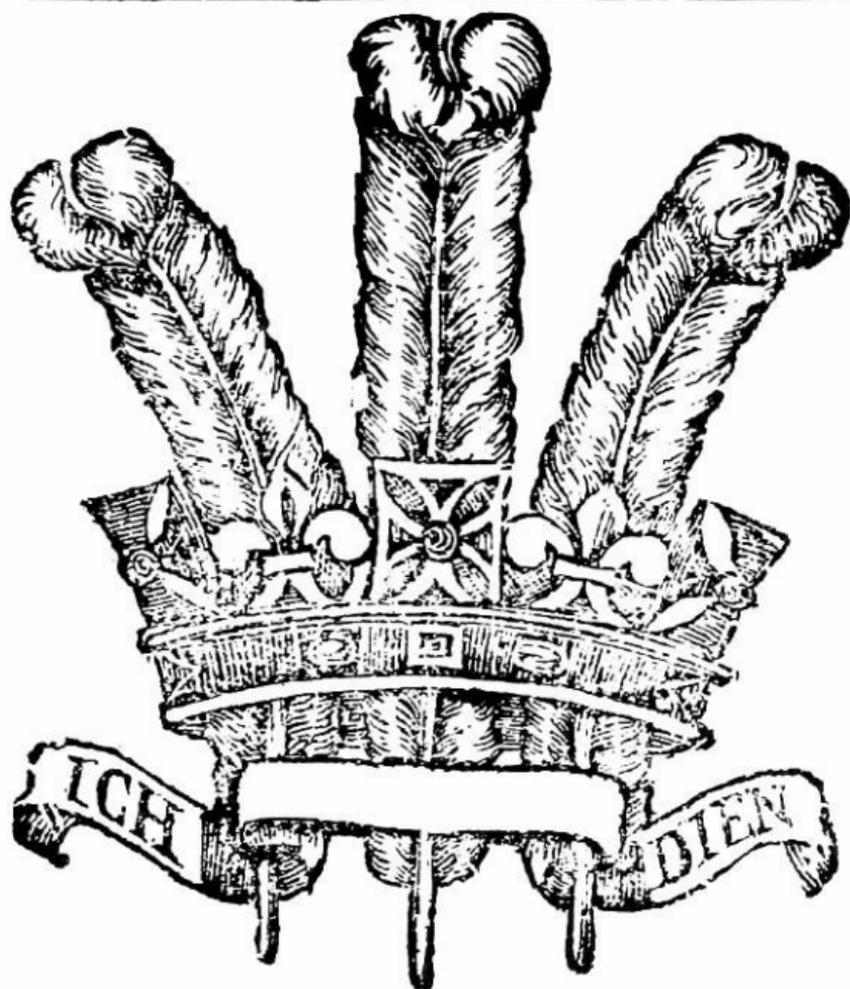


T H E
GENERAL MAGAZINE,
A N D
Historical Chronicle,

For all the *British Plantations in America.*

[To be Continued Monthly.]

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V O L. I. N U M B. I V.

PHILADELPHIA:

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Polydorus, I may bate you a little of it, but not much; Mankind deceive themselves mightily, to imagine, that to be rich is sufficient; to make a grand Appearance, whether you are so or not; to swagger and look big, and to put on the Air of a Man of Consequence; to value one's self upon his Family, and the Number of his Ancestors, and Persons in the highest Posts in the Nation: No, no, it is rather a Reproach and Scandal, to have thus degenerated from them, supposing these Ancestors of theirs had been really Men of Merit. But all these grand Virtues of *Pbilogenes* are partly the Effects of a profound Experience; of a constant Application as well to know himself as others; of a Taste perfected by the Sciences, which instruct and refine the Mind, which exalt and make it sensible with the highest Satisfaction of the Nobleness of its Being; of a Love and an ardent Desire to dive into the Truth of Things, and throw aside all Conceit; of a tractable and docile Disposition with all Men of Sense, by whom we may improve; and (if you please) of an immediate Gift of Heaven itself. In fine, happy is the Man who resembles him.

To the Author of the General MAGAZINE.

SIR,

I herewith send you some Reflections on a Paper, lately publish'd in the *Magazine*, for the Month of *February*, under the Title of "A true and genuine Account of a wonderful wandring Spirit, &c." Which Reflections please to insert in your next; and you'll oblige many others, together with

Your Humble Servant,
The Author.

