

# The Religious Intelligencer

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. F. McLEOD, {

That God in all things may be glorified through Jesus Christ—PETER.

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## Religious Selections.

### Letter to a Young Believer.

My Dear Friend, I hope the Lord will now give me grace to write those truths which He himself will bless to the refreshing of your soul.

When speaking of some recent converts, a ministerial friend said to me one day that he was much disappointed with a number of them that they seemed to have so little relish for the word of Jesus and for Himself, and were more occupied with, and seemed to like better to talk about their own experience.

Young Christians need to watch against this. It is blessed to have a sweet experience of the love of Jesus in pardoning our sins. But we will soon have no experience of it at all if we do not feel a keen relish for "the word of life." "Search the Scriptures, my friend." My advice to you is to keep close by the divine fountain of all spiritual knowledge if you would maintain a divine peace and spiritual joy.

Are you as earnest in searching your Bible, as you were when you first professed to find the Lord, and when you thought that the everlasting arms had been thrown around you? You are young, and like the young tendrils of the vine, you are ready to cling to any prop from which you hope to get help in your Christian course; but, beloved friend, why not lean your whole soul upon Jesus, "the Word of life," who is "mighty to save." Open your heart to Jesus, and He will speak "comfortable words" to you, and sympathize more thoroughly with you than any earthly friend can possibly do.

Now, remember, He is a real living person. "I AM HE THAT LIVETH" is His own word. Only think, and He is just before the very chair where you are kneeling! There is none so near to you at this moment as "the Living One!" And He loves you as none has loved you, or ever can love you. Oh why, then, not walk up and down under the warm sunshine of Emmanuel's love! Why wait his favour for an hour, when He bestows it as a pure gift of grace? Dwell under his sheltering wings, and your safety and happiness are complete.

Take him for all you need, for holiness as well as for pardon of sin. Perhaps you have forgotten that He is "made of God, unto us Wisdom and Righteousness, and Sanctification, and Redemption," that we may glory only in the Lord! You may have taken him as your "Wisdom" to show you your danger as a sinner and the way to be saved from it; you may have accepted his Righteousness in the place of your own that you might have justification of life; but you may not have taken him as your "Sanctification," and hence you are up and down and want of settled peace. It will prove a hard and boneless undertaking to struggle with sin without doing so as one who is "in Christ Jesus," and has liberty to take your stand on high vantage ground of his spotless holiness.

My dear friend, if you are to be truly sanctified, it must be by faith in Jesus. You must be ever "looking unto Jesus," and believe that, in your living, heavenly head, you are even now, in all your sinfulness, accepted as perfectly holy; and thus you will be able to combat successfully all your sinful propensities; for an encouraging voice from the upper sanctuary, where Jesus lives and reigns, will ever whisper in the attentive ear of a humble faith: "Sin shall not have dominion over you: for ye are not under the law, but under grace;" and thus you will be able to go against every sin, not in your own strength but in the strength of the Lord God, and with the fullest assurance of continual victory.

The experience of Luther, as given in that remarkably valuable book recently published, "The Higher Christian Life," forms a very appropriate illustration of this. He first became alarmed for his soul on gazing on the murdered form of a fellow-student. "What would become of me if I were thus suddenly called away?" was his soliloquy.

On his way back to the university from a visit to his father during the summer vacation, he was overtaken by a terrific thunderstorm, and his impressions were deepened. "The thunder roared; a thunderbolt sunk into the ground by his side; Luther threw himself upon his knees; his hour had perhaps come." He vows to serve God if He should spare him; but as he feels he cannot, with such a polluted soul, "he must become holy," and for this he will enter a convent.

He did so, and, buried in the convent at Erfurt, he toiled and suffered two terrible years in vain for salvation. He became emaciated, pale, hollow-eyed, downcast, hopeless. The vicar-general of his order was the first who shed any ray of light upon the dark and troubled mind of Luther. But still his soul was not at peace, and his struggles and watchings and fatigues brought him to the brink of the grave.

One day a venerable monk entered his cell, and repeated in his hearing the words of the apostles' creed, "I believe in the forgiveness of sins," and Luther began by and by to repeat to himself, "I believe in the forgiveness of sins," when the monk said, "You must believe not merely that David's sins or Peter's sins are forgiven; the devil believes that. The commandment of God is that we believe in the forgiveness of our own sins."

