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# THREE LETTERS

TO

HUGH MC.NEILE, D.D.

(OF LIVERPOOL,)

WITH

HIS LETTERS IN REPLY.

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BEING A CORRESPONDENCE PUBLISHED IN  
THE "CARLISLE EXAMINER," OF THE 21ST OF 12TH MONTH, (DECEMBER,) 1858, RELATIVE TO AN IMPUTATION AGAINST THE SOCIETY OF FRIENDS, CONTAINED IN THE SUBJOINED EXTRACT FROM A SERMON PREACHED BY HUGH MC.NEILE, IN CARLISLE, AS REPORTED IN THE SAME PAPER OF THE 30TH OF 11TH MONTH, (NOVEMBER,) 1858.

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WITH A FEW ADDITIONAL

EXPLANATORY OBSERVATIONS

ON THE MEANING OF THE PHRASE

"INWARD LIGHT."

Carlisle:

PRINTED AND PUBLISHED BY HUDSON SCOTT, ENGLISH-ST.

SOLD BY BENSON & MALLETT, CASTLE ST., LIVERPOOL.

{ 8D. PER DOZEN.

“They were the glorious truths they wished to propagate. They were the things for which they had established the Pastoral Aid Society. The people had far outgrown the provision for telling this glorious truth. The clergy was not numerous enough for the population. The churches that were sufficient before had ceased to be sufficient. They were the simple truths Christ brought into the world. They presented nothing but what might be proved by God’s holy word. They added nothing to this. The Scripture was their entire rule. They repudiated all imaginary rules of faith, and all manner of falsehood, and every form of falsehood. They rejected Mormonism, with its book of fables ; they rejected Quakerism, with its supposed inward light ; they rejected Irvingism, with its boasted revelation ; they rejected Romanism, with its boasted infallibility. They had nothing to do with any of these. The word of God was their standard and rule, to which their attention was called, and on which they rested their hopes of eternity. Let them help to circulate the Scriptures, which they had an opportunity themselves to hear. They had no miracles to work now. They must have men, *and to have men they must have money*, in order to supply funds to do this glorious work. His Lord and Master said, “It is more blessed to give than to receive.”—*Hugh Mc.Neile’s Sermon, from the Carlisle Examiner, Nov. 30, 1858.*



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## CORRESPONDENCE.

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THE following correspondence was originally published in a *local* paper (the *Carlisle Examiner*) in defence of the Christian profession of the Society of Friends, which had been strangely misrepresented by Dr. Hugh Mc.Neile in a sermon preached by him in the City of Carlisle. Although the imputation has been denied, and he has failed to substantiate it, yet this high professor has not deemed it to be his duty candidly and honorably to withdraw his charge. The correspondence is now reprinted at the request of several individuals, who are desirous that the *general* reader may have an opportunity of judging, not only of the groundless nature of Dr. Mc.Neile's charges, but also whether he has manifested that fair and charitable spirit which ought to adorn a Christian minister.

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TO THE EDITOR OF THE CARLISLE EXAMINER.

RESPECTED FRIEND,—The sermon of Hugh Mc.Neile, containing an imputation against the Society of Friends, having been published in the *Examiner*,—as an individual member I felt aggrieved at such an uncalled for as well as unfounded accusation, that we pretended to any inward light, superior or contrary to that Spirit which most of those who call themselves Christians profess to believe in and to reverence; but, I have failed to elicit from him any satisfactory ex-

planation or proof of his imputation. In justice to the religious body stigmatized, may I ask publicity to the following correspondence on the subject, leaving the public to form their own opinion whether the doctor has made out any case against them.

I remain thy friend truly,

12th Mo. 20th, 1858.

HUDSON SCOTT.

TO HUGH Mc.NEILE.

*Carlisle, 12th Mo. 3rd, 1858.*

RESPECTED FRIEND,—I observe in a Carlisle newspaper the report of a sermon preached by thee in our city on the 28th ultimo, wherein the Religious Society of which I am a member, was denounced as heterodox, classing us with Mormonites, and deriding their “inward light.” I have written to my friend B. A. Marshall this morning, asking his explanation of thy statement, and I here subjoin a quotation from his reply.

