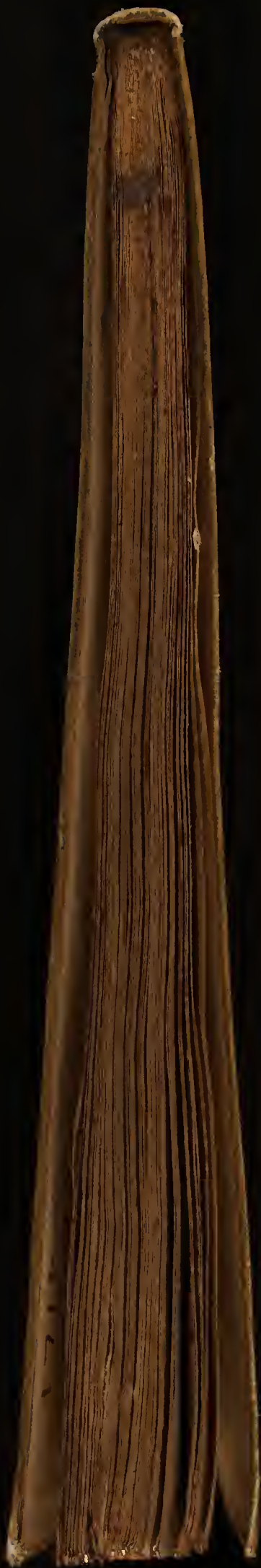
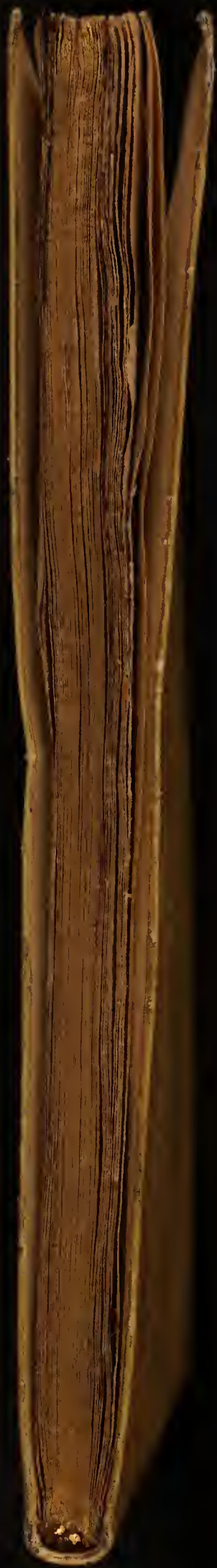


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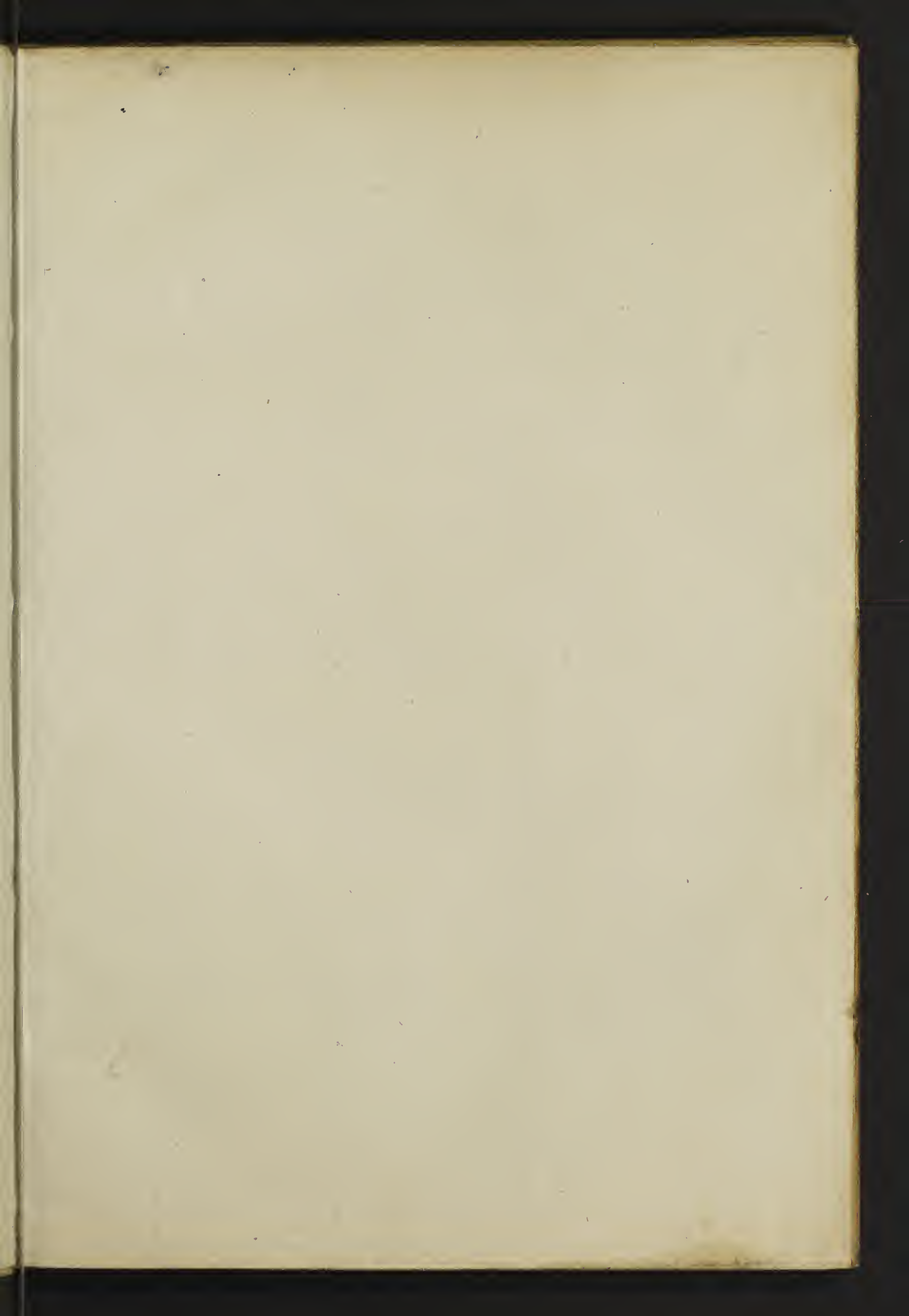
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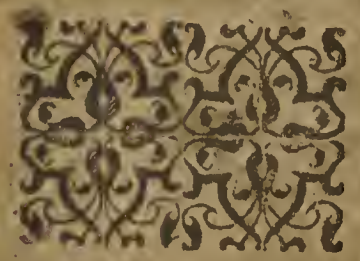
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A
SURVEY OF CERTAIN
DIALOGICAL

DISCOURSES: VVITTEN BY IOHN
DEACON, AND IOHN WALKER,
concerning the doctrine of Possession
and Dispossession of Devils.

VVHEREIN IS MANIFESTED THE PALPA-
BLE IGNORANCE AND DANGEROVS
errors of the Discourfers, and what according to pro-
portion of God his truth, every christian is
so hold in these poyntes.

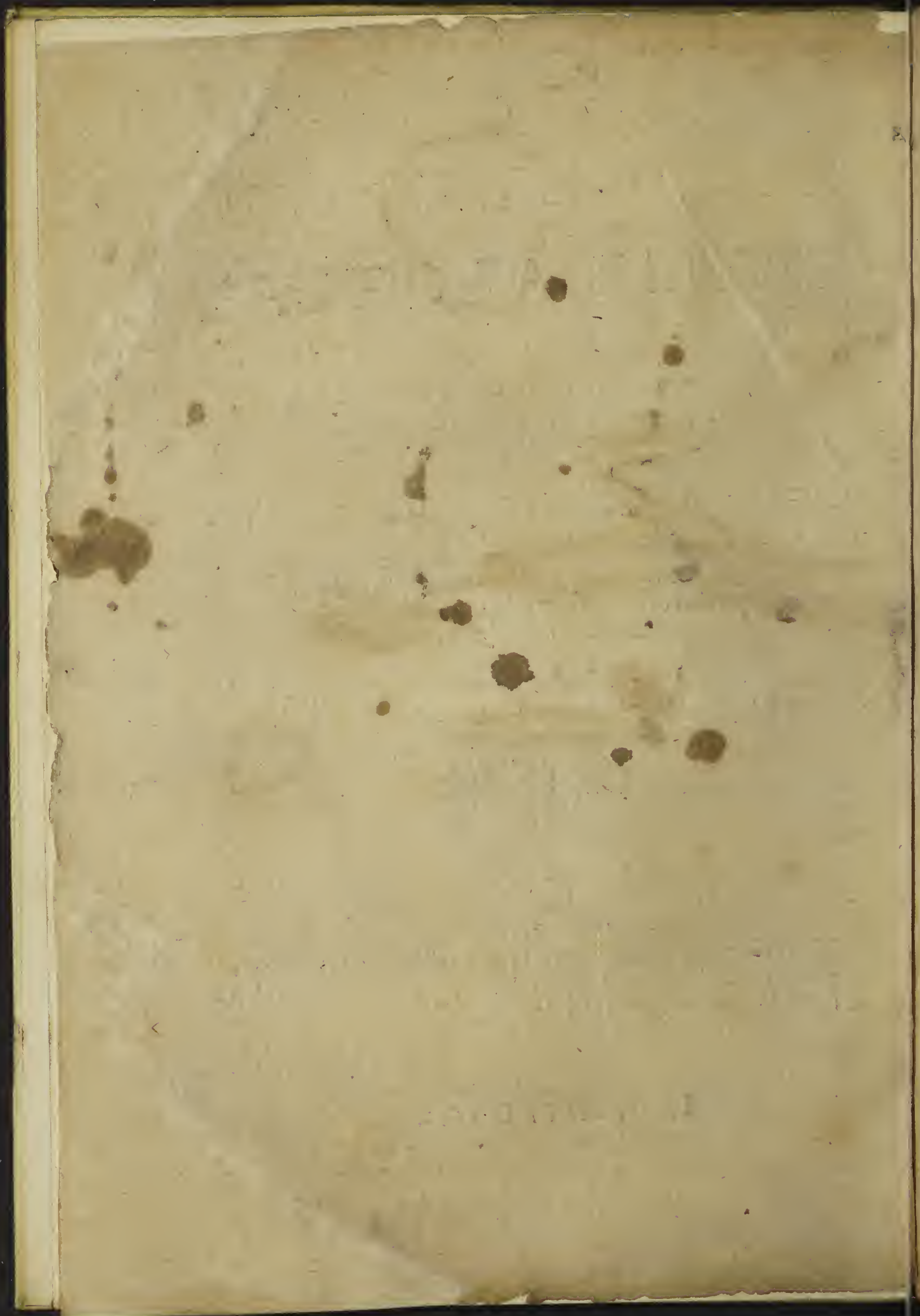
Publised by *John Darrell* minister of the gospel.



Titus 2. 10. 11.

There are many disobedient and vaine talkers, and deceiuers of
mindes, teaching thinges, which they ought not, for filthy lucre
sake, whose mouthes must be stopped.

IMPRINTED 1602.



TO THE READER, VVITH ANSVVERE
to the Discourfers two epistles.

It grieues me (christian reader) I assure thee, still perforce to be thus trou-
blesome not onely to my selfe, but also to thee. It must needes be enough,
and more then enough for thee, to haue perused so many simple treatises al-
ready, all harpinge on one string. And as for my selfe, how can I after so
great vexation by the B. of London, so long imprisonment, such publicke
producemēt into open courts, & lastly my paynes to cleare the truth frō M.
Harsnets slaunders, but like a tired & weather beaten bird, wish soe guy-
et corner to rest my selfe in, & to dry my feathers in the warme sunne? But
it is not my lot, I thinke, to breath me, no not a litle. For behold two new chā-
pions, that haue been bucklinge on their harnessse these two or three yeares,
with a proud swelling volume like a Spanish Armada, challenge me a-
fresh to a new encounter. Wherin yet this comforts me, that this new on set
is an open declaration to the world, that in these mens Iudgments at the
least, the Bishop with his home forces hath bene to weakc. Neither this
onely, but even the B. himselfe by entertaininge this fresh ayde, doth as it
were plainly confesse, his victory to be as yet vnperfect. Other wise it were
idle eyther for them to offer, or him to embrace a needles supply, if they per-
ceaved not their former platforms by that poore battery, which my cōtēned
writings haue made, to be tottering & falling. Blessed be God which though
he suffer his truth to be shrewdly pressed, yet not to be altogether oppressed,
to be shrewdly thrust at, yet not vtterly cast downe: to be laden indeed with
heavie burdens, yet to grow vnder them like a prevailyng palme. Great is
the power I see of a iust cause, how simple so ever her taile be. But what?
shall the matter now be put out of all doubt? Must it needes in these Di-
alogues be convinced by Logike, and perswaded by Rhetorike, that all this
brute of Possession and Dispossession is but a mere deceit? O foolish and vn-
advised men, which thinke to overthrow that by fond Sophisticall words,
which by sad wordes and deedes hath not hetherto bene vanquished.
No doubt men of iudgment will heerein decme the Bishop to haue failed
in a great poynt of circumspection, in committing the brunt & execution
of a battayle to these the weakest and cowardliest companies he hath. For
if himselfe could not be satisfied to haue wounded the cause to his power,
with the sword of his authority, but that he must needes race the memory
of it with consuminge fyre, he should not for performance thereof have sent
vs this Ignis fatuus, as every one may easily discern this to be.

I pray thee Christian Reader, haue patience with me. I will spare thy
paynes, and myne owne, as much as I can. My purpose is not to man out an
other Galeasse like this Discourfers gallant, but to set vpon it with my
peere

To the Reader

poore fisher boate, & yet I hope by God his assistãce to make her lay her tap
sayle in the broth. Neither thinke thou, I endeavour hereby a defence more
for my selfe, then for thee. I could haue contemned their frivellous reproches,
had it not bene thou wert greatly endangered by the manifold grosse errors
wherewith they would poyson thee. And therefore intending thy good more
then myne owne credit, I will take a breife view of their Dialogicall Dis
courses, before I come to them which properly concerne me.

These Discourses be fronted with a double epistle, one to the Right H.
the L. Keeper, and cheife Iudges of the land, to which we will answer a-
none: the other to the Reader: wherin omitting their earnest care to find
out the truth in this doctrine, proceeding even to dissention betwene thes
two, otherwise sworne brethren in matters of fact, first we haue a large re
hearsall of sundry reasons for the edition of this treatise, both wherfore it
hath bene hitherto suppressed, and also for what causes now at last it is
published. For suppressing the regard of your owne imperfectiõs were
not to be misliked, if you had not repented of this humilitie so soone. But
I can hardly beleue you concealed so meanely of your owne facultie, as to
feare the censure of any for scholasticall forme, your whole discourse is so
Analyticall, & your Physiologus & Othodoxus such ripe & pregnãt
concluders, besides your continuall vpbroyding me with my Hotchpotch
and vs all which haue dealt in this cause with our intricate riddles. Nei-
ther can I thinke you distrust your eloquence as you pretend, wherein you
braue it so every where. Whether it be Ciceronian vernish or no, I cannot
tell, my skill is not great. In my poore iudgment, to giue you your right, the
sentences are well stuffed with goodratling wordes, able to still the babes
crying, & replenisht eftsoones with many Timely epithites, sweetly buz
zing in every corner like a swarme of flies. I graunt you that there be many
buysy controlers of other mens labours. But why should you feare a quippe
for a poynt of learnyng, which haue inured your faces not to blush at grea
ter matters? No doubt your compassion and care of me was great: leaſt
by publishing this worke, you should increase my affliction, such is the cha-
ritable regard you carry towards me in this you haue published, in every
page imbracing me no lesse tenderly then the Ape her young ones. Lastly
you hoped, Authoritie might haue caused silence: for which pnrpose you
remember the obeydience of the prophet to Amaziah his commaund,
after he had done his message, though not so fully as he would, yet sufficiẽt
ly: such is your great skile, or at least your fidelitie in reasoninge, that by
your rule, the hungry man must patiently fast, because he doth so which hath
his belly full. Withall you would faine charge our stirringe in this cause,
with want of respect to her Maiesties Princely prerogatiue, but in ans
were

TO THE READER

were to your Queres this imputation shall appeare to be no lesse absurde, then malicious, and your sciuers rather pernicious Sycophants, then wee in the smallest allegiance vndustifull. And thus haue wee these worthy reasons for suppressing as forcible to this end, as if one should suppress water with a iue.

Now what great motiues thrust forward the publishing forsooth, for that some Malecontents vndermined the authoritie of the high commission: when as only the bad dealing of some in the commission was iustly reprocud, the Commission it selfe not once eyther touched, or ment. But heere your eyes daseled, and could not discern the wood for the trees: the Person, and the office with you must be all one, you knowe no difference betweene Moses chayre, and a pharisaicall life. But Busie say you must needes haue a band. Well M. Deacon, and M. V Walker, make much of this band: you that might haue rested quietly in forgetfulnes, if you take not good heede, may haue more vse of it ere long your selues, then you would. These are great motiues, yea this case is so waighy, that we must haue a iust halfe score reasons more to satisfie the world for sending this treatise abroad. Should we runne ouer these seuerally? It were but mispendinge the time, to hunt the wyld goole chase with you. Therefore to gleane here and there one. Your second and third allegations, to crosse the opinion of a Necessarie perpetuie of Miracles, is to be frighted with your owne shaddowes, and as beseemeth men of your quality to feare, where no feare is. who vrgeth Perpetuie of Miracles? Haue I any where affirmed it? Nay, haue not I earnestly opposed my selfe against it? Eyther prooue me vnttrue if you can, or confesse your selues to be past all shame, who will needes father that vpon me. I neuer affirmed, but the contrary, which your selues also testify contradiction 15. Your fourth reason hath some more substace in it, then all the rest: You feared my credit would be too great. To free you from this feare: I haue learned by God his goodnes not to glory in this, or the like things, and to my poore abillitie I haue alwayes enformed my auditours accordinglye. And surely you, if there be any glory in such like actions, and your selues sould members of that body you make shew of, would rather haue reioyced in the fellowship of it, then haue greiued through enuy, & disgraced the same by all the meanes you can. Fifthly you doubted least the conscience of some might be troubled with scruple, if iustifying fayth be the instrument of such workes, sith all endewed with that faith bring not the lyke to passe. But I pray your great learning tell me, by what faith obtaine wee daylie bread? Was Lazarus to doubt of his faith because he was not satisfied with the crummes of the Rich mans table? Hath the Lord bound himselfe to bestowe all corporall blessings vpon each of the faythfull, and in the same

TO THE READER.

measure all? Or are you only ignorant in this A B C, which every common Christian knows? I will not dispute this matter further with you for shame. Where as you say rightly, we haue bene cōvinced for grosse inueteratois, I sholde marvaile at your improvidency, but that I knowe with what mett. I your for heads bestreled. If we were cōvinced for such as you say, what was the sentence of our cōdemnation? what was the punishment? what became of the execution? As for our deprivation from the ministry, was this an inflicted payne for teaching to counterteite, wherewith M. More was neuer charged, and yet acpryued as wel as I? or rather the B b. only pleasure, who least they sholde seeme to make all this stur for nothing, & not finding such cause as they desired, chose rather by laying this vpon vs to maintaine the reputation of their owne wisdom, then to punish vs for the desert of such a crime. If they had found our fact worthy thus to be censured, I hope they woulde not be so partiall, as to suffer all the rest of the practiser, in the same ranke of guiltynesse with vs, eyther not to be called to accompt at all, or being examyned to be dismissed againe without any correction. I wolde desire you (if any honest request may prevaile with men of your stampe,) that if you most needes be lying, you would lye with more probability least all the world cry shame of you. Tenthly your Scorpions sting is ever wagging, in objecting disobedience to the Maiestrate, and printinge without pryuilege: you shall receave answer in your Queres where you urge this matter more importunately. And thus much for the wynde that moved the Aspen tree, of whose leaves it seemes, for all your reasons yet alledged, your tongues are made.

The rest of the Epistle is spent in preventinge lauish tongues, against whom you fence both your Persons, and your Cause. For your Persons, and first for your learning, It is ioy that men of your skyll can be so humble. Howsoever you in modesty deeme your selues Minimi Apostolorum, the least of ten thousand: yet for my part when I consider the multitude of good Authors prefixed before your Dialogues, and scattered sentences in them, & how little you are behoulding to any of them in the cheefest points you handle, having through the quicknes of your owne conceit found out that, which they neuer once dreamed of.

When I say, I consider these things, I am forced to yeild this praise vnto you: that you are profound Rhapsodistes, & men expert in Tablature, which by the helpe of an Index are able in some few yeares to marshall a troope of sentences and Authors to some terrible shew. Besides who can but cōmend, as your multiplicity of reading, so your faithfulness in alleging, which would not vse the phrase of Dare manus, but cite your Author M. Tullius Cicero for it: which phrase only, hath put Cicero in the list of Authors to
make

TO THE READER.

make up the numb^r and the like diligence hath afforded vs the names of diuers others. May we thinke I see in y^e the skil of prudent C^a, taynes, which to conij^u them en meo, can make an handfull of men shew like a great multitude, some one seeming two, yea sometimes three. This stratageme hath placed Aristotle in A, & Philosophus for the selfe same author in the letter P. So Iohannes Darrell beeing a great learned mā, first makes one in the ranke of I, & the Narration of Darrell an other in the troopes of N. But Gregorius in G keepe a terrible styrr: for first he is put downe simply Gregorius, then againe Gregorius Magnus, and the third time Gregorius 1. Rom. and yet all these are but one. You must needes ouercome, which are so full of pollicie, not inferiour to Cyrus, that by certain Idols made for the nonce, and men of straw, tooke Crelus at Sardis. Feare not therefore ye learned Discourlers, howsoeuer the ignorāt may lightly passe over your Table, painted margēt, & many autho^r ityes without due regard, yet the Iudiciall Reader (able to distinguish betwene a counterfeyt, & a grounded knowledg,) will giue you such commendation as you deserue.

For the carriage of your liues precedent & present, we haue a whole page persumed with many slouently tearmes. And herein you lay about you mightely, bragging your selues like butchers mastiues with their collers of iron pykes, & daring any to set vpon you. If your hornes peepe out of the bushes whether you are fled for covert, you may thanke your selues which haue eaten away the leaues. Yet I will passe by you, as though I sawe you not: not for any feare of your vrchins skyn, wherewith you thinke you are sufficiently armed, but for that I thinke it better to passe by you in silence, then to vtter that which you deserue to heare, and to lay you open in your colours. I will only demaunde this of you, how you durst dedicate your treatise to the Right Honorable Lord Keeper, to the Lorde Cheife Iustice of England, and other the cheif Iudges of the land, by this meanes to occasion them to enquire of your persons? I say no more, let this suffice for answer of that Epistle of yours to their Honours, as I promised you. Yet I must needes tell you, that wher you say, we sport our selues in brāding our brethren, with the odious name of Formalists, you say vnruly. We accoūt them Formalists, which forme and fāshion themselues like vnto this world: & not they which are crucified vnto the world, and the world vnto them, albeit in some things they dissent from vs in opinion. And inst ead of brandinge such with this or any other odious name: if they be of the auncient, we call and reuerence them as fathers: if others, we tearme and loue them as brethren. From these and the cause they speake of, it beinge holy
and

T O T H E R E A D E R.

and good, if this couple be with Demas quite fallen, to the embracinge of this present world, & become Apostates, reuolters and back-slyders, whereof they say they looke euery hower to heare, let the know that this Apostacy of theirs, is not the least of their sinnes, nor easiest repented of. But to let all this passe, concerninge your cause, if you will as you say, be content that it be tryed by the fire of Gods truth, you shall die well. For your forme by Dialogue and other order in followinge the cause it is at your pleasure, I know none ready to excepte against it. If you bring truth, it shall be acceptable in what forme so euer.

For your Queres, whether her Maiesty hath authority to establish in her dominions an order for printing with priuiledge, belike you were at leasure when you moued this Quere to spend words in a needlesse question, neuer demed, or doubted of. All Princes haue authoritic in their seuerall kingdomes to constitute some convenient order in this behalse, and this care is both holy and good. How can the whole lump possible not be sowred, if euerie man might thrust in his leaue at his pleasure? But then you demaund further, whether euery one be not strictly bound to obserue this order? I answer every one is strictly bound to obserue the meaning of the law, which is, to suppress falsehood & wickednes: But when such officers shall come in place to be sett ouer this charge (as no Prince in the world can alwaies avoyd it) which insteade of suppressing error & sinne, will according to their owne deceaued humors suppress truth and vertue: heere the meaning of the law is to be looked in to, & practised, and the letter is not precisely to be stood vpon, which is abused by vnworthie persons to a wrong purpose. Is not the end of all lawes the good of the common wealth? Should one, or some few mens abused authoritic spoile all the subiects, yea & the Prince herselfe of the cleare vnderstanding of any necessarie profit? Is nothing may come to the governors eares, but what is priuiledged by the high Preists, the soldiers may say Christ was stolen away by his disciples, or what they will else. Therefore when men faile in care to examine before printing, it is requisite such bookes should be examined after printing, that the meaninge of the law may be obserued, and the people with error not seduced. You see in the courts there is a writ of error, and the honorable Iudges suffer willingly a sentence wrung from them by any deceit, vpon better proceeding to be reversed. Yea there is an appeale to the high courte of Chauncery, though law hath established a determination in the severall Courts. Neither doth her Maiesty her self (of her gracious goodnesse) disdain to receaue the supplications of her poore subiects, that think the m-
selues

TO THE READER.

selues iniured elsewhere. And yet strict course of law doth not allowe such
 proceedings, but rather inhibiteth it: commaunding vs to stand to the
 definitiue sentence of the Iudges. Now what else is a truth published in
 print without priuledge, but a supplication to the Prince and people for
 redresse of her ^{*} iniuries: nay rather for redresse of their owne iniuries,
 which are endaugered by allowance of trunpery to abandon truth, &
 to cast themselues into those manifold mischeifs which proceede from
 error. Good men and wise and most obedient to their gouernours, haue
 in all ages, and do at this day in all places of Christendom, practise accor-
 ding to this rule, or else God his truth would be in pittifull case. Are
 not you then egregious Sycophants which doe vehemently condemn all the
 godly vpon so foolish a conceyt? Are not such as you a flattering poyson
 to Princes, which would transforme them from gracious gouernours, into
 hairefull Tyrants? It were not amisse that such skilfull workmen, which
 can make a Bull for Phalaris, should eat of their euening first themselues.
 What Tyrant when he hath done one iniury, will not suffer him somuch
 as to grieue for his wrong? would you haue truth wounded, & not allow
 her to complayne? Indeed Iereus when he had deflowred Phylomela,
 cut out her tongue: and this earnestnes of these Discouriers in this be-
 haviour sheweth suspicion, there is something in the winde, wherefore it
 should be behoouefull for them, that not only mens hands might be kept
 from printing, but also the mouthes of all that know them might be sure-
 ly locked vp, & that them selues might keepe the keyes.

That is
truths

The remainder of your Epistle shewes the order of the Discourse.
 Your Alphabeticall table, with the Seuerall names of the Seuerall Au-
 thors, and their Seuerall authorities we haue touched before. Yet further
 take this with you, that as Iehu caused the heads of the 70. soanes of
 Ahab to be layd on two heapes in the gates of Iezrehel, so these names
 you produce be no bands of friends, ready to stand in your defence: but a
 heape to shew how many you haue expressly slaine in this cause, infinite
 others being also wounded in them. Your arguments wil saue me a la-
 bour: for I shall neede no other collection of your absurdities, inst so many
 in grosse, (your first dialogue excepted) as your arguments be. Your A-
 nalysis is haireonly checkered one part within an other, like a motley cloke
 bag. For first you say, the diuel his power, is either a power of pos-
 session or obsession: when possession & Obsession in such mens wri-
 tings as treat theis poynts are vsed for all one. Then Possession in your
 discouries you make only to be outward, and yet Mentall Possession
 must grow from it, as figgs vpon thornes. If you say you meane possessio
 vulgarly, neither is that true, for vulgarly it is applied to that vexation

TO THE READER.

which appeareth in the torture of the body: But your Mentall affliction is severally & solely by it selfe a Possession. The next division is either Reall, or Actual. What? haue we now a Reall possession, wherein is no action? This indeede is a gentle possession. Againe, Corporall possession is either by assuming true bodies, or transforming, whereby good angels shall be made possessors & tormenters of men, as shall be shewed more in due place. You haue presented vs heere therefore with an analyticall table, instead of a table laboring to stop our mouthes with one gallimawfry serued vp in diuers dishes, as if any two words vnder a pare of yemmall lines were sufficient for such a purpose. For your Speakers in the Dialogues Philologus tattles prittily & answers his name well, but Physiologus might better be termed Phisialogus, for he is but a Dunse in Philosophy, & your Orthodoxus is as rightly so called, as Iohn Deacon was sometimes A. VValker. Your Tables in the end might well haue bene spared. I thinke he which hath once read your treatise, wil not be greatly desirous to finde out a y point to reade it againe. And thus at last we haue an end of the Epistle, to be comended chiefly in this, that not onlie by the length it with-houldeth some time the Reader from the treatise it selfe, but also by the fondnes might iustly bring him in distast with the rest, and so cause him to spare his paynes from proceeding any further, which perhaps he shall perceant to be no

small benefit.

R. D.

A SURVEY OF THE FIRST DIALOGUE

Though concerninge those greate workes of God in freeing diuers from vexation of dyuels, at the hartye prayers of his people, wherein *M. More* and my selfe haue ioyned with them, these Dyalogues containe stuffe little to the purpose, considering the question is of matter of fact, whether any be freed from such vexation, or no, and not of the manner, how such vexation is wrought, which is hard for any mortall vnderstanding exactly to define: yet becau'e Errors in doctrine be exceeding dangerous, & of admyrable increase, e-uery seede bringing forth a thousand: I haue thought it not amisse to admonish thee Good Reader, in as breitt manner as I can, what trumpetlyeth hid in each seuerall dyalogue: and the rather for that they were intended to disgrace that fact: which indeed they doe as much as the rage of man vsually doth the mighty operations of God: that is, they more increase the glory of it. For your first dialogue therefore, It is true that there are diuells: that Diuells are no bare motions or affections, but natures spirituall, substantiall, and of personall beinge: which be called Angels: yet you speake dangerously when you say there be Essentiall Diuells as appeareth by their creation, as if by creation they had bene made such: you disclayme this wicked opynion afterwards I confesse, and reason against it by some arguments: but euery one reades not all: & it beehoues vs, least occasion of error be ministred to any, to vse wordes of soundnesse in euery place.

pag. 1.

