babylon, still crawling, hissing, and stinging, among poor vulgar Britons. And for these wicked and "vulgar" superstitions we are indebted under "the old serpent," to his obsequious brood of ancient and royal personages who cherished them in their guilty bosoms, and patronized with their royal favour and influence those who were most deeply learned in the arts and sciences of the infernal world. These great, and learned, and noble, and

wise men, did not like to retain the true God in their knowledge, nor did they think it safe or prudent to teach what they knew of him to the vulgar, and therefore, in *their wisdom*, they taught superstitions, instead of true religion, and led the poor ignorant multitudes to worship evil demons instead of the good God. Thus "idolatry and witchcraft" are classed together in the word of God because they were brats of the same origin, and are generally found together in actual operation. Astrology, which is a superstitious, idolatrous, and diabolical corruption of astronomy, has been one of the most popular parts of that evil wisdom by which men have scientifically held communion with the infernal world, and has answered the double purpose of an important introduction and splendid guise of the whole body of satanic sciences and arts and institutions: and by these the truth, and grace, and government of God have always been opposed.

When the Lord sent Moses and Aaron to the court of Pharoah, to demand in his name the liberty of his oppressed people, and accredited their mission with miracles, Pharoah called for the *wise men* and sorcerers, the honourable chaplains of his majesty, to assist him to contend with the true God. Ex. vii. 11. When Nebuchadnezzar, king of Babylon, was troubled with a dream, he commanded to call for the magicians, the astrologers, the sorcerers, and the Chaldeans.\* Dan. ii. 2. The apostate kings of Israel and Judah imitated them. They forsook the God of their fathers, and "did according to all the abominations of the nations which the Lord cast out before the children of Israel." 1 Kings, xiv. 24. They ordained idolatrous priests that "burned incense unto Baal, to the sun, to the moon, and to the planets, and to all the hosts of heaven." 2 Kings, xxiii. 5.

\* See Stanley's Chaldaic Philosophy: Part xv.

Of these superstitious kings, Manasseh is the most remarkable. "He did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the LORD cast out before the children of Israel.—He worshipped all *the host of heaven*, and served them.—He caused his children to pass through the fire,\* he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizzards: He wrought much evil in the sight of the Lord to provoke him to anger. 2 Chron. xxxiii. 2. &c. Berosus, a learned priest of Belus, at Babylon, introduced the Chaldaic learning into Greece, and the refined Grecians were deep in superstitious guilt. The learned and polite Romans were much addicted to superstitious arts;† and several times they raised persecutions against the apostles and the christians because they successfully opposed their

\* There is some probability in the opinion, that the ancient and still prevalent horrible superstition of sacrificing young infants was first dictated by astrology. An old French writer on this subject, who seems a friend to astrology, says: "As concerning the planet Saturn, the ancient Hebrews stood in great dread of it; because they observed that those that were born under the dominion of this star were melancholic and sickly.—And this is the reason that the *Chaldeans*, who gave themselves over to the worship of many false Gods, observing that this star was very hurtful to them, thought good, by some sacrifice or other, to render it more propitious and favourable to them.—And there being no other sacrifice more proper for it than that whereon it so often shows its sad effects, that is to say, new-born children, they began to sacrifice of these to this planet under the name of Moloch, i. e. a king; because it reigned imperiously over men: or rather showed itself a tyrant over them, by afflicting them with diseases, and a thousand other disasters, at its own pleasure, as tyrants used to do. And this is confirmed also by that other name of *Baal*, by which the idol of this star was likewise called, which signifies *Master* or *Lord*. And my opinion is, that from hence it is that the *Greeks* and *Latins* have taken occasion to invent the fable of Saturn's eating his own children." Gaffarel's *Curiosities*, concerning the Talismanical Sculpture of the Persians, &c.

† See Horace Epode, 5. Ovid's Metam. B. 7. Virgil's Pharmacutria Ec. 8.

diabelical superstitions. Acts, xvi. 16,—24. Christianity was opposed by magicians among the Romans, as Judaism was among the Egyptians. As Jannes and Jambres withstood Moses, so did Simon Magnus, Elymas, and the fraternity of magicians, in the days of the apostles and primitive christians, resist the truth. Acts, xiii. 12.

"It is notorious" says Justin Martyr, Apol. c. 34. "that after Christ's ascension into heaven, the same wicked spirits furnished out a set of men who gave out themselves to be gods, yet were you (Romans) so far from punishing such villains, that you did them the greatest honour. For Simon a certain Samaritan, of the village of Gittion, who in Claudius Cæsar's time, by his magical arts with the powers of darkness, did such wonderful feats in the imperial city of Rome, that he gained the reputation of a god, and accordingly is honoured by you, like your other gods with a statue erected on Tiber, between the two bridges, with this Latin inscription, *Simoni Deo Sancto*. To Simon the holy God." The same author mentions several others who "set on work by the same demons, imposed on many by the same magic arts.—And yet all this sort of men go by the name of christians, just like the philosophers, who though they differ never so much in principles, yet take upon them the common name of philosophers."

Thus Satan has laboured to corrupt and destroy christianity itself, with the same superstitions by which he has darkened and corrupted the pagan world, and he has prevailed with many who have borne the sacred name of christians, to practice and employ these infernal arts. Even the Holy See has been contaminated with these abominations, and wicked popes of Rome, like apostate kings of Judah, have practiced some of the most infernal parts of

superstitious magic.\* Divine revelation and true religion have always openly rebuked all diabolical superstitions, as well as their younger brother infidel philosophy, and much of the blood of christians has been shed because of their successful opposition to evil arts and evil spirits, who had fortified themselves in high places, in schools and temples, palaces and thrones.†

The diabolical arts and contemptible pagan superstitions, the horrible, foolish, and wicked wisdom now called *vulgar errors*, &c. came from the potentates, priests, philosophers, and poets, down to the vulgar and their children. It was Jeroboam's *wicked policy to teach Israel to sin*, and to establish the worship of the golden calves, as the religion of the state, to keep the people in his possession. For the same reason, St. Augustine thinks the gentle princes enjoined idolatry. "The politic and wise men," he says, "did especially endeavour to nouse their people in this illusive manner, and to make them not only worshippers but even imitators of the devils that delighted to delude them. For even as devils cannot possess any but such as they have deceived, so unjust and devil-like princes persuaded their people to their own vain inventions, under the name of religion, thereby to bind their affections the firmer to their service, and so to keep them under their sovereignties. *And what ignorant and weak man can avoid the charms of both princes and devils?*" *City of God*, B. 4. D. 32. Thus the multitudes have been imposed upon by their governors, and diabolical superstition came from the greatest to the least, till all the world has been covered with

\* See Platina's History of the Popes. Life of Miltiades p. 49. Damascus, p. 62. Sylvester, p. 194.

† See Eusebius's Life of Constantine, C. 50,—52.



gross darkness, the most gloomy, superstitious horrors, and the shadow of death. The religion of heaven has taken an opposite direction, it ascends from "the least to the greatest." The God of mercy and the friend of the poor abhorred the superstitious and diabolical delusions of princes, who imposed their abominations on their subjects. Then he sent "the Carpenter's son," with his humble band of fishermen, to turn "the world upside down," and fill the dark places of the earth with the light of the glorious gospel of the blessed God. The poor, ignorant, vulgar, have in ancient times been defrauded by wicked statesmen, philosophers, and poets, who concealed from them the truth of God, and taught in its stead their own superstitious delusions. Even Socrates consulted the devilish oracle at Delphos, and Plato his disciple taught "It is not safe to discover the parent of the universe to the vulgar." See Dr. Mac-knight, on Rom. 1. and Cor. 1.

"Maximus Tyrius in the conclusion of his first Dissertation, expresseth himself thus, 'If you are too weak to contemplate the Father and Maker of all things, it is sufficient for you at present to behold the works and to worship his progeny, [the things which proceed from him] which are many and of various kinds; not merely as the Bæotian poet mentions; for there are not only *thirty thousand Gods* the sons and friends of God, but their number is not to be comprehended: and *such in heaven are the stars, in æther demons*.' Thus were the objects of worship multiplied by the philosophers themselves to an amazing degree: whilst at the same time, under a pretence of the most exalted notions of the Supreme Being, they declined speaking of him, or of the worship due to him, to the people. They alleged, that the vulgar were unable to form any conception of an invisible Deity, and looked upon that to be nothing

which they could not see or perceive by their senses ; that therefore the worshipping of the things of nature, and the inferior deities, was the only way to keep the people from running into Atheism. On the same foundation they pleaded for and recommended the worship of images." Dr. Leland's Advantage and Necessity of the Christian Revelation. Vol. 1. p. 337.

So much has been done by heathen philosophers, unfaithful prophets, and corrupt christians, to keep the human race ignorant of the true God and his pure worship, and to make them infidels or idolaters, or both, that there is scarcely a nation to be found where the corruption of superstition is either unknown or purged away. If, therefore, some obscure Britons still remain under the veil and influence of these pagan delusions, (and thousands there are) their ignorance has a claim on British christian benevolence. Paganism in England is as provoking to God as paganism in Asia or Africa ; and if our charity be without partiality or without hypocrisy, pagan superstitions at home will excite our zeal and commiseration, as well as the same evils in Hindostan. God has given many portions of his inspired word on purpose to check the practice of these superstitions which princes and philosophers have in ancient times imposed upon the vulgar. To steal the word of God, and conceal it like a thief, for merely one's own private use, or with a baser design to impose the more effectually our own inventions on the ignorant, is embezzling the public property which the king of heaven has deposited in the hands of his stewards to relieve the necessities of a perishing world. Such withholding the truth of God in unrighteousness, is an awful breach of trust in either a heathen philosopher, a Jewish prophet, a Roman pontiff, or a protestant christian. Surely the blood of those who have been destroyed for lack of knowledge will be required of

those who thus embezzle the truth of salvation. It is required of stewards that a man be found faithful; and the great apostle of the Gentiles has set them all who are intrusted with the truth, a fair example, in saying to the Ephesians, "I take you to record, this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts, xx. 26, 27.

The astrological practice of physic, according to its present use, includes several of those evil arts which are expressly and repeatedly prohibited in the Holy Bible, and declared to be, with all that practice them, *an abomination to the Lord*. Deut. xviii.

It is, in its essential principles, as well as in its origin, a system of *idolatry*. It rejects the true God and his all-wise providence from that supreme dominion which, as sovereign of the universe, he exercises over his creatures, and requires every human being to acknowledge, and ascribes a governing influence over the moral actions of men to "the host of heaven." Some of these shining Chaldean gods, or as they are now termed *lords*, it would teach us, are benevolent, and others malevolent, and others are good or evil according to their situation or conjunction with their neighbour planets. Thus even the astrologer's gods become good or evil according to the company they keep. This Chaldean astrology devotes children as soon as they are born to the influence of these benevolent or malevolent lords, according as these good or ill-tempered ever-varying creatures are supposed to take their turns to rule in the affairs of men. Each planet is allowed his share of human beings, as they are scientifically cast on his mercy or wrath, by their entrance into the world at the calculated times of their dominion. They are ever after the benefactors or tyrants of the human being,

z. 3.

and according to their good or evil aspects cheer the life or embitter the existence and death of the human being. Such paganism there is in England! and many "christians" have been so mistaken or decoyed as to be found at its altars!

This system of scientific paganism removes from man that moral responsibility which his Creator imperiously requires him to consider and acknowledge. It stupifies the soul against the consciousness of guilt, and transfers the blame of bad conduct from wicked men, to planetary influence, and ultimately to God himself. It is as cunningly contrived to rob God of his reputation, as of his authority, and teaches man to place his confidence in planetary *imposition* instead of the wisdom, power, and goodness of his Creator. It is an ingenious device to keep men from the knowledge, fear, service, and enjoyment of the Most High. "Oh Wickedness," exclaims Tertullian, "men think it needless to seek God, because they presume we are actuated by an immutable decree of the stars."