“At a meeting of our Visiting Society this morning, the subject was mentioned with an unqualified expression of regret, that our excellent friend Hugh Mc.Neile was so far led away as to drop the unguarded and unexplained phrase about Quakers and their inward light.”

Now, as we do not profess, nor ever did profess, to be guided by any other light than the light of our Lord and Saviour Jesus Christ, inwardly revealed, which light, the apostle John affirms, in the 1st chapter of his gospel, 9th verse, “Lighteth every man that cometh into the world,” I am at a loss to under-

stand why our profession of an inward light, common to all, should be thus publicly stigmatized and derided.

Being a citizen of many years' residence here as a bookseller, I have had several inquiries about our faith in "inward light," in consequence of thy sermon; but I am unwilling to believe that, as a Christian minister of high religious profession, thou wouldst intentionally libel any religious body, knowing it cannot be consistent with that charity, without which we have no mean authority for affirming, even should any one speak with the tongue of angels, he is become but as sounding brass and a tinkling cymbal. Therefore, as a member of a body stigmatized from the pulpit and press of our city as one holding a dangerous error, may I respectfully ask to be informed what thy views are of our erroneous profession in this respect?

The Scripture says, Ephesians 5 chap. 13—"But all things that are reproved, are made manifest by the light, for whatsoever doth make manifest is light." Our Saviour calls himself the light of the world. And his apostle says, Romans 8th chap. v. 9—"But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell *in* you." "Know ye not your own selves, how that Jesus Christ is *in* you except ye be reprobates"—2nd Cor. 13th Chap. 5.

From the tenor of thy reported sermons it would appear to be inculcated by thy teaching that the Scriptural record was the only light.

Surely the Holy Scriptures are not the light, but an emanation from the light. "That was the *true* light which lighteth every man that cometh into the world."

Trusting to thy Christian candour to be informed if the phrase, as reported in the sermon, was intended to be an impeachment of my religious profession, or can be explained in any different sense,

I remain thy friend truly,

HUDSON SCOTT.

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FROM DR. MC.NEILE TO H. SCOTT.

*Liverpool, 6th Dec. 1858.*

SIR,—I have received your letter. You believe, in common with your society, that there is, as you say, a true light in every man, which is one part of his religious guide in this world. You do not think that Holy Scripture is man's *only* religious guide. I gather this from your letter. You are at full liberty to think so and to say so, and I ought not to be affronted by your saying so, though I may think you wrong, and in the exercise of Christian love be very sorry for you.

I think that every man is a fallen creature, his reason fallen, his conscience fallen, all fallen, and that he has *no* religious guide in this world except God's written revelation in His dear Son. This is the meaning of what I said in my sermon in St. Cuthbert's Church in Carlisle.

I am, I presume, at full liberty to think so, and to say so; and you ought not to be affronted by my saying so, though you may think me wrong, and in the exercise of Christian love be very sorry for me.

But, dear sir, you do not write as if you were sorry because I am wrong, but as if you were irritated because I dared to say Quakerism was wrong.

Believe me, that I am sorry, sincerely sorry, that any of my immortal fellow creatures should be so misled, or should so misinterpret Scripture, as to believe that there is in every man a light suited to be any part of his religious guidance. Look at the Bengal Sepoy mutilating his fellow creatures. Look at Saul of Tarsus aiding at the brutal assassination of Stephen, Look at the Inquisitors of Rome torturing their victims by racks, and screws, and pulleys. Nay, look in our own land and see the sleek dealer thriving on the gains of dishonesty,

The light that is in such men is darkness. Christ is the true light indeed, and no man in the world has true light except from Christ. But Christ himself says, concerning those who hear of Him—and there are millions who have never heard of Him—“men loved darkness rather than light, because their deeds are evil.”

I trust, dear sir, that the true light hath shined in your heart, and that, although you are still nominally a Quaker, you are not personally in the error of Quakerism.

Be so kind as to shew this letter to Mr. Marshall and his visiting society.

I am your's faithfully, for Christ's sake,

HUGH MC.NEILE.