Your *Mahgnitton* for Nottingham, *Eirtwab* for Bawtrie & Eibrad for *Da bie*: seemes to be some pedlers french, such as vpright men once practised when they ranged the country with their queanes: It is small credit for you to be expert in this language.

M. Deacon
you know
what I
meane

For the substance of that which followeth in prouing *Spirits to be subsisting natures*: It is generally to be allowed and embraced. And it had bene to be wished, you had kept the same moderation in the rest: that you could haue bene content to haue trodden in the steps of other godly & learned, as in this you haue in some sort done: rather then haue runne new courses: both hurtfull to others & perniti-ous to your selues.

A Survey of the Second Dialogue.

The secōd Dialogue dryueth to three cheif heads. The first treatinge of *possession generallic*, & making it common to all *afflictinge* (by the diuel) *tormenting*, & *tempting* both inwardlie and outwardlie, whereas the affliction of the minde is only called the trouble of conscience, & Sathan his *tempting* of man, temptation or suggestion, but neyther of them tearmed by the name of *possession* any where. This worde is proper to them, whose bodies be extraordinarily racked or rent by Sathan, as the boy was Marke. 9, 20.

pag. 40

possession

A SURVEY OF

2

De Idolorū
vanitate.
in Mar 8:28
Chem Har-
mon, lib 3:
cap 37
pag. 70:
in Mar 1, 23
De operibus
creationis
parte 1, lib.
4, cap. 10:
in Mat. 8:28
Angelogra.
pag 606
pag. 226.

The epistle
to the Rea-
der pag 1

pag. 34, 40.

pag. 34, 3
Answer
pag. 24.

Besides you distinguish betwene *possession* and *obsession*, contrary to the custome of all which deale in this argument. *Cyprian saith, Di- uells adured by vs, are compelled to goe out of the bodies obsess'd.* And *Dionisyus Carthusianus, In one obsessed there was a legion of diuels.* Chemnicus treating of this argument, vieth ordinarily the worde *obsessiō.* And in like manner doe other both of auncient and latter time. Yea I dare be bould to say that where once in this argument writers vse the words *possessio, possessus, possidere,* they haue *obsessio, obsessus, and obsidereten* times. So that where you make *obsession* common to all men in the world in the language of the learned, All men ihold be *Demoniacks:* which though your pallat be so grosse that you cannot discern how vnsauori it is, yet others can feele with their fingers to be most absurd. But this was your ignorance, which eyther knew not, or did not well consider what *Obsession* meaneth, as we shall shew more afterwaras. And therefore as beleemeth men of *privat opinion,* you bring vs significati- ons forged in your owne mynt.

After you tell vs, that *possession is nowhere any reall inherency.* In- deede we know, *Possession* signifies to haue a thing in ones power by any meanes how soeuer, as a man may possesse an horse, although he be not in his belly. Neyther doe they which argue a *reall inherencie* reason from the word *Possession,* as you fondly and childishly imagine, but from other most plaine tearmes, of necessitie inforcing somuch, as shalbe declared in convenient place. If now *Possession* import no *re- all inherencie,* then you commit a double notable folly: first that you blame the *English Translator* for thrusting this word into the text, wher- by the whole world hath bin *universalli* possessed, as you say, with many grosse errors concerning the *Diuel* his supposed possession in man. I am gladd our *English translation* is receaued vniueriallye through the whole world: for otherwise, I hope the whole worlde would not vni- uersally be deceaued by it. But I pray you Sirs, (if your wyttes be your owne) if *Possession* carry no meaning of inherency, what hurt could the *English translator* doe, to the breeding of this opinion in any, by vsing this word in the text? your fingers itched vntill you were scratching the *Englishe translation:* How els shoulde we haue knowne you to be great linguists? Secondly, if *possession* signifye no substantiall inbeing, to what end is your tedious discourse that the word *Possession* is nowhere found in this argumēt, either in the olde scri- ture or in the new. you would make vs beleue in your first dialogue against me, it might probably be disputed, that til a little before the comming of *Christ* there were no essential possessions at all in *Israel.* In *Christ* his timethen it should seeme that there were essential possesi-

THE 2. DIALOGVE.

ons. Thus vnawares you delstroy that you build. But to let this goe. Would you then finde possession there delcrybed, where was no vie of any such thinge? Surely you were sick of a superfluity of Hebrewes, and except you had *Timely* vented it in thys place, you had certainly dyed for it.

Where you say, *No true Interpretour did ever translate Demoniackos, men essentially possessed with diuels inherently in them,* Indeed men vsually are loath in translation to render so many words for one. But neyther say you is it *so vnderstood of the most iudiciall & soundest diuines.* You might haue donne well to haue produced the authorities of some, and to haue spared your former yale and vnlauiory flourish, with your greeke and hebrew. *Calvin* saith, *When Demoniacks doe beake the diuels speak in them, & by them.* Againe, *It foloweth that the diuel hath an habitation in men, because he is thence driven out of the sonn of G. d.* *Beza* termeth the dilpossession of diuells, *A casting of them out of the bodies of men.* Now then whether these wordes, *I o haue dyuells speake in them and by them, the diuell to haue an habitation in men, to haue diuels cast out of the bodyes of men, founde rather a real inherency, or the contrary;* Let any indiffeient man iudge. *Peter Martyr* speakes thus: *Christ & the Apostles commaunded the diuels, that they should go out of the bodies possessed.* *Piscator* affirmeth, *that god som-tim: permitteth nucleane spirits to dwel in man.* He saith further: *The misery of the childe is set firth, by the inhabiting of the diuel.* And *Zanchius* proues this inherency by sundry reasons. It were long to alleadge all: and we shall haue more occasion afterwards. Therefore eyther shewe vs the words of the *most Iudiciall Divines,* by which it may either expressly appeare, or at least be soundly gathered, that there is no *substantiall inbeing of diuels in Demoniacks,* or els be ashamed to face out an vntruth thus impudently in the open view of the world.

The second generall poynt disputeth, whether it be necessary *Sathan* should first enter essentially into the possessed mans mind, before he can possibly bring the body into his slavish subiection: which poynt you determine negatiuely, making to your selfe an aduersary of straw to fight withall, I neuer hauing affirmed any such thing. For my part I knowe the body may most violently be tormented by *Sathan,* when the minde the meane while vphelden by the grace of god, doth not yealde vnto him. yet you proceede in this needelesse bulinesse, and frame an obiection out of theis words, *And after the sobp Sathan entred into him.* This entrance say you is only an effectually thrusting of the intended treason into *Iudas* his heart. I will not dispute whether this entrance was substantiall, or no: (*Augustine* is of opinion it was not, but only a further degree of efficacy moving *Iudas,* whereto I consent) for this makes little

pag: 38

in Luc: 4: 33,

in Math: 12: 43

in Mat 12: 26.

Loc: com: class, 1: capi: 10. sect. 30: math, 8, 28, mar 9,

pag, 42

John 13: 27

de consensio Evang: lib 3: cap: 3

actes 5:33

pag:43

pag:45

to the matter in hand. *Iudas* is no where termed a *Demoniack*, of whome only our question is, neyther in truth may be counted one. For *Iudas* betrayd not his maister ignorantly, or vpon meere compulsion but through the voluntary mallice of his owne hart inflamed by the power of *Sathan*. So concerning *Ananias*, of whome it is said, *the diuel had filled his heart*. Though this entrance were not reall, yet this cause is neuer the worse. considering the question is not, how the diuel doth enter by suggestion, but by possession, in which state *Ananias* was not. Therefore cease to encomber your Reader with vnnecessary talke, and either bring somthing to purpose, or houlde your peace. Next comes *Physiologus* in, and reasons very properly, but that he beates the anvil, not once striking the hot yron. The conclusion is, *The bodie may be in slavish subiection to Sathan, before the minde it self be subdued*: which if it be vnderstood of violent subiection, I haue already graunted: but *Physiologus* will needes also haue it true in voluntary subiection, as if there could be a willing obedience without the command of the will. But what is his reason? *The bodie may be tempted externally, before the minde be subdued*. And this poynt because we doubted not of it, is proued by two whole pages. But what? Is all temptation before the minde be subdued a slavish subiection? Heere *Physiologus* is altogether mute: he spent all his goates wooll in makinge his other web, and hath not left himself one locke, to worke vp this peece with.

The third generall poynt is, *whether the diuel doth essentially enter into any mans mind*: which question I might well let passe, as little pertaining to this cause of ours. VVe only haue witnessed Gods greate goodnes towards certaine his seruants in deliueringe them from the greuous rage of *Sathan*: but whether this vexation proceeded from his reall dwelling in the minde, or no, we haue not taken vpon vs to discusse. It was ynough for vs to behould the flame, and the Lord in mercy quenching it, although we be not priuy from what fornace yt arose. Yet because you haue propounded it, and that it is worthy consideration, (so we conteine our selues within the boundes of christian sobriety,) I will say somthinge in regarde both of the Reader, and my selfe, desyrous rather to learne, and to finde out the truth, then presuminge to conclude any thing peremptorily: *for what nede we, saith Augustine define any such thing with danger, whereof we may be ignorant without blame?* I answer therefore, the diuel doth not enter essentially into the minde, that reasonable faculty of the soule, which comprehendeth the vnderstanding and will. *The Lord only knoweth the harts of al the children of men*. Neither yet doe I affirme that spirits doe really enter into the soules inferior powers and operations,

Aug. enchi:
ad Laurent:
cap. 59

1 kings 8:39

THE 2: DIALOGVE.

as Quickning, Sense, Affection: only this I say, that after an hidden and vnserchable manner they doe apply and ioyne themselves to these her inferiour workes. *Gennadius* consentinge with *Bernard Augustine* & *Beda* that the diuel doth not essentially enter into the minde, yet affirmeth that by an effectual application, and a violent oppression he is nerely vnited vnto it. VVhat els is this application, & neere vnion vnto the minde, but the ioyning of himselfe to the phantasy and affections, the next neighbors to the vnderstandinge & will? So *Bernard* requireth the entercourse of some instrument, whereby created Spirits might be applyed to the minde, that is, the Imaginations & affections, which be instrumentall, and by which they doe exceedingly worke vpon the highest powers in our nature. And *Augustine* is most plaine avouchinge, that *Diuels* perswade by marueulous and inuisible meanes, by their subtilty pearcing into the bodies of men, not at all perceaving the, & mingling themselves with their cogitations by certain imaginarie sights, whether they be waking, or sleeping. But this is principally confirmed by the scriptures theselues, for that angels making their apparitions in sleepe, performe their operations immediatly. The outward senses at such time are all bound, so that by them they cannot conuey any thing from without, to the powers within. Example we haue in *Ioseph*, to whome an angell appeared in sleepe, bidding him not feare to take *Mary* his wife. And as this Angell did speake in *Ioseph*, so it might seeme the Angell which talked with *Zachary*, did speake in *Zachary*, as the naturall force of the word doth signify. And the Angell, saith he, which talked in me. This vifion made to *Zachary* was in the night, for so he saith, I saw by night. And this manner of speach, to see by night, or to see night visions, is all one to see a dreame. For so *Daniell* speaketh, I sawe, saith he, by night visions, when as before he had declared it was by dreame, *Daniell saw a dreame, and there were visions in his head*, hee lying vpon his bed. Therefore *Augustine* had good reason to dispute of this place of *Zachary* as he did, considering Night apparitions, the force of the originall word, and the greeke interpretors so carefully expressing it, notwithstanding whatsoeuer these men say to the contrary. Besides, experiēce also giueth no small light to this matter. It must needes be that wicked & horrible cogitations, such as make a man euen to tremble for feare, should eyther arise from the corruption of the flesh, or from some outward cause, or else from the reall presence of some wicked spirit mouing the phantasy. But the flesh is no author of such horroure, which by all meanes it escheweth affording rather all flattering and intising allurements to perswade the minde by: neither is there any outward cause or occasion, when

Bernard. Ser.
5. super Can
Aug. de SP.
et Anima
cap. 27
Beda in Act:
5. 3.
Gennad. in
definit. eccie
sie dogmat.
Bernard Ser:
5. Super can
tic.
Aug. de divi
nat. dæmonst
cap. 5.

Math. 1, 20.

Zach: 1, 9 &
2, 3,
Zach: 1, 8

Dan. 7. 13
Dan. 7, 1,

pag. 59.

by

James

by the thoughts should be so greuously assaulted, as is apparant in diuers so afflicted: It remayneth then they be stirred vp by the personall presence only of him, which if he be manfully withstood by faith will fly away. This I take to be the truth in this poynt: warranted both from the scriptures, and from consent of cheifest interpreters. If these things now be so, though you should demonstrate the diuell doth not enter really into the minde, yet if he be so nere the phantalie & other inferiour parts, he will be found to be within a mile of him whome he doth possesse, and you to haue powred forth a great company of big wordes to small purpose.

pag. 46, 47,

Mat. 25:34
Rom. 8:36,

It I delired to shew, how when you haue a good cause you handle it full yll, I might fitly doe it heere. That there is no mentall possession, you proue thus, The diuells, as also mans minde, are created of god for other more speciall ends. As if things destinated to some principall end, may not in meane season be vied to other inferiour purposes. The elect are appointed to be heires of the kingdome, yet in this world they be as the sheepe of the slaughter. Indeede if you had shewed that god neuer purposed any such thing, you had laid somewhat. Againē say you, The reall entrance into the spirits of men, doth obscure the peculiar office of the holy ghost, which is (repletiuely) to inhabite in our hartes for ever. If any sholde affirme such entrāce he would not be so mad as to say, that spirits were there repletiuely. Seeing then there is no equality of their inbeing, (supposing such a thing) it doth no more obscure his office, then the light of a candle the cleare sun-shine. Further you say, whereas there be three manners only of inbeing essentially, none of all these doth agree to the inbeing of wicked spirits. I answer, (to admit this inherency for this present dispute) they be there definitiuely. Then, say you, they are only there in conceit. what say you? are diuells in the Aer but only in conceyt? are they any other waies there then definitiuely? This conceyt of yours makes diuells but a meere fancy. I thought you had ment good sooth in your first dialogue: but such counterbuffs as this would make one beleue, you are priuately of other iudgment, whatsoever there you pretend. Notwithstanding these and other such like reasons of yours, (which for breuity I omit) the diuel may possesse the soule of man, as well as his body. Such acute disputers are ye. It is no maruaile though you maintayne your bad cause as you doe, when you mannage a good no better.

A Survey of the third Dialogue.

The third Dialogue handles two conclusions: The first, That spirits & diuels doe not enter essentially into the possessed mans bodie. The second, That they haue no true naturall bodics for this purpose.
peculiar

THE 3. DIALOGVE.

peculiar to themselves: importing a necessity of naturall bodies for a reall entrance: A thing most absurd.

That spirits doe enter really into mens bodies, we haue partely heard, but it is more euident by that which followeth. They present themselves to the phantasy without mediation of any outward sense: not by way of influence, themselves being absent, as the sunne abidinge in the heauens pearceth with his beames to the earth: by personall presence therefore, which is required in their actions: For which cause they be Angels, that is, Reporters, sent forth to the ministerie, as the example of Gabriell sent to Daniel & Mary declare.

Math. 1, 20,
Heb. 1, 14

Againe they which dealt with familiar spirits, are tearmed by the 70. Interpretours Engastrimythi, that is, such as speake after an extraordinary manner out of their bellies: not as if they had a drum by their sides, but from a reall being of a spirit in them. For so it is said concerning them, If a man or a woman haue a spirit of diuination, or soothsayinge in them &c. Of whome Theodoret speaketh thus: Some by certaine diuels being swollen in their bellies deceiued many of the simple, as foretelling (forsooth) things to come, which the Grecians tearme Bowel-prophets, for that the diuel seemed to speake from within them. Vnto whome Aristophanes alludeth. But imitating (saith he) the soothsaying & wisdom of Euricles, by entring into other mens bellies, I haue poured forth many pritty comicall things. Vpon which wordes the Scholiast writeth thus. This Euricles was a Belly-speaker, & was reported at Athens to haue prophesied many true things by a diuell that was within him. Afterwards this manner of spirit was called Python, as Th. Beza witnesseth vpon the 16. Chapter of the Actes ve.

in Leuit. 19,
21
Engastru-
meni,
Aristoph.
in uespis

16. where you may see more to this purpose. Besides, it is playne, that they which be possessed, are carried by an inward moouer, & not by a thing forcing them outwardlie. All outward violence, as if one be drawne, or thrust forward, hath a resistance in the bodie. but men possessed cut themselves with stones, cast themselves into the fier, & into the water, and runne to their owne destruction most greedely, as also the Iwine did hauing receaued these guests: wherevpon the Primitiue Church fitly called them Engugumeni, as hauing the verie reall fountaine of this operation within them. But cheeflie it is to be remembered, that in the Gospell the diuell is said to (a) enter into men; to be (b) in them; to (c) dwell in them, and when these men (whome we call Demoniacks) were healed, to (d) come or go out of them, to be (e) cast or throwne out, and to be (f) driven out (g) Goe out of him (saith Christ,) and enter no more into him: Then

mar: 5: 5, 13
& 9, 22,

C

(a) Luk. 11,
26:
(b) Act. 19
16:
c Mat. 12,
45:
(d) Math: 12
43, & 17, 22
Lu: e 4, 5
A¹
(e) Math, 7
22 & 10, 1
8
(f) Marke 3
23.
(g) Marke 9
25

the

the spirit came out. Againe () Hold thy peace, & come out of him: then the Diuel came out of him. and againe, (i) Come out of the man, thou vnclane spirit heereypon the diuel befought Iesus, saying: If thou call vs out, suffer vs &c Then the vnclane spirit went out, & entered in to the swine. Where therefore the Discouersers say, there be no proper words or termes in any of the places of Scripture concerning Demoniacks expressing an essentiall possession, the fallhood thereof is so manifest, that it may be leene with ones forehead. For what words or termes can possibly be more proper, direct, & plaine, to expresse the inherency of spirits in Demoniacks then these vsed by the holy ghost? It is written that after Christs resurrection many dead bodies arose, & cae out of the graues, and appeared vnto many. Is it not heereby manifest, that those dead bodies had bene buried, and layd in graues? In the 10. of Luke we reade that the Samaritane hauing carried the man that was robbed betweene Ierusalem and Iericho to an Inne, tooke out (viz. of his purse) two pence and gaue them to the host, sayinge that whatsoeuer he should spend more, he would recompence. I woulde know now of M. Deacon and M. Walker, whether these two pence were not once in the Samaritans purse. And whether if they were neuer in his purse, it is possible he should take them out of his purse. In like sort S. Marke speaking of Mary Magdalen, saith, that out of her Iesus cast seauen diuels. And Luke that out of her went seauen diuells. I demaund now whether seauen diuels were not first in her, before they went out of her. This egressse of the spirit (so often mentioned in the gospell) doth evidently proue the ingresse and inherency of the spirit. Yet the holy ghost resteth not heere, but doth in as plaine & expresse wordes affirme the ingresse, and the inherencie of the spirit, as the egressse thereof. The ingresse is set downe in these words, enter no more into him. Also he commeth with seauen worse then himselfe, and they enter in. The inherencie in the words following, and they dwell there. Likewise in that Demoniacks are said, to haue a diuill. But cheifly and most plainly this appeareth by the 19. of the Acts where Luke mentioning the wounding of the seauen sonnes of Sceua, saith, And the man in whom the euill spirit was, ran on them, & ouercame them. These things must now needs be Reall, except we will haue a man to enter into an house, which comes no nearer then the dore: to dwell and be in it, and yet neuer come vnder the rooffe: and to be throwne out, though he was neuer within. If one shoulde charge you M. Deacon that you were throwne out of Ireland, how would you defend your selfe? were it not sufficient to shewe you were

h) mar. 1. 25:

i) mar. 5. 13,

ma. n. 8. 31:

pag. 34-38.

Mat. 27, 52:

Mark. 16. 9:

Luke, 8. 2

mark. 9. 25,

mat. 12. 45.

Luk. 4: 33: &

8: 27.

were neuer in *Iudaea*: So if the *diuell* could truly affirme he was neuer in any mans bodie, he would thinke he had no in all aduantage against the Gospell, that proues him so oft to be *throwne out*. I beseech you let him be his owne Proctor, and doe not you helpe him with a shift, whereby he might inueigle anie.

As this inherencie of spirits in *Demoniacks* is cleared by the holy Scriptures, so hath the same in all ages bene receaued for a truth, as appeareth by the testimonies of learned writers here followinge.

Textullian saith, It is not hard for the diuels to peirce into our bodies. Againe. We expell diuels out of men, as is knowne to many. These spirits saith *Cyprian*, disquiet our sleepe, and secretly also creeping into the bodies terrify the minde, distort the members, &c. *Augustine* affirmeth, that the diuels are tormented, and cast out of the bodies of men possessed.

Againe, that through their subtilty they can peirce into the bodies of men when they perceauie them not. *Theophilact* writeth thus: The Lord doth aske him his name, not that he himself but others should learne the multitude of diuels that were in him. Men know not saith *Aquinas*, when the diuel speaketh in them, what they speake. *Peter Martyr* reasoninge against the papists exorcysing in baptisme, hath these wordes: Seeing these Exorcists be not able to driue vn-cleane spirits out of them in who

it is not doubted but that they are: why babble they, that they cast them out of them, in whome they shew no signe of their presence? *Caluin* saith, why a legion dwelt in one man, is not for vs to enquire. *Beza* thus: Not of euery eiection of diuell: out of the bodies of men may this be affirmed which *Christ* here concludeth: seing by couenant *Sathan* may easily suffer himself to be cast forth of the bodies, that he might the more easily raigne in the soules of men. Sometimes (saith *Chemnicus*) wicked spirits god permitting them, *homines ingrediuntur*, doe enter into men, and doe so possesse them, that they dwell in them, abusinge their members after their will. *Daneus* saith, fasting I refer to prayer, but not to the man possessed, as though by the scarcity of victualls and want of meate, *sibi inherentem*

Demonem expellat, he should expell the diuel inherent in him. For diuels in *Demoniacks* are not fed with meate Againe, the diuels in the bodies of men haue spoken. *Chitreus* giueth this definition of possession, that it is an affliction of the body deliuered into the power of *Sathan*, where by both the body is rent, and of *Sathan* inhabited, and the actions of the members gouerned not of the minde only, but partly also by the vn-cleane spirit. Againe saith he: As spirits be in a place definitiuely, so a diuel, or more, occupy the body deliuered vp to their power: meaninge that they are definitiuely in those bodies. that is, they be in them.

Tertul in
Apol, cap: 33
CyPrin: de
Idoluanita-
te

Aug. lib. de
ciuit: Dei 8,
in fine capi-
tis 26,
Avg de d. d.
dcm: cap, 5.
in Mar. 5: 7:
Th. Aquin. 2 2
q. 165. art. 2
arg. 4.

Lo com: cla
4: cap. 9, sect
16,

in Mar. 5, 9,
in Mat: 12 26

Chem. Har,
li: 3 cap, 37,
pag: 70
in Mar. 9:
29, quest: 38:

Dan. de for-
tariis,
Chy in Math.
2: 28

Out of
the fits the
actions of
Demoniaks
be gouern-
ed of the
mid, in their
fits by the
so Diuel.

De opertib.
cre. part 1
lib. 4 cap 10

Angelograp
pag 606
what posses-
sion is,

so that they be not any where else. See further in Chytrus. Zanchi-
us hath these wordes. *Sathan doth so invade vs, vt in nostra etiam pe-
nitret et ingrediatur corpora, that he doth pierce & enter into our bodies,
and doth diuersly affect the same within. I see not why we should not say
substantia sua illos ingredi, that they doe in their substance enter into
them. And after some arguments to proue this, that they doe sub-
stantia sua manere in hominibus, in their substance or essence abide in
men: he concludeth thus. These things shew that diuels haue bene with
in in such kinde of men: and moued them hither and thither, as agents in-
ternall, not externall. Piscator vpon these wordes Luke 8. 2. and cer-
taine weomen which he had healed of euill spirits, saith: *a, hic notat ad-
iunctum inherens.* This preposition of, noteth here the adiunct inherēt.
VVhereby it is euident that he houldeth the inherency of spirits in de-
moniacks. Otho Casman maketh his entrance to his treatise of posses-
sion thus. There remaineth to be treated of, the entring of diuels into
the bodies of men & possession. He proceedeth. Possession is an action of
the diuel, wherein the diuel entring into the body of man doth possesse it,
and exercise vpon it the power receaued, to hurt and torment it. The par-
tes of possession be two: the ingresse of the spirit, the exercising of the pow-
er that is graunted. The ingresse is, wherby the diuel first entrech into the
body, and hauing entred doth possesse it. and is in it. And handlinge
this question how or after what manner diuels be in men: he resol-
ueth it thus: we say that they be in them indeed: even personally. For
further confirmation of this inherencie you haue *Centuria 1. lib. 2.
pag. 502. Socrat. 7. Cap: 8. Mirutius in Octauio. Dionisius Carthusi-
anus in Luc. 4. 35. et in Math. 8. 28. Scultetus in Medulla theolog.
patrū. pag. 55. Luther. in Math. 8. 28. Erasm. annot. in Act. Apo:
19. 16. Gualther in Mar. 5. 1. Brentius in Mar. 5. 9. Bucer in Mat.
17. 21. Ph. Melanchton lib. Epistolarū. Bullinger: Decad. 5. Ser. 3.
Marlorat in Marc. 5. 15. Musc. in Math. 12. 27. 43. D. Fulke his
answer to the Rhem. Test. Math. 17. 21.**

Answers
pag 17, 18
& 3415

Dialog. Disc
epistle to
the Reader
pag. 2:
pag 39,

By the premisses, not only the falshood, but the blasphemy
of these men doth manifestly appeare: who feare not to call this
said doctrine of inherencie of Sathan in Demoniacks, an *absurd &
senselesse opinion*, and to reiect it, as *fond and frivolous*. Hereby also
doth appeare their notorious impudency, in that notwithstandinge
the premisses (whereof they cannot be altogether ignorant, special-
ly if they haue ransact so many libraries as they affirme they haue)
they stick not to say, that if the severall writings of the most iudiciall &
soundest Diuines be exactly considered, we shall finde, that not any one
of

of them all doe vnderstand by Demon iacks, any such persons as are essentially possist with a sinne inherently in them. Why I my self haue heretofore shewed the contrary, out of Tertullian, Ciprian, Chrysostome Peter Martyr, Philip Melancton, Beza, Vogellius, and Danaus, as appeareth by the Doctrine. You might well therefore haue omitted these wordes, vntill you had returned answer to those testimonies, and likewise haue retrayned to say that the essentiall possession of devils is only a devise & dreame of my owne. But it may in no case be forgotten, that whiles you tell vs all sound Divines are on your side, and not so much as one with vs, you produce not a sentence out of sound or vnsound Diuine: so as if we will belecue what you say, we must take it of your word: which no wise man will doe. Wherevpon it cometh that ye are so barren heere in the allegations of fathers and new writers, who so abound therein else where: we may easily cōecture. How Bucer, Calvin, Marlorat, Gualter & Beza, whome you coate in the margent as Diuines on your side, be not with you but against you, it is plaine by that is aforesaid. Wherein we may be somewhat confirmed by their silence, but more by going to the places ye your selues haue quoted.

Lastly, if devils haue no such inbeing in the possessed, surely some writer of account considering the letter of the scripture is so plaine for it, and the generall mistake of all former ages, would in his exposition haue admonished the Reader least he should stumble at these wordes in taking them literally. But I finde no such caution in any, that (searching) I haue seene, till M. Deacon and M. Walker now a fewe sixtene hundredth yeares haue timely put vs in mynde thereof. Only Peter Lombard saith, It is not so perspicuous whether they entered really, or no. But this was his schoole fashion: to finde a knot in a bulrush. Yet hee doth not resolue of the matter. Put it may be these smart disputers haue found out that, wherein the skil and learning of all other haue fayled. Let vs therefore weigh their reasons, when first we haue heard their answer to our foresaid maine reason taken from the gospell.

Wheras the letter of *entring in, of dwelling, of casting out* is vrged these men shift of the places thus, *They are not to be construed according to the letter.* why so? Because the Lord saith, *And I will enter in vnto him. And againe, and we will come vnto him & dwell with him: which are not to be vnderstood of an essentiall entrance.*

I answer, your bouldnes is exceeding great, who vpon so slender a foundation durst presume to depart from the euident wordes

pag. 55. 56.
57. 58

Ans. pag. 33

prou. 14. 35.

Sent. lib. 2
dist. 8. q. 4Reu. 2. 20.
Ioh 14. 23

of the scripture, so frequently vsed without any change. Because the Lord saith I will enter, and yet doth not enter essentially, doth it therevpon follow, that also diuels where it is said they doe enter, should not enter essentially? Is there the like reason of the infinite and of finite spirits? God being euery where cannot be saide to enter but figuratiuely, but in the creature, which entred by chaunging place, it is alwaies proper. except we can shew necessary reason to the contrary. By as good consequence you might proue that *Aaron* the high preist neuer entred into the tabernacle of the congregation essentially. The Lord commaunded the Israelites to make a tabernacle for him, that he might dwell amongst them. And *David* wil leth he everlasting dore to lift vp their heads, that the king of glory might enter in. But say you, the King of glory did neuer enter in essentially, and therefore where it is said that *Aaron* went into the tabernacle, it is by your leaden rule, to be taken that he went not in corporally. Such foolery if it might be suffered wold make the scripture a nose of wax, if men might reiect the letter vpon euery such absurd fancy. It irkes me to spend time in reproouinge such dotage.

Exod 25:8,
plal 24:7.9

But you say, *Sathans entering into Iudas*, (*Ioh. 13. 27.*) which is the same manner of speech, is nothing else but that *Sathan* did dart or thrust the treason into his heart.

I reply as before, *Iudas* was not a *Demoniack*, and therefore this example fittes not the purpose. It is not necessary the same speech in suggestion, and possession should import the same thing, it being proper to the one and figuratiue to the other. But if you can shew vs a possession which was effected by darting only cogitations into the heart, we will yeald vnto you that these wordes of *entring & dwelling* imply no reall inbeing. This is in effect that you say. These words, *entring into Ioh. 13. 27.* are not to be vnderstood literally, therefore in the Scriptures concerning *Demoniacks*, the said wordes are not to be vnderstood literally. By this reason, *Christ* entred not into *Capernaum*, as it is said he did *Math. 8. 5.* Neither entred he in to a ship, as it is said *Math. 8. 13.* Neither entred *Mary* into the house of *Zacharias*, as it is writtten *Luk. 1. 40.* But some spiritual and mystical thing is in these places to be vnderstood by the words, *entred into*: for to make this an argument you must haue this for your proposition: These words *entring into* whersoeuer they be found in scripture, are not to be construed accordinge to the letter. Now this proposition I will be bold as to deny, and put you to the prooffe

prooffe thereof in your next learned Discourse.