THE Account of a wonderful wandring Spirit, raised of late by some religious Conjuror, is so plainly level'd against that Work of God's Power and Grace, which he has been pleas'd lately to carry on, so remarkably, in many Parts of this Land; representing it in such a false View, as bearing the Brand of a Cloven Foot upon it; and representing those Ministers who have been instrumental in it, as acting in Concert with *Belzebub*; that I'm of the Mind, the Author thought it his Wisdom, on that Account; to conceal his self under a fictitious Name, and, as much as possible, to give Birth to that Spawn of the Serpent *incognito*. 'Tis evidently the Design of this Author, to induce the World to think and believe, by the Account he thinks fit to give of the Nature and Effects of it, that what has been carried on, under the specious Presence of a Work of God, is no other than a manifest horrid Work of the Devil; and so the whole Performance contains a malicious Reflection and Lampoon upon the Revival of powerful, experimental Religion: This is the Thing struck at in such a ludicrous, contemptuous Manner, with false Assertions and satyrical Burlesque. But, however such a Way of Writing may go down with the Haters of strict Piety and vital Religion, and such as give themselves up to the wild Dominion of light unguided Fancy, with whom a pert Turn, a pretty Witticism, a bold impious Jest, passes for Demonstration and good Argument; it will never answer the End with

with Men of impartial Enquiry, of solid Judgment and sober Reasoning. How easy a Matter is it for a wanton prophane Wit, to represent any thing, the most sacred and venerable, in a false and ridiculous Dress, as the most detestable and contemptible Thing in the World, not fit to be regarded by any Man pretending to a moral Character or common Sense? For example, let us but hear a little while a good honest old *Pbarisee*, making a Representation to his Countrymen of Christianity; which he entitles, "A true and genuine Account of a wonderful wandering Spirit, raised of late by a certain Club of religious Conjurers, but whether in the Temple of *Sambalat* at *Samaria*, or where else is not so certain."

I shall set down some Places of the New Testament, as a Note, where may be found, by any that will be at the Pains, an Account of such Things as afford Ground for these unjust Reflections of the *Pbarisee*, as sufficient as any thing which this Author has found his Reflections upon:

"This Spirit (*says the Rabbi*) we are inform'd does now haunt many Places of *Syria*, *Gilicia* and the *Lesser Asia*; has of late been very troublesome in many Parts of *Greece*; and has been seen, felt and heard by Thousands in *Judea*; 'tis raging and proud; censorious and ill-natur'd; (*a*) deals much by Feelings and Impulses, (*b*) in violent bodily Convulsions; (*c*) and pretends to uncommon Discernments; when it possesses the Mob, which it delights to torture, they babble and rave in unintelligible Gibberish, like a Company of intoxicated Wine-bibbers; (*d*) it seems to be a true Mammonist, for it gripes Money as readily as the greatest Miser; (*e*) 'tis remarkable for one Quality, that all that it bewitches generally bid farewell to Reason, and are carried by it to the Land of Clouds and Darkness, under the Pretence of Divine Light; (*f*) it carefully excludes all from the Number of the Righteous, who will not tell every impertinent hypocritical Canter he meets his Sins and Experiences; (*g*) it always sets up for a Preacher of Righteousness, and, under this sacred Character, acts like a Quack or Mountebank, always telling what mighty Matters it has done in other Places; (*h*) that it could spend and be spent for their Benefit; (*i*) that it is willing to be sacrificed for the Service of their Faith; (*k*) and could even wish itself accursed for their Salvation; (*l*) above all Things it hates Rules and good Order, or bounds and Limits; it claims Liberty to question and judge all, and refuses Subjection to every proper Judicature; (*m*) it hates the Study of the Law because it is holy, and tells its Admirers, that it can make a sanctify'd Fisherman at once an abler Scribe than either *Esra* or *Gamaliel*; (*n*) it has often haunted our Borders disguis'd like a

(a) *Acts* viii. 20, 21, 22, 23. (b) *Rom.* viii. 9, 26. (c) *Acts* xvi. 29. and xxiv. 25. (d) *Acts* ii. 4, 13. (e) *2 Cor.* ix. and xi. 8. (f) *John* vii. 48, 49. (g) *1 Pet.* iii. 15. (h) *Acts* xiv. 27. and xv. 3. (i) *2 Cor.* xii. 15. (k) *Pbill.* ii. 17. (l) *Rom.* ix. 3. (m) *Matt.* xv. 1, 2, 3. *Acts* iv. 19. and v. 27, 28, 29. (n) *Matt.* iv. 18, 19.