Idolatry of any kind is a provoking insult to the Lord of Hosts. He is a jealous God, and, therefore, he will not suffer such treasonable conspiracies against his holy government to escape his righteous indignation. A scheme so deeply laid as astrology is to ensnare the confidence and passions of men, betrays to every well instructed mind its subtle author with his cloven foot. The more the light of revelation is thrown upon this subject, and the more it is scrutinized, the more evidently it will appear that the devil is at the bottom of all such impositions.

The astrological practice of physic is a real kind of diabolical *divination* by "the host of heaven."—And thus, as Tertullian says, "Evil spirits juggle men out of the knowledge of the true God by the

delusions of divination." One of the first things the astrological doctor does, when applied to for a person bewitched or possessed, is to draw the horoscope, i. e. a scheme to show the situations of the planets, stars, &c. at the time of enquiry.

Even this is an intimation that going to enquire of the astrologer, associates the enquirer with whatever influence is exerted; and if one of the malignant planets rules at the time, that is, if the devil can obtain leave, or exert an influence to torment or destroy the dabbler in his arts, he that goes or sends to enquire of astrology lays himself under his influence. It was *enquiry* that brought the punishment of *death* on king Saul. 1 Chron. x. 13. And W. Lilly's "first consideration" is "of the mind, when a man is stirred up in his thoughts, and hath an intent to enquire,—and of the free will, which disposes him to the very act of enquiring,—for the motion of the stars is not enough unless by the election of his will the person does actually enquire." Guide for astrologers, p. 3. This consideration should have its due weight with any man who is inclined to employ an astrologer to *divine* for him. Let him consider what influence that is by which "*he is stirred up in his thoughts to enquire,*" and let him consider too, that when divine justice is insulted by his enquiry, and grants the malignant planet, or rather the malignant devil at the bottom of the system, permission of execution, it is easy for the devil then to predict the sinner's death, and to accomplish the prediction.

The astrologer consults for the enquirer, in the case above referred to, the planetary system, to discover the nature of the complaint, and if bewitched, the person of the witch, &c. and to learn under what malignant planet (god or devil) the patient is afflicted; and therefore, what planetary influence he is to asso-

ciate with himself, the patient, and the family, by the selection of astrological remedies, and the performance of magical ceremonies. It is therefore by *the same art*, the same general influence, that such patients are magically afflicted, or magically cured, perhaps I ought to say, diabolically afflicted or diabolically cured. It is under the influence of the malevolent planets (or demons under their name) that the witch afflicts those who through *fear*, and *folly*, and *sin*, subject themselves to the diabolic power; and it is by "counteracting" their influence by that of other planets (professedly) and by the *same arts* employed, but with a different intention, that the astrological doctor works a cure.

Evil spirits, therefore, under the guise of planetary influence, keep the business of afflicting and curing, as far as they can, among themselves and their human confederates. It is evident then on what principle their knowledge is gained. "And assuredly," says Dr. H. More, "it is a pleasant spectacle to those haters and scorers of mankind, to see the noble faculties of men debased and entangled in so vile and wretched a mystery, which will avail nothing to *divination* unless these *seducing demons*, malicious deceivers, act their part in the scene." A spirit of divination is a beguiling devil, and the arts of divination are artful and scientific impositions on the understandings of the credulous.

The astrological practice of physic is a *species of witchcraft*. This "philosophical way of cure," teaches the absolute necessity of *bewitching the witch*. Hear a professor and teacher of the art. 'The patient's friends must of necessity repair to such as are well skilled in the astrological and *philosophical* way of cure, as I shall declare in order hereto. But before I proceed it will be necessary to show *how*

‘to afflict the witch, that so she may be discouraged  
 ‘to act any farther mischief.’ Then follow ‘Some  
 ‘experimental rules whereby to afflict the witch,’ &c.  
 I need not transcribe these rules, because my design  
 is not to teach the art, but to show my countrymen  
 its diabolical and sinful nature. These rules are,  
 alas! too well known in Britain, for I have known  
 them practiced by many “christians” in England,  
 within the last seven years!!! But let us proceed.  
 As the witch torments the hapless object of her  
 malice, so the astrological doctor torments her, to  
 make her desist from using her art. This is not  
 Satan *casting out* Satan, but Satan tormenting human  
 beings and helping them to torment one another.—  
 In both ways he is perfectly *consistent* with himself;  
 in either way he exerts his influence, establishes his  
 kingdom, and maintains his authority,—but much  
 more effectually in both ways than in one. If we  
 may believe those who study the occult sciences, and  
*practice* the magical arts, (and such are most likely  
 to know their power) such is sometimes the virulent  
 malice of the evil witches, that before they will desist  
 from tormenting their victim, they will themselves  
 die under the torturing power of the astrological  
 doctor! This is the wonderful working of Satan, and  
 he thus provides a delicious feast for those infernal  
 passions which hiss and nestle in the wicked human  
 heart; malice is glutted with a meal of misery or  
 death, and revenge reels and triumphs in hellish  
 drunken joy.

The common people sometimes call the astrolo-  
 gical doctor the *good* or *white-witch*, because he cures  
 whom the malicious or *black witches* afflict. Not-  
 withstanding the respect which many of the country  
 people have for their *white witch*, some learned  
 divines have said with Purchas, in his *Pilgrim*, that  
 “the white witch is the worst of the two.” However

men or women may deal in these black arts of witchcraft, they are included in the statute enacted by the God of Israel, "Thou shalt not suffer a witch to live." Ex. xxii. 18.\*

"Some have been made witches," says the Rev. T. Fuller, "by endeavouring to defend themselves against witchcraft: for fearing some suspected witch should hurt them, they fence themselves with the devil's shield against the devil's sword, put on his *whole armour*, beginning to use spells and charms to safeguard themselves. The art is quickly learnt, to which nothing but credulity and practice is required." Profane State. p. 367.

"Of witches there are two sorts," says the learned judicious divine, Mr. W. Perkins: "The bad witch and the good witch: for so they are commonly called. The bad witch is he or she that hath consented in league with the devil to use his help for the doing of hurt only, as to strike, and annoy the bodies of men, women, and children, and cattle, with diseases and with death itself. The good witch is he or she that by consent in a league with the devil, doth use his help for doing good only. This cannot hurt, torment, curse, or kill, but only heal and cure

\* "From the severity of this law against witches, &c. we may see in what light these were viewed by Divine Justice. They were seducers of the people from their allegiance to God, on whose judgment alone they should depend; and by impiously prying into futurity, assumed an attribute of God, *the foretelling of future events*, which implied in itself, the grossest blasphemy, and tended to corrupt the minds of the people, by leading them away from God and the revelation he had made of himself. Many of the Israelites had, no doubt learnt these curious arts from their long residence among the Egyptians; and so much were the Israelites attached to them, that we find such arts in repute among them: and various practices of this kind prevailed through the whole of the Jewish History, notwithstanding the offence was capital and in all cases punished with death." Dr. A. Clarke, on Ex. xxii. 18.



the hurts inflicted by bad witches. For as they can do no good, but only hurt, so this can do no hurt but good only. And this is that order which the devil hath set in his kingdom, appointing to several persons their several offices and charges. And the good witch is commonly termed the *unbinding witch*.

“Now howsoever both these be evil, yet of the two, the more horrible and detestable monster is the good witch: for look, in what place soever there be bad witches, that hurt only, there also the devil hath his good ones, who are better known than the bad, being commonly called *wise men* or *wise women*.—This will appear in most places in this country. For let a man's child, friend, or cattle, be taken with some sore sickness, or strangely tormented with some rare and unknown disease, the first\* thing he doth is to bethink himself and enquire after some *wise man* or some *wise woman*, and thither he sends or goes for help. When he comes he first tells them the state of the sick man: the witch then being certified of the disease, prescribeth either *charms* or *words* to be used over him, or other such counterfeit means, wherein there is no virtue, being nothing else but *the devil's sacraments*, to cause him to do the cure, if it come by witchcraft. Well, the means are received, applied and used, the sick party accordingly recovereth, and the conclusion of all is, the usual acclamation, Oh happy is the day, that ever I met with such a man or woman to help one!

“Here observe that both have a stroke in this action. The bad witch hurt him, the good healed him: but the truth is, the latter hath done him a thousand

\* In this nineteenth century of christianity these pagan practices have receded a little, and the regular medical men are sometimes consulted *first*, and then, when these fail to understand or relieve the case, the magical doctor is employed.

times more harm than the former. For the one did only hurt the body, but the devil by means of the other, though he hath left the body in good plight, yet hath he laid fast hold on the soul, and by curing the body hath killed the spirit. And the party thus cured cannot say with David, *the Lord is my helper*, but "the devil is my helper," for by him he is cured. Of both these kind of witches the present law of Moses must be understood." Perkins's Works, fol. vol. 3. p. 637.

In a case of simple possession there is no witch for the magical doctor and the patient's friends to bewitch; but there is an evil spirit to worship. And this is sometimes done by making fumes or burning incense to the devil. This practice is taught and sanctioned in real pagan, apostate Jewish, and Roman Catholic style, in the apocryphal book of Tobit. In that book, if the fact is true, the doctrine is pernicious; Satan is transformed into an angel of light most imposingly, and magical practices have a sanctionious appearance, to deceive, if possible, the very elect. Raphael and Asmodeus act different parts in the scene; but the latter is a very poor devil, in comparison of the former. Asmodeus acts like what he is, and any devil may do that, but Raphael (whose name signifies *God's healer*) assumes the title, pretends to the office, and plays the part of an angel of God. Great triumph must have been in hell to see how that well meaning Jewish family were deluded by the plot. But what must be the influence of such a thing among pagan nations? How are they to be pitied! This is but a part; a christian church, the Roman Catholic, has sanctioned such delusions, by adopting superstitious magic, instead of following only the counsel of inspiration. This is not all. Many protestants are still caught in the same snare. Raphael is a fine pattern for astrological magical

doctors, and some of them imitate him well. Raphael advised the smoke of a fish's liver; and Tobias "took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith," &c. The *present* magical practice selects certain herbs, with astrological science, to be burnt instead of the fish's liver. (The writer has known it practiced very lately.) The evil spirits, however, do not *always* depart when the incense is offered, sometimes they may, to give success to their own delusions.— "These demons," says Tertullian, "first inflict the malady, and then prescribe the remedy, and after the patient has used the receipt, the demon omits to afflict him, and that omission passes for a cure."— Justin Martyr gives the same account of this business of demons when he says, "*They cease to hurt that they may seem to cure.*"

The Jews in ancient days well knew the most excellent mode of relief from the troubles of evil spirits and their application to magic was inexcusable.

When king Saul had grievously sinned against the Lord in the affair of the Amalekites, Samuel faithfully rebuked him, and told him, that because he had rejected the word of the Lord, the Lord had rejected him. 1 Sam. xv. 22, 23. Soon afterwards, we read, "The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." c. xvi. v. 14. Josephus, says, "Strange and demoniacal disorders came upon him, and brought upon him such suffocations as were ready to choke him." Saul's servants well knew the nature of his complaint, that God permitted him to be troubled with an evil spirit.— This came upon him by *fits*, as is evident from what they said to him in the interval of his paroxysms. They recommended a skilful musician, and said, "It shall come to pass *when the evil spirit from God*

is upon thee, that he shall play with his hand and thou shalt be well." v. 16, 17. When he consented, they particularly recommended David, and they said "*The Lord is with him.*" v. 18. "And when he was come Saul was pleased with him," says Josephus, "for he charmed his passion, and was the only physician against the trouble he had from evil spirits, *whenever it was that it came upon him, and this by reciting of hymns and playing upon the harp, and bringing Saul to his right mind again.*" Antiq. B. vi. c. 8. The Sacred History says, "And it came to pass, when the evil spirit from God was upon Saul that David took an harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." 1 Sam. xvi. 23.