You goe on further in your answer thus. Wheresoever the Scriptures Speake of the diuel his e tring in, & going out of the parties possessed, they speake it onely by Metaphore. And this you prouie by Mark. 1. 23. which place you shew at large cannot be taken in the literall sence.

After this manner (indeed) you argue. One place of Scripture concerning Demoniacks, viz. Mark. 1. 23. can not be taken in the literall sence, but metaphoricallie: therfore no scripture concerning Demoniacks Shall I instead of further reply proceede to reason after your manner? Thus then will I reason. Diuers places of Scripture concernig Christ, can not be vnderstood literally, but metaphorically: therefore none. Or thus, Christ is said to be a dore, a vine, ergo Christ was not borne of a virgine, crucified &c. Herod was a * fox, therefore not a king. Nero a * lyon: therefore not a man. But supposig these wordes of entring in, and going out, wheresoever in holy scripture they haue relation to the diuel, were not to be vnderstood literally, are they therefore to be taken metaphoricallie, as euery where you tell vs? No verily. There were a plaine metonymie of the effect, and not a metaphore. And considering you vse the worde effectiuely so often, and that you say oft, that this going out, and entring in of the diuel, must be vnderstood of an effectuall and powerfull operation: me thinkes if you were so great clarkes, as you seeme to your selues, & to some poore soules in the world: you should one time or other haue be thought you of this error, which a scholler at the gramer schole would quickly correct. If you will needes haue here a metaphore, I pray you let it hereafter be made to appcare, with his *protasis* and *apodosis*: that so we may conceaue this hidden metaphor. But *Orthodoxus* leaueh not heere. And this I say further, (quoth he) that you can not possibly alleadg throughout the whole Scriptures, any one text, wherein either Angels or Spirits, or diuels are otherwise spoken of then onely by metaphore. V what? Is euery Scripture of this kinde metaphoricall? why you your selues doe tell vs, that where in Luk. 4. 35. a man is said to haue a Spirit of an vnclean diuel, that by Spirit we must vnderstande the impulsion, motion, or inspiration of the Spirit. According to which sence, say you, the word Spirit is vsually obserued both in the olde and new testament. And for confirmation thereof you alleadg Dan. 4. 5. 6. & 5. 11, 12. Reu. 16. 24. In these places then there is a metonymie, as euerie boy can tell you, and not a metaphore. Againe, where Sathan is said to enter into Iudas, that is, suggest or

Answer page
15. and 21,

Answer page 17
How Marke
1 23 is to be
expounded,
it is euident
by compar-
ing it with
Luce 4. 33,
& with acts
19:16. As al
so by confer-
ring Marke 5
2. with Luke
8. 27
Ioh. 10 & 15
Luce 13:32,
& 1 Tim. 4. 17.

page 66

Answer page 15

Answers
page 20, 21

Ioh 13, 17

carust

A SURVEY OF

14
 thrust the intended treason into him, another text alleadged & ex-
 pounded: by your letters: who leeth not that this is spoken *metonymi-*
cally in *metaphorically*. In the list of the *Actes*: it is said of *Ananias*,
his heart filled his heart. This filling, say you, in page 48, was effec-
 tuously. there then likewise is a *metonymie*. wel *metonymie* or *meta-*
phore. or whatsoeuer it is, this they are very sure of, that it is not
 possible to shew any one place of scripture, wherein that which is spoken
 of *Angels* or *diuels*, is to be interpreted *literallie*. No? VVhat say you
 to *H. b. 1, 14*? where it is said, they are *ministering spirits*, sent forth to
 minister for their sake, which shall be heires of salvation? And concern-
 ing *diuels*, these places must needs be vnderstood according to
 the letter. *Satan prouoked David to number Isra. ll.* The *deuil* hath be-
 come a *murderer* from the beginning, and abode not in the truth, because
 there is no truth in him. when he speaketh a lie, then speaketh he of his
 owne, for he is a liar. The *diuels* beleene & tremble. All the *diuels* besou-
 ght *Iesus*. *Iesus* was 40. dayes tempted of the *diuel*. The *diuel* saide, if
 thou be the sonne of God &c. The *diuel* set him on a *pinnacle* of the tem-
 ple. The *Angels* sinned: are cast downe into hell, to be kept vnto damna-
 tion. The *angels* kept not their first estate. They are reserved vnto the
 iudgment of the great day. Heerevnto many more places might be
 added, but these suffice to shew that many things spoken of *spirits* are
 to be vnderstood according to the very letter. And so are without con-
 uerisy in particular the places to be interpreted concerning the *di-*
uels entring into *Demoniacks*; & going out of them: notwithstanding
 whatsoeuer these vaine ianglers, (which would be *Doctors*, &
 yet vnderstand not what they speake, neither whereof they affirme)
 prattle to the contrary. VVhich iangling of theirs is very ealie, to
 be refelled, by the rules which all men deliuer, when the *Scriptures*
 are figuratiuely to be vnderstood, and when not figuratiuely, but
 properly. Then namely are they to be vnderstood figuratiuely, when the
 sense, which the very words taken according to the proper significati-
 on, agreeth not with other scripture, and with the analogy of faith:
 but is rather repugnant to the holy scriptures. On the other side, v-
 erily, when it doth not repugne. Now to what testimonies of the scripture,
 is this entring in, and goeing out repugnant, being *literallie* vnder-
 stood? what scripture is there that contrarieth this, *ingresse*, *inbenge*,
 and *goeing out* of the spirit we speake of? To the former rule let vs
 adde this other of *Augustine*. When any thing (saith he) is found in
 the *Scripture*, which cannot without an absurdity be possibly interpreted
literally: that thing without doubt is spoken figuratiuely, & must receaue
 some

1 Chro. 21. 1
 Ioh 8 44,
 Iames 2 19,
 mat 5 12,
 Ioc 4,
 Pet 2.4
 Iude 6,

Zanhius de
 o e b, rube
 p. g. 65

Ad Gen 11:
 1. ca. P1.

THE 3. DIALOGVE.

15

some other signification, then the bare letter doth seeme to import: and otherwise accordinge to the letter, for that is to be vnderstood. But from this said literall interpretation, there can arise no absurdity, therefore not a figuratiue, but the litterall interpretation is heere to be receaued.

But you proceede in your answere saying: that we must not so strictly tye our selues to the obseruation of wordes: *else, how will we vnderstand this Scriptures The good spirit of the Lord departed from Saule: & an euil spirit of the Lord came vpon him. And so ye goe on rumbering the second time about an equall manner of entring by the holy spirit, and the bad. If Saule was possessed with an euil spirit (say you) when the euil spirite of the Lord came vpon him, then also was he really possesst with the good spirit of god when he was annoynted King, because it was so promised, that the spirit of the Lord should come vpon him.*

pag. 57
1 Sa. 16, 14:

1, Sam 10, 6
10:

I answer first, that Saule was no Demoniack. Secondly, I haue sufficiently shewed your grossenes in attributinge a like manner of entring to God the infinite spirit, and to the wicked angel a finite creature. The good spirit being euery where, commeth vpon a man, by causing his graces more to appeare, and to sprout forth in him: the euil spirit being of a limited nature, and therefore absent from one place, when he is in an other, comes vpon and into a man, not by influence and instigation properly, but by personall & reall presence. This considered your hebrew is to no purpose, page 68. as also that, which you no lesse falsly then tediously avouch in the next page, wherein you match the good and euil spirit together in a self same manner of entring into men. Thus much for replie to the answer you giue to the aforesaid maine argument prouing a reall possession. Let vs now examine your reasons, whereby you goe about to ouerthrow the same, and to proue, that the diuel did neuer reallie enter into, & inherently dwell in the possessed mans bodie.

First you say, That there be no proper wordes or tearmes in any of the places of Scripture concerning Demoniacks, expressing an essentiall possession: which the holy ghost wanted not if he had euer purposed to expresse such a matter. For neither the hebrew word achuzzah, nor iershah, nor ierushah, morashah, nor the grecke word etema, which is ordinarily obserued in the new testament to set forth possession by, as the other be in the olde, are vsed in any of the places of Scripture concerning Demoniacks: therefore there be no proper wordes or tearmes in any of the places of scripture concerning Demoniacks expressing an essentiall possession.

pag 65. & an swere page

65, 68.

Their first ar gument agai nst reall pos session.

pag. 34: 35

Ans:

I deny the argument. For there may be, nay there are other wordes and that very often vsed by the holy ghost, in those scriptures which concerne Demoniacks, that manifestly declare the *inherency of the spirit in Demoniacks*: which these wordes, signifying *possession*, nor any of the same significatiō doe not, had the s^ae bene vsed by the holy ghost. Doe I any where, ye *Discourfers*, or yet any man else, goe about to proue the *inherency of spirits in Demoniacks*, from our *English translation*, and from the tearmes of *possession* and *possessed*? Surely neither my selfe, nor yet any other of meane vnderstanding euer doted so much. For first I know very wel, that the word in the Original signifieth neither possession, nor possessed. Secondly, admit it did, it were very absurd from thence to conclude this *inbeing of the spirit*. A man may be possessed of an house, though he be not in it. So might the diuell be posselt of a man, albeit he were not in him: if there were nothing else to proue the *inbeing of Sathan in men possessed*. Whereby the vanity of this *Prosyllogisme* doth notably appeare: and that these men keepe much adoe about mooneshine in the water: Their leaues consumed about the terms of *possession* and *possessed*, seruing to no other purpose, but to proelayme their great skill (forsooth) in the hebrew & greek tongues. As for our English translators, they in translating the word *Demonizomenoi*, in latin *Demoniaci*, *possessed with diuels*, did not respect so much the propriety of the word, as the condition of *Demoniackes*, and to explaine that word, by shewing (in parte) what a *Demoniacke* is. And from hence it is that the words *possession* and *possessed* haue bene vsed by *Cyprian*, *Cheyfostome*, *Augustine*, and generally all auncient and latter writers vntill this day. Not to note the *inbeing of the spirits in Demoniacks*, (which neede not) as theis tanglers fondly pretend, but to shew that the diuel houldeth in his dominion or power the bodies of *Demoniackes*, as a man doth that which he posselleth.

Cypri: ad Do
miti: tract: 1,
Chrysofostom
Tom: 5 de in
compre, Dei
natu: hom, 4.
Aug. lib. 8
de Ciuit: Dei
cap. 26

From this argument they proceede further to argue against reall possession vnder certaine foolish and vnlearned questions: & *Orthodoxus* being out of breath, *Phisialogus* starts vp in his place, and proues it by good senslesse reason. Doe you imagine (saith he) that the Lord euer propounded any such ende to himselfe in the creation of bodies?

Arg. 2.
page. 701
75. 76. and
341.
Answ.

Thus might one reaso against that saying of the Apostle 1. Cor. 6. 15. Also against the torment the bodies of the damned shall endure in hell. Doe you imagine, the Lord euer propounded to himselfe any such

such end in the creation of bodies? They will answer, the Lord did not propound any such end, but man brought them vpon him by sinne. Euen so doe I. Man by his sinne bringeth (sometimes) that body of his to be a receptacle and habitation for the vncleane spirit, which other wise should be the habitation of God, and temple for the holy ghost to dwell in.

But goe to, (saith he) What becomes of the soule, all the while the diuel is in the body? Remaines the soule stil in that body, or is it vtterly expelled, & thrust out of the same?

Argu 3.
pag 70:

It remaines still in the body: In a swoond, the soule is in the body, though it doe not shew it selfe in her animall and organical operations. Euen so in this case, the soule is in the Demoniacks bodie, though in his fits, not his spirit, but the vncleane spirit, shew it selfe by the effects.

Answer

This naturalist goeth on thus. If there be a recall possession, then the soule during the time of the possession, shall not be accomptable for any those peculiar actions of the bodie, which it neuer directed the bodie vnto, nor gaue consent vnto.

Arg. 4.
pag 73, 74 &
341.

This is cunninglie done of you, that in the last iudgment you can diuide the bodie & the soule asunder, that each may giue account for their seuerall actions apart. Secondly, your proposition is very childish. VVhat if the diuel force the tongue to blasphemy? what if he abuse the other members to all villany? Shall not the creature which hath bene deseruedly yealded vp into the power of the aduersary, be guiltie that it hath bene an abused instrument to the creators dishonour? We may remember heere, that the diuels instrument in deceauing *Euah*, receaued therefore punishment from the Lord. If you had weighed these thinges, you had brided your selues from much idle talke.

Ans:

Gen: 3:14.

Their fyft argument followeth. The diuel needeth no recall possession in any mans bodie, therefore he doth not really possesse any mans bodie.

Arg. 5
pag. 75

I answer your friuolous argument with the like. The diuell needeth none of your actuall possession, therefore he neuer possessed any actually, which you say sometimes he did. The diuel needeth not to tempt men: therefore he doth not tempt any.

Answer:

But you say, The diuell neuer receaued larger commission against any mans bodie, then against Iobs, & yet was not he essentially possessed, therefore there was neuer any possessed essentially

Argu. 6
pag. 75

This argument halteth on the right leg, and is like to this:

Ans.

Iob

Iob had not (that we reade) the paly, the stone, the collick, therefore ther. are no such diseases. If you will haue this an argument, let this be your propolition, and heere after prooue it All the diseases & infirmities the body of man is subiect v. to by Sathan, th. se. vaa Iob.

Iob. 2. 6.

The killinge
of him exce-
pted, which
he was ex-
presslye for
bid to doe.
Mat 4. 5. 8

God permitted the diuel to alliet *Iob* in his bodie, which before he had denyed him: doth it therevpon follow that he might doe to the body of *Iob* what he would? To the diuel great power likewise was graunted ouer the blessed bodie of our Saviour. He tooke & carried it (in the ayre) out of the wilderness vnto *Ierusalem*, and lett it on a pynacle of the temple, and from thence he had it to an exceeding high mountaine. Had Sathan becaule of this leaue and permission, absolute and full power ouer *Christs* & *Iobs* bodies, & not a limyted power? Againe, were this so, yet it may well be that though the diuel could, yet he would not enter into *Iob*. Becaule the marke the diuell aymed at, was to draw *Iob* from his feareing of God, and eschewing of euill, to the committing of euill, and blaspheminge of God to his face: wherevnto possession serued not somuch, as other kinde of afflictions.

Iob. 2. 3: 5

Arg. 7.
pag. 76,

Physiologus goes on, and powres out other arguments of like liquor. *What possession (saith he) the diuell hath in any, the same hath he in all the posterity of Adam, yea in Adam himselfe.* This propolition it were fit the *Maisters of Bedlam* might resolue you in. Yet go on, what then? *But there is no real possession in all the posterity of Ad.* Though I wil not strue with you in this point, but willingly yeilde it, yet the reason you render of it is verie silly, to wit, *for that the image of God is yet essentially in man.* As if the Lord could not & doth not preserue that little rubbish of his image left in his creature though he suffer Sathan to enter really into it. *The Diuel entred in to paradise before mans transgression: yea the aer carries a stampe of Gods wisdom and power, yet the diuel hath an essential being in it.* But to come to the argument it selfe. *Adam was not essential-ly posselt, and with him all his posterity: therefore there is no essential possession.* Such an argument for all the world is this. *All men haue not the govt, therefore none haue the govt.* I maruaile how *Physiologus* could make it without the help of *Orthodoxus*. Although this argumēt deserue rather to be hissed at, then answered, yet I returne that the consequence is faultie. It followeth not that none of *Adams* posterity be really posselt. if all be not: because *Adam* and euerie one of his posterity are not by the appointment of god, to tast of euery infirmity that they by their sinnes haue brought themselues in daunger

Answer,

ger of, and made themselves subiect vnto. Adam and euery sonne of his are subiect to the leprosie, palsy, stone, gowt &c. yet is not euery one a leper, euery one hath not the palsy, stone, &c.

But goe to *Physiologus*, open your packe to the bottome. Then take this with you. If an humane bodie be capable onely of an humane soule, then is it vncapable of an essentiall diuel: but the first is true: therefore also the latter.

Arg. 8.
pag 77.

If this proposition of yours *Physiologus* be vndoubtedlie true, as you doe tell vs: I maruel how you & *Orthodoxus* doe liue: & whether you two breath & draw aire, whether also you receiue any sustenance. For if you breath, or receiue susteance into your bodies, then seeing aer, meat, drinke, be not an humane soule, but other substances: either you two haue no humane soules, or your two bodies be capable of other substances besides your soules.

Anf.

You proceede, *Sathan* so possesseth, as *Christ* inuadeth his house, that is, dispossesseth him of his house, for so appeareth your meaning to be. This you say indeede, but proue it not. Againe *Physiologus* will make it good by a distribution of inbeing: of all the kindes whereof he sees not which may be giuen to this reall possession.

Argu 9.
Anf.
Arg 10.
pag, 78:

I answer, The wicked spirit is in the bodie, as in a definitiue place. What now *Physiologus*? Are you struck dead with this answer, that you haue not one worde to say? Take hold then of an other argument if you can goe no further in this. Thus then you reason. If the diuel be really in the bodie, he is there either hypostatically, making one person with the bodie, or else essentially, to giue an essentiall forme to the intended operations. But he is in the body neither of those wayes. I graunt it, and yet you neuer a whit the nearer: I cannot but maruaile at your proposition, which though it be lame, is yet of admirable force. It is able to proue that the diuel is no where. For where soeuer he is, he is there either hypostatically, or formally, but he is in no place either of both waies, and so no where. Nay your selues selues may be proued not to be in your houses, nor in any other place, because you make not one hypostasis with it, nor giue vnto it an essentiall forme. Make much of this proposition, as of a rare iewell. It is as good as *Gyges* his ring, by which you may goe inuisible: which faculty would serue you especially *M. Deacon* for many strange feates.

Answers:

Arg. 11.
Si dicimus e
os reuera,
(say they) in
the mar-
gine) atque a
deo, autopro-
fopos ad esse
et in esse: ef-
fet hoc, vel
hypostaticè,
vel formaliter,
quod est
absurdum
Anf:

In the twelue place they argue thus. If diuels haue an essenti-
all being in men, then their said being there may be perceaued by corpo-
rall sence: but the latter is false, therefore the first.

Arg. 12.
pag 78: and
97.

A SURVEY OF

Answer 1.
Psa. 34:11.

By this reason *the Angels of the Lord pitch not their tents about them that feare him, neither doe they minister to the heires of saluatiō:* for this cannot be perceaued by corporall sence. There be many things which we know and perceauē only by faith. Secondly, the assumption or second part of the argument I denie: & affirme, that we may know by corporall sence, when the diuel is really and substantially inherent within man, euen by the supernaturall effects & operations which Sathan in such case vseth to send forth: which as signes doe lignifie and declare this inherencie. Now these signes or effects are by corporall sence discerned. That which in the generall we know and perceauē by faith, that in the particuler, touchinge this or that person, we know by sence.

Argu. 13.
pag 79.

Their last argument is this, *The diuels violent rending & tearing with other the vnnaturall actions, may effectually be wrought in the man possessed, though the diuel neuer essentially enter into his bodie: this entrance therefore to such purpose is needelesse, and so by consequence there is none.*

ANSW.

The *Antecedent* or first part of this argumēt is false, as I haue shewed in my *Narration* page 21. But supposing it were true, we must know that it is a iudgment, or an increale of this said iudgment, when besides the vexation of Sathan, our bodies shalbe a receptacle and place of aboad for the vncleane spirit to dwell in, which were made to be a temple for the holy ghost. And in this respect (were the *antecedent* true) there is sufficient to moue the Lord to permit Sathan to enter into the bodie, and Sathan to desire this entrance. And thus much for your first conclusion, no lesse absurdly handled by you, then propounded. Wherein I haue bene the larger, because it is the maine poynt controuerted: and as it were the foundation or corner stone, whereon our whole buildinge doth stande.

Your second assertion is, *That Diuels haue no true naturall bodies peculiar to themselues: which makes as much for his not beinge really in mens bodies, as it doth for his not being really in the Aer.* But I will not follow you at euery turne, least I shoulde too much distrust the Readers iudgment: Besides I am more then half wearie already with your sense-lesse disputes. Many famously learned in the Church both of auncient time, and this present, attribute a kinde of bodie to Spirits, not grosse and palpable, as theis inferior bodies be, but of an incomprehensible subtilty: of which number are *Tertullian, Augustine, Bernard, the Schoole-men, Zanolius* with many

many others. These *Discouſers* take vpon themſelfe to reſell the arguments which make for bodies, & then propound ſome of their owne againſt them. In reſelling Celeſtiall bodies they ſhew themſelves turne-ſick. Every thing wheles ſo about with them, that they know not where they are. If diuels (ſay they) haue celeftiall bodies and enter into men whoſe bodies are Elementarie, then we ſhould haue a compound ſupernaturall motion both in reſpect of the diuels, whoſe proper motion ſhould be Circuler, & of the man whoſe motion is down right. As if intelligible natures had a ſimple, and not a compound motion. But it were tedious to vnfold all the fooleries of this argument. I will therefore paſſe ouer this, and the reſt of their wiſe refutation, and come to their owne confirmation of it. How doe you prooue Spirits haue no bodies? Firſt out of theſe wordes, Spirits and diuels haue no fleſh & bones, as you ſee me haue. This place proues no more but that they haue not naturally palpable & ſolide bodies like mē. For otherwiſe you might conclude the Aer to be alſo voyd of body, becauſe it hath no fleſh & bones. Again ſay you: The Lord hath made his Spirits his meſſengers, & his miniſters a flame of fyer. From hence you muſt conclude thus, They which be as fyre haue no bodies: which is true if fyre it ſelfe haue no body: you ſee then how wiſely you reaſon. Thirdly, which hath moſt force in it, and for which cauſe I take this paynes to repeat theſe reaſons, They which can be in the body of a man to the number of a Legion, that is ſix thouſand, ſix hundred, ſixty & ſix cannot poſſibly be any corporall ſubſtances: But the diuels may be in the body of a man to the number of a Legion, that is 6666. & therefore they cannot poſſibly be any corporall ſubſtances. To let paſſe the propoſition, though the moates in the ſunne beames be bodely things, and yet it may be as many as a Legion in as narrow roome as a mans body: did you dreame you *Discouſers*, when you put downe this ‘aſſumption’? Or hath the truth wrunge from you a true confeſſion whether you would or no? By this one argument, all the firſt part of this Dialogue, wherein you oppugne the reall inherency of Spirits in poſſeſſed bodies is ouerthrowne. It cannot be but lyars ſhould be taken tripping at one time or other. Now then if you pleaſe, we wil proceede to your fourth Dialogue.

A Survey of the Fourth Dialogue

In the fourth Dialogue you contend, That Diuels cannot aſſue bodies vnto them. Where firſt it is to be obſerued that this diſputation

pag 81:

pag 94

Luke 24:39.

Hebrew: 1:7:

a Legion:

6666.

Marke 5: 9.

pag 101:

tion

tion springes from the former, as the special from the generall. For bodily possession, say you, is eyther by assuming of a bodie, or by transforming. Whereby it must needs be, that all assuming of bodies, is bodily possession: but onely good Angels (according to the diuinitie of this dialogue) assume true bodies, and therefore they onely possesse: & so be the only tormenters of the possessed. Yet our Sauiour in freeing men from such molestours, doth vsually tearme them vncleane spirits. Such is the dotage which vnawares you run into, whilst with more confidence then with either wit or learning, you maintaine thele absurd positions. Againe, this distribution of bodily possession, into assumption of bodies, or transformation, would tye all bodily possession to one of these two, (for the generall must of force be comprehended in all the specials) whereas corporall possession requireth neither of both, the spirits in their owne substance, without taking any forraine body, entring into such as be permitted ynto them. But so you be talkinge you care not greatly what you say, be it neuer so absurd:

In Math. 4.
ver: 3, 5, 8,
Angelogra.
page, 556,

August: super
Gen 11.
Aquinas 2, 2
q. 165, art. 2
Arg. 4: Mer-
cer: in Gene.
3, 1.
Bvlling. De-
cad. 4: ser. 11
Calvin in
Gen: 3,
Dane: Ifag:
part 2, cap:
34,
Hunnius dis-
put. 4 propo-
14, 15,
Zanch. de o-
peribus cre-
part, 1 lib. 4,
cap. 10:
Szege, 10
com, pag,
400
P: Martyr 10
com. class, 1,
sect. 15, et
cap. 10, sect,
25,

To proue the affirmatiue parte, I meane, That Diuels can putt vpon them bodyes, that so they may visibly appeare vnto men, & familiarly conuerle with them, I will not vse many wordes, nor authorities, lith the matter is so euident by daylie experience.

Piscator saith to this purpose thus. It must not seeme incredible, that the diuel hauing taken vpon him the shape of man, should come vnto men, & haue speach with them. For that we see he did when he tepted Christ. Neither must this seeme lesse credible of euill angels, then of good, by whom it is certaine this was often done: as the examples in Scripture doe testify. Otho Casman a late approued writer (who is very often quoted by these men, they thereby pretending that he consenteth with them, when he is as contrary to them, as light is to darknes) saith after this manner: It is so certaine that the diuels assume and moue diuers kindes of bodyes, diuersly formed, that it cannot be denyed. I omit heere to produce the testimonies of other learned writers, as (¶) Augustine, Th: Aquinas, Mercer, Bullinger, Calvin, Danaus, Hunnius, Zanchius, Szege, dinius, with sundry others. Only I will adde a few lynes out of Peter Martyr that great learned man, that it may the better appeare vnto vs, that this is both possible and easie, and that this said assuming may the better be conceaued and vnderstood of the vnlearned. The diuels (saith he) can in very deede enter into a body made before, and formerly existing. (meaning into created or true naturall bodyes) Sometimes the diuell putteth on an aery bodye.

THE 4. DIALOGVE.

23

body: but that he doth not forme or quicken as the soule doth our body: neither doth he make it to passe into one substance with himselfe, as did the word of god with an humane bodie; for diuels can put of those bodies, when they please. The diuel, as saith Augustine, fitteth vnto himselfe some body as it were a garment. Againe, These bodies which the spirits doe apply vnto themselves, be aery: for euen as water is congealed into yce, and sometime hardeneth til it become christall, euen so the aer where- with spirits doe cloath themselves, is thickned, so that it becommeth a visible body. But if it may seeme that the aer alone is not sufficient, they can also mingle some vapor or water withall, whereof colours may be made, for this we see to be done in the raynsbow. The spirits doe thicken & engrosse these bodies, by straight trussing those partes together, for otherwise they might not be seene or touched. And yet we say not heere, that the diuell doth either create or make such things, but only that he is a minister seruing vnto nature. Euen so the husbandman, when he tilleth and soweth his ground, & the gardiner when he pruneth and delueth a vyne, doe not create the corne or wine, but only doe helpe nature. So Augustine saith, that Iacob did not bring forth the colour vpon the sheepe, but did only rightly apply the formes & shapes. But it seemeth wondersfull how they can so speedely bring these things to passe. A skilfull artificer will worke any thing both handsomly & speedely. But giue the same instruments vnto an ignorant and unskilfull man, and he will doe it neither redelie, nor yet very handsomely. Euen so any spirit, as a skilfull artificer will bring more to passe in a mynute, then by the accustomed order of nature can be wrought in a long time. Thus far goeth Peter Martyr.

ibidem
sect. 26

sect. 27

The generall consent of writers as it should seeme, did wring from you this modesty, that you would vndertake no absolute denyall hereof, but only make a question of it. As if it were a small matter to make Questions of thinges substantially true in themselves, and vniuersally receaued. VVoulde you haue Christians become Academicks? or hath not the world had inough of Peter Lombards diuinity? It seemes you haue little regard of troublinge the Church. I wish they may haue more which haue the allowance of such bookes to the presse. yet seing such lauish Discourses must coe abroad; least any should be deceaued by your vaine glose, I wil proceede to examine your doing. The argument vpon which you ground, is after this manner. If the Diuel assume to himselfe a body, it is either a true body, or a phantasticall body, one created some time before, or then newly, either the bodye of a liuinge man, or of a dead man: But none of all these, & therefore no body. I answer first, that he a

pag: 100,

pag 100. 169
102, 10
107

5: 85
105.

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meth both a true body, and a phantasticall body: sometimes the one, and sometimes the other. Secondly that he taketh a created body. If you demaund by whome? I answer by himself. You reply, that creation is proper to God alone: and I reioyne, that creation is twofould. One when a thing is made of nothing, as all things were in the first begininge, in which power no creature may challenge any part: the other when bodies are framed of some matter already being: In this kinde the Lord doth vse the ministry of his Angels. If it seeme hard to giue the name of creation to this latter kinde: then I answer, that the body the diuel vsually assumeth, is an vncreated body. The matter of his body is from god & from his creation, it being made of aer thickned or of some such like matter. But the (¶) forme & in that it is a body, hauing the bignesse, proportion, colour, voyce & motion of a body, is meerely from the diuel. Here by I say it is plaine, that it is an vncreated body * formed by the diuel, but not created by him. For then he should make it of nothing. Neither is it created by god, the alone creator: because it hath not the * forme, nor that it is a body from him. And yet notwithstanding it is a thing existing in nature, before the diuel assume it, as euery childe may perceave. And that this spirits be able to performe we cannot but acknowledge, except we suppose them to be of weaker strength then other creatures. Doth not the sunne by his heate frame in the dunghill the body of a mouse, and giue vnto it also life and sence? Philosophie and experyence doth teach thus much. It were absurde to imagine Angelicall natures to be of lesse abillity then the sunne, especially in a matter of lesse difficulty by somuch, as it is more easy to frame & assume a body one lye, then to quicken and endue it with senceible forme. And why should it not be as possible and easie for the diuel thus to compact and frame a body, for height, length, breadth, with all the partes & due proportions thereof of any kinde whatsoever, like to man, dog, catt, toade, &c. & enter into it, as to cause a tempest, & those other accidents whereof we reade in the history of Iob? Thirdly I answer that in apparitions, which are not properly called possessiōs, he neither taketh a liuing mans body, nor a dead mans, but only such a one as is made specially for that purpose, which when the errand is done, is dissolued into the same nature it was of before. And whereas you tell vs concerning the dead mans bodie, that if the diuell should assume the carcas of a man lately deceased, he should appeare in a white winding sheete: I see no reason of this winding sheete, except it

* I doe not
meane that
the diuell
doth forme
or quicken
an airie bo-
die, as the
soule doth
our body:
but that frō
him it hath
the forme, fa-
shion, and
shape of a bo-
die.

