

**SPIRITUALISM: A
SATANIC DELUSION AND
A SIGN OF THE TIMES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649533381

Spiritualism: A Satanic Delusion and a Sign of the Times by William Ramsey

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM RAMSEY

**SPIRITUALISM: A
SATANIC DELUSION AND
A SIGN OF THE TIMES**

©

SPIRITUALISM,

▲

SATANIC DELUSION,

AND

A SIGN OF THE TIMES.

BY WILLIAM RAMSEY, D.D.,

PASTOR OF THE CEDAR STREET PRESBYTERIAN CHURCH, PHILADELPHIA.

EDITED WITH A PREFACE,
Horace Lorenzo
BY H. L. HASTINGS.

"The God of peace shall bruise Satan under your feet shortly."—Rom. xvi: 20.

ROCHESTER, N. Y.:
PUBLISHED BY H. L. HASTINGS,
49 ARCADE GALLERY.
1857.

EDITOR'S P R E F A C E .

THE subject of spiritual agencies, and the investigation of their mysterious operations, is one of deep interest to mankind. From the earliest ages it has afforded ground for superstition, investigation, and speculation. Various as the theories of the present are found to be, they all, or nearly all, have their counterparts in the dim distance of ages past, and within the period covered by historic records, both sacred and profane.

The belief in a race of invisible and superhuman agents, who are, more or less intimately concerned in terrestrial affairs, is found in all past ages, and is common alike to the Jews and the Barbarians, to the wise and the unwise, to Christians and to heathen.

The subject has always been interesting. It is now increasing in interest, from the fact that attention has been called to it, and investigations have been made to a much greater extent than heretofore, especially since "Spiritualism" has become the faith of millions, and the amazement of millions more.—The writer had hoped ere this to have presented to the public a statement of the results of his researches on the subject; he still hopes to do so in due time, if God permit. The subject is ample; the field wide.

The present treatise by a learned and able student and theologian, who was for years a missionary to India, and was there conversant with the various oriental forms of supernatural influences, will be found interesting; and, brief as it is, the writer has seen nothing that meets the requirements of the case so fully as this little treatise.

The Bible is made the basis of the argument. Some Spiritualists will object to this. To such, we will say that the *foundations* upon which *that* rests are neither *known* nor *assailed* as yet, by most who reject it with puny contempt. When they have given years to such investigations as those of Lardener, Keith, Paley, and others; when they have answered and refuted the arguments of such men as Leslie and Lyttleton, and countless writers who have studied the subject; *then* they may have some claim to speak with a degree of assurance. But

modesty is the truest wisdom of those who, in cavilling at Christianity, "speak evil of things that they know not of," and whose very cavils are proofs that they know neither the doctrines of the Bible, nor the facts upon which its authority rests.

Upon a basis—not of sacerdotal authority, but of sound reason; not of mere theory, but of stubborn *facts*—we rest the foundations of our faith. We do not take the truths of the Bible for *granted*, we take them as *proved*, and proved by a mass of evidence which has accumulated for ages, and which infidels and sceptics have never met, or tried to meet. With this basis, we proceed to test the veracity and reliability of those spirits who come to us from their various spheres, and who seek to win our assent to the propositions which they promulgate.

In characterizing Spiritualism as "A Satanic Delusion," we would speak not in contempt, but in words of solemn and earnest admonition. We would speak as those who must give an account, and would most affectionately strive to teach those who desire information, the perils that beset their course. In hope that this treatise may commend itself to the candor of an enlightened public, it is now committed to them. That it contains much truth, we doubt not; that it will subvert or destroy the rapidly increasing influence of Spiritualism, we do not expect. But if it shall prevent *some* from risking their eternal well-being in a most perilous path; if it shall strengthen the faith of any who are perplexed with doubts and waverings; if it shall be a means of recovering any from the snare of the fowler ere it be too late; if it shall glorify God, exalt and honor His truth, and lead any to prepare and wait for the day of the Church's redemption, when God shall bruise Satan under their feet, then the labor will not have been in vain in the Lord.

That it may accomplish some good, and, in the workings of Divine Providence, bring forth some fruit to the good of man and the glory of God, is alike the prayer of the author and the editor.

H. L. H.

NEW YORK: D. T. FENN, 1856.

SPIRITUALISM

▲

SATANIC DELUSION.

CHAPTER I.

Introduction.

The object of the present investigation is, to ascertain the character of modern Spiritualism and its significance as a sign of the Times.