We well know what a spirit of pure devotion glowed in the heart of "the sweet psalmist of Israel." "The Lord was with him," and if while with his skilful hand he played on the harp, he sung the ninety-first psalm, no evil spirit could long endure the fervency of his devotion, and the powerful, spiritual strokes of his holy resistance. The suitableness of that psalm on such an occasion is remarked by Bishop Patrick, who observes, "Maimonides thinks (as other of the Rabbins also do) that the psalmist hath a peculiar respect to the incursions of evil spirits." v. 5, 6. See his Commentary. Here is an instance of expelling an evil spirit with as much purity as in the apostolic times; and such conduct would expel an evil spirit in any place, or in any age of the world. David was an example worthy of imitation; his praying faith would expel demons even without his harp.

But the Jews very soon neglected this holy example, and departed from this righteous mode of resisting evil spirits, and as the papists have done

since, they used superstitious magic rather than pure and fervent devotion. Solomon himself has been suspected of being justly reprehensible for departing from his pious father's example, and giving too much countenance to magical tricks and conjurations.—Josephus says, "He composed incantations by which distempers are alleviated, and he left behind him the manner of using exorcisms, by which they drive away demons," &c. &c. *Antiq. B. viii. c. 2.* The judicious reader will be pleased to see Mr. Whiston's note on the place. He says: "Some pretended fragments of these books of conjuration of Solomon are still extant in Fabricius's *Cod. Pseudepigr. Vet. Tes.* page 1054, though I entirely differ from Josephus in his supposal that such books and arts of Solomon were parts of that wisdom which was imparted to him by God in his younger days; they must rather have belonged to such profane but curious arts, as we find mentioned, *Acts xix. 13,—20*, and had been derived from the idolatry and superstition of his heathen wives and concubines in his old age, when he had forsaken God and God had forsaken him, and given him up to demoniacal delusions. Nor does Josephus's strange account of his root Baara (*See Wars, B. vii. c. 6. sect. 3.*) seem to be other than that of its magical use in such conjurations."

True religion always armed its possessors with a power to overcome evil spirits; and it has always been the policy of Satan to beguile and corrupt the people of God, that they might forsake the word and spirit of the Lord, and degenerate to superstition.—Thus Josephus's root Baara, Tobit's fish's liver, and the popish holy water, and all such superstitious, magical trumpery, whereby Satan blinded the pagan nations, blasted the Jewish people, and corrupted the catholic christians, have all the same origin and tendency.

With such practices of superstition, the old serpent the devil, has deceived the world. Among ancient pagans he could be Æsculapius or Mars, Jupiter or Saturn. With the Jews he could be Raphael or Asmodeus, and he can serve his purpose with popish exorcisms, &c. He still can be the master of ceremonies in his own province of magical practices; the zealous patron of the white or black witch; but whether he comes as a tormenting demon or a healing angel; with the black witch or the magical doctor, his intention is always and every where the same, to deceive, to corrupt, and to destroy. Let even protestants beware.

In the astrological way of cure, the friends of the patient have generally their part to act in magical practices. They also must act on the principles, and perform the ceremonies of witchcraft, must keep "the sacraments of the devil," and assist the magical doctor to bewitch the witch, or burn incense for the evil spirit. Thus the evil spreads, and the guilt is abundantly increased by this mode of cure.

It is painful to give such a detail of these ancient astrological arts, which have deluded the pagan nations, brought down vengeance on the Israelites and Jews, corrupted even the catholic christian church, and to the present time are working deceitfully among many protestant British "christians" of different denominations. They are evil deeds that cannot bear the light of revelation to shine directly upon them. To shut our eyes upon them, and give them the advantage of our connivance and of their desired darkness and silence, may cherish their growth. "Whatsoever maketh manifest is light," and it becomes all who bear the christian name, to have no fellowship with these destructive works of darkness; but rather *reprove* them: God and his prophets have

set us the example. I have seen them lurking and poisoning in the darkness of neglected obscurity, and now drag them out to light, to show their viper fangs, that the tempted may beware. It would ill-become a watchman at his post to see such an enemy skulking and never warn the people.

By the astrological practice of physic to torment the aggressor with magical incantations, ceremonies, &c. or thus to bewitch the witch, has appeared to some as a just punishment on the evil creature. But however justly such a pest may deserve to suffer, those who seek revenge in the same criminal mode of proceeding, involve themselves also in the same punishment and guilt. If we employ Satan in our cause, we may expect he will some way and time or other make us rue our obligation; and the offended God may in justice leave us in the hands of that enemy with whom we have formed an alliance, and whose assistance we have so sinfully sought.

The astrological practice of physic includes another part of the diabolical superstitions, which is, what the scripture calls *observing times*. 2 Kings, xxi. 6. That is, an idolatrous mode of observing times in order to obtain the celestial influences to assist in the astrological incantments, and make the magical incantations, &c. more effectual.—A professor and teacher of the astrological practice of physic, when giving directions how to bewitch or torment the witches, says, "I have found by experience, that they will be grievously tormented, and 'the more so if the moon be in scorpio, in square, 'or opposition to his significator when it is done.'" This criminal art of observing the times when the benevolent devils or malevolent gods, among "the host of heaven," are supposed to rule over persons and things on the face of the earth, runs through the

whole business of astrology. Enough of this may be seen in an almanack, that like the Chaldean philosophy, poisons the scientific advantages of astronomy with the superstitious and idolatrous corruptions of judicial astrology. In astrological physic drugs must be associated with planetary influence, by carefully observing the time of gathering, applying, &c. according to the planetary aspects; for magical doctors maintain that herbs may have very different, or even opposite effects according to the planetary aspects, or the supposed ruling power of the stars at the times in which the herbs are gathered and applied. So also in their impious *divinations* and idolatrous prophesying the times must be distributed into lucky and unlucky, as though the only, true, universal, eternal God of love was superseded in the government of the world and the affairs of men, by the astrologer's malignant gods or benevolent devils, which he believes inhabit those heavenly bodies that our good God has created!

The astrological practice of physic is the practice of *sorcery* according to the popular and scriptural use of that term. In *technical* language, that is, as used by magical professors, the term *sorcery* is restricted to signify the use of drugs under the influence of magical incantations, with an intention to injure some person. But like the term *witchcraft* it is used in a more general sense by other persons, and by the inspired writers, to signify the use of drugs in connection with magical ceremonies, for injury or benefit. The astrological practice of physic is, therefore, a species of *sorcery*, and as such to be conscientiously avoided by all who would escape the just judgment of God.

The system of astrology has been proved among evil spirits to be a very ingenious invention that has



admirably well answered their purpose. It is very convenient for them to have particular times appointed and rules agreed upon, by which they are to exert their influences to the utmost of their concentrated ability on every special occasion. Observing the times, when the planets are said to rule in the affairs of men, serves as a principle of general understanding and accommodation, between evil spirits and their human allies. At the same time attributing the influence to the stars serves admirably well to *deceive* all that neglect God and follow such delusions. It fixes their unsuspecting gaze on the imposing scenery of the planetary system, behind which evil spirits conceal themselves, and prepare their machinations for the gratification and destruction of all who may be allured to the theatre of such criminal science.— Devils must skulk under some covering to escape detection, and accomplish their design before man or woman suspects them. Satan was in the garb of a serpent when he played his first part; to take with the philosophers at Chaldea he garnished himself with the heavens; to impose upon others he has assumed the name of some respected dead hero; in ten thousand forms and names has this old enemy imposed upon the world, and does so to this day. Evil spirits are more than half subdued when they and their wiles are detected.

While the world was worshipping devils under various names and forms, and philosophers themselves were adoring and consulting them as gods, christianity detected and exposed them, forced them from their haunts and turned their worshippers to the living and true God. How inexcusable is it then for modern Britons, in these gospel days, to be found in the council chamber of demons, consulting the diabolical delusions of planetary aspects; trembling at reputed malevolent stars, and seeking the benevolent assistance of Jupiter,

Mercury, and devils. Why should he who knows there is a Saviour, bow like a pagan at the altar, and consult the priest of the malevolent Mars and Saturn, and thus worship the devil, to fulfil his infernal "conditions of peace," to *bribe* him to depart and suspend for a while his hostile operations? It is the duty of every christian to "renounce the devil and all his works," not to treat with him by astrology, but to take the shield of faith and the sword of the spirit, and force the enemy to retreat.

Whoever is determined to *resist*, has no reason whatever to *fear* the power of evil spirits. God has given to every man power over the enemy, and if he will but use it the victory is sure. Our Saviour "holds the powers of hell in chains," and every link is numbered. People often injure themselves by believing that devils have more power than they really possess; and there have been thousands who have imposed on credulity by proclaiming the almost omnipotence of devils, and pretending to an influence with them, and assistance from them, which however they may be devilish enough to desire, their master is not allowed to give. God permits the devil to be our *tempter*, but it is our *sinning* that makes him our *destroyer*. A few observations on this subject may be acceptable from *Archbishop Secker*. He says:

"Though the devil hath no power of his own over us, we may give him as much as we will, and become slaves and vassals to him as long as we please. In this sense his empire is very large, and on account of it the scripture calls him "the prince of the power of darkness," and even the "god of this world."—For he was and is still, in great propriety of speech, the god of many heathen nations; who instead of the righteous maker of heaven and earth, worship deities of such vile and mischievous characters, as we

justly ascribe to the evil one. And even where faith in the true Deity is professed, yet pretended arts of magic, witchcraft, conjuring, fortune-telling, and such like wicked follies, approach more or less to the same crime. For if any of the wretches guilty of these things, either have or imagine they have any communication with the devil, they plainly rebel against God, and endeavour at least to confederate with his enemy. Or if they only *pretend* a communication with him,—yet this is very inconsistent with renouncing him. And even when they do not so much as pretend it, and would make us believe that they have such extraordinary skill and power derived from more innocent sources, though they profess no respect to his person, they imitate him in one of his worst qualities; as he is *the father of lies*. And the lies of this kind are very pernicious ones. They corrupt the notions of religion; give persons unworthy opinions of God; and lead them to imagine that other beings, as the stars, or even names, as chance and fate, share with Him in the government of the world. But indeed lies of all sorts are peculiarly the works of him who was a *liar* as well as a *murderer from the beginning*, whosoever therefore allows himself in any of these things *is of his father the devil, and the lusts of his father he doeth*. Lecture iii. on the Catechism.

Whatever may be our opinion respecting the degree of satanic agency exerted in combination with the magical ceremonies in the astrological practice of physic, one important point must now be very evident to the candid reader, and that is, the *sinfulness* of employing it. An argument this which must prevail with him that fears God, and persuade him to avoid this evil way, as he would the path he knew to be infested with vipers and scorpions, with the hidden snares of death and hell. As there is a good way to deliverance from demoniac oppression, it evinces the

greatest *folly*, as well as wickedness, to neglect that good, and choose the evil way.

In cases of demoniac possession the astrological practice of physic affords but a lingering and uncertain mode of relief, even if there were no guilt in the use of it, and no spiritual danger attending it. When evil spirits have taken possession, though for their interest and honour, to procure the confidence, gratitude, and respect of the patient and his friends to themselves and their own arts, they will sometimes relinquish their possession for this compensation; yet, they are loath to go, and will sometimes torment for months before they will wholly depart. When they are properly opposed by christianity, though they rage furiously under the scourging power of religious resistance, they are compelled, however much against their will, to make a speedy departure. On magical principles success is not always sure. The hungry roaring lion will sometimes receive no bribe; cruel and voracious as the wolf, he will not depart from his prey. This was often the case in ancient days: magical incantations often failed. Satan would enter into no truce; would yield the howling victim no quarter, however earnestly his priests with all their Chaldean skill besought his favours. None but the christians could always succeed in expelling all kinds of demons. They, as Tertullian speaks, "declared magic to be deceit, and they were not ignorant of the cause of that deceit, who discerned wicked spirits not with a friendly, but with a hostile knowledge, and dealt with them, *not by an inviting operation, but by a resisting power.*" With that *resisting power*, in their master's name, they could always take the prey from the mighty and deliver the lawful captive.