Luther believed, and was filled with joy. Life

from the dead was given him in a twofold sense. The forgiveness of sins was ever after a living article in his faith, and not a dead letter in the apostles' creed.

But, as yet, the great underlying principle of justification by faith was to him one of the deep and hidden things of God; and this he was taught from the Word of God, after he had been ordained a priest and appointed a professor in the university of Wittenberg.

He was employing an unoccupied hour lecturing on the epistle to the Romans, when the passage, "The just shall live by faith," struck new light into his soul. Here was the grand principle of life and righteousness. He saw it, grasped it, exulted in it, and began teaching it with all the fire of his eloquence and genius.

He applied it with sublime clearness to the forgiveness of sins. He saw how God could be just, and yet justify him that believeth in Jesus; however great his sins might be.

On his way to Rome sometime after, he was again taken ill, his sins troubled him, the old Erfurt horror of darkness returned upon him; but that was dispelled by the words, "The just shall live by faith."

But Luther had as yet no settled peace, for he had not taken the Lord Jesus as his "Sanctification." He had one process for the forgiveness of sins, that of faith, and another for the pursuit of holiness, that of works. He longed for a holy heart and holy life, but he sought them by means not by faith. The truth that Jesus is all to the sinner, that in Jesus he has all, if he takes him for all, he had not yet perceived. Christ a propitiation he accepted, but Christ a sanctification he rejected.

Strange that, having Christ, and believing in him, and having in him the fountain of holiness—indeed our own holiness, just as really and fully as he is our own sacrifice for sin—we should go about to work out, or seek for holiness of heart imparted to us from God aside from, not in Christ. Yet so it is.

So it was with Luther. At Rome he performed all holy offices, and visited every sacred place, hungering and thirsting after righteousness. One day he sought to secure a special indulgence promised to all holy pilgrims who should climb Pilate's stair case, so called, on their knees. As Luther crept painfully from stone to stone upward suddenly he heard, as he thought, a voice of thunder in the depths of his heart: "The just shall live by faith." These words had often before told him that the just are made alive by faith but now they thundered through his soul the truth that even so "the just shall live (be kept alive) by faith." By faith they shall be kept by the power of God; by faith they shall make progress onward and upward; by faith their sins shall be forgiven; and by faith their hearts and lives shall be made holy.

At last, well might the historian say of Luther that "this was a creative word for the reformer," now for the first time he was freed from all false processes of salvation, and fully established in the true. Faith now was the condition, and Jesus as the saviour, he saw was the whole. Full salvation was in Jesus and in Him. Jesus was the soul in full, through full trust in him. When this word resounded in this new force through his soul, it is no wonder that Luther sprang to his feet from the stone steps upon which he had been crawling like a worm, horrified at himself, and struck with shame for the degradation to which superstition had debased him, and fled from the scene of his folly.

Luther himself says: "Then I felt myself born again as a new man, and I entered by an open door into the very paradise of God. From that hour I saw the precious and holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages which taught me what the work of God was. Truly this text of St. Paul was to me the very gate of heaven."

Jesus is, also, our "redemption." Rom. viii. 23, shows that this means deliverance from death and him that hath the power of it. And if you are a believer you have this not merely in eternity but now. The believer has "died and risen and gone above," for Christ his "redemption" has done all this, and he is "in Christ." By faith in Jesus I am united with him in resurrection, and am consequently, even when struggling with the mournful accidents of mortality, standing in a place beyond death and the grave. Not physically, of course, but spiritually; yet it is so sure to faith and so real to the soul, that "we ourselves grow within ourselves, waiting for the redemption, to wit, the redemption of our body. For we are saved by hope."

Thus, you see, Christ Jesus is made of God unto us all that we need for time and for eternity; and we have it all, by faith even now. Are we ignorant? He is our Wisdom. Are we condemned as guilty before God? He is our Righteousness, that we may be both "pardoned and perfected." Are we polluted and full of sin? He is sanctification. Are we dying? He is Redemption. Then, as He is "made of God unto us" all these, let us be nothing, trust in him fully, and glory in him only; for "we are complete in him." You want humility? This is the most humbling doctrine you can ever learn; for it sets you entirely aside in reference to "life and godliness," and makes Jesus all.

