56 ST. MATTHEW. VUI.   
   
 so that no man might pass by that way. % And, behold,   
 they cried out, saying, What have we to do with thee,   
 [¢ Jesus,] thou Son of God? art thou come hither to tor-   
 ment us before the time? 8° And there was a good way   
   
 off from them an herd of many swine feeding. 31 So the   
 devils besought him, saying, If thou cast us out, suffer us   
   
 to go away into the herd of swine. 82 And he said unto   
 them, Go. And when they were come out, they went into   
   
 © omit.   
 sitting, and in his right mind, at any Christian idea of the perfection of   
 Jesus's feet, his cure. so that truthfulness in Him who was Truth itself,   
 no man] Peculiar to this 29.) to sup} Him to have used such plain   
 before the time, is peculiar this Gos- and solemn words repeatedly, before His   
 1: Son of God, common to all. dizciples the Jews, in encouragement   
 0. a good way off] The Vulgate of, and connivance at, a lying supersti-   
 “not far off,” not seem accordant tion. (8) After these it will be   
 the other accounts, both of which imply unnecessary to refute that of demo-   
 distance: v.11: Luke viii. These, niacal ion which makes it iden-   
 especially first, seem to imply that tical with mere bodily disease,—as it is   
 the swine were on the hills, the scene included above; but we may observe, that   
 of the miracle at some little on it is every where in the Is distin-   
 the plain. 81.) St. and St. Luke guished from disease, and in such a way   
 give, as the ground of this request, as to shew that, at all events, two   
 they might not be sent out the land = were not in that day confounded. (See   
 into the abyss, out of their permitted ch, ix. 38, and compare Mark vii.   
 residence on earth to torment before the (4) The question then arises, the   
 time in the abyss. See note on Luke. plain historical of demoniacal pos-   
 82.] This remarkable narrative session, WHAT Was ITP This question,   
 brings before us the whole question of in the suspension, or withdrawal, of the   
 DEMONIACAL POSSESSIONS in the Gos- gift of ‘discerning of in the mo-   
 pels, which I treat here once for all, dern Charch, is not easy answer. But   
 and refer to this note hereafter. I we may gather from the Gospel narratives   
 would then remark in general, i. 1) that some important ingrediente for our de-   
 the Gospel narratives distinctly scription. The dmmoniac was one whose   
 to the historic of these occurrences, being was strangely (‘pos-   
 Either they are or the Gospels false. seased’ is the most exact that could   
 For they do not stand in the same, or a be found) by one or more of those fallen   
 similar position, the discrepancies in spirits, who are constantly asserted in   
 detail, frequent between the Scripture (under the name of daemons,   
 but they form part that general ground- evil spirits, unclean spirits, chief   
 work in which all agree. (2) Nor can it being the devil or to be the enemies   
 be said that they represent opinion o; and tempters of the souls of men. (See   
 the time, use words in accordance wit! Acts v. 3: John xiii. and passim.) He   
 it. This have been difficult answer, stood in a totally different from   
 but that they only give expressions the abandoned wicked man, who morally is   
 as possessed with demonized (Mark given over to the This latter would   
 v. 16: Luke viii. and other like be a subject for punishment; but the   
 but relate to words spoken by the Lord deemoniac for deepest compassion. There   
 Jesus, in which the personality and pre- to have been in him a double   
 sence of the ts distinctly fied. and double consciousness—eometimes the   
 See especially xi. Now either cruel spirit and speaking in him,   
 our Lord spoke these or He did not. sometimes his poor crushed self out   
 If He did not, we must at once aside to the Saviour of men for mercy: a ter-   
 the concurrent of the rible advantage taken, and a personal   
 to a plain matter of fact in other realization, by the malignant powers of   
 establish a principle will overthrow evil, of the struggle between sense   
 eqrally every fact related the Gospels. and conscience in the man of morally   
 If He did, it is wholly at variance with divided life. Hence it has been not im-