The employment of astrological means, in cases of demoniac possession, gives encouragement to

satan's influence. It is courting his favour and operation instead of expelling him against his will. When the magical method of relief has been resorted to, as far as I am acquainted with recent cases of possession, the evil has spread for some time; so that I fear the use of these means, though productive of relief in some cases, tends greatly to encourage the cause; which again calls for the same means. Thus while the cunning deceiver draws the whole attention of people to his sport of fast-and-loose with the body of the demoniac, he rivets the chains of pagan superstition on their souls.

The disgrace brought on religion by the employment of astrological doctrine, is a consideration which will dissuade every man from its use who conscientiously respects the name and regards the honour of God. Because it not only sets the evil spirit in our estimation on equality with the true God, but even gives the wicked one and his sacraments the preference to the God of nature and grace, and all the means he has provided for certain and perfect relief in such cases of distress. Is it because there is no salvation in Christ Jesus, that the christian must go to Beelzebub the god of Ekron, or which is as bad, to astrological diviners and magical doctors to consult the stars? to learn the depths of satan, and perform the ceremonies of the infernal world? If the affliction is from evil agency, is there not a God in Heaven to whom we may pray, and in whose name we are authorized to expel evil spirits? Does not the Holy Bible teach us how to resist the devil and make him flee from us? Shall we then instead of acting as christians, go, like pagans, and offer at the altar of superstition the coins that tell us of the *grace of God*, and thus sacrifice our religion, our conscience, and our honour to the gods of paganism? And shall we thus carry the image and superscription of a christian king, and profanely de-

grade our God and our country by thus offering to "the host of Heaven" in gratitude for the help obtained from the benevolent influence of Mercury, Lucifer, and Beelzebub? If there were no salvation in God, and if He had no power to revenge the insult thus offered to his dignity and mercy, then might British christians go to the arts and gods of Canaan, Egypt, and Chaldea, for help in the time of trouble. But surely the Lord our God, who is a jealous God, and a consuming fire, will not suffer these abominations to pass unnoticed, or those who practice them to escape his wrathful indignation.

Strange afflictions are not the only cases in which the magical doctors are consulted and employed, astrological divination is resorted to by some persons when they have lost some portions of their property. Not satisfied with the exertion of diligence and prudence in the search they must employ divination to obtain knowledge, as though communion with devils was better than resignation to God. If a thief escapes human detection and punishment, for a while, there is a broad eye that watched and will expose him; there is a hand that can, and in due time will, arrest him: to the bar he must come, and receive the due reward of his evil deeds. But some men, called christians, cannot wait for the slow progress of divine justice; and they will rather themselves buy, beg, or steal knowledge from the devil, that they may have a speedy revenge, than wait in patience for the coming of the righteous Judge; and, however harsh the words may seem, they would rather run after the thief to hell, and expose their souls to all its torments, than suffer the temporal loss of a trifle, and refer the case to God, as He commands them. They also as well as the thief, are treasuring up wrath against the day of the wrath, and the revelation of the righteous judgment of God, "for vengeance belongeth unto me, and I will repay it, saith the Lord."

He that withdraws his soul from the government, and counsel, and protection of the Most High, and yields it to the imposing delusions of magical and diabolical divination, is in the direct way to lose it in eternal perdition. And what is a man profited if he gain the whole world and lose his own soul? What occult science, what magic art, what divining demon, can or will teach him how to recover the loss of his soul? Surely it is more profitable for a man to suffer the loss of a little property, or to remain ignorant when God does not see it good for him to know, than by the use of forbidden arts to despise the goodness and rouse the vengeance of him that is able to destroy both soul and body in hell.

The guilt of a sin is aggravated as the temptations to commit it, and the advantages to be expected from it, are well known to be diminished. There are many persons, especially young persons, who sin against God and their own souls by resorting to Astrologers, that they may divine to them, by their pagan art of judicial astrology, something of their future fortune. These people have no griefs to plead, no losses to deplore, no affliction to be removed; but they have a wanton curiosity to know what God has thought proper to conceal. "Secret things belong unto the Lord;" but these people will associate with conjuring false prophets, pagan idols, and seducing demons, to invade the divine right, and impudently to pry into what divine providence thinks proper to conceal. But such bad associates will never lead to sound wisdom. To select such evil counsellors and to renounce "the guide of our youth" is truly to *spout ourselves with our own deceivings*. It is the madness of folly to expect to invert the order of the divine government; or to expect to escape the justice, if we oppose the authority of God. The very principle which leads a person to consult the planetary influ-

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ence as the disposing power of his moral conduct, of his life and death, is a rejection of God Almighty as the governor of the world; and to renounce our own reason and judgment, and sacrifice our mental powers to the abominable delusions and diabolical impositions of divination, is the greatest indignity we can offer to our own understanding. Let a young man listen to the counsel of experience, and regard the advice of paternal friendship; let him trust the wisdom and goodness of God, and be guided by his word, he will then do well and be happy.

The future part of our life, its happiness or misery, its respectability or disgrace; its continuance, the manner in which it may be spent, and even the way in which it may close, are in a very considerable degree contingent, and under our own controul. We are now in a state of moral discipline, and are on trial for eternity; our own conduct, as it may be prudent or foolish, will infallibly affect our happiness or misery. The God of heaven will give wisdom to them that ask him, and his word is an infallible guide to happiness, honour, and eternal life.

Thus saith the Lord, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Pet. iii. 10,—12. Ps. xxxiv. 11,—17. God has given all the good advice that is necessary to guide us comfortably through a righteous life and a peaceful death to a glorious immortality; but if a human being despises all this, and prefers delusion to instruction, and the advice of satan to the command of God, he can have it. And the offended God of heaven may in justice



allow the father of lies to become a true prophet, and to predict the wicked enquirer's doom. When the righteous counsel, the guardian care, and divine authority of God our Saviour, are distrusted and despised, and when forbidden arts, instead of the word of the Lord, are consulted, it is just that the rejected Creator should leave the sinner to perish in his own way. Remember king Saul; he enquired, was condemned, and executed. 1 Chron. x. 13, 14.

### THE SINFULNESS OF CHARMS.

There is another species of pagan superstition very common in England, which is nearly related to witchcraft and magical doctoring, and which comes under the same condemnation; I mean the use of CHARMS. The practice of charming is a genuine relict of the pagan diabolic arts. If it be a work of true benevolence to turn foreign pagans from idols, charms, and devils, to serve the living and true God; surely it is not unbecoming christian charity to be without partiality and endeavour to rescue *Britons* from the same degrading superstitions. As the serpent beguiled Eve by his subtilty, so the minds of many professing godliness, in different christian churches, are corrupted, with the practice of superstitious charming, from that simplicity of heart and purity of conduct which is due to Christ from all that bear and profess his name. Many of these do not know (and how can they except some one teach them?) that such practices are *sinful*; that they are "an abomination to the Lord," or they would no more be guilty of charming diseases than of worshipping devils.

Charms are frequently used to relieve a variety of disorders, such as burns, scalds, warts, agues, fits, tooth-ach, many afflictions of children, and some diseases among cattle. They are also used by some

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to move the passions of others, and therefore called philtres or love charms.

The force of imagination, or which is the same thing, the power of the mind over the body, to induce or relieve diseases, is well known to many besides the curious in experimental philosophy.—Common sense very often applies to it, and the scriptures often remind us of it. “A merry heart doeth good like a medicine; but a broken spirit drieth the bones.” Prov. xvii. 22. Thoughts work upon the passions, and the passions materially affect the animal functions. That there is established a reciprocal influence between the mental and corporeal faculties is an indubitable fact; but how mind is united to matter and exerts its influence over it, will probably remain a secret to us all, till the mysterious compound of human nature has been analysed by death, and re-compounded by the resurrection. These great experiments may teach us with certainty the nature of a subject on which it may be utterly in vain to theorize. But a philosophical discussion of the influence of the imagination\* over the body, or of mind over matter, is not properly our present business. Our design is rather to show the *sin* of that superstitious perversion of the judgment and passions of men, in that system of charming, which the Author of nature has strictly prohibited and frequently punished.

“Whatsoever actions, gestures, signs, rites, and ceremonies, are used by men or women to work wonders, having no power to effect the same, either by creation and nature, or by special appointment from God, they must all be referred to this head, and reckoned for charms.” (W. Perkins's Works, vol. 3. p. 634.)

\* See Bacon's *Sylva Sylvarum*, Article Imagination.

The methods used in charming are frequently such as are by no means calculated to produce the desired effect. For there is often no material connection whatever of the matter of the charm with the subject to be affected by it; and sometimes no natural communication of idea whatever from the charmer to the subject of his art. And when, as in some cases, the charm is applied to the body, it is no more naturally calculated to produce the effect than the sailor's whistle is to raise the wind.

As to the *efficacy* of charms, whether it be much or little, or none at all, the *folly and wickedness* of using them are evident from other considerations.—That charms are often used without effect is very certain. They are sometimes employed to accomplish what a good agency will not, and a bad agency cannot effect. That nature, in some cases, would have brought the desired relief, had there been no charm used, is sufficiently evident; and that imagination in other cases is sufficient to account for the effects produced will be readily admitted. But that charming never produces any effect more than can be accounted for on natural principles, with all our improvement in philosophy and metaphysics, is more than I should be willing to assert, because it is more than I or any other man could possibly prove: and however positively such a doctrine may be asserted, it might be as positively contradicted with numerous cases of fact, and with the testimony of thousands who practice their use. However, it is not their *efficacy* but their *iniquity* that I wish to prove. It may become the philosopher to laugh at the extreme *folly* of charming; and the divine is equally as consistent with his character when he reproves the *sin*. Whatever may be our opinions of the efficacy of charming, certain it is that there would be no difficulty in finding thousands of people, in this enlightened nation, who would

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positively declare that their warts were charmed away, and that other surprising effects were produced by the use of charms. And it would be equally easy on the other hand to prove, that charms have mocked the hopes of those who were so foolish as to trust in them.

It is well known, at least it is positively asserted and confidently believed, that there is in some cases, a power in charms, or rather, in connection with their use, which is more than natural; that there is an occult or mysterious agency which gives them effect. There is sometimes (no matter how rarely) an effect produced by charming, which the charm itself, separately considered, has no power whatever to accomplish. No more agency in itself to produce the effect, than any *ceremonies of a religious nature* are calculated to produce any good effect without the grace of God accompanying them. The efficacy therefore which is not material or natural must be *spiritual*.—We must be allowed to compare spiritual things with spiritual, because there is an evil spirit which *counterfeits* the Holy Ghost as much as possible to deceive men. The spiritual agency which produces any effect in charming, or is depended upon to produce that effect, must be either divine or diabolical. It cannot be divine, because God disowns the influence and forbids the practice. The reasonable influence is, therefore, it is *diabolical*. The correctness of this conclusion may be proved from the testimony of God himself, who *classes* charmers with others who practice diabolic arts, and in that connection forbids them all. Dent. xviii.

The father of lies is the father of charms, and to act under his influence in charming or in lying, is an evil which greatly degrades and injures human nature. A few observations on the nature of some popular

charms, will prove that charming is justly ranked with those practices properly called diabolical, and which bring down the wrath of God on those who do such things.

Some charms are in their nature so evidently and so utterly *contemptible*, that it is astonishing how any human beings could be persuaded to place any confidence in them, or to *use* them, but on the supposition that the evil spirit hath "blinded their minds." The very *contemptibleness* of their nature is an evidence of their diabolical origin and design. Man was made in the image of God, and his envious, proud, cunning enemy, thus befools him, and makes him that should be the happy heir of glory, the miserable "heir of everlasting shame and contempt." To despise our vulgar brethren on this account, and leave them to perish in these foolish delusions, without making one effort to bring them to wisdom and righteousness, is to join issue with the great adversary, and to begin the work of infernals, instead of imitating Jesus Christ, who had "compassion on the ignorant and them that are out of the way." It surely must be better to convince them of the sin, and to rejoice in their repentance, than to laugh at their error, and leave them to perish in the snare.

