

the existence of these supernatural cases, and the miraculous nature of their cure.

One of the main features of such cases would be the manifestations of insanity. The very being of the afflicted person would be taken possession of by the evil spirit; and, as a consequence, all his actions would be perverse, wicked, abnormal, and insane. The person would act violently; he would injure his own body or that of another; his language would be coarse and obscene. On the expulsion of the evil spirit, the person becomes clothed in his right mind, he becomes rational and docile, he becomes himself again, when he would abhor such actions as had been performed during the period of possession and its accompanying mental disturbance.

But it has been argued that these cases are examples of insanity, where the persons thought that some evil spirit dwelt within them; and, when addressed, replied as if it was this evil spirit that spoke within them. We meet with insane persons now who think they are the Lord, or a great king, or such like, and speak accordingly. Such a ground, however, would not do away with the miraculous character of an instantaneous cure. Persons with such delusions now-a-days are well nigh hopeless, and do not, under treatment, recover suddenly. But this view of these cases is set aside by the dual nature of the spirit elements. When the spirit is cast forth, the man is still left with his own spirit. Take the case of the herd of swine. Surely Jesus would never work a deception for its effects! In this case the duality is unmistakeably clear. The evil spirits are driven out, take possession of the swine, and leave their victims. Now, if the above view be correct, that these are cases where the persons were under the delusion of possession, and so spoke and acted, then Christ caused the swine to become possessed, and drowned them by a miracle to produce a false impression. The whole event is beyond the power of man; and the idea of a deception being practiced is inconsistent with the character of our Lord. We are therefore shut up to the conclusion that there were evil spirits apart from the spirits of the victims. I see no possible means of escaping from this deduction. The view, therefore, that these cases were merely the delusions of the insane themselves cannot be