

*believe the works, that ye may know and believe that the Father dwelleth in me and I in Him."*

Some of these modern infidels, or expounders of "modern thought"—the mild designation on which the changes are rung so frequently in an unfortunate article in the last *North British Review*—go a step further and deny, not the necessity of a revelation merely, but even its very *possibility*. Newman affirms, "an authoritative external revelation of moral and spiritual truth is essentially *impossible* to man. What God reveals to us, he reveals *within*." One or two things would need explanation ere we would be in a position to take in such a wholesale assertion.

1. These parties strenuously uphold the religion of nature. They profess to mark the "footprints of the Creator" in the mighty expanse of creation. This revelation in the natural world is most emphatically from *without*, and is therefore an important exception to Newman's universal assertion, that God can reveal himself only from *within*. If God can thus reveal himself externally in the meanest of His works, surely He can do so in that word which He hath magnified above the mightiest of them all!

2. Besides, on this principle, no *book whatever would be of any use*. Every book on whatever subject it be, is, in a sense, a revelation *from without*, and cannot therefore communicate to the mind what should properly spring spontaneously out of it. Hence, it is quite unnecessary for Newman and his zealous associates to continue writing as they are doing, with the view of carrying to their devotees pearls of truth which ought to be fished up from the depths of the inner man. The startling revelations these books contain can have no influence, since everything is revealed within, unless it be blasphemously affirmed that that is possible with man which is impossible with God.

Perhaps the most dangerous feature in this form of modern infidelity, is the prominence assigned to this so called internal revelation. Ignoring the Fall, it asserts the continuance of the old converse between the creature and the Creator. It asserts a spiritual principle to be implanted in every man's breast. This lamp, which is supposed to be ever burning within, does away with the necessity for any additional light from above. The soul goes out as naturally after God, as the eye after light, the ear after sound, the palate after food.

Were it so, then we would find all more or less pious and devout. There would be uniformity in the views possessed and propounded on religious topics, and of course there could be no necessity to attempt to ameliorate the condition of the heathen. We have only to put history in the witness box and ask, are these things so? in order to be forced beyond the pale of such a Utopia. In making the intuitive element the basis of their system, these talented though misguided men rest the whole on a mere gratuitous assumption to which reason and revelation, history and experience give the lie direct.

We have enlarged intentionally on this part of our subject, because the works of Newman and Parker have obtained a considerable circulation amongst intelligent young men, and are exerting a most deleterious influence. To such we would affectionately and earnestly say, "cease from the instruction that causeth to err from the words of knowledge." Rest assured if you allow yourselves to be drawn aside from the "old paths" into the byeways to which, such "blind leaders of the blind" point, you may soon be found reposing on enchanted ground and lying in Giant Despair's Castle. Listen not to the insinuating strains of those who are to many, as they that have a pleasant voice, or who play well on an instrument. It is the music of the Syren. On such works should be labelled "poison," poison more dangerous than the potions of the fabled Circe. You may call it simply "pure wine," but it is drugged, and by quaffing it you may become intoxicated. "Touch not, taste not, handle not." Depend upon it, you will find "*The old is better.*"

R. F. B.