This subject is one that presents to the mind of the thoughtful reader of the Word of God, and the careful observer of the workings of Satan in these last days, such a wide field for remark, that we scarcely know where to begin, what facts to select, or where to end. It is certain that we are now living in strange and eventful times. There are agencies at work in our world other than can be seen by the eye of man. But this has always been the case.—The facts in reference to the fall of man, and his redemption by Christ, show us most clearly, that there are opposing agencies at work in reference to his present and future state that are outside of himself; and that man is that most important being who concentrates the thoughts of the whole invisible world upon him.

The educational training of some, and the manifest ig-

norance of others of the truths of the Bible, the only true revelation of the will of God to man, hinder multitudes from admitting, in all their literality and distinctness, the statements of the Word of God on the subject of Spirit-agency. In consequence of this, reasonings on this subject, the most false, puerile, and stupid, often pass at par for sound logic and good scriptural argument, provided they be clothed in the garb of scientific words and technical phraseology, the true meaning of which the people cannot comprehend, and one grand design of which is, in reality, to conceal the ignorance of the men themselves, who attempt to explain what they do not understand, and who are, though unconscious to themselves, another illustration of the wonderful power of that influence, the very existence of which they so stoutly deny.

There are many good men in our midst, highly gifted, and deservedly esteemed for their scientific researches and their patient investigation of the causes of things, who are bold to say that the phenomena of Modern Spiritualism, are mere optical illusions, or juggling tricks, and that all of them can easily be explained upon scientific principles, and are well understood by those who perform them. Yea, more; boasting of their fancied wisdom and knowledge of things beyond their reach, they are not slow to say that to believe in the facts as they exist is a sad proof of a defective education, if not of imbecility of mind. But these persons, with more correctness, might say that the solutions which they and their philosophic expounders give of these latter day wonders, ascribing them all to mere natural agents, as electricity, magnetism, odic force, and we know not what else, are still more striking illustrations of the very deficiency which they so feelingly lament in the case of others.

At all events, one thing is certain : those who hold that there is a spiritual agency in connection with these manifestations, have a cause which is adequate to the production of these effects—yea, and, if need be, of others far more wonderful than any that have as yet been exhibited. They go to the Word of God for a clear and proper solution of all these phenomena, and not to the mysterious workings of some hidden law of nature, nor to the teachings of an Infidel or Atheistic Philosophy.

The writers of the Sacred Scriptures nowhere attempt to prove the existence of God. Moses takes it for granted, and proceeds to state, in the first chapters of Genesis, what God has created. Nor do they attempt to prove the existence of a Spiritual Being, whom they call in the Hebrew, Satan ; which means an opposer, a foe, an enemy. They speak of it as a fact that needs no proof ; for the world is full of the evidences of his real, personal existence, and of his mighty power, and unremitting hatred of God and of man. We are fully aware of the fact that the personal existence of Satan is admitted by nearly all those who bear the Christian name. It is at least among the articles of their faith. But by the great majority of professing Christians of the present day, it is so feebly realized, and so superficially regarded, that their faith is, in a great degree, inoperative, and the fact of his existence, and influence upon the minds of the people, is virtually disbelieved. One striking difference between the experience of Christians, as recorded in the New Testament, and the frequent exhortations of our Lord and his apostles to resist the Devil, and to guard against his wiles, and the experience of Christians of our day, and the exhortations we hear on the subject now, warning us not to be ignorant of his devices, must be manifest to every

one who will give the subject a moment's reflection. They felt and acted as if there was a great and mighty adversary for them to oppose; and they speak of their spiritual conflicts with him; but the wisdom and philosophy of our day have looked upon his existence as a myth, or at best, but another name for the wayward disposition of man.

This, however, is not the scriptural representation of the matter. The Bible speaks of him as a mighty spirit, once holy, but now fallen through pride; as the deceiver of man; as the usurper of the dominion of this world, and as the Prince of this world, and also of the power of the air, and the Spirit that worketh in the children of disobedience.—Through his influence and wiles, our first parents lost the image and the likeness of God in which they were created, and also the dominion over the earth which God had bestowed on man. Satan deposed man, and took his place. Since then he has not ceased to exert his influence over man; to enslave his mind by gross superstitions; to debase and defile his body by vile affections; to shut him out of heaven by leaguering him in with himself in opposition to God. Accordingly we find that although the agent, Satan, is the same at all times, yet the mode of his operations differs in different ages and among different people, according to the degree of their intellectual culture, or the amount of Scriptural truth and knowledge they might possess.

The debasing and sensual rights of Paganism are well adapted to rivet the chains of a spiritual bondage upon a people who have given up the knowledge of a true God, and who worship demons in His stead. But in an age like ours, where intellectualism and mammon are the gods to which the masses of the people bow in humble adoration, Satan must suit his wiles to the spirit of the age, and to the