The contemptible runs through most if not all satanic institutions; it is as legibly inscribed on every species of idolatry, of the savage or refined nations, as on charms, which are in fact but a part of idolatry. The ancient prophets and primitive christians exposed the contemptible nature of the heathen gods, and their modes of worship, with their superadded *stupidity*, in such plain terms as only the necessity of the case could authorize. Evil spirits are just such doctors as they are gods, and the astrological practice of physic bears the contemptible stamp of

unclean spirits: in some parts it is too disgusting to be explained. Charms are some of the first parts of practical magic, and the use of them prepares the mind to proceed farther into the mystery of iniquity and the depths of satan. To employ the old murderer as our surgeon is the very quintessence of folly; under his care we have little to hope and much to fear. He hates, and will destroy us if he can.

There is a doctrine in the science of charms which shows how their author invades the divine right, imposes on credulity, and degrades the human mind, as though it were the business and sport of that evil genius to ape the true God, and to befool his favourite creature *man*; and that is, the requisition of *faith* in the use of charms, in order to secure their efficacy. Satan has mimicked and counterfeited the true God, as far as he possibly could, in almost every thing he has said and done. In this case he evidently imitates the doctrines of our Lord Jesus Christ, who has so frequently said, "Be it unto thee according to thy faith." On immutable truth and almighty grace a person may well ground his confidence, and justice and mercy may wisely unite to reward *the obedience of faith* in proportion to its efforts. But in the practice of charming, on what is the faith of the human being to be placed? On a piece of rotten stick?—putrifying flesh?—the muttering of a charmer?—the tricks of cunning men?—or the benevolence of the devil! and the veracity of the father of lies! How maliciously does satan sport with human credulity, when he draws the confidence of man from divine truth, to his own delusions, and the souls of men from the rock of ages into the whirlpool of magical superstitions! The poor deluded human-being, at satan's instigations, forsakes the God of his salvation, trusts in a charm, grasps the reed, and perishes;—thus he becomes the laugh of hell.

Men that will not believe and obey the Holy God of power and truth and grace, may thus mis-place his confidence on such a vain thing as a charm, and thus hope for some good from an occult agency, which, while it, perhaps, cures a wart on the finger, poisons the immortal soul. Man swallows the magical bait, and the hidden, barbed hook takes hold of his heart.

We pity poor Africans who are so befooled with their gregrees; sorry that their confidence should be so abused by their obeah men, and the father of lies, while professing christianity in Great Britain we think ourselves wiser than our sable brethren, and practice similar superstitions, in the face of the gospel sun! Where is the difference between the African gregree and the European charm? The superstitious practice is the same; but in Britain, the sin is greater and the guilt more aggravated, because we have the oracles of God, which declare these things to be *an abomination to the Lord*.

Some charms have *dishonesty* in their very principle, which makes manifest to whom they belong.—To give an instance. It is recommended by popular tradition “to *steal* a little meat from a butcher's stall, with that stolen meat touch the wart, then bury it, and as the meat decays so shall the wart.”—I have no expectation that this magical recipe will be new to any reader; it is so generally known and recommended; but I hope it will appear in a new light to some. Now is it not easy to discover in this popular charm the very principle that has brought hundreds to an untimely and disgraceful end?—Whether this instruction is of scientific, vulgar, or of diabolic origin, one thing is certain, *it recommends theft*. Whatever teaches the advantage of dishonesty and encourages the practice of robbery, must come from some enemy of God and man. It may be ob-

jected, "but this is such a *little* thing."—True it is a little thing, and so is a pistol bullet: and so is a mortal dose of poison. How small a leak will sink a ship?—how small a spark will explode a magazine, or consume a town? And how small a sin will destroy a soul? "He that contemneth small things shall fall by little and little." Eccles. xix. 1. The little acorn may become the sturdy oak, and the *seeds* of vice and superstition, if planted in human nature, will grow and bear the fruits of death.

"Oft we see a young beginner, practice little pilfering ways,  
'Till grown up a hardened sinner, and the gallows ends his days."

If good effects are to be anticipated from *thieving* in miniature, how much more when practiced on a larger scale? If there be a secret power that thus encourages dishonesty with his healing influences, what must that power be? Is it good or evil? Is it nature? Is it God or is it the devil? Common sense may here discern the print of a cloven foot, where the motto of the impression is *dishonesty*. Whether the crime be in magnitude or in miniature, the *principle* is the same. Thus saith the Lord Jesus: "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke xvi. 10.

On this divine principle is founded that useful maxim, which like a law of righteousness has guarded many a child in temptation, and directed his course in honesty: "*It is a sin to steal a pin.*"—"Serve the devil for a penny," says T. Taylor on Titus, ii. 10. "thou wilt be more serviceable for a pound, and augment thy labours, as he doth his wages."

In another popular charm the virtue of thankfulness is most cunningly and wickedly assaulted, and the vice of ingratitude expressly taught. The friends



of a person afflicted with fits are instructed to beg of so many persons, generally *virgins*, so many pence as will purchase a silver ring for the patient to wear, to charm away or keep off the fits. But the beggar of the pence must be careful not to say *thank you* to the givers, or express any sign of gratitude for the favour. Here again how evidently does the system of popular charms betray its cloven foot! Does not the evil genius of magic and superstition mean to signify by this, that such contributions to magical practices and pagan superstitions are due to his infernal majesty? Or does he mean by this stratagem to pollute the *minds* of those who have virtuously preserved their bodies in chastity? Or does he design, in opposition to the wisdom of God and the good sense of mankind, to teach the authority of superstition, with the importance and excellency of ingratitude? Or, are not all these evils cherished together? These corrupt principles tend very cunningly to the destruction of all goodness, and therefore of all happiness.

Any man of candour, that has patience enough and will fairly and seriously examine the nature of these popular charms, which are still so very common in our cities, towns, and villages, will readily perceive, that their origin is diabolical, their nature is sinful, and their tendency very injurious to the morals of mankind. And these are the things which many have thought were not to be *seriously* reprov'd, only to be laugh't at. "Fools make mock of sin." It may be diversion to imps and infidels to see immortal beings, practicing such fatal errors while good men groan and angels weep to see pagans and "christians" so entangled in diabolical delusions.

Some charms make a profane and direct attack on the most sacred institution of the christian religion.

It is no uncommon thing in the art of charming to direct the friends of a patient afflicted with fits to procure if possible, a piece of silver which was given at the *sacrament* of the Lord's supper; which identical piece of money is to be made into a ring, to be worn on the finger, or to have a hole made in it, that it may be worn on the bosom of the patient. Thus the sacred offering which has been contributed in christian benevolence to the poor, and in grateful remembrance of the sacrificial death of Christ, and by the officiating priest most solemnly presented to God at his altar, is by superstition to be desecrated to the purpose of a pagan charm!. A piece of diabolical magic this, which mere pagans cannot commit, aggravated with the heavy guilt of profaning the most sacred things of the true God and our Saviour, Jesus Christ. A sin which can be paralleled only by the corruptions of judaism by pagan abominations. "For the sons of Athaliah, that wicked woman, had broken up the house of God; and also, all the dedicated things of the house of the Lord, did they bestow upom Baalim." 2 Chron. xxiv. 7. What can be more insulting to the God of heaven, or more gratifying to evil spirits, than to behold these "dedicated things" thus heathenishly profaned, and desecrated to serve the purpose of a magical charm?

If we wish to justify "the wicked one" from having any thing to do with these abominations, and to palliate the guilt of such paganism in England, we may contend that these are only vulgar errors of imagination; the subjects of ridicule rather than serious rebuke. But let us be consistent with ourselves as philosophers ought to be. Then let us call robbery the error of the fingers; lies and libels, the errors of the tongue; drunkenness and gluttony, the errors of the palate; envy, hatred, and malice, the errors of the heart. Errors indeed they all are, by

whatever members or faculties committed; but let us not deceive ourselves, God is not mocked, they are criminal and sinful too, and bring down the wrath of God upon the guilty. God is a spirit, and his law is spiritual. It claims dominion over the powers of our heart and mind, as well as the members of our body. Therefore it is as much our duty to keep our "imagination" and passions, our minds and hearts, from such evil superstition, as it is to "keep our hands from picking and stealing, and our tongues from evil speaking, lying and slandering." We can feel for our own property and honour, and for our neighbour's, let us also feel for the property and honour of God. The Lord requires truth in the inward parts, as well as veracity of conversation, and honesty in dealing.

Where God our Saviour is properly known, and the word of the Lord is justly regarded, charms are cordially despised and conscientiously avoided, as the contrivances of wicked men and evil spirits. When the recaptured Africans were instructed in christianity at Sierra Leone, they publicly burnt their charms, as the Ephesian magicians did their magical books, and said as they saw them blazing in the fire, "what fools we be to trust such things as these." It is high time that the fire of christianity had consumed all the charms of Britain.

When satan has blinded the minds of men, charms are the little mock saviours on which the deluded are taught to depend for health and safety. As they are in opposition to the authority of God; and contrary to nature, and used as means of obtaining supernatural influence to heal the diseases and protect the persons of those who use them; so charms are properly a species of idolatry, and idolatry as gross as that of heathens, depending on any other piece of silver,

brass or wood, or on the influence of supernatural agency exerted in connection with their use. A poor benighted African will wear his charms upon his legs, and a poor deluded Britain will wear one on the finger, or in the bosom : and both will mutter over words to effect some supernatural works.

Charms are sometimes written, if the charmer knows how, in a learned or in unintelligible language, to give them the air of mystery. Sometimes with the initials of the names of different angels or saints, in a curiously compounded form, as the magic art directs. However different the words may be in different charms, or whether there are any words used or none, the *principle* is generally the same, which is a profane application to some spiritual agency. This has been very openly expressed in a charm which, as it illustrates the real nature of them all, may be mentioned to excite caution. The patient was directed to wear the paper charm in her bosom, and strictly charged not to examine it. But not having sufficient self-denial to restrain her curiosity, she unfolded the charm and read : "Torment her not till she's in hell."

These popular superstitious charms are on the principle, and form a part of *witchcraft*, and compose the alphabet of the black art, and whatever supernatural power accompanies their use must be *diabolical*. Whether we really gain such supernatural influence or not, does not palliate the guilt of *seeking* it. We might seek what satan could not give ; but though this may prove his weakness, it also proves our wickedness. It is not the bread which is eaten, or the wine which is drank in the holy sacrament, which gives the grace accompanying their use ; it is neither the paper nor the ink which makes believers of the scriptures wise unto salvation, but the *spiritual influence* accompanying these truths by divine cove-

nant and mercy. In Baptism it is not the water sprinkled, or the words pronounced, which benefits the soul, but the *inward and spiritual grace* which the Holy Ghost gives when properly sought. So in these diabolical ceremonies, which have been made to counterfeit divine institutions and impose upon men, the efficacy is not in the matter employed, nor merely in the imagination of such as use it, but in the agency accompanying their employment. The evil spirit may direct the deluded imagination in witchcraft, charms, &c. as well as the wicked heart that prompts the tongue in deceit and blasphemy, and the hands in robbery and murder. When *injury* is done to our persons or property, we can more readily admit the devil has a hand in it, but when he puts on his surplice and does us a little good, though it be only just enough to bait his hook, we feel reluctant to admit the operation of evil agency. Hence all the effects of charms have, by some, been attributed to mere imagination.

Witchcraft, by some, may be used in a very restricted sense to signify doing palpable mischief by magical means; but in the scriptures and by divines it is used to signify the use of magical means in general. Mr. Perkins defines it thus: "Witchcraft is a wicked art serving for the working of wonders by the assistance of the devil, so far forth as God in justice shall permit." The same author says, "A charm is a spell or verse consisting of strange words, used as a sign or watch-word to the devil to cause him to work wonders." Several forms of ancient charms, and an account of the supposed power of "mighty magic verse" may be seen in Virgil's eighth Pastoral. The Roman Poets have preserved the ancient "Egyptian poison in their golden cups" of classical literature. Popery\* has sanctioned and imi-

\* See Dr. H. More's *Mystery of Iniquity*, B. 1.

tated much, and abundantly increased the evil by adopting and multiplying superstitious practices; so that it is not surprising to find that thousands of our own country people are still learning and practicing *witchcraft* in a small way, and are ignorant of the *wickedness* of their superstitions. "This must be remembered," says W. Perkins, "that by witches we understand not those only which kill and torment; but all *diviners*, *charmers*, *jugglers*, all wizards, commonly called wise men and wise women."