Iob. i.

cept it be for you *M. Deacon*, to doe your penance in. But you adde, *mens bodies were created for the Lord, & not for infernal spirits.* True. page, 102.
 To this end mans body was not created. But heerevnto hath man made his body subiect by his owne transgression. You say further. *If the diuel can assume to him self a dead body, then we must needes imagine a resurrection of bodies before the generall iudgment, and that performed by the diuel, whereas that power is proper to god.* This proposition is false. In the resurrection the soule and body shall be vnited together, and by this coniunction the body againe quickned. Now this can only Iehouah doe. And after this manner many dead bodies arose and came out of the graues, & appeared to many at the resurrection of Christ. But heere is no such coniunction: neither doth the spirit assuming, quicken the body assumed. The diuel is too weake to performe either of those. So that for any thing you say, he may take hying or dead bodie, which he please. Thus we see there is no truth nor soundnes in this argument, but a meere trifling & abusing of the Reader, as wel concluding that neither good angels can possibly take bodies vpon them (contrary to the expresse truth in the scripture) as that the wicked cannot. VVhich kinde of affirmations would rather be confuted by good sound correction, then by disputation of any man of learning, though as meane as my selfe. And this is all the wise prooffe you bringe. The rest of the dialogue is spent in refelling the reasons for the contrary, which be chiefly five.

Math. 27. 52

The first, Good Angels haue appeared in assumed bodies, and therefore wicked Angels may doe likewise.

This argument you would shift of by diuers foolish vntruths, first, for that it consisteth not of things essentially alike in euery respect. VVhy Sirs? Haue you found out a difference in the essence of good and wicked Angels? All sound deuines hitherto haue made their difference onely in their quality. But you are nothing dainty of such nouelties. Wel to let this passe: How shew you there is a diuers reason of them in this poynt? In this sort: *The priuiledg of celestiall Angels, is not incident to the infernall.* To graunt you this, what doe you build from hence? But to assume a body is the priuiledg of celestiall angels. This is a second vntruth. You were ashamed it may be, to expresse it plainly (I would be glad to heare you were growne so bashfull) but it must necessarily be vnderstood. If to assume bodies were the celestiall angels priuiledg, the Lord which is the maintainer of thir priuiledges, would neuer haue suffered Sathan to haue

pag. 10. 5
 Zanch. de
 peribus redē
 part. 1 lib. 4.
 cap. 10.
 Piscator in
 Math. 4. 3.

entred

entred into the body of the serpent. You are to vnderstand therefore, that this *assuming* is not done or permitted by god for the benefit of the spirits, but for the comfort or discomfort of man. You add, *Neither yet are they equall with the celestiaall Angels in knowledge and power.* It is ynough if the euill angels haue knowledg and power to compact and frame a body of the ayre and such like matter, & as a garment to put it on. And this knowledg and power they haue.

pag. 106:

Fourthly, say you, *the bodie, whercin good Angels appeared, were not created by themselves, but by god.* I answer, if they were such as were immediatly made of nothing, the Lord was the only workman of them: but if of some forebeeinge matter, their ministry might haue a place. But admit they were immediatly made, may not the Lord also create bodies for wicked spirits to vse in their speciall seruices? You imply *he will not.* It is presumption to search further into God his will, then his word and actions doe warrant vs: and it is blindnesse not to acknowledg so much, as they leade vs vnto. Seeing then the Lord in iust iudgment permitteth Sathan to be a lying spirit in the mouthes of all *Ahab's* prophets, and to come in all deceiuablenes by Antichrist to beguile the reprobate: is it any thing contrary to his holy iustice and will, to allow him such meanes, whereby he may accomplish the vengeance determined? Euen so in this case.

2 Thess, 2, 9

Fiftly you say, that *howsoeuer good Angels haue appeared, yet of euill Angels no example can be giuen.*

The examples be more then the haire of your head. But you dare auouch any thing against the testimony of the whole worlde, christian and heathen. To omit auncient examples (least perhaps you say they be past date, the like being ceased in our times, as you doe say of possession) the apparition neere *Augusta* about the yeare 1503, vnder *Maximilian* the first Emperour is famous, which carried the resemblance of *Margarite a Roth Abbatesse* of *Etscherten*, & could not only be seene and handled, but also speake most significantly. *George Sabin*, a man honored for his learning with the dignity of knighthood by *Charles* the 5. and sonne in law to *Phil. Melancthon*, writeth of three apparitions in his time, one of sixe spirits in the forme of moncks, ferried ouer the Rhene by a fisherman of *Spire*: The second of a whole charriot full of monks: the third of a maid wooed by a spirit in the similitude of a man. And it is knowne what of late hath happened at *Bertin*, and other places of *Saxony*. At *Spandaw* in *Germany* in the yeare 1594. Sep. 13. the diuelli

Tho. Erastus
de Lamis,
pag. 17.

Sabin, Elg. 1.
Eleg. 3
Eleg. lib. 4
Eleg. 4

diuel appeared in the shape of a man, to a yong youth *Gabriell Crūmer*, offering him great ritches if he would promise to be at his pleasure, & this not once, but the second time. To him also appeared *Gabriel* a spirit in shew of a good angel, foure seuerall times. In the sae towne the diuel did walke visibly in the view of diuers. It were endlesse to insist vpon reherfall of the manifold examples of this kide. Yea something to this purpose may be sayd out of holy Scripture. *Chrysofome* writing vpon the patience of *Iob* saith, that *he which brought tidings of the house, & destruction of his famely & cattle, was not a man, but a spirit. For if thou wert a man (saith he) how didst thou know that this winde came from the wildernesse? or if thou wert there, how hapneth it that thou wast not destroyed with the rest?* Some thinge also it maketh (as I thinke) for confirmation hereof, that foure seuerall messengers vse not only the same speech, but the verie same wordes: *I onely am escaped to tell thee.* Also that they come so patt one after the other, before the former had ended his speech, & that one of them saith *The fire of god is fallen from heauen, and hath burnt vp &c.* *Piscator* saith, that *when the diuel came to Christ in the wildernesse to tempt him, he came in specie viri &c. in the shape of a man, as angels are wont to doe when they appeare vnto men.* And this we shall rather beleue, if we remember that the diuel is said to come vnto *Christ*, to haue speach with *Christ*: that he tempted him in communication. Hither also apperteineth, that witches are said to haue their familiar spirits. Except the diuels did put vpon them bodies, and in them were familiarly conuersant with these wicked weomen, how could there be any familiarity betwene a diuel & a woman? Did not also the angels thus as oft as they did familiarly conuerse with men? Besides who knoweth not this to be verriified in daily experience? *Zanchius* hauing affirmed that (in his iudgment) *diuels can assume bodies, and in them appeare, speake &c.* vseth these words. *Moreouer there be very many, & those verie graue writers, who affirme that this hath fallen out often. Augustine writeth so of this matter, that he saith it is impudencie to denie it.* And a little after *Zanchius* saith as much himselfe: *Without the note of impudencie this cannot be denied.* And who is there liuing that doubteth of the diuels appearing to some heere and there in visible formes and shapes at this day? Or that witches and diuels in bodies assumed, haue familiar speach & communication together? Doe we not daily heare of such occurrents? Doe not witches in all countries, make thus much knowne by their confessions? with many circumstances therevnto apperteyning,

Gallobelg.
lib. 11:

Iob. i. v. 15
16. 17. 19:

in *Math. 4. 3.*

1 Sam. 28. 7:
8:

de operibus
red: part, 1
lib. 4, cap. 16

which all tend to the confirmation hereof. Verily the diuel his assuming of bodies and appearing in them vnto men, is so manifest by experience in all ages, past and present, that we may wel say with *Augustine* and *Zanchius*, It is impudencie to deny it. Thus impudent are none, but those who either deny that there are diuels, or witches. The lesser of which is horrible impiety. This then is another vntruth.

actuall

And heere (by the way) we may assure our selues that the *Discourfers* deny this latter, and are of opinion *there are no witches, nor any bewitched*. For if diuels cannot assume bodies, without which they cannot appeare, nor haue any familiarity with men: if secondly *Sathan* haue no power to torment, vex or any way to afflict the body of man as these men also tell vs, in affirming that there is no real possession in these daies of the gospel: how are there any who haue familiar spirits, whome the scripture calleth witches? Or that be afflicted in their bodies by the ministry of *Sathan* & mallice of a witch, which is that we call bewitching? This is something confirmed by their oft quoting of *M. Skot* his *Discouery of witchcraft*, and their commending of that his exposition of *1. Sam. 28. 8. &c.* Hereby it is manifest that together with *M. Skot* they hold that there are no witches, nor any at this day bewitched. They doe not indeede deliuer this in plaine tearmes, least happely they should thereby irritate the reuerend Iudges of the land, by making them guilty of shedding much innocent blood: but you see that from some of their publike assertions it is to be gathered by necessary collection: and how they approve of that booke which denyeth witches and witchcraft, yea do commend it: saying: that *if without preiudice, and with a single respect to the truth, we would but deliberately peruse that priuiledged discourse, &c.* then should we without doubt see a diabollicall discourse published with priuiledge.

Lastly you say that the aforesaid argument is a *deceivable Elench*, from *maybe, to being indeede*. I pray you *Discourfers* is not the question of *maybe*? Is not your position in the beginning of this dialogue, *whether spirits & diuels can assume &c.* We vse then no *Elench* in the matter, but you a meere dotage, which like the butcher haue forgotten the knife in your mouth. Besides, this & such like argumets be rather *ab esse, ad posse*, then *a posse ad esse*: as a childe that hath learned but *Sum* & *Possum*, may (helped a little) be able to tell you.

page, 107.
FIAI. 78. 49.

The second reason for *assuming of bodies*, are the words of the psalme: *He cast vpon them the feircenesse of his anger, indignation, and wrath*

...ath, by sending angels of euil. Heere you afford a double answer. First, that *Angels of euil, be angels that were denouncers of euil, that is, Moses & Aaron, as Tremelius interprets it, with whom you accord.* Secondly that, whatsoever these Angels be, yet they are saide onlie to be sent among them, not into them, and therefore no prooffe can be had from hence for assuming of bodies.

I reuerence the authority of Tremelius, and dare not take vpon me to censure his doing: yet against it I might alleadg the consent of many interpreters. But instead of them all the booke of wisdom shall alone serue, which alluding to this place expoundeth those *Angells of euill, to be horrible & fearfull sights. They were scattered,* chap: 17:3. (saith he) *fearing horribly, & were troubled with apparitions: Againe,* 4.14: *terrible visions and sorrowfull sights did appeare vnto them. Againe, Somtimes they were troubled with monstrous apparitions.* Hereby it is apparant that these *angels of euil* were construed by the learned Iewes in auncient time, not to be *Moses and Aaron*, but wicked spirits. Secondly, that though they were not sent into the *Ægyptians*, (for then they should haue possessed them, which neuer any affirmed) yet they were sent amongst them in terrible formes, which coulde not be but by *assuming* some sensible bodies, which is sufficient against you: and as much as is enforced from this scripture. And now let the Reader chuse, whether he will rather follow the booke of wisdom, or your booke of folly. pag: 108,

The third argument is: *The diuell assumed the body of the Serpent when he tempted Eua.*

You oppose heerevnto a threefold reply: First, *If the diuell entered essentially into the Serpent, then either he became an essentiall Serpent, or the serpent an essentiall diuell.* Surely you are bereft of comon vnderstanding which so confidently blatter out such palpable ignorance. Doth not god essentially dwell in all things? But is the creature thereby made god, or God the creature. Secondly, you say that *the serpent in this place is not a naturall serpent, but metaphorically the diuell.* It were tedious to refute particularly your childish prooffes. If all the circumstances in *Genesis 3.* could not induce you to acknowledge a naturall serpent, as the instrument of sathan in that temptation, yet the Analogie of the second Adam (which wrought our saluation by vntwisting that threed, which the diuell had spun to our destruction) ought to haue preuayled something with you. Mat: 3, 16: 17 Our Saviour being baptised the spirit of god descended vpon him like a doue: and a voyce from heauen proclaymed him withall to be the beloued sonne of god. By which it is playne that as in oter

This is the same as in the English

throwing the first Adam there was a wicked spirit, so in establishing the second Adam there was the holy spirit: as to deceave the first there was used a serpent, so to confirme the second Adam there was used a doue: as the first by the diuels fraud in the serpent, was quite stripped of all sauing graces, and disherited from beinge the sonne of god, so the second by the spirit of truth in the doue, was as it were visibly replenished with the fulnesse of all grace, and not only himself then solemnly annoynted to be the sonne of god, but also by whome all the Elect should be made partakers of the same dignity. From whence then I reason by Analogie thus: That if at the second Adam his installing into his office there was visibly and substantially apparant a Doue, wherein was repletively the holy ghost: then at the deceaving of the first Adam, there was visibly & substantially a serpent, wherein was definitively the wicked spirit. The nature of Opposites require that where one is reall, the other should be also reall. And the serpent & the doue be vsually in the scriptures set one against the other. And thus much for your second reply which you shut vp with a *Probatum est*, because *Reignald Skot* houlding the same opinion, his booke and *the opinion it self*, is very authentically priuiledged in our English Church by publique authority. As for *M. Skot* there is none of any sound vnderstanding, but he allows his iudgmet better in a *Hopground*, then in a case of diuinitie. And as for his & your *Priuiledg* whereon you brag your selfe so much, take heede least you straying your *M.* his countenance too farr, to beare out your absurdities, he pluck not his cloath ouer your eares. Your third reply yealds, that *Sathan was there together with the serpent, but not in the serpent*, and you would faine prouue, *The diuel could apply the serpents tongue to his purpose, though he entred not essentially into him, no lesse then a Minstrell can make his pipes sound what he please, albeit he enter not essentially into the baggs.* And in this merry conceyt you fling about your armes like windemill sayles in a morryce dance, thinking your selues some iolly fellows. But if the pride of your iollity be past, let me demaund of you this question, what is the true efficient of the sounde of the pipe? The minstrell, or the motion of the aer by his breath? You must needes answer it is the motion of the aer: for the pipe will sound as well by a paire of bellows tyed at his arme, as by the breath of his mouth: as is apparant in Organes and other winde instruments. Besides it is a rule in nature, *That the mouer and the thing moued, must needes touch one an other without entercourse of any thing*

pag. 115.

page, 116.

1rst. Phys.
b. 8. cap. 2.

thing comming betwene. Now then if the piper be not the true efficient, it is no marueile if no necessity force him to creepe into the bag: but if the breath and the mouing of the aer be the true worker indeed, that must both enter into the bagg, & into the pipe too, or else nothing at all will be donne. But you will reply, that the spirit may be likewise not the principall efficient, but remayning without as the Minstrell doth, might send something into the serpent to cause such a workinge. I answer, the spirit is the principall efficient. For in supernaturall workes it must needes be the principall mouer should be supernaturall in regard of that worke. And therefore seeing the wicked spirit is cheif agent, it is necessary he should be ioyned immediatly to that which is moued by him, without interposition of any other thinge. If then you can count your game, you shall see you haue got nothing by this reckoning, but only a vaine hope to make your selues merry withall for a time.

The fourth argument for *assuming bodies* is drawne from the *Angels speaking in Baalams asse*, which you labour to infringe two waies: first for that it was not an angell, but Iehouah himself which caused that speaking: secondly if it were an angel, yet he speaks no otherwise then the former similitude of a Minstrel did declare. For the first, I answer you argue deceitfully in opposinge Iehouah and an angell in this action, as if they could not be ioynt workers, Iehouah principally, the angell ministerially: especially seeing it is the manner of the scripture to attribute that to the Lord without mention of any other, which notwithstanding he administreth by meanes. Iehouah (saith Moses) talked with you face to face in the mount out of the midst of the fier. And againe after he hath repeated the ten commandements, he saith: *These words Iehouah spake vnto all your multitude in the mount &c* In which he teacheth that Iehouah was a Law-giuer, & nameth no other whose office was vsed therein: Yet Stephen saith, *They receaued the law by the ministry of angels.* And S. Paule: *It was ordayned by angels in the hand of a mediator.* You see then how trifling this argument is. But you will say: In the giuing of the lawe, the scripture doth warrant a ministry of angels, but in the matter of Balaam no such thing is any where taught. I answer, It is a good rule obserued by some for interpreting the scriptures *Æqualis est doctrina, qua venit a phrasi equali.* Equall manner of speech doth afford equall doctrine. Besides shall we thinke the greatest workes of all other, as the giuing of the law, and the comfortinge of Christ himselfe were performed by angels, & that the Lord reserueth the

Num. 22:28:
pag: 117:118

Deu. 5. 4. 225

Act. 7, 53:
Galat. 3. 19.

Luke 22, 43:

basest and meanest actions to be done immediatly by himselfe.
 Greate cause therefore had those famous learned men *Lyra, Martyr, Zanchius, &c.* to acknowledg an angell in this buynesse, whose judgments if you had wayed and followed, it had bene more commendation for you, then thus to roue at randome with your bolts. Further you vrge, It could not be an angel that opened the asses mouth, because the *Anoel* stood before *Balaam* with a *drawne sword* in his hand to haue slain him, and *Angels* cannot be in sondry places at the same instant. I answer, Seeing the Lord did open the mouth of the asse, and *Baalams* eyes by angels as hath bene proued, that not one angell alone, but diuers were vled in this buynesse. He which hath so many thousand of thousands waiting vpon his throne for all deleighes, should he for defect of seruitors be faine to worke in his owne person? Whereas you say secondly, *Admitting it was an Angell, yet he spake no oibewise then the similitude of a Minstrell* declareth. I answer, If he spake in such sort, he must needes then really be in the asse, considering the true efficient of the pipes sound, is the mouinge of the aer (which is essentially in the pipe) and not the Minstrel. Besids in all things which are moued, the Mouer is immediatly applyed and ioyned vnto the thing moued. And why should Angels necessarily be sent in person to those leueral places where busynesse lye, if they were able to accomplish them being absent? I passe ouer your ridiculous conceit, of the *Angells* essentiall conuersion into the asse, and how he was ridden, and galloped; & spurred, & stricken &c. which things no doubt, & more the asse had suffred, if either of you had bene in *Balaams* stead: For set a foole on horseback, and he will gallop.

page 119.

page, 120,
1 Sam, 28:

The fift argument for *assuming of bodies*, is from the apparition in the likenesse of *Samuell*: which example, if you bounde your question with strict tearmes of a true naturall body, we vse not in prooffe of this matter. For the fonder iudgment is, That apparition was a meere phantasie and illusion of *Sathan*. But if you intend (as indeede you doe) that euil spirits take vpon them neither true nor phantasticall bodies, that is, which be truly materiall & visible, though not compacted of flesh and bone, in which sence only we oppose it to a true body in this place, then this example is of force to presse you. You incline to *Reig. Skott* his opinion who would haue it but a meere cosening trick of the witch at *Endor*, without any apparition at all either to the king, or to the witch. But this fancy wanteth sufficient foundation to stand on. *M. Skott* would prooue that

page 125.

Sant

Saule saw nothing, because he asked the witch what she saw, and what was his forme? It is true that *Saule* saw nothing at first, for things were done by degrees, as the text plainly shewes. Before the resemblance of *Samuell* came vp, the witch saw other spirits like Gods ascending, then when they were vanished she beheld the forme of *Samuell*, yet not fully ascended: at which time she cryed out and answered *Saul* his demaund. After the Image was now perfectly come vp, *Saul* also himself saw him, as may be gathered by his bowing himself and falling downe: for otherwise *Saul* was of that temper both in regard of his regall dignity, and his own naturall courage, that it was not his manner to stoope to nothing. If one then shall reason thus, *Saul* saw nothing when he asked the question, therefore neither afterwards when he bowed himselfe, there is no validity in such a consequence. Therefore *M. Skott* failes much in his prooffe: he hath not sufficiently shewed that nothing appeared vnto *Saul*. And admitting he had cleared that, yet this was but one part of his taske. He should also haue made it plaine that neither the witch saw any thing, beefore he had growne to this generall conclusion of no apparition at all. The diuel at this day visibly appeareth to many of our wise-men and wise-women, when they which coe to aske counsaile of them, neither see nor heare any thing, but haue their answer at the second hand from their mouth. Were it so then that *Saul* neither saw nor heard any thing, but what he receaued from the witch, this notwithstandinge, there might well be an apparition: and without controuersy there was so. Otherwise how could the witch haue knowne *Saul*? and foretould those things which afterwards fell out accordingly? To the former of these you answer (and what ye will say to the latter we shall know heereafter) that she of herselfe might and did know him very well, howsoeuer she dissembled the same for the present. This is incredible. That a silly woman dwellinge far from the court, should so well knowe the King, that though he changed himselfe, put on other rayment, & went by night, accompanied only with two men, and thus did what he could to be vnknowne, (because being knowne he could not bringe his purpose to passe) yet she should know him. Especially if withal we remember, that she was a witch, or at least reputed so to be, & that *Saul* had destroyed the witches, and forcerers out of the land: and therefore she could haue small harte to looke the king so often in the face, whereby to attaine to this perfect knowledge of him. And where you say that the conferēce performed to *Saul*, was curiously deliuered

1 Sam; 28. 13

14.

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pag. 126.

deliuered by the witch alone in her cell, she being a cunning Ventriloquist, as all Pythonists are: who can very hydeously speake in the bottom of their bellies, with an hollow counterfeyt voice, and therein by practise she was verie expert. I answer: you may tell vs also that the moone is made of a greene cheese, but we may chuse whether we will beleue you. Yea, I for my part will as soone beeleeue this, as that. For how could this silly woman (with all her cunning and craft) foretell, first the ouerthrow of the Israelites. 2. that it shoude be on the morrow. 3. that in that ouerthrow Saul and his sonnes should be slaine. Neither is it credible that she was able to make knowne to Saul the true cause of this feirce wrath of the Lorde, ready to be executed vpon him, and that his kingdome being rent from him, should be giuen to Dauid: all which be mentioned in this conference. Moreouer, if the witch did vse a meere cosinage, and that she herselfe did see nothing, it should seeme this art of sorcery, consisteth only in the opinion of men, and that in very deede witches can doe no more by Spirits, neither haue any greater familiarity with thē, then all others haue. But then wherefore doth the scripture condemne them for counseling with spirits? and mention their hawing of familiar spirits? For these reasons I thinke it stands better with reason to ioyn with the vniuersall consent of all the learned, then to follow M. Skott his singuler opinion, though the discourse be priuiledged. Hitherto for your refutation.

Deut. 18, 11,
1 Sam. 28, 7,
8.

pag. 127,
128.
Mag sent. lib
2, distinc. 8.

The shutting vp of this Dialogue alleadgeth some authorities for Not assuming bodies, none of all which make to the purpose. Peter Lombard propoundeth a double question, first whether diuels do substantially enter into the bodies of men: the second whether they essentially slip into their mindes. To the first he answers doubtfully, but doth not deny it as these Discourfers doe. To the second negatiuely. Then you produce the testimony of Gennadius, Beda, & Augustine: which likewise deny an essentiall entrance into the minde. But what is this to essentiall entring into the body? These are two things distinct, and if you had not purposed fraud, you would not haue alleadged authorities denying an essentiall entrance into the mindes, to disprooue essentiall entrance into the body. Touching the rest of your testimonies, I am ashamed to spend time in rehearsing them. I graunt with Chrysostome, the diuel cannot compell to sinne, but suggest: with Lyræ, that he is not formally in any, as the forme of that body wherein he is: with Musculus, That he hath no absolute authority, but a subiected seruitude: with Gregory, that the power of Sathan is
never

neuer vnjust, though his will be alwaies wicked: with Trismegistus, that an humane soule cannot receaue any other to make one person with it (excepted only the soule of god) then an humane bodie. I graunt you all which these testimonies auouch: but what gaine you therby for strengthening your cause? It is great folly to trouble your Reader with such impertinent wordes. In the last place comes Reig: Skot to make all sure. Indeede his testimony is pregnant for you. But in the wordes you cite out of him be conteyned two infamous sentences, That the Duels cannot by any meanes make them selues seene: that to assume a body for appearance, or other seruice, is all one as if the spirit leaving the essence of a spirit, should become corporall. For so is the meaning of his wordes. And what is his reason? why (forsooth) the duell by his nature is a spirit, and therefore invisible & insensible, and so this is contrarie to his nature. By this reason there was neuer apparition of holy angels: for they be likewise spirits, invisible, insensible &c. Surely they which made trees in times past to call parliaments, spake with as great probabilitie, as M. Skot hath affirmed this, as is apparant by that already let downe.

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A Suruey of the Fift Dialogue.

The fift Dialogue treateth of Transformation, the second speciall of Corporall possessiō. As if either by assumptiō of bodies, or change of forme, all corporall possession were wrought, as the nature of generals doth require to be fully comprehended in the whole sume of their specialls: And as if all transformation were bodely possessiō, which is as vntrue, as the former distribution vnskillfull. The conclusion propounded is, That Spirits & duells cannot essentially transform them selues into any true naturall bodie. In which sentence these Discourfers vnderstand Transformation to be a perfect change of one essence into an other, as if a spirit vtterly chaunging his nature, & ceasing to be a spirit should be made in verie essence a man, or some such other thing: or else that he not transforming himselfe but transforming an other, should change the essence of a man into the essence of a wolfe, or some like nature. In which is to be noted a double absurdity. First that they dispute as a doubt, which neuer entred into any man, for any thing I can finde, to make any question of, to wit, whether spirits might perfectly leaue their owne nature, & thoroughly change themselves into an other being. Indeed this were a happy Trans-

formation for them, if they could cease to be diuels, and so escape their condemnation. But neither wiseman nor foole I thinke, euer dreamed of such a thing. Secondly, that *they confound all apparitions and appearances with their transformation: as if the diuel could not cast sensible shewes of things before vs, yea and true bodies themselues, without either transforming himselfe, or some other thing into them.* And thus by this occasion they runne i. to their former question againe, sometimes making their Transformation to be nothinge else but an assuminge of bodies, eyther in truth, or in shew. Concerning which sufficient hath bene said in suruey of the former dialogue: And what the spirits power is in this behalf, is apparant by the Egyptian forcerers rods, turned (at least in shewe) into serpents: by the froggs, and the waters turned into blood: by the apparition of *Samuels* bodie, by those fearefull sights which troubled the Egyptians, yea by the disciples of our Saviour Christ themselves, which fearing they had seene a spirit, when they beheld our Saviour walking on the waters, declare what the iudgment of the Church was then concerning apparition of spirits in sensible forms: neither doth our Saviour reprove that opinion, but only shewes there was no cause of feare, he beinge no such as they imagined. Therefore I neede not trouble the reader with discussing, *How the diuell is transformed into an angel of light, or how Nebuchadnezzar became an oxe,* or in ripping vp any of that discourse following, onlie let vs consider that which is alleadged from our Saviour Christes speech, *A spirit hath not flesh and bones, as you see me haue.* Which wordes seeme to make against this assuming of bodies by spirits. For if they doe take vpon them sensible humane bodies, how is the argument of our Saviour firme? The disciples might haue replied, that howsoever spirits haue not flesh and bones naturally, yet they assume humane bodies for a time, visible and palpable, & therefore the iudgment of sence could not be sufficient warrant to put away their feare. For answer heerevnto, *Thomas Aquinas* & other of the Schoole men think, our Saviours argument to be of small strength, except some other addition be made vnto it. But herein the schoolemen were deceaued, as also many others, in that they stande the argument from part only of our Saviours words, and not from the whole. Our Saviour doth not (meerely) reason thus, *A spirit hath not flesh and bones, But I haue flesh & bones, and therefore am no spirit,* as I see the argument is vulgarly taken, but more fully in this sort, *A spirit hath not flesh & bones, as you see me haue.* which wordes afford

Wisd 17
Math. 14. 26

pag 156:157
Luk 24, 38.

humane, that
is like, to
mans

afford this syllogisme. *A Spirit hath not in a true humane body pearced hands & pearced feete, as mine were lately on the crosse: But I heere present haue in a true humane body pearced hands and pearced feete, as they were a few dayes since vpon the crosse (whereof be your selues witnesses in seing and feeling me) and therefore I heere present am no spirit, but verily your Lord and Maister, who was lately crucified.*

And this is strengthened by the words precedent to the aforesaide Scripture, and subsequent. *Behould (saith Christ) my hands and my feete, for it is I myselfe: handle me and see: for a spirit hath not flesh & bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feete. As if the Lord had said. You suppose this bodie that stands thus on the suddaine before you, is not mine, but the phantasticall body of a spirit. But you are deceaued, for it is I my selfe. And that you may be out of doubt, looke vpon me, and handle me. A spirit hath not a true naturall body, consistinge of flesh, blood, and bone &c. but only the similitude of these things, and therefore this my true humane body you may easily discern from such, if care and circumspection be vsed by you: View me therefore well, and handle me. The softnesse of my flesh, the hardnesse of my bones, that vitall and sweete warmnesse that is perceaued in a liuing body, and is proper vnto it, which you may feele, doe witness that it is my body you doe behould, and not a spirit.*

But certaine may you be hereof, if you looke vpon my hands and feete, which you know (according to the scripture) were lately pearced. Heere I shew you them. Doe you not see the marks thereof? and the hoales which the nayles haue made in them? we may add heerevnto the exceeding great ioy which did heerevpon arise in the disciples. For it followeth, *And while they believed not for ioy, that the Lord was risen, & was dead thereat &c.* This excellent ioy nothing caused somuch, as the behoulding and handling of the visible and palpable markes of his pearcing. Had not Christ shewed & they beheld and handled these bloudie markes, and certaine marks of Christs owne bodie, they had not vndoubtedly so abounded in ioy, but rather continued still troubled, and in their former doubt, at least in part, and some of them, if not all. Hereby it is plaine, that this scripture maketh for apparitions, and not against them.

If the reason drawne from this scripture were of any validity against apparitions, then could not the holy angels assume bodies, neither had there euer bene apparition of them, which we knowe is ouerthrown by many places of scripture.

For the rest of the Dialogue we are behoulding to *Lycanthropus*, which hath kept so good *Decorum* in all the former Discourses, that he neuer howled forth like a wolfe till now. Your facility is merueilous in speedy curing his disease. If you proceede with like successe in this kinde, you will quickly surpasse the *Exorcist* at *Magnitton*. *Lycanthropus* was but a foole, that he complained not himselfe at your first meeting. It seemeth he might haue had present helpe. But take heede M. *Harsnet* be not sent from his Lord with Comission to examine the matter of some Legerdemaine. And thus hauing run the race of this Dialogue, you make a passage to the next comming now to *Actuall Possession*, which is the opposite member to *Reall*. Whereby it will that neither the diuell hath any reall power without. For whatsoeuer he doth exercise outwardly, it is actually onely saith your goodly diuision, and so by your account he shall be really no where.

A Suruey of the Sixt Dialogue.

page 166.