If then "good tidings" are grasped by you—if through the power of the Holy Ghost, they

permeate your soul, as the summer shower soaks into "the thirsty ground"—you will enjoy unutterable peace and "everlasting consolation," while you will not only have power over sin, but be "filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

I trust you will no longer "vex yourself in vain," striving to be holy in the energy of the flesh; but as one who is "strong in the Lord and the power of his might." And it would be well to ask from what am I striving to get holiness? The flesh? It is vain; for the flesh cannot give you any spiritual return for the most assiduous cultivation.

The "flesh" is one thing and "the spirit" is another; and by no religious alchemy can you transmute the one into the other. Our "old man" is utterly corrupt, and must be put off, and "the new man" is to be "put on." God takes away "the stony heart" and gives "a new heart." And to show that the "new heart" is something distinct from ourselves, we are told that "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." If you are a true believer, there are these two, distinct, and contrary natures in you—the flesh and the spirit—and by the power of faith and by the energy of the Holy Ghost, ye are to walk in the Spirit, and ye shall not fulfil the lust of the flesh, for "they that are Christ's have crucified the flesh with its affections and lusts." Scripture does not say that they have so improved the flesh, put it under discipline; and so subdued it, that they have now got the upper hand of it. No, they have "crucified" it as not only unimprovable and very vile, but dangerous withal.

What a mighty advantage a knowledge of "the true grace of God" gives us; I am not to go single-handed against my corruptions as so many enemies which I am to grapple with in doubtful combat, in my own poor strength which is weakness, and hope that, after long and painful resistance, I am to see them extirpated one by one; but before I begin the contest, I am privileged to see them all vanquished in a body by my Substitute and Saviour—so that, although I am frequently so annoyed by them, that I am found exclaiming: "O wretched man that I am who shall deliver me from the body of this death?" I am always able, assuring myself of victory, gratefully and confidently to say, "I thank God through Jesus Christ our Lord." For "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Our great strength lies in being nothing in ourselves; and receiving and putting a full trust in Christ as our all. The secret of evangelical holiness is not our fighting but our faith. "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" That's it; that's the secret of holiness; that's the whole of it. For believing that Jesus is the Son of God, gives me not only the position of Jesus, but in him, the divine nature of a son of God which nature, like fire seeks its heavenly source, and by a spiritual necessity, realising the fact that I am delivered out of the hand of my enemies, I "serve him, without fear, in holiness and righteousness before him all the days of my life."

THERE ARE NO TRIFLES.—There are no trifles in the biography of man. It is drops that make up the sea, it is acorns that cover the earth with oaks, and ocean with navies.—Sands make up the bar in the harbor's mouth; and little vessels are wrecked; and little things in youth accumulate into character in age, and destiny into eternity. All the links in that glorious chain which is in all, and around all, we can see and admire, or at least admit, but the staple to which all is fastened, and which is the conductor of all, is the throne of Deity.

### ENCOURAGE YOUNG MEN.

There are young men who enter upon the active scenes of life, who need little encouragement, and to whom an occasional check is of no small service. But these form the exceptions to the general rule. Most young men cannot receive too much encouragement; and some there are who need it as long as they live. Perhaps I here assert, than by relating a portion of my own experience. Soon after the work of regeneration had been wrought on my heart, my mind became impressed with the idea that I was called of God to take an active part in the work of extending his kingdom in the world. The impression, however, at first, was rather indistinct as to the particular department of duty I was so called to occupy. But as the impression deepened the conviction strongly seized my mind that it was to preach the unsearchable riches of Christ. Although my early education was better than many who had engaged in this work, having qualified myself for teaching, I felt that it was quite inadequate to so momentous an undertaking. But after some severe struggles to rid myself of the conviction, I yielded, making up my mind to trust in God and do the best I could. Being prompted by our circuit preacher, a man of precious memory, I applied for and received a license to preach as a local preacher. I then spent about two years in teaching, mostly in New York city. Among the Methodist Preachers with whom I