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FROM H. SCOTT TO DR. MC.NEILE.

*Carlisle, 12th Mo. 8th, 1858.*

RESPECTED FRIEND,—I am duly in receipt of thy reply to my letter, and feel obliged by thy attention and candour, as it will enable me to vindicate the faith of the Religious Society with which I am in profession.

Thy letter, however, does not give the *grounds* of thy charge against the Friends, as professing an “inward light” of their own different from what is described by the apostle John, freely given to all, as “the manifestation of the Spirit given to every man to profit withal.”—1 Cor. xii. 7.

I felt no affront individually, except that I do not think it right that any public teacher should misrepresent any other religious body in his sermons. We also believe in the utterly corrupt and fallen nature of man, and that he has lost the original image of his Creator by his disobedience. But we also believe in the “grace which brings salvation, and which has appeared unto all men, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.” Surely, if any man says the Holy Scriptures are the *only* guide to man, and that he has no religious guide in this world except God’s written record called the Bible, it is in effect to deny altogether that grace and Holy Spirit of the Father of all, which our Lord expressly said after his ascension he would send forth to his disciples, in a larger manifestation, as their comforter and guide—as he expressed “to teach them all things,” or all spiritual truth.

We admit the Holy Scriptures as a test or standard of appeal, and whatsoever is contrary thereto a delusion; and we estimate them, in the language of the apostle, “as profitable for doctrine, for reproof, for correction, for instruction in righteousness;” but to assert them to be our *only* guide, and that man has no religious guide except the written record, is such an

assertion that I am utterly astonished any religious teacher of the present day has the boldness to make it. I am truly sorry to find any one in thy position teaching such a doctrine ; and if I could have believed it before receiving thy own avowal, I should have expressed such sorrow in my first letter, as I believe such a doctrine is entertained by only a small section of the Episcopalian Church.

I am told to look at three or four characters for the proof that man has no inward light or guide—the cruel Bengal Sepoy mutilating his fellow creatures—Saul of Tarsus aiding in the assassination of Stephen—the Inquisitors of Rome torturing their victims—and lastly, the sleek dealer thriving on the gains of dishonesty.

Now, my reply to this is certainly an admission that such illustrations are particular indications of darkness ; but in the case of Saul perhaps striving against the light—“ kicking against the pricks.” But so far from proving these men had *no* light originally bestowed upon them, and that they have not unfrequently exercised an inward light in a variety of ways, it offers no proof whatever, but a proof only of those particular acts of darkness, thus verifying the words of our Saviour, “ If the light which is in thee be darkness, how great is that darkness.” But this very text which thou refers me to proves light has been given in some degree to these men, by saying “ Men love darkness *rather than* light, because their deeds were evil.”

And does not the great apostle referred to say of himself, when referring to his conversion to the superior



light of Christianity, “When it pleased God to reveal his Son *in* me, immediately I conferred not with flesh and blood,” but thenceforth he believed in his revealed Saviour—the glorious inward light of the gospel, and followed that light hereafter—the only guide of a written revelation being nowise mentioned.

But I am afraid it will be in vain for me to contend for our faith with one who reasons thus. For if I were to refer thee to facts better authenticated than the Sepoy mutilations (which are said to rest on doubtful authority), proving the powerful influence of Divine grace, converting men as fierce as Sepoys, and who could not read the written record; and also learned men who disclaimed their learning; and not only sleek dealers, but clergymen, who renounced the gains of dishonesty in taking upon themselves an office they were never rightfully called to, being converted from their evil ways and following the light of their Saviour inwardly revealed—I am afraid such would not convince thy mind, if the plain, positive declarations of the very written gospel itself does not suffice. The soldier, the dealer, and the clergyman, in this our land—especially the latter, are all supplied, or nearly so, with what thou considers our only guide; and if man be entirely dependent on this illumination, there are no more liberal promoters of the circulation of the Scriptures than the Society of Friends. But I will merely, lastly, refer thee to one other appropriate quotation therefrom, where the inward light of the word of faith is described as being in the hearts of all men, and leave it for thy consideration, hoping thou



wilt not deny it, but preach it as the true and saving word of the everlasting gospel, “ But the righteousness which is of faith speaketh on this wise, Say not in thine heart Who shall ascend into heaven ? (that is, to bring Christ down *from above*.) Or, who shall descend into the deep ? (that is, to bring up Christ again from the dead.) *But what saith it ?* The word is nigh thee, even in thy mouth and *in thy heart*—that is, the word of faith, which we preach.”—Romans x. 8.