“ Angel of Light ; but its evil-speaking and burning Revenge, its
 “ Malice and Cruelty towards all that will not renounce Scripture
 “ and Reason, discover to all that will not wink hard, that it has
 “ a forked Tongue, and is no other than the old Serpent ; (o) it
 “ has often been spoken to but can never be laid, &c. Because it
 “ could not bespoil the Men of Sense and Understanding in the Law,
 “ out of their Reason and Religion by its Inchantments, it has ta-
 “ ken its last Resort among the rude uncircumcised Pagans and
 “ apostate Samaritans, and cruelly tortures them ; and all of them
 “ that it bewitches, it pronounces the dear Children of God and
 “ Fellow-Citizens with its blind Admirers of the circumcised Seed
 “ of Abraham ; 'tis good for one Thing, to clear the Canals and
 “ gather the Draff of all Nations to one common Sink ; (p) it
 “ seems to be the impure Spirit of the Bacchanals, for some of its
 “ chief Votaries, while under its Impulses, have wallow'd in Lewd-
 “ nels ; (q) it roams speedily through the World like a devouring
 “ Beast of Prey : But 'tis hoped, that all true Israelites and Disci-
 “ ples of Moses, whose Fore-fathers had Courage enough to despise
 “ the Thunders, and withstand all the Bellowings of the great
 “ Beast Epiphanes, will not be terrify'd out of their Faith and
 “ Reason by the Roarings of this Spirit of Delusion : So prays and
 “ hopes the Historian. ELOHEE SONESHD.

“ P. S. Some Memoirs of the Proceedings of this Spirit have
 “ been written by Way of Gospels, Acts of Apostles, and Things
 “ of that Nature, and this is humbly added by Way of Supplement.

Now I would ask, what the worse was Christianity for this false
 invidious Image of it, made by the Pharisee ? I am fully persuaded,
 it is one and the same Spirit that is thus represented by both these
 Historians; *Eloheb* and *Theophilus*, as they call themselves ; and that
 the one Account of it is as true and genuine as the other.

It would be quite needless Labour to take Notice of and speak to
 all the Particulars of this genuine History ; I shall only offer a Word
 or two upon a few of them, whereby the Reader may have a juster
 Notion of all the Rest. Those Preachers, whose ministerial Labours
 GOD has been pleas'd to bless with happy Success, in bringing many
 slothful secure unconverted People to some due Sense of and necessary
 Concern about their miserable Condition; and to the comfortable Ex-
 perience of a new and spiritual Life by Faith in the LORD JESUS ;
 are given out for religious Conjurers, bewitching the People with
 their Sorceries ; and the Spirit by which they carry on their magical
 Inchantments is said to tyrannize over the Passions of their Hearers
 by Sounds and Nonsense. We are certainly much obliged to this
 Gentleman, that instead of SOUNDS and NONSENSE we had'nt
 HOCUS POCUS. Those who are influenc'd by that Spirit which
 produces all the Effects of these Conjurations, are said to be raging
 and proud, censorious and ill-natur'd, full of Evil-speaking and bur-
 ning Revenge, Malice and Cruelty toward all that will not renounce

(o) *Job*. vii. 19, 20. and viii. 47, 48. (p) *I Cor.* iv. 13. (q)
I Cor. v. 1. *Riv.* ii. 14, 15.

Scripture and Reason. 'Tis easy for one of this Gentleman's Invention to bestow hard Names: The main Foundation of all these dreadful Charges, I apprehend, is, that such as are any-way enlightened to just Notions of true Religion, cannot look upon mere empty Formalists to be true Christians, and especially such who, like this Author, sling abroad the Rage of their Wrath against the Work of GOD's Grace, they are sensible must needs be Strangers to a Work of special Grace in their own Hearts, and are Enemies to the Interests of the Redeemer's Kingdom. Again, "this Spirit hates Rules and good Order, or bounds and limits; and refuses Subjection to every proper Judicature. I suppose, all the colourable Pretext for this Calumny is, that Ministers aforesaid can't be brought to comply with any Judicature in such Schemes and Measures as they may form in Opposition to the Advancement of true Religion; which is so far gone, whereby they would bind them up from doing what GOD requires of them. And indeed this is an Inconvenience which the faithful Servants of the LORD CHRIST are generally exposed to in a time when vital Religion is almost lost; especially if they are so faithful as they ought to be, in endeavouring to restore it, and the LORD much blesses their Endeavours to that End: Because the present Set of Ministers at such a Time are generally infected with the same Disease of a luke-warm dead Formality, and don't like the new-fangled Stir about Religion, as some of them are pleased to term it now-a-days; and therefore will be doing what they can, to obstruct and hinder it,