became acquainted in that city, I found those who seemed to understand my case differently. A few of them evidently aimed to discourage me, while the most of them treated me with great indulgence, and seemed disposed to inspire me with confidence. I was well assured that these last understood my case best, and were therefore best qualified to aid me in overcoming the embarrassments which lay in my way. An opportunity was afforded me to enter upon the labors of a circuit as the assistant of a man who had been an itinerant preacher for several years. He was to me an excellent father. After concluding my labors on this circuit, I entered the traveling connection, and took my first appointments in Lower Canada and Vermont. While in Vermont, I formed an acquaintance with that great and good man, Wilbur Fisk, who was then young in the ministry. As he was in poor health he had left his appointment and was spending his time at his father's, in London. We were much together, and in all our intercourse his constant aim seemed to encourage me. His words were ever words of kindness. I sought his counsel in reference to my studies, in reference to the best means of improving my mind, and preparing myself for usefulness in the work of the ministry. He always encouraged me to write, and such was his uniform benevolence of temper, that I never feared to subject to his inspection and criticism the imperfect productions of my pen. He used often to say, "Bro. B. you have a talent for writing which ought to be cultivated." The estimate I held of his piety never allowed me to consider him capable of flattery; but the rebuffs I have often since received from men far inferior to him, in most respects, have caused me to doubt the perfect soundness of his judgment in that particular. Exciting topics of discussion arose, which found us on opposite sides. But this circumstance never disturbed our mutual friendship; it remained unimpaired till his death.

I entertain no doubt that a complete biography of Dr. Fisk would furnish very many instances of his aiding young preachers in their early difficulties. He was eminently the friend of the young men. As illustrative of the truth of this, I will narrate another case. There was a pious young man, of poor parentage, of limited early advantages, who felt the conviction that he was divinely called to preach the gospel. There was another pious young man living in the same town, of highly respectable parentage, of better educational advantage, and withal of decidedly superior personal appearance, who also felt that he was called to the work of the Christian ministry. I was once in company in the town, when some one mentioned that the young man last alluded to thought of entering the ministry. The general feeling expressed was that he would make a very respectable minister. Some other one of the company then remarked that the first young man alluded to thought of becoming a preacher. The remark was responded to by an almost universal laugh. I however preserved my gravity, which I suppose was observed. Some one turned to me and asked my opinion about the young man. I very promptly expressed it as my opinion, that in seven years from that time they would all reverse their opinions, which excited another general laugh. Wilbur Fisk was well acquainted with both these young men. Which of the two did he take under his special patronage? Answer. The poor boy of limited advantages. And under his patronage the boy acquired an enviable distinction both as a preacher and a scholar, and that without the advantages of a collegiate course. He was at one time the Principal of one of our most popular educational institutions.

The example of Dr. Fisk taught me an important lesson, which I have ever aimed to reduce to practice; it taught me that the success of young men in the ministry depended much on the aid they received from the older class of ministers. I am persuaded from my own observation that lasting injury has often been inflicted on young men, especially of a sensitive nature, both by neglect and by the indulgence of ill-grounded prejudices. On the other hand I have enjoyed the pleasure of seeing a number of young men who entered the ministry under circumstances of great discouragement, rise to eminence and usefulness when I believe it resulted principally from the fact that they had a few friends to stand by them in their time of need. Young men may seek to enter the ministry before they are divinely called, or they may be deficient in the essential elements of such a vocation, but they will sooner or later learn their mistake, even if they have the sympathy and support of a few friends. I lay it down as a sound Christian maxim, that it would be better that ten young men should be encouraged who might utterly fail, than that one who is truly called of God to preach the gospel, and who by proper treatment would become a useful minister, should be caused to fail, either for the want of proper support or from unwarrantable opposition. I say give every man a fair trial. We can better judge what a man is, than what he will be. It is well that we do not forget some things we learned in childhood;—

"Tall oaks from little acorns grow,  
Large streams from little fountains flow."  
—[Zion's Herald.]

### "HALLELUJAH."

Two heathen from different parts of the world once met upon the deck of a vessel. They had

been converted from their heathenism, and were brothers in Christ; but as neither was acquainted with the language of the other, they could not speak to each other.