It will be readily admitted, that many who apply to the astrological practice of physic, who enquire of *wise men*, and who use charms, &c. do not know, or do not believe, that there is any thing so diabolical, or any thing so wicked in these practices, as has been here represented. Did they know this to be true, they would not be guilty of the sins. But ignorance and unbelief, though they may in some degree palliate the guilt, will by no means justify the sin. In ignorance and unbelief the princes of this world crucified the Lord of glory, Saul of Tarsus, like a savage wolf, worried the flock of God, and thousands hasten to eternal death.

### THE WICKEDNESS AND DANGER OF SUPERSTITIOUS PRACTICES.

For the instruction and conviction of such as may be willing to receive it, we will appeal to some authorities on the subject of the sinful and diabolical nature of these superstitious practices, and their dangerous tendency.

Bishop Hopkins, in his much esteemed Exposition on the Ten Commandments, speaks thus on the second, which forbids idolatry.

"The most execrable idolatry that is, is that of entering into league and correspondence with the devil; consult and invoke him, and by any wicked arts to implore or make use of his help and assistance. And of this are those guilty in the highest degree who enter into any express compact with the devil; which is always ratified with some homage or worship given to him: And in a secondary and more low degree, those who apply themselves to seek help from such forlorn wretches, as use traditionary *charms* and *incantations*, or any vain observances, to free them from pains and diseases, or other troubles that molest them. For all those things which have not a natural efficiency to produce that effect for which they are used, may very reasonably be suspected to have been agreed on formerly between the devil and some of his especial servants, and that, all the virtue they retain is only from that compact; which as it was explicit in those that made it, so it is implicit in those that use them; for they still act in the power of that first stipulation and agreement." p. 137.

A person may use some parts of the art of witchcraft without becoming a *witch*, in the proper sense of the word; because that character implies one that by open or secret league *knowingly* and *willingly* consents to use the aid of an evil spirit.— And therefore, as Mr. W. Perkins observes, "There are to be excluded from being witches all such superstitious persons, men or women, as use charms and enchantment for the effecting of any thing upon a *superstitious and erroneous persuasion*, that the charms have virtue to do such things, *not knowing* that it is the action of the devil by these means; but thinking that God hath put virtue into them as he hath into herbs for physic. Of such persons we have, no doubt, abundance in this our land, who though they deal wickedly, and *sin grievously in using charms*, yet

because they intend not to join league with the devil, either secretly or formally, they are not to be counted witches. Nevertheless they are to be advertised in the mean time, that their state is sinful. For their present ungodly practices have prepared them already to this cursed trade. Wherefore I advise all ignorant persons to take heed and *beware of this dangerous evil, the use of charms*. For if they be once convinced in their consciences, and know that God hath given no power to such means, and yet shall use them, assuredly they do in effect, consent to the devil to be helped by him, and thereupon are joined in confederacy with him in the confidence of their own hearts, and so are become witches.

“Now let it be observed of what horrible impiety they stand guilty before God, who join in confederacy with satan. Hereby they renounce the Lord that made them, they make no more account of his favour and protection, they do quite cut themselves off from the covenant made with him in baptism, from the communion of the saints, from the true worship and service of God. And on the contrary they give themselves unto satan, as their God whom they continually fear and serve. Thus they are become the most detestable enemies to God and his people.—For this cause Samuel told Saul that *rebellion was as the sin of witchcraft*; that is, a most heinous and detestable sin in the sight of God.”

The most ancient of all writers was “Moses the man of God,” whose works display an intrinsic evidence of their divine inspiration and sanction, and will always be respected for their wisdom and truth; for their benevolence and piety; for their language, laws, and philosophy; as well as for their integrity, history, and antiquity, in proportion as they are read and understood, and as their readers increase in sound



knowledge and discretion. From Moses we learn, that the first instance of human intercourse with an evil spirit was in the garden of Eden. The first woman was the first offender, and all her posterity feel the sad effects of her crime. This diabolical commerce began with her as with most, if not all, of her sons and daughters, in *temptation*. This God permits, and men and women should be prepared to detect, resist, and overcome. Eve hearkened to the tempter who urged her to sin, but should have resisted him immediately with holy firmness. The wicked one, that great father and high priest of infidel philosophy, professed to teach knowledge. "Your eyes shall be opened;" as though God had either deceived her, or made her blind. "Ye shall be as Gods, knowing good and evil;" i. e. be independent of divine instruction and authority; all this deceptive gain by infidelity and disobedience! How much this resembles the infidel philosophy of our own times! In whose language we might suspect we hear the hissing of the old serpent, the most subtil beast of the field which the Lord God had made, possessed of the most cunning evil demon that ever masked himself in man or beast to attack the innocence and happiness of human nature. The serpent beguiled Eve—she yielded to his temptations, lost her innocence, her glory, and corrupted her husband. Thus she entailed on her posterity a thousand mortal diseases, an enmity to God, a propensity to sin; a subjection to the tyrannical captivity of satan, and brought the bitter curse of death upon all the world. Therefore, "the whole creation groans and travaileth in pain together, even until now." What are the most diabolical sorceries to this? Here indeed are the seeds and principles of the diabolic arts and sciences, as well as infidel philosophy; and will not an imitation of the crimes of Eve, rejecting the same God and yielding to the same devil, still affect the

happiness, and *increase* the miseries of her posterity? All her children feel the mortal venom of the old serpent's sting; yet some of them between their infant cries and dying groans, will laugh and say, "It was all an allegory, or drama." Thus they may divert themselves till the scene changes and the principle of evil personified, or else the evil person assumes the character of the king of terrors, brandishing the poisoned dagger with which our sins have armed his malice, silences their tongues, and convinces them against their will, *the tragic tale is too true.*

Knowledge is the property and food of the mind; devils put poison in all they give; it therefore brings death. Eve feasted and died: let her children take warning. God forbids our learning the wisdom from beneath. He would not have us die the everlasting death. The knowledge he gives secures eternal life through Jesus Christ our Lord. Every desire after property for the body or mind is not to be indulged; but some desires are rather to be mortified. As evil covetousness may lead to *dishonesty*; so evil curiosity may lead to *divination*; both are idolatry, and exclude from the kingdom of God.

As a father dismisses from his service and his house the wicked servant that corrupts the moral principles of his children, and teaches them what is disgraceful and injurious to learn; so "the father of the spirits of all flesh" sets his face against the man or the woman who poisons the minds of his family with witchcraft, charms, divination, the wicked arts and sciences of ungodly superstition. An earthly sovereign has a political right to banish from his dominions, or even to deprive of life, the criminal traitors that conspire against his authority, and seek to introduce an enemy to govern in his place to the injury of the common-wealth. If, therefore, we ad-

mit the sovereignty of the "King of kings, and Lord of Lords," we must allow the divine right to punish with death those who by the evil arts of superstition and witchcraft idolize an evil spirit, and teach the fear and service of the devil instead of the service of God, even though they do not, as monsters and murderers, injure or kill the bodies of their fellow creatures. It is by excluding from our reasonings the rightful dominion of God Almighty over his creatures that we infer any impropriety in the statute be enacted, *Thou shalt not suffer a witch to live.*—The philosophy which does not admit *God and his rights*; is such a wisdom as devils have taught; and while it looks on witchcraft, charming, divination, astrology, &c. as a mere error of imagination, too trifling to be reproved, or "a beneficial fallacy," to be tolerated, and reproaches all that admit the fact and rebuke the iniquity of their practice, it becomes a kind of witchcraft in a different form, and under a different name, to accomplish the same end, the dishonour of God, and the eternal perdition of the souls of men. If there were no God, and human beings had no immortal souls, then the occult sciences and superstitious practices might include but little guilt, when they did not injure the bodies or property of men; but as men have immortal spirits, which may perish everlastingly through confidence in lies, or enjoy eternal life through the true and faithful knowledge of the true God, and of Jesus Christ whom he has sent; these abominable superstitious sciences and practices justly deserve all the severity with which they and their professors have been treated in obedience to divine authority.

To that divine authority, which, however it may have been neglected, contradicted, ridiculed, or blasphemed, will finally convince all gainsayers and judge the universe, let us make our appeal.

Thus saith the Lord: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. xix. 31. "The Wizards, (yideonim) i. e. the *wise or knowing ones*, from yada, to know or understand; called *wizard*, in Scotland, *wise or cunning man*, in England; and hence also the *wise woman*, the *white witch*. Not only all real dealers in familiar spirits, or necromantic or magical superstitions, are here forbidden; but also all pretenders to the knowledge of futurity, fortune-tellers, &c. &c. To attempt to know what God as not thought proper to reveal, is a sin against his wisdom, providence, and goodness. In mercy, great mercy, God has hidden the knowledge of futurity from man, and given him *hope*, in the *expectation* of future good in its place." Rev. Dr. A. Clarke on the place. "Wizards, or cunning persons," says Ainsworth, "so named of their knowledge which they pretended to have. These are joined to the *familiar spirits* aforesaid, as like unto them in sin; and both of them were to be killed by the magistrate. Lev. xx. 27." See also Bishop Patrick on the place.

The divine disapprobation and prohibition of all these superstitious, wicked arts and sciences is most fully declared in Deuteronomy, xviii. 9,—14. Thus saith the Lord: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations, the Lord thy God doth drive them out before thee. Thou shalt be perfect with the Lord thy

God. For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners : but as for thee, the Lord thy God hath not suffered thee so to do."

On these words given by inspiration of God for our instruction or reproof, for our correction or caution, and which are profitable for the man of God, to furnish him for the good work of reproving those of his neighbours who may commit such transgressions, it may be useful to make a few observations.

1. They contain a list of those superstitious, magical arts by which the heathen nations, in the time of Moses, held commerce with evil spirits, and provoked the Holy Spirit of God; arts that are diabolical in their origin, their principle, their connections, their practice, and their tendency. These are all classed together by the Lord himself; they are so much alike, and so closely related, that we cannot practice any one of them without involving ourselves in the condemnation of the whole. God forbids and condemns them all alike and altogether. These evil arts mix with each other, and are sometimes called by one name, and sometimes by another, so that it is unnecessary to distinguish their several species. "Moses uses these sundry expressions," says the Rev. J. Benson, "that he may prohibit the evil in all its forms."

2. The prevalence of these abominable superstitions among the Canaanitish nations is here asserted by divine authority. The different nations whose lands were given to the Israelites, hearkened unto observers of times, diviners, astrologers, soothsayers, &c. &c. These arts were therefore of early origin. They were of general prevalence in the time of Moses, and even in the time of Abraham there appears an allusion to them; for God told him, "the

iniquity of the Amorites was not yet full." Gen. xv. 16. This list of their crimes shows the particular nature of their iniquities. Wicked Ham, and his own execrable son Canaan, are supposed to be the first patrons of these diabolical superstitions, and poor, wretched, miserable, devil-worshipping Africans are some of their progeny. To this day they practice the crimes of their fathers, and groan beneath their punishment and curse! Surely they have begun their hell upon earth. Horror-struck—one's soul shudders at a discovery of their crimes and woes!

"From the accounts we have of the abominations both of Egypt and Canaan, we may blush for human nature; for wherever it is without cultivation, and without the revelation of God, it is every thing that is vile in *principle*, and detestable in *practice*. Nor would any part of the habitable globe materially differ from Egypt and Canaan, had they not that rule of righteousness, the revealed LAW of God; and life and *immortality* been brought to light by the GOSPEL among them. From these accounts, for which we could easily find parallels in ancient Greece and Italy, we may see the absolute need of a divine revelation, without which, man, even in his best estate, differs little from the *brute*."—Dr. A. Clarke on Lev. xx. 27.