The sixt Dialogue handleth *Actuall possession*, which they describe to be *an extraordinary affliction, vexation, or torment, that Satan doth effectiuely inflict vpon men for a time*. And this *actuall affliction and torment* very vnskillfully they oppole to that is generally called *possession*. Whereas whosoever is possessed according to that we define possession, the same is *actually, & effectiuely* (as they speak) *afflicted, vexed, or tormented by Satan*. Where theretore either the spirit of god in the sacred Scriptures speaking of *Demoniacks* mentioneth only their *vexation* by the spirit, or any learned writer, that maketh not at all against vs, or for you, as you very sillily pretend. The question and controuersy is, (whereof we haue spoken alreedy) *whether the diuell thus vexing a Demoniack, be within him, (definitiuely) as we affirme: or without him, as you auouch: and not whether Demoniacks be effectiuely vexed by Satan*. which *vexation* you oppoling to that we call *possession*, and by it going about to disproue *reall possession*, doe therein like vnto him, that should deny a man to haue a soule, because he hath a body: and that by prouing he hath a body, will proue that he hath no soule. There be 2. parts of possession. 1. The diuell his inherencie in the body of man. 2. the diuell his vexing of that bodie.

Math: 15. 22.
Actes 5. 6:

see pag 38
39, & 163.

pag. 168.

This possession of diuels you acknowledging to haue bene in the daies of Christ: doe statly deny any further continuance thereof now, in this time

time of the gospell.

The contrary herevnto, to wit, *the perpetuity of possession*, I haue heretofore proued by Scripture, & by reason, & nāely thus.

In the doctrine,
pag: 27, 28.
Doctrine
pag 31:

All the diseases that sinne made the body of man subiect vnto, doe or may remaine so long as sinne remaineth in man:

But possession is a disease that sinne made the body of man subiect vnto.

Therefore possession doth or may remaine so long as sinne remaineth in man. And so at this day may, vntil the end of the world.

This argument hath as yet receiued no answer from you, nor I trust neuer shall. Instead thereof you haue fathered as absurd an argument vpon me, as euer I read: sending the Reader to the 31. page of the *Doctrine*, to secure him it is mine: and therevnto forth haue you returned an answer. A very easie matter: euen as it is for one in straits to helpe himselfe with a lye. If at once (Gentle Reader) thou wouldest see cleerely as in a glasse, how corruptly these men deale with my poore writings, & shamefully abuse both thee, and me, but most of all themselves: then cōpare pages 174, 175. of their *Dialogicall Discourses*, with the 31. of the *Doctrine*. But for the further pursuite and enlarging of the aforefaide argument, we are to vnderstand that all punishment due to the breach of god his law, is so long perpetuall, as the breach of gods law doth continew. *Cursed is euery one which abideth not in all things which are written in the booke of the law, to doe them.* This sentence is perpetually true to the ende of the world. And albeit they which haue put on Christ, and be dead and risen againe with him, are freed from this curse, yet all that be called, be not chosen: nor euery one that faith Lord, Lord, shall haue him to beare their burthen, but shall feele the waight of their owne transgressions. Besides the faithfull are not exempted from the temporall chastisement. Neither are the written plagues only the stipend of sinne, but all other euils whatsoeuer not mentioned, are scourges prepared of the Lord for sinners. *If thou wilt not keepe and doe all the words of this Law, the Lord will bring vpon thee euery sicknes, and euery plague which is not written in the booke of this law.* And that possession is a curse or plague of god, it needeth no prooffe. Yea a greuous one it is, that he which was framed the temple of the holy spirit, shoulde become a most horrible Caue and Denne of Sathan. From hence it must needs follow, that possession must haue a perpetuall beinge in the world, so long as men shall continue disobedient to god his

pag 174,

Galat. 3:10

Deut. 28. 58,

61

A SURVEY OF

most holy commaundements. Moreouer, howsoever Sathans kingdome is abolished for the behalfe of the elect, yet in respect of the wicked he is *a god of this world, a prince of the aer, & a principallity, a power, a worldly governour of the darknesse of this world.* Doth the scriptures giue him these titles as if he was a god without a people, a king without a kingdome, a principallity without all sway and authority in his subjects. Therefore except you can shew vs, that none of the wicked now a daies be of sathans kingdome, or that he doth rule his kingdome without tyranny, or that his tyranny hath not wayting vpon it possession, or that possession is now no punishment or chastisement for sinne: you shall deserue that as your booke goes now abroad vnder priuiledg, so hereafter your selues should haue a priuiledg for euer setting forth any more booke.

As the perpetuity of possession is and hath bene proued by the holy scriptures, and by reason, so accordingly there haue bene *Demoniacks* from Christs time in the successiue ages vntil this day. That such there were for the space of 13. hundred yeares from Christ, appeareth by the ecclesiasticall histories called the *Centuaries*, as witnesseth *Cent. 2. pag. 140. Cent. 3. pag. 136. Cent. 4. pag. 439. 440. Cent. 5. pag. 684. 685. Cent. 6. pag. 341. Cent. 7. 158. 159. Cent. 8. 341. et 375. Cent. 9. 265. Cent. 10. 320. et 337. Cent. 11. 286. et 310. Cent. 12. 909. 910. et 932. Cent. 13. 631.* This perpetuity is further confirmed by the testimonie and iudgment of these writers following; who for the most part make mention of *Demoniacks* in their times. *Iustine Martyr* saith, that the christiāns ouer all the world healed very many that were possessed with euil spirits: which other inchaunTERS, coniuERS, & sacrificERS could not performe. & as yet (saith he) those men of ours procede in their purpose. See also *Iustine Martyr in Tryphone.* We are accustomed (saith *Tertullian*) to assaile diuels & to driue them away from men. And againe. We driue out ill spirits without reward or hire. See *Tertullian in lib. de Corona militis.* For breuity (especially in so plaine a case) I will omit the other testimonies, & only name the severall writers with the booke and page. *Cyprian ad Demetrian tract. 1. et Serapione de lapsis, et de Idolorum vanitate et lib. 4. epistolarum, epistola 7. ad Magnū. Soz. in lib. 4. cap. 16. Idem lib. 6. cap. 28. Caen. 90. Theodo. et lib. 4. cap. 21. Chrysostome in Tom. 5. de incomprehensibili dei natura, hom. 4. Augustine lib. 8. de ciuitate dei. cap. 26. Eusebius Caesariensis lib. 6. cap. 42. Bullinger in Math. 8. 28. Pet. Martyr loc. com. Sess. 4. Cap. 9. Sect. 16. Chyrcus in Math. 8. 28. Humnius in Math. 17. 15. Philip Melancthon in lib.*

2 Cor. 4. 4
Eph. 2. 2
Eph. 6. 13

Apol. 1. Pag.
146.

Is. 4. olog.

Epistolarum.

THE 6. DIALOGVE.

Epistolarum. Chemnicus de Sacramento Ordinis. Beza hom. 26. in
 historiam passionis, edit. 2. pag. 656. Vogellius in Thesauri Theologi-
 co. pag. 980. Danaus in Marcu quest 38. Chassanion loc. com. lib. 1.
 cap. 17. Piscator in Math: 8. 28. But what neede these testimonies
 specially of the auncient writers, sith the Discourers themselves ac-
 know ledg a generall consent among the learned writers, as touch-
 ing the continuance of possession for about eight hundred yeares af-
 ter Christ and that in these wordes. Howsoever Iustine, Tertullian, Cy-
 prian, Augustine, the counsaile of Brachia, & ecclesiasti. all histories doe
 all ioyntly auouch the continuance of possession in those times and places
 wherein they conuersed: yet no one of them all doe challenge extraordina-
 ry power to dispossesse Sathan. But all these (say our Discourers) were de-
 ceaued, either by the cunning of the countrey, or by mistaking some dis-
 ease, not much vnlike possession, for possession it selfe. Thus fell these good
 Fathers into a strange imagination of some actuall possession: there being
 indeede no such thing at all. Is it not strange that these two petty fel-
 lowes, that a' e euery foote stumbling, and haue as many lyes al-
 most in their mouthes as they haue propositions, should so bold-
 ly controule these famous Doctors, and writers of Ecclesiasticall
 storie, and condemne them as men simple, deceaued, and not able
 to discern of this matter. It seemes your *Prinledy* hath so inspi-
 red you, that the certaine knowledg of these things is to be drawne
 only out of your brests. Let vs heare therefore the presound rea-
 sons which these great Clarks haue, against possession in these daies
of the apostell.

pag: 172.

The first is this. God hath not avouched the perpetuity of possession
 in any part of his word, therefore it was temporary, and no way perpe-
 tuall.

The first ar-
 gument ag-
 ainst the per-
 petuity of
 possession
 pag. 168.

Your proposition is false. For though it be not set down in expre-
 esse wordes. yet thence it is to be proued by necessary collection, as
 is euident by the premises. Secondly, were it true: It maketh insuffi-
 ciently for the perpetuity of possession, that by holy scripture it can
 be proued, that sometimes there was possession, and that some posses-
 sessed: extent some scripture may be shewed for the abolishing of it.
 Others i.e. say, it remaineth still, so as it either is, or may be at
 this day.

pag 170.

In the second place you reason thus. If no extraordinary power or
 means for exelling of diuels remaine perpetuall, then neither posses-
 sion it selfe remaineth perpetuall. But the first (say you) is true, therefore
 the second.

A 2u. 2.

The

Ans: 1.

Math: 17. 28

Mark: 9, 29

The proposition is false. Because there was not only *an extraordinary meanes* for the expelling of diuels, which being temporary, ceased with miracles, but besides *an ordinary meanes* particularly & by name appointed for the dispossessing of diuels, which remaineth vntil this day, and is perpetuall. Yea had we no such particuler ordinance, yet notwithstanding we might at this day haue remedy against this extraordinary euill. Call vpon me, (saith God) in the day of trouble, & I will deliuer thee. Whatsoeuer you shall aske my father, (saith our Sauour) in my name, that he will giue vnto you. Pray alwaies, saith S. Paul. what? only in ordinary necessities? or else in extraordinary too, but yet without comfort of obtaining? hath the Lord bound himselfe from all extraordinary visitation till the ende of the world? Or if any vnwonted thing shall happen, is the church destitute of all remedy? Againe, we haue no extraordinary power remaining wherewith to cure pallyes, feauers, and other diseases sometimes so cured, and yet notwithstanding the said diseases at this day remaine. And why may not as well this disease be now, notwithstanding we haue no extraordinary power wherewith to heale it? who would vouchsafe to spend time with such disputers? Then to come to your second proposition, let vs heare your prose. Because say you extraordinary power of casting out diuels was peculiarie appropriated to Christ & his owne Disciples, which is a lowde vnto truth, vnderstanding Disciples as you doe, onely for the Apostles. Doth not our Lord say, These signes shall follow those that beleoue in my name, they shall cast out diuels &c. Of whome speaketh he this? Of his owne disciples? Or of the seauentie? It is most manifest he speaketh of those which should beleue by their preaching. Wee stand not vpon an extraordinary power for expelling of Sathan, & therefore I might well haue let this proposition passe, but that I would let you see your not extraordinary but ordinary blindnes.

Mark 16, 17.

But to let this passe, your third argument concludeth thus. Things in themselues perpetually existing, haue in themselues an ordinary & continuall working: But possession of diuels (in these dayes of the gospel) is in it selfe neither ordinary, nor continually working, & therefore in these daies there is no possession existing.

pag 176

Aig. 3.

I answer that perpetuall existing is twofould: Naturall, and Positive. Things naturall which haue an inseperable operation accompanying them, so long as they haue an existing, must needs also haue a continuall working, as the fyre must needs heate, the water moysten, &c. In this sence I doe not say that possession is perpetually

tuallly existing, for then euermore some should be posselt, which is far from my thought: but that men now and hereafter euen to the worlds ende may be possessed, when and as oft as the Lord shall please in such manner (that is with this kinde of correction) to chaſtice men as appeareth by that here followeth. Things Politie be such as not by nature but by ordinance haue their power and effica cie. Of which sort be Lawes and Constitutions, which once inact- ed haue presently existings, yet notwithstanding for want of Execu- tion that sleepeeth perhaps vpon diuers occasions for many yeares, haue not their continuall working. Now possession being a punish- ment of finne, and an ordinance of God, is of the seconde kinde, wherein if one shall exact one vniuersall courſe to be practised euery mo- ment without ceasing, it is as much as to prescribe the Lord & ap- point him when and how he shall inflict his judgments. *What was to haue a more perpetuall existing amongst the people of the Iewes then the religion of God in those holy rites & ceremonies which himselfe had giuen from heauen? Of what were they to expect a more constant and continuall succession, then of their prophets, the Lord hauing promise & he would raise them vp a prophet like to Moses, in whose mouth he would put his wordes?* yet we know what long inter- ruption oft was made by the Idolatry of the people, the wickednes of their kings, and at the last their deserued captiuitie. Inſomuch that the Prophet complayneth *We see not our signes, there is not one Prophet among vs, nor any with vs that knoweth how long.* Iea from Mala- chy til Iohn Baptist, what long and deepe silence was there, as if the Lordes promises had bene fallen to the ground? So in the Christi- an Church during all the raigne of Antichrist, hath not the truth ly- en hidde in the wilderneſſe as if it had bene vtterly extinct & depar- te from the earth? The Papists cry out vpon vs to shew the visible traſt of our Church, and you would helpe them with armour, if this might be graunted: *That things perpetuallly existing by ordinance sho- uld also haue a continuall working.* I hope nothing ought to be more perpetuall then faith, yet our Saviour demaundeth whether at his comming *he shall finde it on the earth.* The second proposition also is worthely proued. For whereas you should shew that *possession hath no ordinary working*, you tell vs. *It is now adays so wanted and so rare in experience, as very hardly it is heard of in twenty yeares space.* Admit this. I hope if it be heard of in twenty yeares it is not a mat- ter so strange for the daies of the Gospell, as you would make it. Neither is *twenty yeares space* such a di'continuance, but that you

Deut. 18, 15.
16.

psal. 74. 9,

Luk. 18. 8.

pag. 178

might as well conclude the Leprosie, the Cancer, the Apoplexie, & some other rare diseases did all likewise determine with the Apostles time.

Arg: 4:
pag 179
& Ans 55.

The fourth argument followeth. The manifestation of Christ his Deity, & the confirmation of his glorious gospell, were the maine causes of possession in Christ his time: these causes being ceased long since, how should the effect it selfe be still continued?

Ans,

This obiection I have already answered in the *Doctrine* pag. 30 31. 32. where I shew that except these two were the only causes of possession notwithstanding the ceasing of these causes, possession may remaine, so long as an other cause thereof remaineth, to wit, sinne. That these were not the sole causes, you your selves do effectually, in calling them the maine causes, and the maine ends of possession: & in affirming, that the possession of devils were especially for these two ends. Indeede in your *Answer* page 67. (contradicting your selves) you say these were the two only ends of possession. But how proove you that by the Scriptures? Or who made you of counsaile with the Lord, that you doe so peremptorily and precisely put downe these for the sole causes of this iudgment? It is not possible that this which you thus presumptuously affirme, should be true. Such (as heretofore I have declared) there were possessions, before either the gospell was preached vnto the Gentiles, or the Lord manifested in the flesh. Moreover the sine of Demoniacks, without which they could neuer have bene vexed by Sathan, was a cause of possession: how then were the two aforesaid, the onely causes of possession? To the former of these reasons you answer, there were no possessions at all (for any long time especially) before the coming of Christ. A childish answer, I sing in my said reason I have made the contrarie evident. Instead of answering my latter reason, we haue a slander. You charge me to say, that possession was especially and purposely inflicted vpon men for sinne: and this I do of your owne making you labor to overthrow. Whereas I onely affirm that besides the aforesaid causes, sinne was a cause, which is the cause of all iudgments, though God alwaies respect not that *principally but sometimes some other thing best knowne to himselfe.

Doctrine
pag 31. 32:

Ans:
pag 68.

Ans.
pag: 56

doctrine
Pag 31
* next after
his owne g^o
rie
page 179,
loh. 12. 31:

But cheifely you ground the small determination long since of Satrans power of possession, vpon a blind vnderstanding of these words of the gospell, Now is the iudgment of this world: now shall the prince of this world be cast out. Cōcerning which when I consider how many vaine words & leaues be spent, I call to minde the great paynes the Smith taketh in framing

THE 6. DIALOGVE.

45

framing his Idolatrous Image. How he workes in the coles, and *shib-
oneth it with hammers, and worketh it with the strength of his armes: Isa: 44: 12:*
yet he is an hungred, & his strength fayleth, he drinketh no water, & is
faint. For these Discourfers hauing framed an Idole interpretation
in their owne braines, weary themselues to adorne it all that euer
they may, though when they haue donne what they can it is no-
thing elle but an abominable frensie, I giue it no harder terme then
it deserues. For to come to the matter, these not Explanours but
Prophanours of God his truth, would haue the casting forth of the Pr-
ince of this world by the death of Christ, to be nothing else but a fi-
nall determination of Sathans actuall possession, that is, That the bene-
fit of Christ his death should onely pertaine to Demoniacks, men
extraordinarylie tormented with the diuel. For the fruit of deliue-
rance from Actuall possession belongeth onely to such kinde of men.
But by these mens diuinity, the casting forth of the Prince of this wor-
lde, is nothing else but a deliuerance from actuall possession, & to this
benefit of Christ his death shall be appropriated to men extraordi-
narily vexed by Sathan. Are your consciences so seared that you co-
uld be content to spoyle Christians of their cheifest comfort? But I
neede not spend time in expostulating with you. There is none
which loues the truth, but of himselfe will easily acknowleg what
such deprauours deserue. It shall be enough for me, least any be de-
ceiued by you, to conuince your falshood. Our Sauiour sheweth by
his owne expresse words, that the casting forth of the Prince of this wo-
rld, should be the drawing of all nations vnto him: for so he speaketh
in the next verse. *And I, if I were lift vp from the earth, will draw all* ver: 32:
men vnto me: which I hope is a more ample fruit of Sathans expulsi-
on. then can be restrayned only to men in vnwonted manner afflict-
ed by him. Likewise the Grecia's desire to see our Sauiour, which oc-
casion did moue this speech, doth manifestly declare the calling forth
of Sathan should be the admittin^g of the Gentiles into the kingdome of
God. This also was that which the voice from heauen pronounced,
wherein the name of God should be glorified, and not the deliuerance
of some few speciall men, from this one parte of Sathans tyrannie.
Besides our Sauiour heere telleth vs that a session and a most sol-
lemne iudgement should be holden, wherein the mighty Iehouah
sitts Iudge. Iesus Christ is plaintiefe and Sathan defendant. Shall we
thinke all this solemnity had no other ende, but onely that Actuall
possession might be condemned? Or rather that the Almighty God iu-
dging the cause betwene his Elect and Sathan, did now in regard of
his

chap: 2: 13

his Sonne his merite fully satisfiing his iustice, giue sentence against Sathan with his chosen, and thereby expell him from that kingdom which heretofore he had generally holden, that in al nations by the preaching of the word, children might be begotten to the Lord. This were sufficient to controule your wicked errour, yet because the matter is waighly, we will consider a place or two more. S. Paul to the Collossians explaineth this point most fully. *And ye (saith he) which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, forgiving you all your trespasses, & putting out the hand-writing of ordinances that was against vs, &c. And hath spoyled the principallities and powers, and hath made a shew of them openly, & hath triumphed ouer them in the same crosse.* In which wordes, he doth as it were comment vpon this speech of our Saviour, declaring *How Sathan is cast forth* what is the benefit, and to whome it belongeth. The manner of Sathan casting to this, by satisfiing the iustice of god, signified by *canceling the hand-writing, & by spoyling principallities & powers &c.* Is the *hand-writing cancelled* only for Demoniacks? What benefit is *quickning together with Iesus Christ* and the *forgiueness of all trespasses*? Are the sinnes of demoniacks onely forgiven, and they onely quickned? Nay many which are dispossessed are not quickned with Christ, nor haue their trespasses forgiven, but being empty, swept, and garnished, are repossessed with seauen worse diuels then they were at the first. Except perhaps the sentence was only terrible in the time of our Saviour, but now after his death is no more to be feared, possession by your wise interpretation being fully determined. To whom this benefit belongeth, are they which were *dead in sinnes, & in the vncircumcision of the flesh*. Are onely Demoniacks such? Is not this the estate of all the Elect before they be called? Thus much S. Paul. In the Epistle to the Hebrewes likewise the same is most plaine, where it is affirmed, that *Christ tooke humane nature vpon him, that in the same he might destroy through death, him that had the power of death, that is the diuel. And that he might deliuer all them which for feare of death were all their life time subject to bondage.* where also it is plaine how Sathan was throwne out, and that the fruit redounds to al that were oppressed with feare of death, which number is infinite, besides Demoniacks. Where it is to be obserued; how these Discourfers alleadginge this text, euer when they come to the fiftenth verse, which they see doth vterly ouerthrow them, shrink back againe, not daring to touch it, as if some scorpion lay vnder this
stone

Heb, 2, 14: 15

stone. which makes me thinke, they doe not so much ignorantly, as of purpose peruert the scripture. But let vs (by the way) see how they doe vrge this Scripture to their purpose. This word *destruction* (say you) cannot fitly be applyed to *Sathan his power of obsession*, but must necessarily be appropriated to his power of *possessiō*, which was not onely much maymed, but utterly destroyed by the death of our *Sauour*, so as non can be possesst now in these daies of the *gospel*. If this here said of the diuel is to be appropriated to the power of *possessiō*, the hath *Christ* destroyed the diuel onely for *Demoniacks*. By this your interpretation also of the word *destroy*, none can now doe the workes of the diuel, none can at this day lye, flander, commit murther, whoredome &c. For 1. *Iob. 3. 8.* it is said that *Christ* hath appeared to destroy the workes of the diuel, and thus you your selues translate the worde. Breifly none of the regenerate can sinne, sith it is said the *olde man* (of such) is crucified with *Christ*, that the body of sinne might be destroyed. But to returne thither whence I haue digressed.

Lastly from the interpretation which you doe giue of *Iob. 12. 31.* it must necessarily follow, which you also boldly deliuer for truth, that by *Christ* the power of *possession* was finally determined, & utterly annihilated, that an ende was made of this busines. And againe, that our *Sauour Christ* put a small end to the possession of diuels by his death and resurrection. Now how can this possibly be true, sith after *Christ* his death and resurrection many were possessed with diuels, as is plaine by the *Actes* of the *Apostles*? Besides after our Lord was risen, he foretels that some beleeuers should in his name cast out diuels. Heerevnto you answering, graunt that there were indeed *possessions* & *dispossessions*, a time (that is a little time) after *Christ* his death & resurrection, for confirmation of his glorious *gospel*, but none at all for the declaration of *Christ* his *Deitie*. But how is it proued? why *M. Diacon* and *M. Walker* say it. That we may plainly see that this is an absurd shift, we must remember that the miracles wrought by the *Apostles* or others as well after as before *Christ*s death, serued for confirmation of *Christ* his *Deitie*. First in that *Christ* is the subiect or matter of the *gospel*. That therefore which maketh for the confirmation of the truth of the *gospel* (which the miracles wrought by the *Apostles* after *Christ*s death did, by their oune confession) must needs make for confirmation of this *Christ*, that he is the true *Messiah*, and *Sauour* of the world. And if of *Christ* it is both *Deitie* and *humanity*. For *Christ* is a person consistant of these two natures. Againe, the *gospel* teacheth the *Deitie* of *Christ*. What euer

pag. 183.

pag. 186.

Rom. 6.6.

Ans. pag. 66 :

Mark. 16:17.
page: 197.

miracles then confirme the gospel, the same confirme *Christs Deity*. Moreouer, the miracles, & namely the dispossessions of the Apoitles, or of any other wrought after Christs resurrection, were wrought in the name of Christ, and therefore confirme *Christ his Deity*. *In my name* (saith Christ) *they shall cast out devils*. And thus they should doe after his resurrection. *I commaund thee* (saith Paul) *in the name of Iesus Christ, that thou come out of her, & he came out*. Tell me now ye *Discourfers*, whether this dispossession of S. Paul and such like dispossessions, performed after Christ his resurrection, whereof we reade in the *Actes*, made not for the confirmation of Christ his deity. Behoulde the palpable darknesse that hath covered you: which notwithstanding you feele not, nor in respect thereof keepe your selues still and quiet without stirring in your places, as the *Egyptians* did: but you strut it out, and walk bol lie, as in the clearest sunn shine, by so much more miserable then the *Egyptians* were. But if you will be so hardy, you must thanke your selues, if you breake your shinnes, for you can hardly breake your faces, and it may be this doth make you so venterous.

Mark. 16.17

Actes: 16:18:

Actes 8.7. &
29.23,

pag 182

You prosecute your absurd interpretation of *Ihn 12*, further by conference of some scriptures, which either you doe not, or will not vnderstand: by a Resolution making little to the purpose, and lastly by the testimonies of diuers: wherein you haue a notable grace, to abuse mens names and wordes contrary to their meanings. Bring one approued author if you can, that retrayneth the casting out of the Prince of the worlde, to the deliuerance of demoniackes, and to the ending or finall determination of possessio: which if you cannot, what a shame is it, or rather a wickednes not to be borne, to foyst in the names of good Authors, and some scattered patches of sentences sounding contrary to their iudgments, to deceaue the simple, and to draw them into error? Are you men appointed to be leaders of the blinde, and doe you willingly digge pitts for them? The Lord deliuer his people from such pastors which stop their mouthes with grauel instead of bread, and kill them with the poyson of their owne erroneous conceipts, instead of feeding them with the wholesome foode of God his truth. My purpose is not to enter any particuler examination of your allegations. For euen as one when he was inioyned to carry away a dunghill, after he considered how huge and foule it was, neuer put to his shoulders, but opened a passage to a riuer not far of, by the flowing wherof he swept it away: So I, when I perceauis how wearisome and vnprofitable it would

would be to ransack to the bottome this heape of trumpery, thinke it better, rather then to remoue all this baggage, in stead of water to put fier to it, which happely might make some speedy riddance of such stuff. And thus much for this Dialogue.

A Survey of the Seauenth Dialogue.

In this Dialogue of common experience, Whether Actua'll Possession of Spirits may be or no, I expected some prooffe that the possessions mentioned by Tertullian, Cyprian, Chryostome, and so till our owne times, were all but counterfeyt, and therefore no reason to thinke any other of Sommers at Nottingham. But as Apothecaryes boxes carry titles of Aloes, Styrax, Benjoin, and within haue nothing but black leade, copporas, Ockar, and such trash: so heere we haue a title of common experience, without any experience at all, not any one approued example once sifted and conuicted. Yet to examine such as you bring: First you will proue Actua'll Possession cannot be, because a great or greater workes are done by nature, Art,

page: 302.

& Sicknesse. Surely this cannon makes a foule battery, not onely overthrowing this possession at Nottingham, but all other eliwere in the world, yea those that are mentioned in the scripture. It behooues vs therefore to fortify what we can against so dangerous a shot, or else all is like to goe to ruine. What then are the workes of nature? Diuers are reckoned out of Pliny, Strabo, and others, whereby you would conclud, that if the boy at *Mabgmission* had breathed out flames of fier, it had bene no worke of actua'll possession, because *Etina* doth so: If he had bene able to draw yron vnto him, in somuch that if your selues had come in place, because your faces are of this mettall, you should haue iowled foreheads with him: yet this had bene no wonder, because the *Magnes* doth so: If by his embracing one *A. Walker*, he should so violently haue detayned him, that he could not possibly make one step forward towards *Ireland*, this had bene no maruaile at all, because the little fish *Echneis* is able to stay a ship of great burthen neuer so fleete vnder sayle. VVhy, you Discourfers, things are not maruelous, except to the ignorant, when they worke according to kinde: but when they goe beyond their naturall abillity, though the actions be not comparable to others in nature, they are wonderfull. It is no strange thing for the Sunne to lighten the whole opposite face of the earth, and yet if *Moses* face shine, the people are afraid. You remember out of *Augustine* other

page: 303:
Aug. de ciui.
lib: 24, ca: 23

workes

A SURVEY OF

workes of nature very strange done by men. But what of them I pray you? Were Somers actions also naturall? Naturall actions shew themselves from the cradle, to the graue: whereas Somers before the time of his first vexation by Sathan could neuer doe any of the. But you will say, that which is done naturally by one, by art and practise may be done by an other. It would be hard for you to proue that those workes which *Augustine* mentioneth, could be imitated by any art. though I confesse strange things may be done by cosening and practise, as *Eusebius* and *Chrysostome* doe both teach: notwithstanding they both acknowledge Actuall possession, which easely may be discerned from artificiall workinges. for in these be teachers, long exercise, some end of glory or gaine, with diuers other circumstances, whereas the possessed respect neither profit nor credit, but fall into strange passions in a moment without schoole-maisters, or any former exercise. The Pharises were wiser then to vse this silly shift to discredit our Sauiour his miracles by which was ready at hand, if it had bene of any force. Further say you, *stranger actions often arise from meere naturall diseases*. It is true, but because you shew not these things in Somers to haue proceeded from naturall disease, you abuse your Reader with idle wordes. It might be apparant to you they came not from disease, for that he was deliuered from his vexation in a moment, without any ordinary meanes of phisick, as likewise *Darling of Burton* was, and the seauen in *Lancashire*. Moreover, if their strange effects came from some naturall disease, then did they not counterfeyt. If they counterfeited, then had they no disease, but were in good health I trust. Reconcile these together I pray you: and if you will contend still for counterfeiting, giue ouer your prating of *naturall diseases* for shame.

Secendly you reason from the naturall power of the Diuel, that he cannot effect such things as are reported to be done by Somers, & therefore there was no actuall possession. And wherefore coulde he not effect such things? Because say you the diuel can not doe workes vnposs. ble in nature. Heere we must demaund of you what you meane by workes impossible in nature: whether impossible to the nature of a diuell, and nature generally, or impossible to the nature of the man, in whom he worketh. In the former sence, we know the Diuell hath a restraint: in the second, he may inuade a man to breake chaynes, which by his owne naturall strength he cannot possibly doe; & that is as vnpossible to be done by man, as any of the things we report by *scouts*. Now whether of these meanes earings doe you follow?

Euseb: de pr.
Euang. lib. 4:
cap. 1
Chry. ad po-
pul: Antioch.
hom: 20

pag, 306.

page, 308.

Marke 5,4

A SURVEY OF

follow^d forsooth both: In the *Maior* the first, and in the *Minor* the second. Therefore I answer you, because you thooote in a bow with two strings, I will stand out of your way, as most perrilous archers, able to kill the man in the moone. Againe, say you, in all sound Divinity there is an impossibility of such actions, because the Diuel is no Creator of substances, no transfomer of natures, no worker of miracles.