They pointed to their Bibles, shook hands, smiled in one another's faces; but that was all. At last a happy thought occurred to one of them. With sudden joy he exclaimed, "Hallelujah!" The other in delight, cried out, "Amen!" These two words, not found in their own heathen tongues, but given them by the gospel, were to them the beginning again of "one language and one speech."

### ANOTHER VICTIM IN POPISH SPAIN.

An esteemed correspondent has forwarded to us (Downshire Protestant, Nov. 23), a communication, from a friend in England, enclosing a letter from Spain, to which we desire to call the earnest attention of our readers.

Manu-l Matamoros suffers for the crime of being a Christian. He is an excellent young man, of blameless life, but—he is a Christian. For this crime he is in prison; and though ill and spitting blood, is to be sent on foot to Granada.

We entreat all who love the cause of truth to bestir themselves in this case. Public opinion availed much in the case of Escalante; and we have no doubt that all true Protestants will have their sympathies awakened in behalf of Matamoros.

Here is his touching and affecting letter:— (Translation.)

"Prison, Barcelona, Oct. 17, 1860.

"To Mr. ———, Respected and very dear brother in Jesus Christ, I have received with sincerest joy your kind letter of the 9th which afforded me infinite comfort in this house of misfortune.

"The same day on which you were so good as to write to me—the 9th inst., at seven o'clock in the morning, I was arrested for the single crime of being a Christian, and loving my fellow-men so well as to desire that they should know the Lord Jesus, by whom alone they can be saved. A charge laid against me in Granada, induced the civil governor of that city to send a telegraphic order to the governor of this place for my arrest, and also for the minute examination of my house, &c. After a most rigorous and tyrannical search, there was found in my possession a package of letters and papers from several places in Spain, and certain other documents which compromise me to a considerable degree. I was brought to this prison and kept for eight days in a sad and terrible solitary confinement. After two examinations before the whole tribunal, I was relieved from my confinement—that is to say, I am now confined with criminals! I gave my answers without confessing anything except my faith (as not to involve others) that faith which shall save me when the One Supreme Judge shall sit upon His throne. At this stage of my examination a singular episode occurred. The magistrates believed that I should deny my faith, and that the sight of the enemies of Christ my tyrants would overwhelm me; but they were mistaken. The questions and answer were as follow:—Question.—'Do you profess the Catholic Apostolic Roman faith; and, if not, what religion do you profess?' Answer.—'My religion is that of Jesus Christ; my rule of faith is the Word of God, or Holy Bible; which, without a word altered, curtailed, or added, is the basis of my belief; and in this I am confirmed by the few sentences of the Apocalypse, and the many distinct charges of the Apostles in their Epistles. The Roman Catholic and Apostolic Church not being based upon those principles, I do not believe in her dogmas, and still less do I obey her in practice.'

"The tribunal appeared astonished at these words, and the judge said to me—'Do you know what you are saying?' 'Yes, sir,' I answered, in a firm voice. 'I cannot deny it; I have put my hand to the plough, and I dare not look back.' The judge was silent, and the tribunal then rose.

"Nothing, dear brother, alarms me for myself, but I do grieve over the arrests which have been made (both before and since mine took place) in various parts of Andalusia. Oh! they will injure worthy Christian people, honoured fathers and virtuous sons! Alas! This oversets my tranquillity of mind, and I shall not recover it for many days! And again, my dear old mother, with my two little brothers, are left alone in this strange town. Thus my position is very trying—I suffer, yes I suffer much.

"Our mission, dear friend, is not, and has not been to separate believers from the Church of Rome. It has been to bring souls out of the Roman darkness, and from atheism or indifference to the knowledge of Christ—to gather together intelligent and evangelical congregations. In a word, to form churches worthy of God and of the world.

"As you will easily imagine, my spirit is not at rest, and I cannot write to-day to you at length upon these topics; but I promise to do so shortly and give you explicit details. Although my imprisonment threatens to be a long one—that is, of some months' duration—yet I can labour here also, I trust you will soon write to me. You will easily believe that now more than ever your letters will be a comfort to me in my present sorrowful and trying position. Counsel and consolation from Christian friends is a necessary of life to me now!