I remain, thy friend, truly and sincerely,

HUDSON SCOTT.

P.S.—I will shew B. A. Marshall and his visiting society thy letter, and I presume, in order to inform the minds of others who may have heard or read thy sermons, thou wilt not object for me to give this correspondence equal publicity, if thought desirable.

H. S.

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FROM DR. MC.NEILE TO H. SCOTT.

*Liverpool, 10th December, 1858.*

SIR,—You are at liberty to make any use you please of our correspondence.

I believe as firmly as it is possible for me to believe anything, in the convicting, humbling, enlightening, sanctifying, and saving influences of God the Holy Spirit on the heart of man. Indeed, I am persuaded that without them no man can trust, love, and serve truly our Lord and Saviour Jesus Christ.

But all this is under regulation and restriction by the *written word*. When our Saviour promised the Holy Spirit He said concerning Him, “ He shall not speak of Himself.” “ He shall take of mine and shall shew them unto you.”—John xvi. 12—15.

Mark ! *He shall not speak of Himself.* He shall give no new revelations in addition to the things of Christ. He shall take of *mine*, said the Saviour, and shall shew it unto you. "The sword of the Spirit is *the word of God.*" Thus wild fanaticism, under the plea of inspiration by the Spirit, is excluded. A supposed inspiration of the Spirit, not in accordance with the written word, is a delusion. Thus, when a woman gives religious instruction or exhortation in an assembly containing men, and so usurps authority over men ; and when she pleads that she is moved thereto by the Spirit, we do not believe her, because an apostle, who was indeed moved by the Spirit, said, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1st Tim. ii. 12.

It is not to the light of the Holy Spirit in man's heart that I object, or did object in my sermon, but to a supposed light giving instruction or guidance, opposed to, or in addition to, the written word. I pray you to mark, and prayerfully to consider, "**HE SHALL NOT SPEAK OF HIMSELF.**"—Yours faithfully,

HUGH MC.NEILE.

MR. HUDSON SCOTT.

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FROM H. SCOTT TO DR. MC.NEILE.

*Carlisle, 12th Mo. 13th, 1858.*

RESPECTED FRIEND,—I am again in due receipt of thy letter, but regret it does not reply to my question, and the design I had in writing—to ascertain from thyself *on what ground* thou made thy public imputation that we held such a doctrine as thou

imputed to us—of an “inward light” different from the light of our Lord Jesus Christ. This, I regret to say, thou hast not done, but again assumes it without *any proof whatever*, and, indeed, in direct opposition to my statement of our belief. Is this worthy of a learned doctor in divinity? Where is thy proof? The published profession of the faith of the Society of Friends may be had almost anywhere. Robert Barclay’s work, called “An Apology for their Faith,” can be obtained by any bookseller; or, I am sure, if thou apply to the Friends’ library in Liverpool, they will be glad to place any of the books at thy service. Why not fairly and honourably reply to my letter? An imputation publicly made should be substantiated. No man has a right to assume an imputation without proof, when that imputation is denied. And thy imputation, that we profess to be guided by any other light than the light of Christ, as a member of the Society of Friends, I again deny, as untrue; and, until proved, consider it calumnious. The published and authenticated expositions of our faith are in direct opposition to what thou hast publicly imputed to us; and it certainly is a matter of regret that any clergyman, occupying thy position, should be so insensible to his duty, as, when called upon to explain, to write me such evasive letters.