If you would haue distinguished your tearmes, and then haue spēt some wordes to make plaine, that in these actions there was such a *creation*, such a *transformation*, such a *miraculous working*, as coulde not be incident to the power of the diuel, I would haue shaped you an answer if I could: but because you make a confused noyse, as if you were ringing of bees, you shall swarme them vpon what bough you will for all me. Nay but say you, *if the diuel did such things once, he can doe them againe.* It may be he can, and would too, if he were at any mans commaund like an ape to shew tricks. It may be also that sometimes he doth them, though all the world heare not therof.

page 209.

That which you bring of his being *too weake an Agent*, for that he *is not Omnipotent*, as if an Omnipotencie were required in these actions, is miserable beggery, still crauing that which will not be granted you. If you will not be answered, you would like importunate beggars be set in the stocks. Touching the aptnesse you deny to be in the yong man at Mahgnitton to those supernaturall actions, I answer,

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There is little *aptnesse* in a stone, or in a man to fly aloft in the aer, yet violence doth make them doe that, vnto which they be not naturally fit. But what are those actions which could not and haue not bene wrought by spirits in mens bodies? Haue you forgotten how you would make vs beleue, that greater workes then any was done in *Somers*, are vsually done by nature, by art, by sicknes? Are mens bodies not capable of such workes of Sathan, as practise, disease, or nature effecteth in them? For your application of *matter & forme* we haue spoken sufficiently in the question of *assuming bodies*.

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Surely your faculty in logick is exceeding great, which contrary to the iudgment of sence in proper obiects, and other things requisite rightly disposed, will force reason to a Non plus. O that you had liued in those daies, when they disputed whether Snow is white. No doubt by your good helpe the *Academicks* had preuailed, whatsoever sence saith. But still you yrge the matter further by *Divinity*, *Philosophy*, *Physick*, *Law*, *Conscience*. If *Divinity* the Mistres condēne these actions, you might wel haue spared the other five her handmaidens. But you are like new wine tunned vp in vessels, you must

pag, 211. &

212.

either vent, or burst. What then saith Diuinity? *working of miracles is ceased long since*: But the things wrought in Somers by the diuell were miracles, or else you lay vnruly. If you be such vnreasonable beggars, that no answer will serue you, you woulde be cudgelled from the dore: For the handmaids I will not talke with them: their Mistresse hath receaued answer for all. Lastly to auoyd need ellesse speach, I will not graunt you, neither shall you euer be able to wrig from me, That *diuels can bring to passe such things at their pleasure*, or if they wrought these actions in Somers, that therefore they can *stop the ordinary course of all other naturall actions, and ordinances appointed by God*. You were sick of a feuer, when you tyed these consequences together. The Diuels power is a limyted power. He can not touch one haire of our heades further then his commission serueth him. Thus much for the diuels power.

page: 213.

page: 214.

Thirdly you reason from the *distribution of actions, & causes of right iudgment*. If (say you) these actions in Somers were true actions, then were they either naturall, or not naturall: and then either against nature, or besides nature, or aboue nature, to be discerned also by some rule of truth, which either nature affordeth (by inbred principles Theoricall, & practicall, or got by experience of sence, of History, of Induction, or of our owne Tryall) or else at least is supernaturall. given vs: but none of all these were to be seene in Somers actions, and therefore no true actions.

I answer, there was to be seene in him *Actions against nature*, as when he went about to hang himselfe, though you fondly imagine it was no such action, because it was not effected: there were actions in him *besides nature*, when his face and mouth were monstrously distorted, one lip towarde one eare, and the other towards the other: there were actions *aboue nature*, in his strength, in his knowledg, in his sundry passions, as of a lump about as big as an egge mouing along his legg, belly, throat, and other partes, so that this portion of your prooffe is patched vp altogether with vntruthes. Now for your rule of iudgment, you affirme, *these actions of Somers could not be iudged by any Theoricall and Practicall principles*. Your reason is, because Theoricall and Practicall principles be only naturall, and Somers actions were supernaturall. Surely this might be the reason also of meere Naturalls. As if *Rectum is not Index sui et obliqui*. If naturall principles iudge what is accordinge to nature, the same principles shall also iudg what is aboue nature. Doe you thinke heathen Philosophers were not able to discern what worke was supernaturall? Was Aristotle a foole in writing *Metaphisicks*? But what of Experience?

pag 218.

rience?

THE 7. DIALOGVE.

rience? It is not vniuersall (say you) because diuers amongst you where the thing was done, did not acknowledg such experimented tryalls of an actuall possession. Indeed the Pharises if it could haue bene brought to passe, by no meanes would haue had the blinde mans eyes opened by our Sauour Christ. And in Nottingham it was apparant that Papisme, prophane life, & anger for hauing some of their frendes touched, caused some to oppose themselues. Then for the seuerall degrees of experience, It could not (say you) be determined by sence, because the objects of sence were deceauable. I answer, you say vntruly: The objects of sence were true objects. For sence apprehendeth but the outward appearance, which semblance is true, though the inward substance be not that, which outward likenesse sheweth to be. Hath not the Lord set his bow in the clowdes, though it be but an appearance onely to sence through the repercussion of the sunne beames, in a subiect fitly disposed, and that there is no such thing existing really indeede. Doe not spirits appeare to men, though the bodyes they seeme to haue, oft be no true bodies, but onely carry the similitude and image of them? your other partes of experience be ydle, for History and Induction could haue no place in one present Individuum, and Triall which consisteth in prooffe of action, might happily be in Somers himselfe, but not in the behoulders. These actions then haue store of naturall prooffe, howloeuver your eyes dimmed through enuy or couetousnes and desire of preferment, cannot behold it.

page, 220.

After you come to your Supernaturall rule, from whence you would conclude, *There is at this day no actuall possession,* because S. Paul hauing shewed the Ephesians the whole counsaile of God, giues neither Canon nor Counsell of Actuall Possessions. It is vntrue, that you say. For as in visiting of the sick, and diuers other such christian duties, there is nothing expressly set downe, but is onely to be gathered by implication & sound deduction, so likewise in this of possession: Concerning which he hath generally admonished vs, *To put on the whole armour of God.* In which wordes he comprehendeth all vexation of Sathan whatsoever, and sheweth also in the words following the remedy. Except you can make good vnto vs, that possession is none of the Engines to overthrow man withall. Whereas you require some precept of this matter to *Timotheus & Titus,* you are to vnderstand that the ordinary giift is not peculiar to the Minister, but common to all beleeuers: And therefore no maruaile if there be no speciall precept of this, more then of visiting the sycke, redeeming

page. 223.
Acts. 20. 27.

Ephe. 6. 11

redeming captiues, releuing decayed persons, and such like: in which duties all Christians haue interest, and not onely the Ministers. Againe you say, that if *perpetuity of Actuall possession be either expressly, or implicatiuely conteyned in the word, then also the miraculous faith is either expressly or implicatiuely conteyned in the word:* which is stark false, as you and your fellowes haue bene tould an hundred times, considering miraculous faith is not necessarily required for dispossession, as (God willing) shall be shewed more at large in the ninth dialogue. Thus then haue these men reasoned against *experience*, and haue afforded vs three generall arguments to disproue all Possessions by, & as well all as that of *Nottingham*.

page, 215:

Time 6 part
Oppos. in
doct. re
 pag 28.
 Inter Ep.
 Cypria. Ep.
 75

But seeing they haue talked to no purpose of *Experience*, I will in one word commend to the Christian Reader these Experiences following, besides those mentioned in the *Doctrine*, for his better satisfaction in this point. And first of the possessed woman of whose *Firmitianus* doth treat at large in his Epistle to *Cyprian*: an exaple out of the compasse of that time, wherwith these *Discourfers* would bound all *Actuall* possession. But what neede I stand vpon former times? If possession be apparant in these our daies, it must needes be that neither hath it ceased in ages past. To come then to our own times, & with one bush to stop two gapps: Examples we haue in our owne country, aa in *Margaret Herrison* of *Burnham Vlpe* within the county of *Norfolk*, in *Kath. Wright*, in *M. Throckmortons* children *Th. Darling* of *Burton*, the seauen in *Lancashire*, *Ioane Iorden* the seruant of *Symon Fox* of *Shadbrook* in *Sussex*, whose cause was hearde before the Right Ho: the L. Chief Iustice of England at *S. Edmonde bury* the 12. of Iuly 1599. *Ioane Nayler* as was proued before the Right Ho: the L. Anderson Novem. 30 the same yeare. *Susan Bryton* of *Saffron Walden* in *Essex*, as is plaine by the euidence giuen against *Alice Bentley* at the Quarter Sessions holden at the afore-said *Walden* the 13. day of April 1602. which *Susan* was lately dispossessed, the meanes being ved which God hath to that end appointed. Also in *Tho. Harison* of *North Wyche* in *Ches shire*, & in *Clemens Charles* a maid of *Woolroytch* commoly called *Wullage* in *Kent*: both which be at this present very greuously vexed by Sathan, so as he that will may be an eye witness thereof. Out of our owne countrey, as at *Spandaw* a towne fixe miles from *Brandenburgh* in *Germany* in the yeare (as I take it) 1594. the diuel did walke visibly, and possessed more then twenty men, uexing them in miserable sort. Yea he scattered in the publike streetes mony, boxes, golde & siluer

Gallobelg.
 lib. 11:

& siluer buttons, and such like: and he that gathered any of these things was presently vexed by the diuel. Wherevpon it was forbidden both in the schooles & churches; that none should take vp any such scattered things. The like were done by wicked spirits at *Berlin* in the same *Marquiship* of *Brandenburgh*: And at *Fridberge* a towne of the new *Marchia*, there were more then an hundreth and fifty men, of either sex, condition, & age, which were possessed with wicked spirits. These things are testified by *D. James Coler* *Provoſt* in *Berlin*, and *M. Robert Coler*, and *M. James Pret r Pastors* of the Church in *Spandavia*. To whose Narration *Balthasar Westphalus*, and *John Muller* *Consuls* of *Spandaw* haue subscribed. *John Fernilius* a man worthy to be credited for his famous learning, place, and deserved authority, throughout all Christendome: reporteth of two possessed, one taken in the night, when as by occasion of immoderate thirst he rising out of his sleepe, and finding no drinke, bit of an apple that he hit on by chance, wherewith presently he perceaued his iawes to be shut, & as it were strangled with ones hand, & with all, he being now possessed of a diuel entering into him, did seeme to behould himselfe in the dark to be deuoured by a mighty black dog which things saith he, afterwards when he was restored to his perfect minde, he reported to vs in order. The other was a Knight his sonne, taken in such sort, that sometimes his left arme, sometimes his right, sometimes one finger, one whiles one thigh, one other while both, sometimes the whole body was greuously vexed: which torment passed with so great swiftness, & shaked him so vehemently, that hardly foure seruants could hold him in his bed. The most skilfull phisitions iudged it a conuulsion, hauing next affinity with the Epilepsy, and so accordingly directed their practise, but without any successe at all. The reason was (saith he) for that we were all deceaued in the true iudgment of the Cause. For in the third moneth a wicked spirit was found to be the author of all the euil, bewrauing himselfe by a voice, and vnwonted words & sentences both Latine and Greeke, although the sick party was ignorant of the Greeke tongue. He discovered many secrets of them that sate by, and especially of the Phisitions, laughing that he had deceaued them in a matter of so great perrill, and that they had almost killed that poore body with their vnprofitable medecynes. These examples alleadged giue vs euident prooffe of possessions in these daies. Now let the Reader choose whether he will beleue these testimonies and experiences, or the vnfaury and vnlearned

de Abdit: rer:
caus. lib: 2 ca:
16:

page 22.6.

disputations of these *Discourfers*.Cypri. ad De
metri.
De oper. lib.
4. cap. 10.

Hitherto of *Possession*, now they turne themselves to *Obsession*, vnskillfully oppoled, as hath bene partly shewed, to *Possession*. For they which treat of these matters vie these wordes indifferently. *Cyprian* saith, *And by the torments of wordes they are cast forth of Obsessed bodyes.* So *Fernelius* in the place before cited, *And withall he being now obsessed by the diuel entering into him.* Likewile *Zauchius* (as before we heare) speaking of diuels (substantially entering into bodyes, calles it by the name of being *Obsessed by diuels*. And indeede *Obsidere* doth not onely signifie to besiege, and to compasse about, but also *Tenere*, *Occupare*, *Opprimere*, to *Hold*, *Possesse*, & *Oppresse*, as when *Iuliy* saith, *Cum is qui audit ab Oratore iam obsessus est ac tenetur: When the hearer is now possessed and held by the Oratour.* And it seemeth that writers rather vie the word *Obsessed* then *Possessed* partly for comfort of the afflicted, teaching them they are not absolutely in the diuels power, howsoeuer he thus furiously rageth in their bodyes, but rather that he now seeketh to vanquish them, then that without all hope they be vanquished already: partly also for the better sound. These *Discourfers* in a private vnderstanding make *Obsession* nothing else but an outward assault of *Sathan*, which onely power they leaue vnto him now. And where it is objected, This doth open a dore to *Athiesme*, they returne this imputation very wisely vpon the doctrine of possession: as if to teach both inward and outward vexation were a doctrine of more security, then theirs of outward temptation onely. It had wont to be an old laid saw in *Geomitry*, the part is lesse then the whole: but these men will refine all *Artes*, & teach vs a new, That the parte is more then the whole. And so let this memorable *Axome* shut vp this dialogue.

A Survey of the Eight Dialogue.

Having bewrayed your great ignorance concerning the power of *Sathan*, you come to talke how this power is to be subdued: wherein you shew your selues as blinde, if not also obstinate and peruerse, as you haue in that already passed. Much lauish speach is in the beginning, wherewith I will neither trouble my selfe, nor the Reader. Onely we may noate by the way, how vntruly you require for the subduing of a *actuall possession an extraordinary power*: concerning which we shall see in that which followeth. Then you fling out, as youre custome is, against the worke at *Nottingham*, because (say you)

Cryinge.

page 234.

Crying aloud, rending fore, & leaving as dead be made vndoubted true page, 240.
 signes of that dispossession: whereas the same things are seene in Mania,
 (and sometimes a Mania without them as in your selues) in Phren-
 sies, in the Mother, in Convulsions &c. I answer, I neither make these
 the onely, nor the necessary signes of dispossession: for I know di-
 uers haue bene wrought without them: but I frame my reason thus:
Where these signes be, & a present deliuerance doth follow from those &
former vexations by sathan, vpon the request of God his people, that
there is a dispossession. I contelie these signes particulerly may be in
 diuers diseases, but they are not from the diuel: neither is there a
 present restoring of the parties diseased in naturall sicknes vpon the
 vling of earnest prayer.

I holie meanes for dispossession which you stand vpon, I allow pag, 244 etc
 not. They be not Rings, Rootes, nor Hearbes, that be of any auayle
 in this worke. Neither doe we vrge the fishes liuer nor Davids harp,
 nor the musick wherewith Elisbas spirit was calmed: and therefore all
 this as superfluous talke, nothing perteyninge to this cause I omit.
 But we cleaue onely to God his owne ordinance of prayer, holpen
 forward by the exercise of fasting, which according to his gracious
 promise & mercy we haue proued to be effectuell. Against which,
 before you encounter with your full strength, you iporte your
 selues with a prophane scoffing in the end of this dialogue. And fir- in page, 160
 st, you wil needes wring from me whether I wil or no, that the
 worke done at Nottingham, was done onely by fasting. You are able to
 wring Hercules his club out of his fist. You haue proued your selues
 such exceeding sharp Logicians in the former Discourses, that I stand
 in great feare of you: yet now I must endure the brunt of it, come
 what wil. Go to then, bring forth your wringer. This then is it, That
which made the prayer more forcible, & the spirit more apt, was the onely pag 257. 258
efficient cause of the supposed action: But your fasting made your prayer
more forcible &c. & therefore was the efficient cause of the action. This
 is a wringer indeede. If Cardane were aliue he would register this
 Practicall Theoreme in the booke of his Subtilties. What a profit
it would ease them of great expence in prouiding many tooles. The
Carpenter might spare his axe and chisels, and goe to fell timber,
square logs, and doe his other workes with his onely wheelstone.
For that which makes the axe and chisell more forcible is the onely
efficient of the worke. And so by this vnanswerable reason I am
made a Montanist, a Papist, & one that makes fasting a sufficiēt meanes pag, 257. &c
in it selfe

in it selfe, for suppressing of all suggested actuall sinnes whatsoeuer: which opinion though I am far from, yet if you wil follow my counsaile M. Deacon, for some things that I know, you should fast more then you doe. Againe you are instant to know, *If prayer be a meanes, in what order of meanes I woulde place it.* Not in that sure which you foolishly fancy to your selues, For what childe would esteeme of praier as *a meere naturall action?* But this is suteable to your other blinde ignorances Further you argue, *that prayer can be no meanes, whether we respect the Sound, the Voyce, or the wordes:* wherein you shew your selues no lesse voyd of piety, then you haue bene hither to of wit and learning. Can you not be content to reproch me, but you must needs open your mouthes against the holy worship of God? Can you finde no other causes wherefore prayer shoulde be effectuall; but onely for *a noyse that is made, or for some distinct voice, or else for certaine charming words?* In which of these respects consisteth the power of ordinarie prayer? you must needs answer. It consisteth in none of them: Conclude then, that ordinary praier is but lip labour. Your audatiuousnes is intollerable: In this 260. page you carry your selues moe like Athiests, then Preachers. It is a shæ your booke was not better examined before it was allowed to the presse. But thus hauing brandished your sword about your eares, you make an end of this foolish talke, and prepare your selues to other as good.

page 259.

page, 260.

A Survey of the Ninth Dialogue.

This Dialogue aymes at two poynts, That *Prayer & fastinge be not establihed by Christ, as a perpetuall ordinary meanes for powerfull expelling of diuels:* That *Iustifying faith apprehending some supernaturall power of God, doth not effect that worke.* For the first, the Reader must take heede, he vnderstand not *prayer and fastinge, as I meane it, and we all vsually doe, for an effectuall ordinaunce of God to quicken faith by, which is our onely apprehender of God his mercies, in these and all other actions, but for a bare and meere naked performance of these workes of Fastinge & Prayer:* For so these Triflers expound themselves, some fiftene leaues after. Which disputation might haue had some vse against Papists, that mainteine their *Opus operatum,* an efficacy of the worke done, for the onely workes sake: but in what stead can it serue against me? It may be they intended it against Papists, these *Discourfers* propounding

pag: 263

page: 292.

ding to themselves the generall doctrine of Spirits: but neither doe their arguments presse them at all, & besides they apply their whole course of speech against that done at *Nottingham*. So then they dispute against me in worde, but not indeede, thereby labouring to deceiue the Reader, not able, as they thought, to distinguish betwene these two. If you had ment plainly, you would haue shewed in what sence you had dealt in this place: but it was shamefull to expresse it, for so you should haue appeared to all worthy to be hissed at. And therefore you deferred your explication til some thirty pages after, where no man would looke for it, that in the meane season you might seeme to be talking, and yet at last haue a runninge knot on your iugling stick, to play fast and loose with at your pleasure. Should any man bestow time against persons of such peruerse trade, that are corrupted in their mindes, and are deprived of the truth? I assure thee good Reader, euery lyne seemes a page vnto me, yet least thou shouldst be deceaued by these Huchsters dealing, I put my self to these paines. Wee then to come to the first poynt, If you can say any thing, wherefore fasting and prayer accompanied with true iustifying faith is not a perpetuall meanes ordeyned by Christ for expelling of diuels let vs heare what it is.

1 Tim. 6. 3

There is no commaundment (say you) or cannon any where exist in all the Scriptures for the approbation of it. page. 264

Because it seemes you haue bene seeking and can finde none, I will shew you some: Our Sauour teaching vs to pray, And leade vs not into temptation but deliuer vs from euil, doth therein teach vs to pray against actuall possession. It was an euil you contesse, where with many in his time and after were troubled. Neither may we thinke the forme giuen by our Sauour, is any thing defectiue, as if some part of our necessity were omitted. If then praier be a meanes to defend and preserue from actuall possession, it is also a meanes to deliuer from the same, if at any time we be ouertaken with it.

And seeing also possession is still remaining in the church, as hath bene proued by vnanswerable arguments, it must needes be also, the remedy of praier is stil remainyng, and warranted from hence.

Again, This kinde goeth not forth (saith he) but by fasting and praier. Math. 17. 21

To this place you answer, That our Sauour onely makes knowne the impediment in that action, but puts downe no commaundement. And pag: 264

here you condemne me of grosse ignorance that could not see this. I contrariwise admire your superabundant skill, that is able to make two thinges iustle out one an other without any opposition. I

pray your great learning teach me (for of my selfe I can not conceaue) How the presence of that thing should not be a meanes, an helpe, a furtherance, the absence whereof is a let, an hindrance, an impediment. Or how a defect can be reprov'd, but that a supply of the same defect should withall be commaunded. And how an euill can be perpetuall, as I have shewed a tuall possession is, & that the remedy should not also be perpetuall, considering the Lord is more ample in mercy towards vs, then in iustice. Besides, if neither we are to haue any vse of fasting and prayer in these actions, nor the Apostles euer vsed them in casting out diuels (at least we neuer reade that they did) how might the Church reape profit of this instruction? Did our Saviour giue precepts, that were vaine and superfluous? Or was this instruction proper to that one action and neuer to come in vse afterwards? I beseech you make not dainty of your skill, but lighten my ignorance in these points.

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Moreover, whereas you require *some testimony for this ordinance in Paul his epistles*, and for want of such doe therevpon conclude that *there is no such ordinance.* I answer, it is not necessary we should proue this ordinance out of the epistles of S. Paul. May not warrant for it out of the gospel suffice? And *canons & rules* thence for our direction therein? If you can proue that all the ordinances of God whatsoever, be conteyned in *Pauls epistles*: I will either from thence proue this ordinance, or confesse that there is no such ordinance. Yet notwithstanding know ye, that where the Apostle speaking of the compleat armour of Christians against the diuel, requireth that we *pray with all manner of prayer and supplication in the spirit*, that from thence this ordinance hath confirmation. Let this then be a third place. And where you adde that *the Apostle in the epistles to Timothy and Titus handles at large all Church offices and officers*, I have already shewed that expelling of diuels is no peculiar duty of any Church officer: and therefore you haue no reason to looke for this precept amongst the aduertisements of their charge.

Ephes. 6:18.

Againe you object S. Peter that *laying open the perpetuall varieties of Sathan to kill & deuour, he maketh no mention of prayer & fasting, but only of a strong faith.* I answer, The reason of this was, because S. Peter was not aware of that variance betwene faith & prayer, which your Eagle eyes haue etpye: who as it seemeth can haue a faith without prayer, and prayer without faith. He thought simply as he had learned, that where he spake of faith, men would also haue vnderstood all the helpes and furtherances of faith, & not by
the name

For it must be ample to v6 in more or less than 100 is in Justice.

the name of faith destroy whatloever might giue maintenance to it. But because you stand so strictly vpon the word *prayer*, take this for a fourth place, Is any among you afflicted? let him pray. Shall we thinke that possession is no affliction? Or that in this affliction onely we are barred from praier? Or if we doe pray, that it shall be to no effect. Now then you may see, that you casting your net, and for all your dragginge findinge *nothing in all the canonicall scripture for this ordinance*, it was not for want of itoare, whereof I haue giuen you but a :all that you drew vp empty to land, but because you had so many floters in the top, and wanted leade to sinke it a conuenient depth.

VWhereas therefore you chalenge me for proofes of this institution, these places may suffice for authority of scriptures. And might not those testimonies of antiquity, and of present practise with the godly now a :aies content you, which I haue alleadged in the *Doctin*, but that you must blazon me for a *Braver* in wordes, which neither had brought any thing to purpose, nor possibly could bring. Say you, *wonder yu blush not to braue out the matter, by pretending the authority of Scriptures, the testimony of fathers olde and new, the practise of the church, and the good successe thereof, to mannage the matter it selfe.* I beseech thee good Reader let me by thy patience remember some part of that already set downe in the *Doctine*, whereby thou maist better behould these mens vn honest dealings, and whether I meere ly *pretend* these things as they tell thee. First therefore I haue cited Origen, speaking to this effect: If at any time wee (hall deale about the curing of the possessed, we (continuing in prayer & fasting) may obteyne helpe from God for them: & shall driue forth the wicked spirit by fasting and prayer. Next *Tertullin*, who saith, *We expell diuels out of men, as is knowne to many.* Then *Cyprian*, saying, *diuels are by vs cast out of bodies possessed.* Fourthly *Chrysostome*, out of whose testimony there cited at large, these wordes be part: *So the fathers haue appointed, that men vexed by the diuel should be brought forth, that the people and all the citty being present, publique prayers might be made for them, that all with one accord might intreat the Lord in their behalf, and might shriue with strong cryes, that the Lord would haue mercy vpon them &c.* Fifthly *Peter Martyr*, concerning men possessed, vsing these wordes *We wil vse for them faithfull prayers, I say, prayers most vehement, & supplications for their recouery: In a word, this should be the most laudable & wise course, that exorcismes at this day be turned into prayers.* Sixtly, *Chemnisius*, who saith, *That in the time of*

Chrysostome

James 5. 13

page: 265.

page: 55.

Orig. in mat.
17, 21.
Tertul. in apo
log: & ad Sca
pul. cap: 3.
Cyprian ad
Demetri.
Chrysostom
50. de incom
pre. Dei natu
ra homil 3.

Peter Mart
page 2, cap. 9:
lect 13.
chemnis de
sacra o. d. uis

Chrysostome and Prosper the possessed were brought into the Church, and were oft deliuered by the common supplications of the assembly. Seauenthly, Philip Melancthon making mention of diuers which were possessed, and namely of a damsel in Mantua, that had bene healed of that disease by the prayers of the godly, of whome he saith, *Et adhuc uiuite sana*, and yet she liueth and continueth sound: which was 17. yeares after the cure. Vsing further these wordes, Neither indeede doe I doubt but that euil may be taken away, and the diuels expelled by the prayer of the godly. And a few lynes after, I know many examples wherein it is certaine the prayers of the godly preuailed. Eightly Theod. Beza, writing thus, I know a certaine housholder in France indued with the knowledge of the gospel, and which had embraced the same: who when in anger he had giuen one of his children to the diuels, had his sonne presently possessed of the diuel: out of whome after he was cast by the seruent and vncessant prayers of the church. Nynthly Vogellius affirming that for casting out of diuels, there is not a better and more godly way at this day, then that Christ sitting at the right hand of the father, be called vpon, not onely by the kinfolk of the possessed, but also of the whole church, with a seruent hart & be put in minde of his omnipotency & mercy, whereby onely at this day, the vnclane spirits are cast forth. Tenthly Danaus saying, wherefore by fasting and prayer (which he that prayeth doth) diuels may be cast forth, that is: with the long, continuall, & seruent prayers of the possessed man, and also the church, as are those which are tryed with fasting &c. Lastly Chassanion auouching thus, This onely remedy remaineth to vs, whereby we ought to helpe these kinde of men (viz. possessed) worthy of commiseration, to wit that with seruent prayers we pray for their deliuerance. So I heard that a Demoniack was deliuered in a certaine towne within the Dolphyns prouince. These testimonies haue I alleadged in the Doctrine: and vnto these can adioyne more. But to what purpose, these remaining vnanswered? Now then you Discouers, whereas I affirmed, that both the auncient Doctors, & the lights of our owne time did witness with me in this poynt, was this nothing but a Thrasonicall vaunt, as you tearme it? Or huge bragging barrells, that would neuer be set on brosen? and profes that did haue in calamo, cleave so close to the pen, that they could procure no publique passage? Are most plaine and euident testimonies of truth to be shifted of in this manner? you are like the malefactors which knowing themselues sure to be cast by the lury, refuse the ordinarie tryall by God & the country, and will be tryed by no other meanes but by God and the Queene: So you in a desperate case woulde

Phil. Melanct
lib. epistol

Beza homil.
26, in histor.
pass. edit. 2.
page 656.

Vogell in
thesaur. theo-
log. pag. 280

Dan: quest 3^a
in Marc.

Chass. in loc.
com. lib. 1
cap. 17

page, 266:

fayne

gaine some time and dally of the verdict ready to condemne you, by requiring some other course, which you thinke is not present. To the end therefore your notorions impudency may be had in remembrance, let there be a publique instrument drawne to this effect.

Be it knowen vnto all men by these presents, that *John Deacon* and *John Walker*, vnworthely reputed Ministers, hauing had the cleare euidence of truth passed against them, and being neither able to answer one word, nor induring to submit themselues therevnto, as they ought, are two shamelesse beastes, which with branded consciences, and whorish forheades, haue soulded them selues to face out a lye, to deceiue the simple with. In witness whereof all the learned of this land, which shall consider the allegations against you, and your paltry answers, will in consent of mindes subscribe to these presentes, that they are true. Let this then suffice for the prooffe of that I haue brought, and so I will proceede to examine yours.

You cite *M. Calvin* against actuall fasting alone, as an effectually counterpoysen for the expelling of Sathan, as it is mainteyned by the Papists. What is this to me you *Discourfers*? Haue I any where said it, or shewed it by practise, that *the very worke of fasting and prayer without faith is sufficient in this businesse*? Or doth *M. Calvin* speake against fasting and prayer being ioyned with faith? What impudent men are these that dare offer such a thing so palpable to the view of the world? The hare is neere driuen that is faine for refuge to run betwene the hunters leggs, and your case is desperate, that seekes releife at such a testimonie. Then you cite *M. Bullinger* as if he also should say, that *prayer & fasting is not here prescribed as a perpetuall canon*. I graunt as *M. Bullinger* vnderstandeth it, that is, *It is not prescribed as a perpetuall canon to exorcists*. Our sauour doth not here institute a new office in the Church, but this makes nothinge against the common duty of christians, that they in their assemblies whether greater or lesse, should vse prayer & fasting in this behalf: So likewise *D. Fulke* is to be vnderstood, out of whome you cannot show one sillable against these holy exercises of the congregation, but as they are appropriated to the persons of *Exorcists*.

After this dispute you fall a jangling against me, condemning me as a busie bodie for intermeddling in this action at Nottingham. But you might vnderstand if malice would let you, that I pressed not into this businesse, but was drawne into it. I tooke vpon me no fa-

Handwritten note: d v d d d d

pag: 226

Rhem. test.
Math. 17:21.

page, 268.

cutie about others, but was willinge after much intreaty to ioyne with my bretheren in so charitable a worke: I disordered no ecclesiastical governement of our Church, but being allowed a Minister of the Gospell, I did no more then my place would warrant. *What* meane you then vpon this occasiō to let flie at Christ his sacred discipline? Is the disgracing of his ordinance that which mult win you your spurs? I know the shadow of discipline is terrible vnto you.