3. These words of Moses expressly declare how the Holy, supreme God abhors all such diabolical superstitions. They are by Him called the "ABOMINATIONS" of those nations which divine justice must doom to extirpation. Yet many of these very *abominations* are practiced in Great Britain until this very day, in the very face of the gospel sun! Some who are called christians in Britain, will go from the sanctuary of the Lord to the Dwallahs of the conjurers, and astrologers, to the

house of the *wise man*, or the cot of the *charmer*! And some boasting of superior light and wisdom close their eyes on the diabolical nature and awful tendency of these abominable superstitions, and only laugh at what is kindling the wrath of God! but perhaps would pour contempt on any that would rebuke these evils in the name of the Lord, and laugh at both alike! But turning from a vain, murky, pseudo-philosophy to the light of the revelation, we discover these "vulgar errors of imagination" to be such hell-taught, heaven-insulting crimes, that sceptical materialism, with all its wrangling sophistry, can no more divest of their diabolical nature, than it can wash the *Ethiope* white, or sanctify the devil.

4. This portion of the Bible also reveals how God himself is affected towards those who practice the evil arts and study the occult sciences. Those who dabble in these diabolical superstitions by consulting the wise men, astrologers, and fortune-tellers; and employing the magical doctors, and charmers, &c. may see no evil in these practices, and excuse themselves, while they bring not the light of revelation to shine upon the subject. In the darkness of prejudice, and the confusion of temptation, or the vanity of false philosophy, men may laugh like modern infidels, when they ought to weep like ancient prophets, or burn with indignation like the angels of God. By studied connivance we may encourage the practice of superstition, and thus be partakers of other men's sins. But when God speaks for himself, or his faithful servants speak in his name, then we hear what is enough to make the sorcerers, diviners, charmers, and astrologers, and those who consult them, fear and tremble; for it is written, "*All that do these things are an abomination to the Lord.*"

5. Here is an express prohibition against acquiring the occult sciences and magic arts. "*Thou*

*shalt not learn to do after the abominations of these nations.*" These were the *sciences*, the *arts*, the *learning*, the *wisdom* of idolatry, paganism, and evil spirits. And the people are positively forbidden to learn to do them, because, "all that do these things are an abomination to the Lord." Yet in defiance of all this, as there were jews, so there are "christians," that wilfully make themselves an abomination to the Lord, that risk his displeasure and vengeance, and learn to do after the abominations of those nations!!

6. God forbids the existence of such as practice these superstitions among his people. "There shall not be found among you one that useth divination, or an inchanter, or a witch, or a *charmer*," &c.—Such sinners were to be cut off, even as the false prophet that invaded the divine right of foretelling future events, and the blasphemer that libelled the divine character. Witchcraft, idolatry, and murder, are coupled together by the Old and New Testament writers; and in the ancient and modern *heathen* practices.

7. On account of these abominable superstitions the Canaanitish nations were delivered over by divine justice to be destroyed by the Israelites. "Because of these abominations the Lord thy God doth drive them out before thee." "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed." Deut. vii. 22, 23.

Some persons have, with hard speeches, objected to the divine government in this affair, as being in



their opinion unjustifiably severe. The whole of this objection, like all others against the divine government, blushes and expires, when the ways of God are understood. And as we have the means of knowledge, such arrogance and ignorance are without excuse. To condemn a man unheard is unjust and preposterous: but to condemn God unheard is impious and blasphemous. He wickedly wishes to condemn, that will not hear explanation and defence.

The universal benevolence and long-suffering of God to such sinners, proves that he can neither be unjust nor unkind. The Canaanitish nations were great sinners against their Creator and Benefactor, and therefore forfeited that life which his grace had given, and his bounty had preserved. As long as his patience endured their existence, they returned ingratitude and rebellion for his kindness; the longer he spared them the more they increased in guilt. They were *idolaters* and therefore traitors against the divine government. In the place of God they exalted his greatest enemy the devil, and *murder* was a part of their devilish religion. All the diabolical sciences and arts were their study and their practice: and "every abomination" to the Lord, "which he hateth," said Moses, "have they done unto their Gods; for even their sons and their daughters have they burnt in the fire unto their Gods." Deut. xii. 31. In spite of all the kindness heaven had shewn them, like devils incarnate, they did all they could to make their goodly land a hell! How just their extirpation! "For it was thy will, O Lord," says a pious Jew, "to destroy by the hands of our fathers, these ancient inhabitants of thy holy land, whom thou hatedst, for doing *most odious works of witchcrafts and wicked sacrifices,*" &c. Wis. xii. 3. &c.

They were public examples of divine justice for the instruction and correction of other nations,

and therefore the judgments executed on them were intended to be *merciful warnings* to others. Awful and merciful as the warning was, other nations still pursued the same diabolical superstitions. To caution the Israelites especially against committing the same crimes, they were employed in the execution of the divine vengeance. This was the most likely way to teach them the dreadful end of such practices, and what they also had to fear if they committed the same sins. Yet that very people after all they had heard, and seen, and done, became guilty of the same diabolical practices, and even did worse than the nations whom the Lord drove out before them, and brought down the divine vengeance upon themselves.

#### EXAMPLES OF DIVINE JUSTICE IN THE DESTRUCTION OF INDIVIDUALS AND NATIONS FOR THE PRACTICES OF SUPERSTITION.

Saul, the first king of Israel, though in his prosperity he "cut off those that had familiar spirits, and the wizards out of the land," as the word of the Lord directed him, yet in his adversity he consulted the witch of Endor. His sin was punished with death. "Saul died for transgressions which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit *to enquire of it*; and enquired not of the LORD, *therefore, he slew him.*" 1 Chron. x. 13, 14. King Saul, therefore, was another public example of the righteous judgment of God awfully executed for neglecting the word of God and consulting a witch! In his sin and punishment this son of Israel was something like the children of Canaan.

What Saul did in his distress some of his successors did in their prosperity, from wicked cu-

riosity, or diabolical policy, and thus far exceeded him in guilt. Several of the kings of Israel and Judah studied and practiced the evil arts and sciences. Many of them "did according to all the abominations of the nations which the Lord cast out before the children of Israel." Manasseh, we have already observed, was the most notorious among the kings for the study and practice of the evil arts. Jezebel was the most infamous of queens, her "witchcrafts, &c. were so many." 2 Kings, ix. 22. &c. Judgment overtook her: she was thrown down out of her window, trampled under the horses' feet, and devoured by dogs!!

Ahaziah, her son, walked in the way of Jezebel his mother. 1 Kings, xxii. 51,—53. He was ill, and sent to Baalzebub, the God of Ekron, to enquire of him whether he should recover? And the angel of the Lord sent the prophet Elijah to meet his messengers with this rebuke: "Is it because there is not a God in Israel that ye go to enquire of Baalzebub the God of Ekron? Now, therefore, thou shalt not come down from that bed on which thou art gone up, but *shalt surely die.*" 2 Kings, i. So Ahaziah died for his transgression, for his contempt of the word of the Lord, and for sending to enquire of the God of Ekron. Baalzebub is called in the New Testament *the prince of devils*. Math. ix. 34. and xii. 24. Mark, iii. 32.—He was worshipped under the image of a fly, or a real one. "Baalzebub's oracle," says Mathew Henry, "was famous as that of Delphos. The sin was bad enough; giving that honour to the devil which is due to God only, which was as much done by enquiries as by sacrifice. This wickedness reigned in the heathen world, (Isa. xlvii. 12, 13.) and remains too much in the christian world, and the devil's kingdom is supported by it."

Other instances of such sins and punishments may be found in the Books of Chronicles and Kings. Individuals being punished with death, by the avenging hand of God; expressly for these sins, is but judgment in miniature, compared with the destruction of nations for the same crimes. That the Canaanitish nations were extirpated for these sins we have already learnt from the word of God. Now the Israelites well knew what God had done to the heathen; and that their fathers were commissioned to be the executioners of his justice upon the Canaanites, &c. on account of their devotion to *idolatry and witchcraft*, &c. and were themselves strictly commanded to avoid their crimes if they would escape their punishment. But they despised the holy one of Israel, and joined pagans in the worship of idols and devils.

The superstitious and diabolical arts and sciences, are the wisdom and learning of *idolatry*. By these the priests and worshippers held communion with evil spirits. The horrible, murderous cruelties of sorcery; the devil-consulting ceremonies of diviners, charmers, and astrological physicians, &c. all had a mediate or immediate reference to the *spirits* of the gods or idols; to *demons*, that is, as the scripture speaks, to *devils*. Men, beasts, birds, creeping things, imaginary beings, or their images of wood, metal, stone, or clay, &c. might be infinitely varied by the ingenuity of men; still there was one general reference in all to demons or to devils. On this principle the sacred writers speak of idolatry and ought to be understood. So our translators understood them when they wrote, *they sacrificed unto devils*: Deut. xxxii. 17. "Yea; they sacrificed their sons and their daughters unto devils; and shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan." Ps. cvi. 37. So the learned and great apostle of the Gentiles viewed the subject: He says,

"We know that an idol is nothing in the world; and that there is none other God but one. 1 Cor. viii. 4.—What shall I say then? that the idol is any thing? But I say that the things which the Gentiles sacrifice; they sacrifice to *devils* and not to God, and I would not that ye should have fellowship with devils," &c. 1 Cor. x. 19,—21. It matters not by what image idolaters pay their devotions, the devil is their god.

That many philosophers of the greatest repute recommended the worship of *evil demons*, and the offering of sacrifices to them as well as to good beings the reader may see amply proved in Dr. Leland's *Necessity of the Christian Revelation*. vol. 1. p. 138. &c. "We are assured," says this author in another place, "by the authority of St. Paul, that the things which the Gentiles sacrificed, they sacrificed to *demons*; and the word is generally taken in a bad sense in the sacred writings. The same thing is said by pagan authors of the best credit. Plutarch expressly asserts that many of the rites of worship, usual among the heathen, several of which he mentions, were designed to *placate and gratify evil and malignant demons* :— Porphyry, whose opposition to christianity and attachment to paganism are well known, goes so far as to pronounce Serapis the chief of the *Egyptian* deities, and whom the people worshipped as the highest God, to have been the prince of evil demons. That learned philosopher says, that evil denmons were very desirous to have divine worship and sacrifices rendered to them: and he not only acknowledges they were worshipped, but endeavours to justify the practice, as necessary for averting their wrath, and obtaining from them worldly good things." *ib.* p. 444. &c.

The poor ignorant *Bulloms* in Africa, have in this respect, the same view of the subject as we have: seen the sacred writers and our translators had.

"How great the ignorance and superstitions of the Bulloms are," says the Rev. G. R. Nylander, "struck me very much, when I saw a crowd of people assembled, offering sacrifices to a *cannon ball*, and *three decanter stoppers*, recommending themselves and their children to the favor of that evil spirit of whom the ball and stoppers were the *representatives*! They say, that when they address the ball and glass stoppers, they speak not to them, but to the *devil* that lives in the bush, (or woods)." *Missionary Register*.

The abominations of magical superstitions and cruelties are enumerated, and associated with idolatry, as we have seen by the Lord himself in *Dent. xviii*. He farther declares that all these were on the principles of idolatry, and even formed a part of their superstitious worship: "*For every abomination to the Lord which he hateth, have they done unto their Gods.*" Compare *Dent. xii. 12, 30, 31. Chap. xviii. 9,—14. 2 Kings, xvii.—14,—18.*

The Prophets of Israel frequently reminded the people of what the Lord had said to Moses, and faithfully rebuked their idolatrous and magical superstitions. The Lord, by Hosea, complains of their neglect of his word, and their idolatrous divinations. "My people ask counsel at their stocks, and their staff declareth unto them." *Chap. iv. 12.* Though the Israelites had the word of God, yet instead of obeying it they chose rather to imitate their pagan neighbours. Babylon, it is well known, was the seat of magical science; and Nineveh was declared to be the "*mistress of witchcrafts that selleth nations through her whoredoms, and families through her witchcrafts.*" *Nahum, iii. 4.* The magical pollutions of the spirit, the obscene pollutions of the flesh, as well as the contemptible ceremonies, and the horrible cruelties of pagans are the natural result of consulting, and

serving by superstition and idolatry, those cunning, malicious, unclean, and cruel demons or devils which are manifestly at the bottom of all these wicked institutions.