"God be with you, dear friend. Your brother in Jesus Christ.

"MANUEL MATAMOROS."

### JESUS A TEACHER.

The enemies of the Saviour were obliged to confess that 'Never man spake like this man.' Others believed that he was a teacher sent from God; and confessed that a man without God could not do the works that he did. There was something in the kind and unassuming manner, and in the truly benevolent character of Jesus, living entirely for others, that gave power to his words, and seemed to fasten upon the conviction of his hearers the great and sublime truth, notwithstanding the great cry against him, 'Never man spake like this man.'

As a teacher, Jesus was original. He did not learn in any of the schools of his day either doctrine or manner. Indeed, his doctrine and manner of life was very different from what the world had ever seen or heard. Who had ever believed that it was his duty to love his enemy? It was not only considered contrary to right, but impossible to do this; and even now there are many who, if they do not believe it impossible to love their enemies, do not believe that kindness is any more powerful to overcome an enemy than revenge.

This new doctrine Jesus taught, and it has proved good. It was this that proved powerful on the day of Pentecost. Jesus had loved them, and wept over them, and they knew it. They reviled, but He reviled not again. He had labored for their best interests, but they had crucified their best friend.

When Peter told them of these things, and the Holy Ghost came upon them their hearts melted and they cried out 'what shall we do to be saved?'

Jesus was a very plain teacher. He said what he meant, and meant what he said. The people could understand Him. He did not hide the sins of that age under a silk dress of soft or obscure words, or round sentences, but he dealt honestly and plainly with them. He did not, however say hard things against them when it was not needed, to irritate them, but when the plain truth was needed it was spoken fairly, and in love. How pointed His language in reference to that all destroying sin of licentiousness. Not vulgar, but honest and plain. 'Whoever looketh upon a woman,' &c.

One great fault in many authors whose works are now read, is, there is a hidden poison which the author dare not express—a poisoned pill with a sugar coating. The most dangerous writers in the English language are those whose artful insinuations and mischievous polish reflect upon the mind the image of impurity, without presenting the impurity itself. A plain vulgarity in a writer is its own antidote. It is like a foe who attacks us openly, and gives us opportunity of defence. But impurity, secreted under beauty, is like a treacherous friend who strolls with us in a garden of sweets, and destroys us by the odor of poisonous flowers proffered to our senses.

One part of the great work of Jesus was to take from the Pharisees those long silk robes, and then hold them up in the sunlight to the world: He is the wise man's schoolmaster, and his book is the poor man's library.—[Herald Gospel Liberty.]

REVIVAL IN INDIA.—The London News of the Churches has some interesting items in regard to the revival in India. In Tinnevely it is effecting much and continues to spread. In Chota Nagpore conversions are proceeding most rapidly. Ninety were baptized in January. A missionary writes in an Indian journal that in the neighborhood of Poonchi, "the gospel is spreading like fire in the jungle. As many as eight hundred villages have received the gospel. So many Cotes were pouring into the station from the jungle that three missionaries were occupied all day in giving them instruction." The Lieutenant Governor of Bengal visited the district in January, and was greatly astonished at what he saw. His Secretary remarked to the missionaries—"There was never seen such a sight in India as this." This referred to a gathering of about two thousand native Christians; at which he was present. The American mission Ahmednager is receiving many new converts.

PURSING THE WIND.—How affecting was the remark of that world's idol, Theodore Hook, when, for the last time, he joined one of those gay, festive parties which he had so frequently enjoyed by his wit, and was surrounded by friends, not one of whom ever saw him again! Seeing his own figure reflected in a mirror, he suddenly exclaimed, "I see I look as I am, done up in purple, in mind, and in body too, at last!" So is every attempt to obtain happiness without a sure foundation of religious principle. It is but pursuing the wind, or shooting without an aim.

### SPIRITUALISM.

It traces its ascension most legitimately to the witch of Endor; like her it professes to hold communion with spirits in heaven and in hell; and pretends, blasphemously pretends, to bring down from heaven by knocking on a table, the spirit of any one who has died, from the commencement of the Christian Era down to the present moment. It is difficult to believe that such nonsense can flourish out of Bedlam.—[From the Great Tribulation, by Dr. Cumming.]