See pag 270.

But it were happy for you, if you might tast of her leueritie, that you might escape his, which accounts not mans negligence, & his winking at our crimes for payment. I will not presse you further this way. The Lord giue you hearts of flesh, that the works of flesh being destroyed in you, your soules & bodies may be safe in the day of his iudgment.

pag 271

Whereas you cauill against prayer and fasting, that it is no meanes to expel Sathan, *because the effect doth not presently follow*: what ignorance or proud presumption is this, when the Lord himselfe praieth, Not my will, but thine be done, the seruant should absolutely and presently exact the thing he craues, without respect of the lord his pleasure at all? *When thou askest (saith Basil) that which is meete to aske at the Lord his hands, cease not till thou hast receaued it: perhaps for that cause he giues thee not presently, that he may teach thee perseuerance, and that thou maist learne what the giift of God is, and when it is giuen thee thou maist keepe it with feare.* Hither to goeth the prooffe of the first generall argument against prayer and fasting.

de vita solit.
cap. 2

page, 274:

The second is, *That prayer & fasting haue no power proceedinge from them, as praier is either vocall, or personall, & that whether we respect the natural giift, or supernaturall, this being also either principall or instrumentall, and therefore prayer & fasting haue no power at all.* For prooffe of the assumption we haue a long discourse of six or seauen leaues to no purpose, but onely to spend time, of the cause of miraculous operations, a thinge knowne to all, but entred into Diuinity, and I thanke the lord not doubted of by me. To let goe therefore all your needelesse talke, I answer breifly, that the power proceeding from our praiers was personall, (if you take personall as you ought, and as learned men doe for an acceptation of our persons, and not for the principall inherency of this power in our persons) not of my selfe onely, but of all his faithfull people then assembled to gether, accepted by god the father in the person of Iesus Christ. Secondly that this personall power was supernaturall, depending onely vpon god his institution, and promise made to praier,

not

not vpon any naturall efficacy whatsoeuer. Thirdly that this power was instrumentall, not principall. Fourthly that you most absurdly conclude of the premisses. That because this power is instrumental, therefore it is not personal: which both may stand together, and doe in all the children of god. But if you will take personal according to a peculiar fancie or your owne brayne, for a primary being of this power in our persons, then is your first distribution childish, not comprehending all the kindes of power, and so what soeuer is built therevpon not worth a rush. But is not this a worthy argument thinke you, which would as well ouerthrow all efficacy of prayer whatsoeuer as that action at Nottingham? Surely you dispute as if you were Atheists. For admit all power of praier shold be either vocall or personall, and that it is effectual by neither meanes, it must needs bee it should haue no effect at all. O intollerable impietic

Like stufte it is when you oppose the power of God, and the meanes, whereas both vsually concur in all actions. You goe on, and will disproue, that prayer and fasting is not a meanes of apprehending the supernaturall power of God. But spare your labour: who hath affirmed it? I know no meanes of apprehending either his power, or other his graces, but onely faith. If you can disproue that this hand layeth not hold vpon the power of God, strengthened by his promise, what soeuer ye aske the Father in my name, that he will giue vnto you, pro-

page 288:

ceede on I pray you. Thus then you say, That this promise containeth not an absolute warrant for euery extraordinary enterprise: And herein I accord with you, That only those things are asked in the name of Christ, which are asked according to the wil of God, for his sonnes sake. But it is according to his will, that in all vexations of Sathan wee should call vpon him for helpe in the mediation of his sonne. Call vpon me, saith he, in the day of thy trouble, and I will heare thee. And our Sauour teacheth vs to pray, But deliuer vs from euill.

page 289.

Whereupon, if it had pleased you, you might haue easily scene wee did nothing in this businesse this way, but for which we haue apparent warrant from the word. Yea further, we haue the plaine words of Christ for confirmation, where he telleth vs, That this kind goeth not forth but by prayer and fasting. But because these words are oft alleaged, and being truly vnderstood, make much for this cause, I will open the meaning of them, as I now vpon more deliberation conceiue them. Something I differ from that which hitherto I haue followed, but I take it, this which I shall now remember, is most agreeable

Psal. 50, 16,

pag: 291
Math: 17, 21.

Math. 10.

James 1.6.7.

agreeable to our Saviours meaning: And I wil neuer be ashamed to reforme my iudgment. where I see truth doth ouerway me. Thus then I doe interpret them. Whereas the Disciples demaunded why they could not caste forth that diuel, Our Saviour doth answer to this effect: Because (saith he) you are destitute of that faith & confidence which once you had, when I sent you forth to preach by two and by two, vnto the lost sheepe of the house of Israel. At that time I gaue you power ouer vnclane spirits to cast them out, and you proued the authority I gaue you not to be in vaine: but after that embassage was ended, as if your commission had expired with that charge, you now doubted, whether you might exercise the sae power still or no, & whether I would be assistant vnto you in the like worke: by which wauering you could not receaue this thing at my handes, but deprived your selues of that confidence which you should haue had in this cause: which if it had remained firme and stable in you, though in quantity no more then a grayne of mustard leede, there should haue bene nothing vnpossible vnto you, & this deuil should haue gone forthe at your first commaunde. This then was your first error. Secondly you failed in this, that whereas your extraordinary giust wanted, notwithstanding you set vpon this worke extraordinarily: whereas in this case, you should onely haue betaken your selues to the ordinary course, which is fastinge and prayer: for this kinde of diuel wherewith the childe is possessed goeth forth by no other meanes then the vsuall and common way of humbling your selues, and intreating the same with al earnestnes at the Lordes handes: vnderstandinge me of the ordinary meanes. This interpretation ariseth most properly out of the wordes without any violence: wherein the failing of faith in the disciples, is an vtter defect of miraculous faith: the vse of fasting and prayer is not an helpe to weake miraculous faith, which now in the disciples was none at all, but the ordinary meanes where miraculous faith sayleth.

These be the friuolous arguments, whereby you would disproue the efficacie of Gods ordinance for the casting forth of Sathan by fastinge and prayer as the meanes of wakening & strengthening of faith, to which the Lord graunteth all behouefull requests to his children. Now followes the second parte, whether *Iustifyinge faith doth effect that worke.* To which I answer. It doth, if you meane, It effecteth by obteyning. For what shall we not receaue by Iustifyinge faith, so long as it craueth nothing: but that is waranted by the

by the worde? It is our faith that overcome the world, yea by which we overcome that wicked one, that is, the diuel. He that spared not his owne sonne but gave him for vs all, how shall he not with him giue vs all things also? Com not our Saviour ascribe many of his great workes he did, to the parties faith vpon whome they were done. Be of good cheere daughter, (saith he) thy faith hath laued thee. And that we may know this faith receauiug his great workes, was in some a iustifying faith, to some he laide before he did the worke, Thy sinns are forgiven thee. Now what doe you object against this doctrine? When he read the words of our Saviour All things are possible to him that belieueth, make for confirmation thereof: you reply, This faith was not the Exorcists faith, but of the parties possessed. I answer, we know no such difference, as if some one or two were Exorcists amongst vs, & all the rest of the people of other condicion, but the whole congregation is of one office, and one faith in this businesse, we be all ioint Exorcists, as I may so say, and by way of obteyning throwers out of Sathan. If you object, That if iustifying faith hath this power, then it belongeth indifferently to all the elect of God, which I yealde you. But then say you, They which cannot effect this worke, may doubt of their iustification. I answer, this objection fauors of very gross ignorance. You should be able to teach others, that the Lord hath not tyed him selfe to one vniforme order in bestowing of corporall blessings, as if all his children should obtaine all at all times. He hath not definitively set downe in his worde, what, and when he wil giue vs in this kinde, but hath onely promised them vpon this condicion, So far as the good of his children, and his owne glorye shall require. Therefore though he graunt these outward things to some, and deny them being requested to other some, this difference is no cause we should stagger in our iustification. Besides say you, If iustifying faith were of this force, it would haue bene mentioed in such places where the effects of faith are purposely registred. Proue that all the effects of iustifying faith are there mentioned particularly & by name, else you trifle. Albeit S. James saith, If we resist the diuell he shall fly noting generally our victory against him, not onely in his assaults, but also in his possessions. Expelling of diuels mentioned in S. Marke, belonged to a miraculous faith which was peculiarly giuen to some of the Christians of that age, such as were hearers of the Apostles, and beleeuers by their preaching; as heeretofore I haue shewed more then once. And therefore you might haue saued that labour in vsing so many wordes, & citing so many testimonies

1 John 5:14 &
2:14.
Rom. 8:32

Math. 9:22

Math. 9:22

Marke 9:23
pag: 224.

pag: 293

James 4:7
pag: 296 &c.
Mat 16:17:18

Doctrine
pag: 78
Deduction to
the epistle.

to proue the Sunne shines in a cleare heauen at mid-day:

A Suruey of the Tenth Dialogue.

The tenth Dialogue treateth of *Miracles*, and laboreth to o-
uerthrow *dispossession of diuels in these times, because such dispossession*
is a miracle, & miracles be expired long since. In prosecuting of which
argument, it is strange to see how the *Discourgers* beate themselves
with their owne rod. They would proue vnto vs that miracles are
ceased, & yet afford vs no small miracle in their owne persons. For
is it not wonderfull, that men thinking themselves to haue some
sharpnesse of wit, to be furnished with sufficient copy of wordes, to
haue perused many bookes, and to haue gathered great variety of
learning, after some long time spent in deliberation and conferēce,
and then aduisedly committing to writing what they had cōceaued,
Should notwithstanding all this, like men skarred out of their wits,
and vtterly bereft of all power of discerning, take shadowes for bo-
dies, bushes for men, chalke for cheese, and grope in the sun light,
as in the darknesse. They haue shewed incredible blindenes in their
former discourses, but in this booke of *Miracles*, it is Miraculous to
behold the palpable errors they runne into. It may be they did of
purpose herein obserue a decorum, that the strange handling of the
matter, might be lutable to the title. But that I doe not seeme to
charge them wrongfully, I will betake my selfe to the Suruey, first
for more plainesse setting downe the truth in this poynt, and after
rifle vp their pedlers pack of deuices.

miracles. A true miracle therefore breifly may be defined thus, That it
is an hard and vn-usuall worke, surpassing all faculty of created nature,
done by the diuine power to that ende, it may moue the beholders with
admiration, and confirme their faith in the word of God. These true Mi-
racles be of two sortes, for eyther they be wrought by the Lorde
himselfe without any apparant meanes to vs, or else are effected by
the ministry of man. Of the former kinde was the bush that bur-
ned, and consumed not in the sight of Moses: the pyllar of a cloude
by day, and the pyllar of fire by night conducing the children of Is-
rael out of Ægypt: the slaughter in *Senacheribs* host of an hundred
fourscore and five thousand in one night: the star that directed the
wise men out of the East, to the place of our Sauours birth, & such
like. Concerning miracles of this nature, if one shall demaund whe-
ther they be ceased or no, it is to be answered, they are not. For the
Lorde

Exod: 3. 2.

Exod, 13, 21.

2 Kings 19.

35:

Math. 2 2:

Lorde hath reserved this liberty to himselfe, by extraordinary power to reueale his iudgments to the world, when and where it shall seeme best vnto him. And therefore our Sauiour speakinge of his comming saith, There shall be signes in the sunne, & in the Moone, and in the stars, & the power of heauen shall be shaken. Shall we think these are no miracles? or that they be past, and not to come? Experience also confirmes the same. It were infinite to gather what hath happened in all ages since the publishing of the Gospell. I wil remember onely one or two for example in our owne times. Was it not the admiration of all Christendome to behould that bright and cleare new star which appeared in the yeare 1572, continuing almost six monethes? But to come to our owne home, was it not a greate miracle that at a place called Kynnastone neere Marcleech hill in the county of Hereford certaine rookes with a peece of ground of twenty sixe acres, removed and went forward the space of foure daies, removing forty paces in twelue houres, & carrying great trees & sheep coates, some with threescore sheepe in them, ouerthrowing Kenna stone chappel, altering two high waies nigh an hundred yardes, and where tillage ground was, leauing pasture, and where pasture, there tillage? yet all this was seene amongst vs the 17. of Feb. in the yere 1571. Therefore to speake in confused tearmes that miracles are cealed without distinction of their nature, is the parte of ignorant men, and of such as neither would finde out the truth, nor teach it: but only deceaue theselues & other with general words.

That second sort of miracles, which is done by the ministry of men, are all of them wrought by a miraculous faith, apprehending the extraordinary reuealed will of God concerning some strange worke, what, when & how it is to be performed. All which Peter Martyr distinguisheth by their natures, by their effects, and by the speciall manner how they are done. By their natures, for that some of them are admirable for the very thing done, being so strange and great as the like is not to be found in all nature. Such was the staying of the Sunne in the time of Iosua, and the turning back of the shaddow to confirme Ezekiab, and such others. Some are not marvelous for the greatnesse of the thing done, but for the manner used in doing, as was the cloud and rayne of Elyas, the thundering of Samuell, and of the like sort. For such things are done naturally, but at that time were miracles in regard of the manner by which they were effected, that is, not by naturall causes: but at the command and wil of the Saints. In respect of the effects, some onely

cause

Luke, 21, 25,
26.

loc. com, clai:
1. cap: 8, sect.
4:

cause admiration and feare, as the burning lampes and thunders in mount Sinai &c. some haue a deeper impression, partly for benefit, as the sick that were healed by Christ and his Apostles; partly in punishment, as when *Ananias* and *Saphyra* were strooke dead at the wordes of *Peter*. In regarde of speciall manner of workinge, some were done by prayer, as the dead child restored to life by *Elisba*: Some by command, as *Peter* bid the lame man in the name of Iesus Christ arise and walk. Some neither by prayer, nor command, but of their owne accorde, the Saints themselues occupied in som other matter, as when the shadow of *Peter* as he walked by did heale the sick; and the kercheifs & handkercheifs carried from *S. Paulus* body. All these done by the ministry of men are now cealed, for that the miraculous faith by which they were done neither is at this present, nor hath bene these many ages, imparted to any. Thus then we see what a true miracle is, what be the diuers kindes, and which be remainyng in the Church and shall continue to the ende of the world: & which at this time are cealed.

Chrysof. in e-
pist. 1. ad cor.
cap. 2. hom. 6
Aug. de ver.
relig. cap. 25

Now to come to the other poynt: whether casting forth of diuells in these times by fasting & prayer be a miracle or no. To this I answer, it is not. *Chrysostome* saith, That Miracles were not done in his time. And *Augustine* affirmeth, That Miracles were not permitted to continue to his daies, least the minde should alwayes looke after visible things, and mankinde should grow cold through the custom of these matters: by the novelty wherof in former times they did burne. But what needs I cite authors for this, when as your selues mainteyne stronglye that Miracles ceased together with the Apostles? Wel then let vs ioyne heerevnto, That casting forth of diuells by fasting & prayer were vsed in the times of *Chrysostom* or *Augustine*, as we haue shewed before by their owne wordes, which haue taught vs that their possessed were brought to the publique assemblies, & deliuered by the prayers of the congregation. Wherevpon it must needs follow, that this manner of deliuerance in *Chrysostomes* and *Augustines* iudgments, & so of the Church in their time, was no miracle. And the reason of this may be apparant by that description of miracles already let down. First because dispossession of diuells was very frequent & common in their daies. But things common are no miracles. For a Miracle saith *Augustine*, is an vnwonted thing: And therefore (saith he) they are not done in these daies, because they wolde not moue, except they were marvelous, neither would they be marvelous, if they were vsuall. Secondly, for that the worke it selfe doth not make a miracle in respect of mans

August. de v-
tilitate cred.
ad Honorat.
cap. 16

of mans miniltery, but the manner of doing, as hath bene shewed in the second distinction of Miracles. As for example, The cloud and the rayne sent at *Elyas* prayer was a miracle, because the Lord had reuealed it vnto him, and he had embraced the same by faith knowing when and how it should be sent. Yet when the Church of God in the time of drought and famyne, shall by publique praier obtaine cloudes & rayne, this is no miracle. As when *Salomon* saith, *when be a uen shall be shut vp, and there shall be no rayne, because they haue sinned against thee, and shall pray in this place, and confesse thy name, & turn from their sinne, when thou dost afflict them, Then heare thou in heauen, and giue raine vpon the earth &c.* Doth he here pray they might be releued by miracle? Nay, but sheweth what the ordinary course of the Church is in this case. So when the Disciples cast forth diuels by their myraculous faith, and the Church now a daies by fasting & prayer, the same worke in substance is done by both, but the manner of doing is much differing, which makes a difference also in the Action, and causeth that their worke was miraculous, & the same done by the Church in these times not to be miraculous. This little may suffice for distinct vnderstanding of this doctrine: which diligently obserued will preserue vs from those horrible down-falls into which these blinde *Discourfers* tymbles themselves. Now then to examine theirs.

1 Kings 8:35

S: Doctrine
pag. 35

First we haue a definition of a *Miracle* in generall. to be *an extraordinary worke of God, highly surmounting the whole faculty of euery created nature, to worke admiraion in the beholders, and to confirme their faith in the truth of Gods word.* Next we haue it deuided into the *seuerall kindes*, whereof the one is a *True miracle*, the other a *false*. From whence it must needs follow that the generall definitiō must also agree to a *false miracle*. And that therefore a *false miracle is an extraordinary worke of God, highly surmounting the whole faculty of euery created nature, to confirme the faith of the beholders in the truth of the worde.* But this is a thing most absurd once to dreame of. Seing then to make a Generall whose definition can not agree to the Specialls, is a worke aboue nature: and that *M. Deacon & M. Walker* haue created such a Generall, I doe demonstratiuely therevpon conclude, That miracles are not yet ceased.

pag. 306. & c.

pag. 309. etc.

Againe, whereas I affirme, *That casting forth of diuels in these times by fasting & prayer is no miracle:* because it is done by ordinary meanes without the miraculous faith, (in which sence onely I vnderstand meanes, the vse whereof maketh a worke to be no mira-

page, 311,

cle) you keepe a foolish iangling about this, in three pages together without either head or foote. Onely when in one place you began to conclude, according to your absurd manner you oppose the supernatural power of God, to his appointed meanes, as if ther were deadlie feude betwene them, so that they must needes kill and destroy one an other. May it not be said, that *Moses* by his miraculous faith & his rod deuided the sea, as by the meanes, because the Lord in truth wrought the thinge by his owne mighty arme?

pag. 312: &c.

genesi: 43:36.

Moreouer to stop your brawling mouthes you haue beene tould, that Casting forth of diuils in this sort, is a thing marueylous, but not miraculous. Which difference, if you were not miraculously deprived of common sence, you might easily perceauē to be no lesse then is betwene the Generall & the Speciall. Euery Miraculous thing is marueylous, but not euery Marueylous thing miraculous. Except it was a miracle that *Ioseph* placed his brethren according to their auncyentie, because the *Aegyptians* marueiled at it. *Cato* marueyled that one wysard, when he saw an other, could forbear laughing. was this forbearance of laughing in the wysardes a miracle? If this might passe for currant, we should haue as many miracles as we haue fooles, and so the world full of miracles. But you will proue it by Hebrew that *Marueyles & Miracles are all one*, because *Oth & Mopheth* are the same. But first you should haue proued that all marueyles are eyther *Oth* or *Mopheth*: which you neuer goe about: and it were but lost labour you should. So then the whole discourse for nine pages together, is an euidēt reasoning from the affirmation of the Generall, to the Speciall: as if one shoulde say thus, That which is a liuing creature is M. Deacon & M. Walker: But an Oxe is a liuing creature, and diuers others his coolen germanes besides: Therefore an Oxe by this Logike should be as wise as your selues. Surely you haue found the Philosophers stone which is able to turne leade into gould: you can doe more then the spirits can: for you haue proued and I also beleeye it, they cannot transforme one nature into an other, which I see is within the compasse of your Omnipotency.

pag: 321. &c

You returne a fresh to *Miracles wrought by meanes*. Concerning which I tell you againe (for such importunate beggars wil not rest with one answer) that whatsoever is wrought by ordinary meanes onely, without miraculous faith, is no miracle. Now if you can shew that *Moses, Elijab, Elshba, Peter* and the rest wrought their admirable workes in such manner, then I will esteeme you for great wise men.

wife men. You affirme that Dispossession of diuels were alwaies reputed true miracles in the Church of God: which I haue manifested to be false by the testimonies of Chrysostome & Augustine. whereas you are pressed by Exorcistes that If signes & wonders be true miracles indeede, then Anti-christ must also needes worke true miracles. to shift of this (which you can neuer auoyd) you distinguish clarkly of that which is not in the syllogisme, to wit of Miracles in generall. The syllogisme mentioneth onely true Miracles, & therefore your distinction must needes be, That true miracles are of two sorts, either true or false, (which is your former miraculous diuision) or else you leaue the matter where it was, yealding that Anti-christ doth worke true miracles. But forsooth you will goe strictly to worke, and after some nipping disiunctiues, at last you discend to this, that If I wrought a wonder at Mahemton, then I wrought an vndoubted true miracle. must you needes still inferre a Speciall from the affirmation of the Generall? You abound in such admirable conclusions. Where you say, that Expelling of Spirits, is no lesse maruelous now, then it was in the primitive Church. If you meane the Church in the Apostles time, you say vntruly: It was done by miraculous faith then, it is not so now, which makes a difference in the worke, as hath bene shewed in Elyah his cloude, and that which is ordinarily obteyned by prayer. And this is all you can say to proue that Expelling of diuels is now a myracle: for which you haue not afforded the least coloure of any reason.

The rest of this Dialogue is spent in prouing that Myracles are ceased, wherein I might be silent, both considering Dispossession in these times is no miracle, and therefore nothing at all impeached by this discourse, and also for that I graunt the cealinge of miracles according to such distinction, as hath bene before sett downe, that is, as they be wrought by the ministry of man. Neither doth any thing you bring weaken this truth, but rather much confirme it. Yet in handling this poynt you haue diuers vnfounde positions. As if there were no other ende of miracles, but the testification of Christ his Deity, & the confirmation of the Gospell, whereas Miracles doe as well confirme the Law, as the Gospell, Iudgment, as well as Mercy. And the Lord alwaies hath & will testify his wrath from heauen against sinners, which will not beleue the threatnings of his word to forsake their wicked waies. Againe, say you, Christe resurrection was the last Miracle for confirmation of his Deity. Then what was his Ascention into heauen? Is it nothing with you? It being

ing also confirmed that *in these daies of Atheisme the Lord may and doth reveale his extraordinary power, for the terrifyinge of mens stony hearts.* You answer *It is an irreligious insinuation, & a gap for all knaveryes.* but if you were able to weigh all things aright, you would see it were irreligious to sew pillowes vnder mens elbowes. And as for *the gap to knavery,* what window can be opened, when the ministry of man is wholly excluded, & these wondrous workes left immediatly to the Lord himselte? you are mad when you see not the difference betwene the Papists dealing in this businesse, and that of the Church of God. *D. Fulke* doth worthely reprove *their lying miracles,* but bring forth one word out of him, wherein he giues the least check to this manner of work done by God his faithful people: against which you haue no lesse ignorantly, then proudly vaunted your selues like two mighty Goliaths. As for those Learned men which you challenge to mainteine this cause against you, would you haue them to strayn themselves with such triflers? It is inough for them to leaue such as my selfe, vnworthy to carry their bookes, to lash such bayards. All your reasons against Miracles conclude onely against such as are done by the ministry of man: and so likewise your testimonyes vnto which I willingly subscribe. Onely, good Reader, marke that *D. Fulke* (who is the fourteenth in order) speaking against an ordinary function in the Church to cast forth diuels, meeth a peculyar office of Exorcists, as it is in the popish Church, appointed to this purpose. There is no such office left by Christ: but that a faithfull congregation making suite to the Lord in the mediation of his Sonne, hath no promise to obtaine the deliuerance of their brethren from the vexation of diuels, it neuer came into his heart (for any thing I could euer see by his writings) to thinke. But these men according to their manner, alleadg one thing for another: euery clod in the fallow, is an hare with them, and they can follow it with as full cry, as if the best game that is were on foote before them. Well now, Christian Reader, that I haue layd open their dealing vnto thee, be thou thy selfe Iudge, whether in the beginning my speach exceeded any thing or no. I doubt not, but thou thy self wilt be amased to see men so bereft of all iudgment: and that thou wilt behould in them a manifest example of that *bewitching,* where-with *S. Paule* did charge the *foolish Galathians.* I hope also thou wilt rather be a meanes to free these men from the snares, where-with thou seest them intangled, then suffer thy selfe to be intrapped with them. And therefore relying vpon thy Christian wisdome in this bechalse

pag. 327.

page. 329.

pag. 330. &c.

pag 333

gal. 3.1.

behalfe, I proceede to the last Dialogue.

A Survey of the Eleventh Dialogue.

The first part of this Dialogue is the sinke of all the former, being nothing else but a *Recapitulation* of them: we haue proued the seuerall channels vnsauory ynough: I meane not heere to styr the afresh. The second part is a *Patheticall perswasion*: Patheticall indeede both to him that would reioyce at the infirmity of others, for it would make him to laugh: and also to him that greeveth at their harmes, for it would make him to pittie you. *It is no discredit, you Discourers, that I am afrayd of, No scandall to zealous professours, No suspicion of Conspiracy, No confirmation of the B.* nor any other such fōd respects, that causeth me to be stiff in opinion. I hope the Lord will assist me (it is my prayer that he will) that I shall treade all these vnder my feete, and greater matters then these if neede be, for his trutthes sake. But if any can disproue the actions that haue bene done for matter of fact, or any thing that I haue deliuered or taught, by sound doctrine out of the truth of God his worde, I will giue glorie to the Lord, & confesse my self to haue erred and bene deceaued, although for deceauing, the God of heauen & earth is witnes it neuer came into my harte. *As for losse of mayntenance, & deprivation from Ecclesiasticall dignity,* neyther doe these moue me one whit. This is your silly cunning vnder pretence of alleadging for me, to write your owne Apologie. You comfort your selues with a Discourse, *That no man is able to make a flat nullitie in any mans ministry.* Deceauie not your selues *M. Deacon & M. Walker*: The Church may deprive of their ministry such as by erroneous crimes deserue it. May not the Church make a Minister that hath greuously offended the congregation, & continueth obstinate, as one that is a *Publicane & an heathen*? Doe you thinke an Heathen may houlde the place of a Minister ouer the Church of God? *Againe,* such as making shipwrack of a good conscience are deliuered to Sathan, can they during their subiection be fit captaines against him, to the people of God? *The salt that hath lost his saour, with what shall it be seasoned? It is good for nothing but to be cast forth, & to be trodden vnder foote by men.* How shall he reprove others, that is reprooued by all? How shall he which teacheth not himselfe, teach an other? How shall the knowne Adulterer commaund others not to commit Adultery? *Let a Bishop be vnblameable,* saith the Apostle: which charge hath

page: 339.

page: 347.

pag: 349-350

Math: 18. 17.

Tim: 1. 20.

Math: 5, 15.

Rom. 2, 21-22

Tim: 3, 2.

Psal. 50, 16

pag. 340

2 King: 22, 24
Mica, 3, 5

Zacha: 11, 17

Psal. 50, 21

not onely place in his first Election, but also the whole-time he con-
 tynueth in his office. *Vnto the wicked (saith God) what hast thou to do
 to declare mine ordinaunces, that thou shouldest take my couenant into
 thy mouth, Seeing thou hatest to be reformed, and hast cast my wordes be
 hinde thee? For when thou seest a theeſe thou runnest with him, and thou
 art partaker with the Adulterers.* Therefore this consolation of yours
 will deceaue you. But you say, where God doth continue his gracious
 gifts in any, there ought to be also continued the execution of the gifts.
 This also is a rotten foundation. I doubt not but the false Apotties
 retayned still their gift of speach, wherein they seemed to surpasse
 S. Paul. Besides a man may falsly iudge of his owne gifts. When
 went the Spirit of the Lord from mee, to speake vnto thee, said Zickiab
 vnto Mithaiab: Indeede the Lord doth threaten that night shalbe to
 false prophets for a vision, and darknes for a diuination: that the Sunne
 shall goe downe ouer them, & that the day shalbe darke. And I beseech
 you weigh but with indifferency (if it be possible in your own case)
 if in these discourses, *The sword of the Lord hath not bene vpon your
 right eye.* All these things considered, stand not (I beseech you) in
 defence of errour and wickednes. Regard I haue stricken you, ra-
 ther vpon the garments, then vpon the bare skin. Indignation som-
 times hath wrung from me sharpe speach, yet such as hath wound-
 ed no further, then for Schoole matters, except your selues will.
 Receaue therefore the word of exhortation: Let your defence be
 confession: your reply, teares: your inueighing against others, I haue
 sinned: your suite for preferment, to be in the number of Gods ch-
 ildren. VVhat if the Church sleepe in doing her duty? *He that kee-
 peth Israell neither slumbreth, nor sleepeth.* VVhat if the Lord also for
 a time keepe silence? Indeede, saith he, *I held my tongue: & thou th-
 oughtest I was like thee: but I will reprove thee, & set thy liues in order
 before thee.* It is a fearfull thing to fall into the hands of God. Who
 shall pleade for vs, when all shall stand at the same barre with vs?
 The Lord graunt my wordes may haue due place with you, that in-
 steade of prouing me a counterfeyt (which your discourses intend)
 you may gaine your selues true Christians, whereby your losse in
 fayling of your purpose may turne to your aduantage, & my grieſe
 in sustayning so many reproches, may in the ende yeild me & all the
 angels of God, great matter of ioy.