The Israelites had more useful learning and sacred light than the surrounding nations, and when the light which was in them became darkness, by its application to evil, how great was that darkness!—Like the richest meats capable of the rankest putrefaction, the people of Israel, when they forsook the Lord and served idols, they were more corrupt in their superstitious *abominations* than the most abandoned of the pagan nations. With incorrigible perseverance they increased their guilt, till divine justice could spare them no longer. Rejecting the divine word, and following the heathen in idolatry and witchcrafts, brought the lingering vengeance down. Take the account from an inspired writer.

“For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the Land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel which they had made. And the children of Israel did secretly those things which were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: And they burned incense in all the high places, as did the heathen whom the Lord carried away before them, and wrought wicked things to provoke the Lord to anger. For they served idols whereof the Lord had said unto them, ye shall not do this thing. Yet

the Lord testified against Israel and against Judah by all the prophets and by all the seers, saying, turn ye from your evil ways, and keep my commandments and my statutes according to all the law, which I commanded your fathers, and which I sent unto you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks like the neck of their fathers and did not believe in the Lord their God. They rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, (Deut. xviii.) that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove and worshipped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used DIVINATION, and ENCHANTMENTS, and sold themselves [as the very slaves of the devil] to do evil in the sight of the Lord to provoke him to anger. Therefore the Lord was angry with Israel and removed them out of his sight: there was none left but the tribe of Judah only." 2 Kings xvii. 7,—18.

The occult sciences and magic arts, in close and inseparable alliance with devil-worship, and all the pagan superstitions, so provoking to the Lord of hosts was in Israel a *national* crime, and therefore they were driven from their land, as the Canaanites were before them, and to this day, the Israelites have never been restored. A period of about 2500 years. An awful and lasting monument of God's righteous indignation against all such abominable practices!



Israel was gone into captivity under the Assyrians, to suffer for the practice of idolatry and the superstitious arts; and Judah was spared for awhile. But Judah, though favoured with some pious kings, and many faithful prophets who lamented and rebuked their diabolical superstitions, yet practiced the *same sins*, till expelled from their land by that righteous indignation which had before extirpated the Canaanites, and driven away Israel as with a whirlwind of vengeance. The true prophets of Judah were never dumb on these subjects. They knew how provoking such practices were to God and they faithfully re-proved them. They foresaw and foretold, that God would punish the Jews also, if they sinned as the Canaanites and Israelites had done.

Isaiah lamenting the prevalence of superstition says: "Thou hast forsaken thy people, the house of Jacob, because they are replenished from the East and are *soothsayers* like unto the Philistines." Chap. ii. 6. He expostulated with them, and exhorted them to attend to the word of God and to renounce all the diabolical counsels and arts of superstition, saying:

"When they shall say unto you:  
 Seek unto necromancers and wizards,  
 To them that speak inwardly and that mutter:  
 Should not a people seek unto their God?  
 Should they seek, instead of the living, to the dead?  
 Unto the command and unto the testimony let them seek:  
 If they speak not according to this word  
 In which there is no obscurity, [famished:  
 Every one of them shall pass through the land distressed and  
 And when he shall be famished and angry with himself,  
 He shall curse his King and God.  
 And he shall cast his eyes upwards and look down to the earth:  
 And lo! distress and darkness!  
 Gloom, tribulation, and accumulated darkness."

Isaiah, viii. 19.—22. Bishop Lowth's Translation.

On this place the Rev. Dr. Coke observes: "The superstitious folly of many professed christians, who

trust in *charms* and fortune-tellers, and the like, is as scandalous as sinful. If God be our God, we may always seek, and always find help in him in every time of trial."

As Moses in Deut. xviii. after forbidding to learn the superstitious sciences and practice the magic arts, immediately introduces the great prophet, which every soul should hear or be cut off from the people of God; so Isaiah, after declaring the miseries and punishments of superstition, immediately speaks of the light and blessings of christianity. How great then must be the guilt of Jews or Christians, that neglect the oracles and salvation of the true God and apply to divination, demons, and charms! The Jewish prophets threatened the vengeance of heaven, also upon the neighbouring heathen, as well as upon Judah for the same crimes. Isaiah, xix, 1,—18. Micah lived amongst the Jews at the time of Isaiah; he also threatens destruction to their cities, their *witchcrafts*, their *soothsayers*, and their *idols*; and it is added, "I will execute vengeance in anger, and fury upon the heathen, such as they have not heard." Chap, v. 10,—15. As the Israelites were gone captives to Assyria, God, by his prophets, told the Jews they should be taken captives to Babylon; but the diviners and sorcerers contradicted them. And Jeremiah said: "Hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers." Chap. xxvii. 9. But the people of Judah would not hearken to the true prophets of God, and "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel." see 2 Kings, xxi. Tradition reports of this vile professor and patron of the diabolical superstitions, that he murdered that faithful reprovcr of all such practices, the prophet Isaiah, by having him sawn asunder with a wooden saw.

The Jews would not hear the remonstrances of their prophets, and the Lord said "Behold! I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle;" and he threatened to "wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down." Still they persevered in their superstitions.

Amon, the son and successor of Manasseh, was also the imitator of his father's crimes; judgment overtook him, and he was slain in his own house.

Josiah was a righteous opposer of their superstitions. A contrast to the former kings. He found the book of the law of the Lord and he read it, and wept before the Lord. "The workers with familiar spirits and the wizards, and the images, (or teraphim, by which they divined) and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings, xxxiii. 24.—He was gathered to his grave in peace.

"Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal."—A few more kings reigned in Jerusalem who did evil in the sight of the Lord, under whose sinful government the Jews, like the Canaanites, filled up the measure of their iniquities, and ripened into ruin. "Jehoiakim did evil in the sight of the Lord, according to all that his fathers had done."—"And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them

against Judah to destroy it, according to the word of the Lord which he spake by his servants the prophets. Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, *for the sins of Manasseh* (see 2 Kings xxi. 1,—6.) according to all that he did; and also for the innocent blood which he shed." 2 Kings xxiv. 2,—4.

If the reader would have his heart melted at the conclusion of this awful story, he may read the lamentations of Jeremiah, where the weeping prophet so pathetically describes and laments the miseries which the offended God permitted to fall upon Judah and Jerusalem, to punish the sins of their heathenish superstitions.

The Chaldeans who took the Jews captive, were deep in the guilt of diabolical superstitions, and the prophets predicted their destruction also, even before their armies destroyed Jerusalem. Babylon was the chief seat where the professors of occult sciences and magic arts flourished in all the pomp of learned, noble, and diabolical superstition. Hear then how a faithful prophet foretells their punishment and rebukes their sins:

"These two things shall come upon thee in a moment in one day, the loss of children and widowhood: they shall come upon thee in their perfection *for the multitude of thy sorceries, and for the great abundance of thine enchantments.* Thou hast trusted in thy wickedness: thou hast said none seeth me. *Thy wisdom and thy knowledge, it hath perverted thee;* and thou hast said in thy heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee

suddenly which thou shalt not know. Stand now with thine *enchantments*, and with the multitude of thy *sorceries*, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." Isaiah xlvii. 9,—13.

After all that we have read of the kings and people punished by the Lord,—Canaanites, Israelites, Jews, and Babylonians, and the history might be pursued farther, of nations that have been extirpated, scattered, or destroyed, for the study and practice of diabolical sciences, arts, and worship,—still in spite of all these tremendous warnings, there are multitudes in Great Britain who still use many of the *same superstitions*! Still the devil is consulted by various forms of divination. Like Canaan, Egypt, and Babylon, though not in our courts, yet in our cities, towns, and villages, we have the enchanters, the charmers, the astrologers, the star-gazers, the sooth-sayers, &c. professors and slaves of superstition.

Nevertheless in this we have cause for gratitude, that these crimes are not our *national* character.—As a *Nation* we recommend and love, and circulate that Holy Book of God, which contains wisdom from heaven, exposes and condemns all superstitious sciences, arts, and practices, and offers the grace of salvation by Christ Jesus to supply all the spiritual and eternal wants of men. Still however pagan superstitions are too common among us to be righteously unnoticed and unrebuked. It is more becoming the christian in any age to imitate the ancient prophets who reproved these abominations, than the modern sceptical philosophers who would

laugh at any that believe they ever existed. As long as the sacred writers used a pen they bore their open and faithful testimony against the diabolical sciences and arts, as appears from the writings of Moses, the man of God, to the revelations of John the divine.—“I will come near to you in judgment, and I will be a swift witness against the *sorcerers*, saith the Lord of hosts.” Mal. iii. 5. “Now the works of the flesh are manifest, says St. Paul, “which are these;—idolatry, witchcraft, &c.—of which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.” Gal. v. 19;—21. The beloved apostle John does not fail to warn the *sorcerers* with other sinners; but classes them among the worst, when he pronounces their awful doom. “The fearful and unbelieving, and the abominable and murderers, and whoremongers and *sorcerers*, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone.”—Rev. xxi. 8. If the last words of him that speaketh from heaven are worthy of peculiar regard, then we have among the last sentences of divine revelation the *sorcerers* reminded of their awful doom. Let Jesus Christ himself be heard, and let his last words leave a deep impression on the mind.

“Blessed are they that do his commandments, that they may have right to eat of the tree of life, and may enter through the gates into the city. But without are dogs, and *sorcerers*, and whoremongers, and murderers, and *idolators*, and whosoever loveth and maketh a lie. I, Jesus, have sent mine angel to testify unto you these things in the churches.” Rev. xxii. 14,—16.

## CONCLUSION.

Thus, Reader, we have seen how the wisdom of God has thought proper to speak on these painful subjects. Those that will not hear Moses and the prophets, Christ Jesus and the apostles, would not be persuaded though one rose from the dead to testify the same things unto them. The writer, whether believed or not, will rejoice in the testimony of a good conscience, that he has done his duty in following the best examples, to reprove those sins against God which have so often brought divine vengeance down on nations and individuals; and in directing those who are oppressed of the enemy, to seek salvation in Christ Jesus, who was manifested to destroy the works of the devil. That so many in Great Britain should still adhere to the arts and practices of paganism has been the grief of many excellent men. Quotations from two servants of the most high God, who being dead yet speak for our edification, shall close this part of our work.

The Rev. J. Benson, in his Commentary on those words of the Lord to Moses, *Neither shall ye use enchantments*, Lev. xix. 26. observes: "It was unpardonable in them, to whom were committed the oracles of God, to ask counsel of the devil. And yet worse in christians, to whom the son of God is manifested to destroy the works of the devil. For christians to have their nativities cast, or fortunes told, or use charms for the cure of diseases, is an intolerable affront to the Lord Jesus, a support to idolatry, and a reproach both to themselves and that worthy name by which they are called."

Mr. G. Herbert, the judicious, pious, and excellent Poet, in his devotions, p. 127, thus speaks and prays: "He is not wise who consults with his

enemy: then what are they who ask counsel of prognosticators, fortune tellers, conjurers, devils? Desperate fools: men who run headlong into hell. *Purge, O God, purge thy church from rebellious children, who take counsel but not from thee: from all idolatrous persons who frequently enquire of Baalzebub, as if there were no God in Israel. And if ever satan hath so far prevailed against me, as to persuade me to consult with him or his servants; or to beg or expect any good from him or them. pardon me, I pray thee, this grievous transgression, and idolatrous rebellion: and let me never fall into this great sin of witchcraft.*"

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*Finis.*

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