This Author moreover tells us, that "Say-soes and Declarations, wry Faces and Grimaces, Contortions of the Body and vocal Energy, Faintings and Cryings, delusive Voices and frantick Visions pass for undeniable Evidences of Conversion, of coming to JESUS and the Power of GOD: Nay, if little Children are so happy as to cry out when they see their Mothers fainting under its delusive Impulses, they are forthwith canoniz'd for Saints." But, with this Gentleman's leave, I wou'd venture to tell him, in the Face of the World, that all this is notorious Falshood; 'Tis neither any one nor all of these together that pass for undeniable Evidences of Conversion. The Things which pass for Evidences of Conversion may be found abundantly in the printed Sermons of these Conjurers, and very well and succinctly in Mr. Finley's Sermon on *Matt. 12. 28.* lately published; if it be worth while to look into such religious Jargon and dark Nonsense. This Gentleman, and those of his Stamp, seem to be much grabbed with the Account of the Conversion of Children of six, eight, ten or twelve Years of Age; for if this is granted, the Work must be acknowledged to be of GOD: And I can inform him, that it is the distressing Sense which they discover and express of the moral Corruption and Wickedness of their Hearts, their affectionate Wonder at the dying redeeming Love of the LORD JESUS, the great Joy and Delight they have sometimes in GOD, and their Desire to be with him, their Conscientiousness in the Ways of Religion and Duty; and lamenting over their Fellow-Children, that are wholly given up to their childish Follies; that pass for hopeful Evidences of their Saintship; and not their crying out when they see their Mothers fainting.

Again, 'tis as false as the rest, " that these Conjurers pretend to
 " make any Divine at all of a sanctify'd Cobler at once, without
 " either *Greek or Hebrew*; much less do they pretend that such an
 " illiterate Cobler shou'd be an abler Divine than either *Luther* or
 " *Calvin.*" But, I believe, by this Time, I shall be easily excused if
 I proceed no farther in Examining this wonderful Piece: I have taken
 more Notice of it already than it deserves. It may not be amiss
 for the Author and his Admirers to consider a little what Sort of a
 Spirit his Evil-speaking and burning Revenge discovers to all that
 will not wink hard. In the mean time, I rest a sincere Desirer of
 his Repentance and Salvation. SAMUEL BLAIR.

POETICAL ESSAYS, &c.

From the Virginia Gazette.

Mr. PARKS,

You are to judge if the following Lines are worthy of a Place in
 your Paper. I have attempted to give a transient View of *Solo-*
mon's Pursuit after Content, and have strove to make it instruc-
 tive. You may observe, by the marginal Quotations, I have in-
 troduc'd him speaking; as it is suppos'd he does, where-ever they
 are found. I am Sir, your humble Servant.

I. DUMBLETON.

----- *Lucent genialibus altis*
Aurea fulcra toris, epulæq; ante ora paratæ
Regifico luxu: furiarum maxima juxta
Accubat. -----

VIRG. *Æneid.* 6.

" **T**H Y Frowns, O Fortune, I contemn,
 " I wear the *Hebrew* Diadem:
 " Th' ETERNAL bids me own my Wants,
 " And more than I requir'd, he grants:
 " My Navies, bound for *Opbir's* Shore,
 " Have fill'd my Realm with gilded Ore:
 " The *Hittite* Dukes my Rule obey,
 " And distant People court my Sway:
 " The Temple's vast Foundations lie,
 " Its awful Turrets threat the Sky:
 " The Charms of Ease my Subjects bless,
 " They rowl in Plenty, and in Peace.
 " Success I challenge as my own,
 " I, smiling Fate! thy darling Son.
 " Ah! could a Mortal man require? ----
 " 'Tis not enough to glut Desire;
 " I thus abounding, yet Jament
 " Thine Absence, O divine **CONTENT!**
 " While Men affirm, thou'rt but a Name,
 " A subtle Shadow, pleasing Dream,

" That