In the meane season, I humbly thanke the Lord which yet at
 last hath opened your mouthes to acknowledge the truth in some
 parte. For proceedinge in your course, and comming to speake of a
 precompact

precompacted confederacy, towards the ende you giue euident testimony of mine innocency, affirming that *Howsoeuer others esteeme* page 35. of any compact, for your owne partes (You assure mee) you are very far from such a suspicion, yea & this also you care say for so many besides, as haue bene acquainted with my former sincerity, and vpright carriage, they are euery of them free from such a perswasion. And this onely, say you, is that which we entertaine, & very confidently hold for a truth, Namely that the gracelesse boy, did gracelessly counterfeit, & knauishly beare the world in hand, he was really possessed of Satban, when there wa. no such matter at all But as concerning your self, we doe vndoubtedly thinke, that the same was sin, ly your error in iudgment, but no purposed error in your practise at all. This is your testimony. Seeing therefore you are to perswaded of me in your consciences, how coes it to passe, that through your whole discourses you haue traduced me as a deceauer? And namely in your Answer, pag: 39. 40. where speaking of *Somers* his supernaturall knowledg, you shift that of, by atcribing his predictions &c. to some cunning confederacyes with me. Why should we wonder at all (say you) that two cunning companyons confederate together before should conclude such a course betwene the selues, as the one (by the helpe of the other) should prognosticate such strange & incredible euents, &c. Haue you there striuen against conscience? Or hath the truth heere preuayled against your willes? Surely it is wonderfull that men seeking fauour by soothing, and hoping for some great aduantage by iustifying other mens indirect courses, should notwithstanding the B. his violent dealing, whether by imprisonment, or by pretence of law whatsoeuer, notwithstanding also *M. Harsnets* authentick booke, written for confirmation of the sayd proceedings, yea notwithstanding their owne endes, and long tedious paynes to compassse them, should I say, notwithstanding all these, after many discourses cleare me altogether of the pretended crime and thereby withall shew that the *Bishop* hath dealt vnjustly, *M. Harsnet* falsly, and they themselues wickedly in ioyning hands to oppresse the guiltlesse. It is the Lord which catcheth the wise in their owne craftynesse. Neither doe I onely in this your confession behold the victory of truth ouer your selues, but am forced to prauise the Lord for his great goodnesse, which hath made the *B. SHOPE* himselfe (the greatest Aduersary to this cause) to subscribe to my vprightnesse in it. Your booke comes forth by his priuiledge No doubt it was perused, & perused againe. It lay a long time in his handes. And who can tell whether this testimony be not his owne

wordes

wordes set downe vnder your names? It may be the Lord hath touched his heart for that he did against me. And howbeit publique confession were requisite in publique wrongs, yet it is some ease to some mens consciences to make confession couertly. whatsoeuer therefore other men may thinke, That he would be farrefrom such acknowledgment, yet I will hope the best, as knowing there is nothing vnpossible vnto the Lord: Neyther skills it greatly whether he writt these very wordes or no, considering he hath allowed & approued them at least, in giuing them publique passage and priuiledg to the. And therefore though *S. Paul*, when the Sericants were lent vnto him, refused to depart secretly out of prison, but as by publique authority he was cast in, so by the same authority he would be brought forth: yet I being beyond comparision inferior to him, will rest my selfe content in hauing my open iniuries satisfied, though but in this secret manner. How good and gracious is the Lord which bringeth forth the righteousnesse of his seruants as the light, & their iudgment as the noone day. As he dealt with our heade *Christ* in causing *Pilat* to pronounce him a iust man, so he dealeth with his

poore members accordinge to their leuerall degrees. Hee

made *Saul* acknowledg *Dauid* more righteous then him

selfe, & *Agrippa* & *Festus* to say of *Paule*, He had

done nothing worthy of bonds. To this there-

fore onely wise, & gracious, & Migh-

ty Lord God, the father, the

Sonne, & the holy spirit,

be all honor & praise

for euer & euer,

Amen.

FINIS,

Here followeth my answer to the Contradictions
they charge mee with.

The Discourfers charging me with a shamefull companie of Contradictions, no lesse then fittie, I first framed an answer to them, with full purpose to publish it, & therein haue made it plaine there is not a contradiction. But this my Treatise prouing much larger then I intended, & the answer to them being of litle or no vse, saue only to cleare my selfe of this slander, and to discover their filthinesse, which needeth not, I thought good rather to suppress, then publish it: yet so as I will giue thee, good Reader, a taste thereof, and of their vpright dealing herein, assuring thee of my credit, that euen such be the rest of their contradictions. contradictions
.13.

Darrell, say they, in his Doctrine pag. 54. saith, that prayer and fasting being vsed aright, will certainly prosper either to the remouing or sanctifying of the iudgment. But pag. 56. he saith, there is no assurance to preuaile. Answer.

I answer. There is no assurance to preuaile, that is, we can not be sure the partic shall be deliuered, the meanes being vsed, for so are my wordes. Had then I sayd pag. 54. fasting will certainlie prosper to the remouing of the iudgement, and no more, I had contradicted that I say, pag. 59. but adding or sanctifying, a child may see here is no contradiction. Such a contradiction is this: Certenly the Discourfers will either be ashamed of their contradictions, or their sinne is the greater: Assuredly they will not be ashamed of their contradictions. And this: The sun is either vnder a cloud, or set. It is not vnder a cloud. contrad. 2 30

In his Detection 163. Darrell saith, fire hath power to burne, & in the same pag. hath no power to burne.

All that we reade Detection 163. is that Somers hand being in the fire was not burnt. Would euer any man, these two excepted, hence collect a contradiction? How many thousands in this land haue said the same, and among them not a few that be learned, & yet I dare say neither learned, nor vnlearned euer feared they spake contraries. Shadrach, Meshach, & Abednego being in the fire were not burnt, and yet they that cast them into the fire were burnt. I trust you wil not say here is a contradiction. But confesse both these to be true. Fire naturally burneth, but restrayned by God the ouer ruler of nature, it doth not burne. Secondly, you should first haue shewed where I say, Fire hath power to burne, before you told vs that I speake contraries. Ans.

contrad. 24.

In his Doctrine pag. 2. he saith, that it sutes together with Satans nature to be filthy or wicked in speech. But Detection 175. he saith, that it sutes as well with his nature to vse good and holy speeches.

Ans.

My wordes Detection 175. be, Holy wordes haue bene vttered by satan. Tel me is this a false proposition? Or yet this: vnclane and blasphemous speeches sute excellently with the nature of the vnclane spirit. If both these be true, which none will deny, with what truth doe you say that I speake contraries, whereof the one must needs be false? These men sure had forgot when they doted of this contradiction, that the diuel is as well by nature subtil, (and in his subtiltie ready to transforme him selfe into Angel of light) as vnclane and wicked. Of this stampe they haue 18 contradictions more.

contrad. 11.

In his Doctrine 47. He saith the disciples by vertue of their so large a commission could cast out a diuel of any kinde. But pag. 50. the Lunatike child was possesed with one of the worst kinde of spirits, and that thence it came the disciples could not cast him out.

Ans.

To make this contradiction they haue detracted part of my words in either proposition. In the former these, if their faith failed not: which words, or words to the same effect in the aforesaid pag. 47. & the two pages precedent I vse no lesse then twelue times. In the latter proposition where I say, thence partly it came, they detract this word partly: wherby I intimate the Disciples faith did at that time faile them, when they could not cast the diuel out of the lunatike child, so that their incredulitie was one let, which oft els where I expresse. And this you well knewe, as appeareth by your next contradiction, the twelst I meane. What meant you then thus to separate and rent asunder those words which of purpose I had coupled together? And by detracting that which in either of the propositions is so materiall, and in the one I inculcate so often, to pretend a contradiction where you knew none was? Who hath bewitched you to vse such curled deuises, for the compassing of your contradictions? A cursed pretence must this needes be, seeing it can not be done in ignorance. For you cannot be ignorant hereof, that the wordes detracted by you I vsed, specially those so oft iterated, and that in those pages from whence yee haue the saide contradictorie proposition: considering also that to make another contradiction you aleg the very same words you omit here, & that fro the same page, as witnesseth the contradiction here following. Neither can you be ignorant of this, that these wordes being vsed and added by me, I am not contrary to my selfe, yea hence it is that you di
omit

omit them. It must needs therefore be that you knowing here was no contradiction, have against that knowledge of yours (by this devise of detracting these words) made yet a faire shew to the world of a contradiction. Here is no contrarietie except these be propositions contradictory: *The Disciples could cast out a diuell of any kind, if their faith fayled not: The Disciples their faith failing could not cast the diuell out.*

In his Doctrine 47. he saith the Apostles faith failed not: But pag. 48 he saith it failed at this time when Christ spake to them and in this very worke. contrad, 31.

These wordes, *the Apostles faith failed not*, you could omit, when such omission serueth for your purpose, as appears by the former contradiction. But now when they must stand you in some steade, they are not to seeke. He wanteth the vse of one of his senses, that smelleth not here your stinking breath. My wordes be these. *They were able to cast out al diuels, if their faith fayled not*: which imply not that the Apostles faith neuer failed them, as you would haue it, for otherwise here is no contradiction, but rather the contrary, that their faith did at some times faile them. Again; though these words *The Apostles faith failed not*, with the former are mine, yet thus rent and separated from their fellowes, I may trulye say they are not mine. In your Discourses you say, *if the skies fall we shall haue larks*. By your wise rule you there affirme, that *the skies do fall*: & in the same booke pag. 24. where you haue these words: *If Angels be created, then are they eternall*: you affirme, that *Angels be created*: yet pag. 28. you say *Angels be created*. These propositions be contradictory, and the former of them absurd, and so here is a contradiction (forsooth) and an absurditie, when indeed there is neither. Here is paltrie and childish stufte. If I would walke but in this one crooked step of yours, how easily could I make a booke of your contradictions and another of your absurdities. But suppose I had said no more then you produce. vz. *The Apostles faith failed not*: fro thence ye could not inferre a contradiction, except I had spoken of the same time mentioned in the latter contradictory proposition. Their faith might not faile them at one time, and yet faile them at another time.

In Doctrine 52. *Abrahams prayer is made a sole means of conception and procreation of children*: But pag. 60 another means is found appointed of God for that purpose, or els it would proue a miracle. contrad, 15.

As before by detracting, so here by adding you abuse both mee, Ans.
and

and the Reader: The words I vse be these *Who will deny but that as
the sinne of Abimelech (in taking Sarah, Abrahams wife vnto him) had
that pp euery wombe of the house of Abimelech, so the prayr of Abra-
ham was the meane whereby they were opened; & that iudgement taken
away? Do I here make Abrahams prayer a sole meanes of procreation?*

That I meane & affirme is, that by *Abrahams* prayer as a meanes
Abimelech his wyfe & women seruants, were made able to con-
ceiue, which before they could not, not excluding, but including
the knowlege and seede of man: which no man in his right minde
would hence gather, this couple excepted

contrad, 46 In his *Doctrines* pag. 2. he saith, it is absurd to affirme that the
diuel (being without a man) can dispose of the whole or any parte of mans
bodye: but *Detection*, page 11. he saith that the diuel (in all probability)
did vse *Sommers* his tongue, notwithstanding he was essentiellie and
sensiblie playing boe peepe vnder the couer leed.

Ansf.

The former proposition is not mine, I say euery part, you
saye, any part. And so by altering a word you haue made a contradic-
tion where none is: except there be no other part of *Sommers* his bo-
dy, besides his tongue.

And thus to thee Reader, but for breuitie, I would make it eui-
dent, that of the *discourfers* fittie contradictions, being examined one
by one, there is not so much as one to be found. The greater is
their shame and I shame who chraged me with so many.

And here we are to obserue first, that of these contradic-
tions there are aboue 20. wherein there is no contradiction at all,
taking them at the backsters hand, euen as the selues haue quoted
them. And namel y these: contradiction 4. 6. 7. 8. 13. 14. 17. 18. 19.
21. 23. 24. 26. 28. 31. 35. 38. 36. 37. 41, & 45.

Secondly, to marke the seueral deuises or sleights whereby
they make semblance of contradictions when there are indeed none
if you take the words as they be set downe in my treatises. This lem-
blance they make.

1 By forging that I neuer affirmed (but often the contrary) (as
in contradiction 1. 9. 17. 19. 20. 23. 25. 26. 27. 35, & 46.

2 By omitting or detracting some worde or words matetial, as
in contradiction 3. 11. 12. 25. 27. 30. 31. 33. 36. 39, & 40

3 By adding, and thus haue they done in contradiction 15. 43.
& 47.

By

4 By *altering*, 'as appeareth by contradiction 6, 17, 27, 29, 49

5 To this said end also, when both their contradictory propositions are in the same *page*, and sometimes in the very same sentence, they runne notwithstanding for the one of them to a *page* far off, or happelic to another booke: Hereby (I meane by alleaging two distinct pages of mine, somewhat also asunder) pretending, that what I say in one place, forgetting forsooth my self, I gaynsay in another. As appeareth by contradiction 1. 3. 5. 22. 26. 36. 42. & 47.

Thus haue these men so accustomed and taught themselues to falsifie my writings in whole or in part: by *forging*, *detracting*, *adding*, & *altering*, as they haue alleaged very litle of mine truly: & no maruel: because truly alleaged they would not make for their purpose. Yet notwithstanding they haue by these cursed meanes compassed their *contradictions*, I doubt not but that they please themselves greatly, and glory in them, specially in the great number of them, and doe thinke therein they haue shewed not a litle wit. But I will tel you, a very foole that will giue libertie to himself to *adde*, *detract*, and *alter* but here & there a letter, may easily make a thousand *contradictions*, where none are: much more he that wil do thus by wordes & sometimes by sentences, as you haue done.

Whether now you haue pretermitted any thing *material*, and by such *omitting*, and *taking what parte* of my writings might make most for your purpose, euen purposely maymed my writings, which you deny and I affirme, iudge thou indifferently betwene vs good reader. And whether you will *acknowledge* and *redresse* the *offred wrong*, whereof I complaine, and which I trust to be a *wrong* I haue made manifest by this my *Replie*, vnto all men, & to your owne consciences, as you pretend you will, nay, seeme to abhorre not to do it, if once the *wrong* shal be made to appeare, saying: *God forbid that we should not doe it very willingly*: in time both thou and I shall know: And thus much for answer to their supposed *contradictions*. For breuitie sake I omit my reply to the *Absurdities* wherewith you charge me, and your slaunders contained in them.

Here not vnfitly may I charge you with the *contradictions* & *Absurdities* I find in your writings: and if it fall out so that your selues be found faultie in that, wherof vniustly you accuse another, then thereby learne henceforward to plucke rather the beame out of your own eyes, then busie your selues so much about lesse then a mote in your brothers eye.

Here follow their contradictions.

In their Answer page 55 and page 179 of their Discourses, they say, that the manifestation of Christ his deitie, and declaration of his glorious Gospell, were the maine ends of possession: and a little after, that the possession of diuels were especially for these two ends: therby insinuating that there were some other ends or end. Yet page 67 of the same booke they say, that these were the two only ends of this wonderfull iudgement.

2 In their Dial. dis. page 58 they say, angels doe euermore worke after an inuisible, insensible, and spirituall maner. And the next leafe, page 60 they say, that angels in all th. r ambassages they do either manifest themselves by seeing and hearing, or assist vs estsoones by some other sensible means. And they bring Augustine flatly affirming that the angels do outwardly helpe vs by certaine visible apparitions or sights, which they propose and offer before our eyes.

3 In their Discourses pa. 42 they say, the mind it selfe, and it only is that wherein motion consisteth: and the body is but the mind's organon or instrument, hauing naturally in it selfe no motion at all, or no further motion at the most, then for those only actions wber in the said mind (who's organon it is) imployeth the same. But in pag. 74 of the same booke they affirme, that the body it selfe hath, and may accomplish or effect corporall operations and motions by it selfe alme, without anie the direction, moderation, guidance, or consent of the soule.

4 In their Discourses pag. 116 they say, the diuell did so bewitch and charme the Serpent, as that (through his craftie suggestion) shee was very wel able to propound such a diuination or soothsaying, as did presently circumuent or deceine Euab. And in the same booke page 119 they say, that a reasonable speech cannot possibly bee framed or vnderstood of anie but of a mind hauing vnderstanding and reason.

5 In their Answer pa. 50 they say, These eight demniakes might be possessed, though the diuell was not essentially inherant in anie one of their bodies: But page 43 of the same booke they say, The possession of diuels whatsoeuer is ceased long since.

6 In their Discourses 173 they say, The Apostles might awbēticallly auouch for insallible truth whatsoeuer they preached. But in their Answer page 126 128 129 130 they say, that the apostles sometime failed in doctrine. And a little after: all these were their errors in doctrine and iudgement. And againe. It was expedient for the apostles to erre in some things, that is, some points of doctrine. And this they

vnderstand after the holy Ghost fell vpon them, as is plaine by the
afore said pages.

7 In their *Answer* pag. 7, they say, that wonders and miracles are
flatly confounded: but in their *Dialogicall discourses* 209, they say, the
diuel may worke wonders, but can effect no miracles. And pag, 310,
thus, *A thing effected by essentiall means, howsoeuer it may be a won-
der, yet no miracle in any respect.*

8 In your *Discourses* pag. 352. for your parts you assure me, that you
are very farre from all suspicion of a precompacted confederacie betweene
Sommers and me. Yet in page 42. of your *Answer* you say, *Why should
we wonder at all, that two cunning companions (Meaning Sommers
and my selfe) confederate together before, should conclude such a course
betweene themselves, as the one (by the helpe of the other) should prognos-
ticate strange and incredible euents.*

9 In pag. 39. of their *Discourses*, they tell vs, *There is not anie one
sound Diuine that doth not vnderstand Possession as they doe, and none
as I fondly imagine and yet in the Epistle to the Reader prefixed
before that booke, that which they deliuer concerning possession and
dissession of diuels, they call, their private opinion: and in page 195
of their Answer, The Lord his lately revealed counsels.*

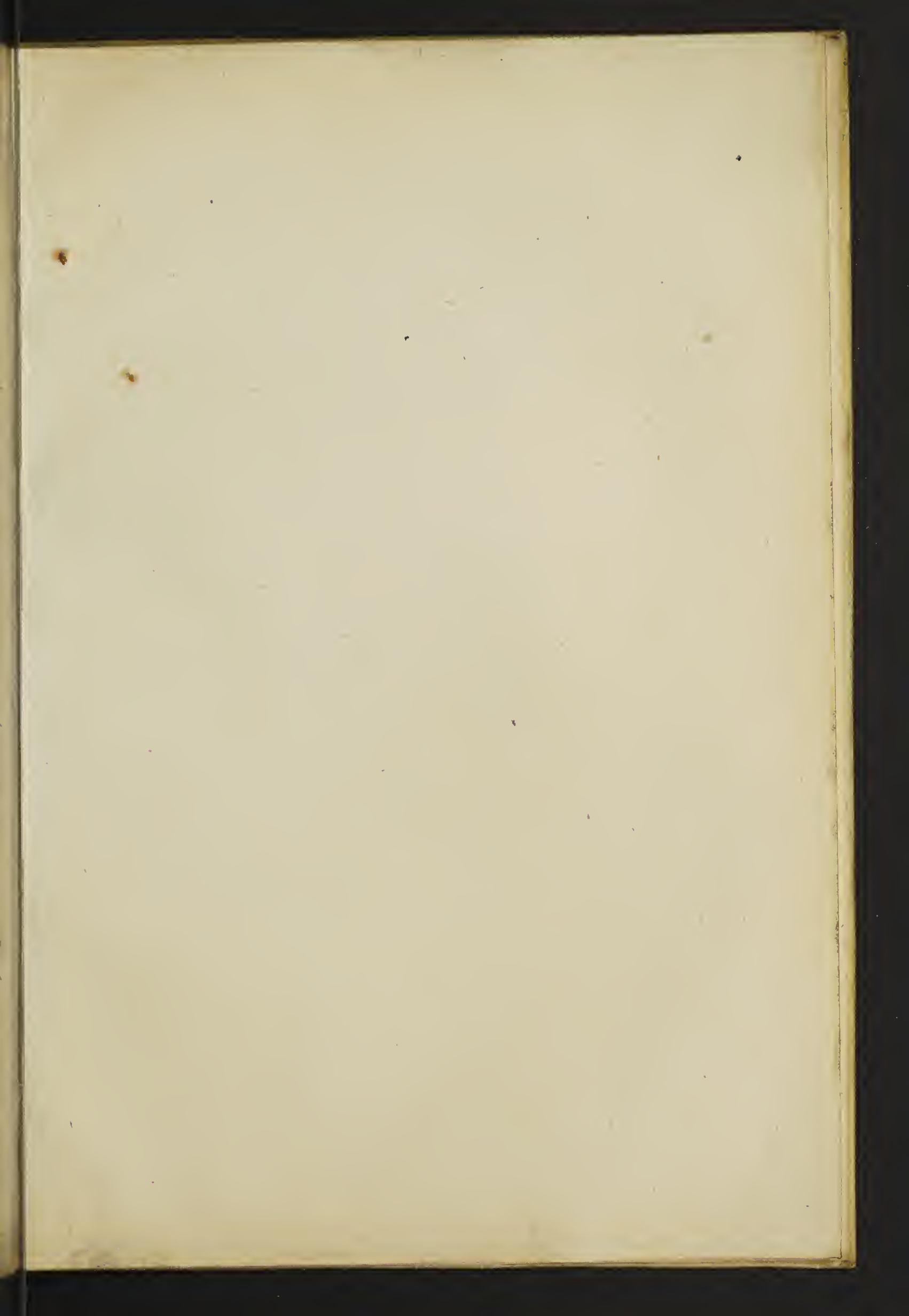
Part of their absurd and vsound Positions

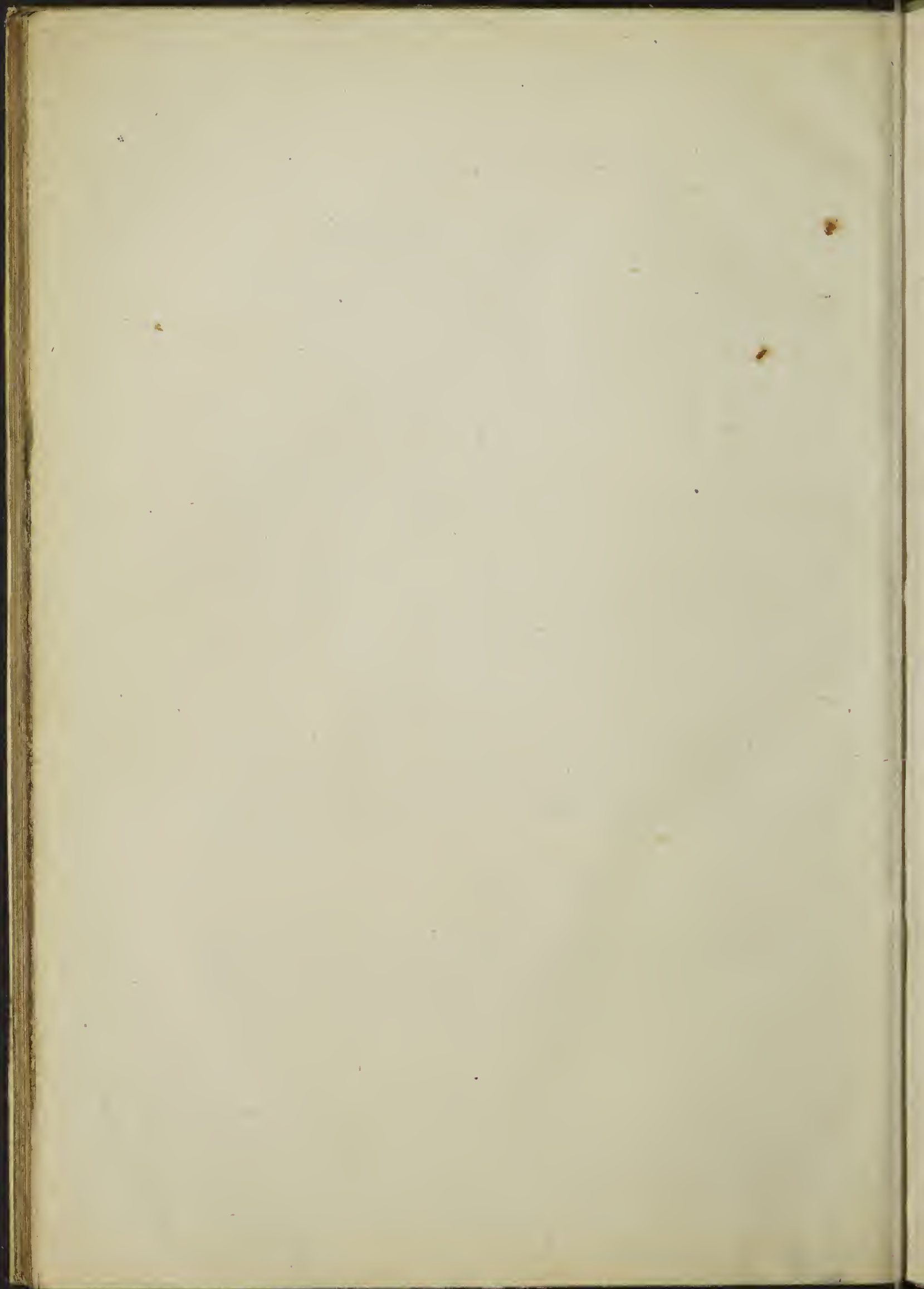
- 1 God by good Angels may effect fantasticall, vaine, and filthie ef-
fects. *Answer* 15.
- 2 Good Angels may effect vaine and filthy effects. *ibid.*
- 3 VVheresoever the Scriptures speake of Angels or diuels, they
speake only by metaphore. *ibid.*
- 4 The Diuel hath no desire to be in any mans body. *Ans.* 22
- 5 The Iewes in Christs time did (partly) know the parties which
were possessed, from the often reuelation of the parties them-
selues. *answ.* 32
- 6 God by his Spirit instructed the Cananitish woman (mentioned
Matth. 15, 22) of her daughters maladic. *answ* 33
- 7 The manifestation of Christs deitie, and the confirmation of the
Gospell, the only ends of Possession. *answ.* 67
- 8 Christ hath put a finali end to the possession of diuels by his
death and resurrection. *answ* 66
- 9 The supernaturall actions or effects of the Diuel in Demoniaks,
cannot possibly be comprehended by humane senses. *Ans.* 69

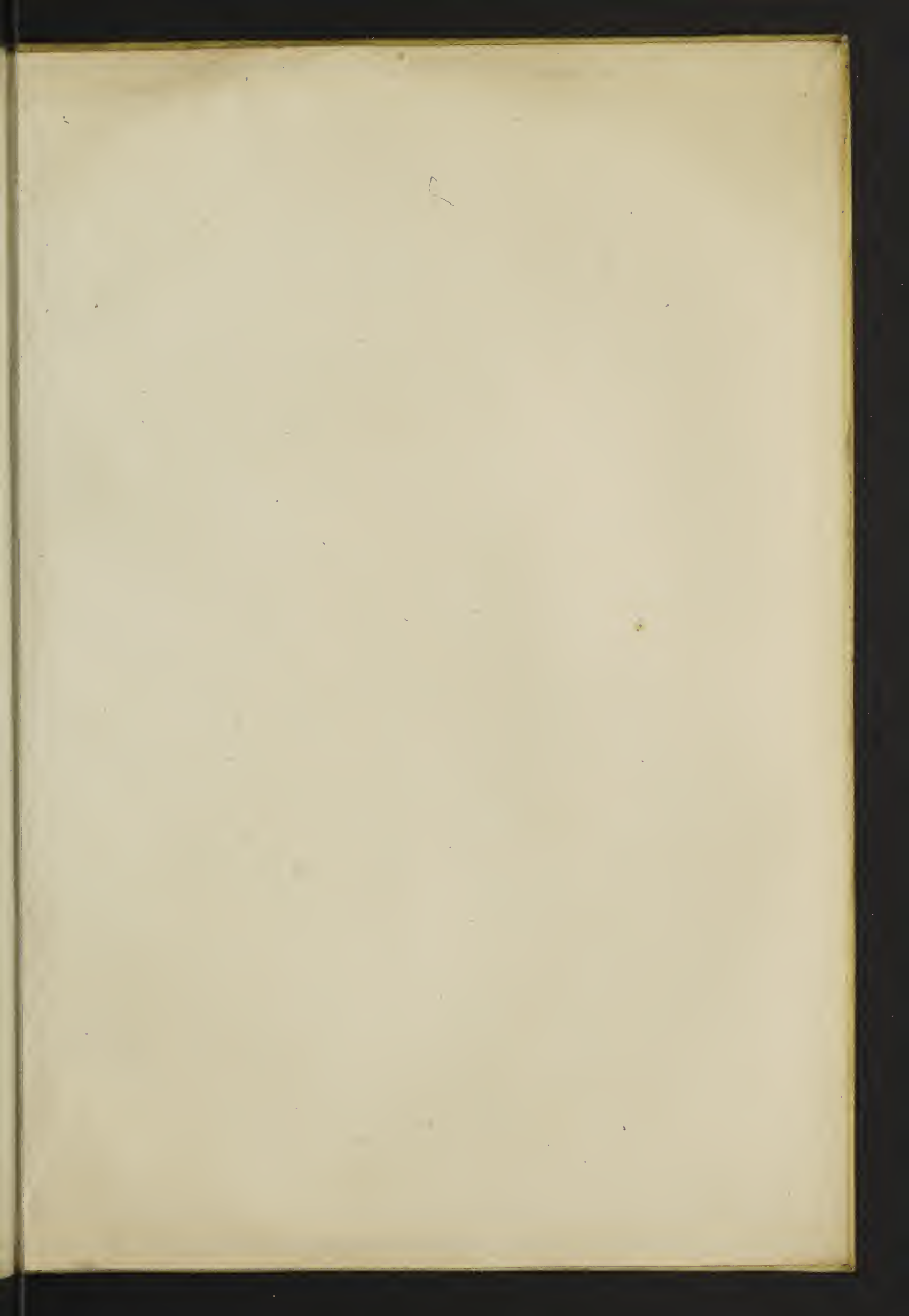
- 10 The working of miracles was only in Christ and his Apostles dayes, *answ.* 90
- 11 God hath appointed plowing and sowing for a meanes of abundance or barrennes vpon the ground, *answ.* 172
- 12 Good angels do euermore worke after an inuisible, insensible and spirituall manner, *Dialogical discourses* 58. This is to bee refuted by all those places where angels are said to haue appeared and spoken in visible formes vnto men.
- 13 The body hath, and may accomplish by her selfe alone, corporall actions and motions, without anie her soules direction, moderation, guidance, or consent, *Dial. disc.* 74
- 14 The dead carcasse of a man, or the body being separate from the soule, may and doth also effect corporall actions and motions, *ibid.*
- 15 The Diuel did so bewitch and so charme the Serpent, as that (through his craftie suggestion) shee was very well able to propound such a diuination or soothsaying, as did presently circumuent and deceiue *Eush. Dial. disc.* 116. Absurd, that the Diuell should not onely thus make the Serpent it selfe to speake, but also argue the matter like a reasonable creature
- 16 The apostles erred in some points of doctrine, after the holy Ghost fell vpon them: Yea, it was expedient for them so to erre *answ.* 126, 128, 129, 130
- 17 It is verie erroneous for anie to imagin, that the eyes may possibly be deceiued, in discerning betweene spirits (that is, bodies assumed by spirits) and true naturall bodies. *Dial. disc.* 157. You forget that *Abraham* and *Lot* were deceiued, as appeareth by *Gen.* 18. and 19.

F I N I S

I am to craue thy patience good Reader, specially the authours, for the late comming forth of this booke: for I confesse it hath layen in my hands almost this halfe yeare.







MM