In thy first letter thou denies the very light or spirit which I contended for, and sets up the Scriptures as man’s *only* guide; and in thy last thou thoroughly believes therein, but only “in regulation and restriction” to what thou calls the “written word”—thus

placing man's interpretation above that spirit which must reveal the truth to his spiritual understanding. The apostle saith, "the things of God knoweth no man but the spirit of God."—1 Cor. ii. 11. What am I to understand by thy quoting and *scoring* the text in reference to the teaching of the Holy Spirit? "*He shall not speak of himself?*" I must own that I do not comprehend thy meaning. The whole text appears to explain itself thus—"But when He, the Spirit of Truth, is come, *he* will guide you into *all truth*; for he shall not speak of himself, but whatsoever he shall *hear*, that shall he speak, and he will show you things to come"—thus completely controverting thy statement of "regulation and restriction."

Again, why is the Word of God scored as the sword of the spirit? Thou surely dost not mean to affirm that the Holy Scriptures are the sword of the spirit. I cannot find in any part of the sacred volume this term applied to them. But the living *Eternal Word* is described to have been from the beginning, by whom all things were created in heaven and in the earth—who was before all things, and by whom all things consist. "And this word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the *only* begotten of the Father, full of grace and truth." This eternal word is also described "as quick and powerful, sharp, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight."

Now, if our Lord himself be emphatically described as the Word of God, it appears to my mind a confusion of terms, beside being unscriptural, to use the term *written* word, and we therefore do not accept such a phrase. We read of the word of God coming with special message to the inspired writers, but, as a term, it is no where applied to the Scriptures themselves. And, I therefore submit, I have much more reason to impute to thee misapplication of Scripture, in this respect, than anything thou hast yet made out against the Friends.

Our Saviour says—"The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or lo, there! for behold the kingdom of God is *within* you." (Luke xvii. 20.) And the seed of the spiritual kingdom is especially styled in the parable of the Sower (Luke viii. 11,) as the word of God sown in the heart, as the universal gift of God for every man to cultivate; and in proportion to its cultivation will he bring forth fruit,—some an hundred-fold.

As to thy statement of our heterodox practice in allowing the teaching of women, and such not being in accordance with the Scriptures—is it not prophetically written by the Prophet Joel, and referred to by the Apostle Peter as fulfilled (Acts ii. 17), "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh, and your sons and your *daughters* shall prophecy." We do not read the Apostle Paul's Epistle to Timothy through any such private interpretation, nor wrest the text from its obvious meaning to prevent a sister from proclaiming the ever-

lasting gospel ; nor do we follow the Church of Rome in this respect like your Episcopal Church. But we make apostolic writings harmonise with one another. For if the apostle was forbidding women to teach religious truth when he wrote the injunction against their teaching and usurping authority over man, he surely could have no reference to the ministry of the gospel, but only to that which he denounced. Or why should he give directions how women should be adorned when thus exercised—"Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." (1 Cor. xi. 5.) And he also speaks of several women who laboured with him in the gospel as fellow-labourers. We read also of Phillip having *four* daughters, virgins, who prophesied. And lastly we find him saying—"There is neither male nor female—for ye are all one in Christ Jesus." We read the remarkable record of women being honored with the *first* gospel message to the disciples of the resurrection of our Lord from the dead. "Go to my brethren, and say unto them—I ascend unto my Father, and your Father ; and to my God, and your God."

I am surprised that such a professed opponent of the Roman Catholic Church should be so slow to see into this error. Why, look also at the position of women under the Jewish dispensation—at Deborah as a judge and a prophetess—at Anna, who foretold the mission of the heavenly babe when presented by his reputed parents in the temple according to the Jewish law. But I need not dilate upon the often-refuted assumption of women being forbidden to preach, as

the texts always brought forward have no reference whatever to the preaching of the gospel, but only to their *subordination* to man.

As a member of a body of professing Christians which has recognised the ministry of women from its first establishment as a section of the Church, I rejoice to bear my testimony to the belief that, in every grace and gift they are no wise inferior to man. And, as they had so large a share of their Saviour's love, when Mary sat at his feet and heard his holy word, so I have full faith to believe, that as they are recorded as being honored with the first gospel message of the resurrection of the dead, they will again, in due time, be equally recognised as gospel ministers in the Church, when she shall be set free from the restraints of worldly power, and the shackles of priestcraft shall be finally broken.

I could mention many honored names in our Society, beside the gifted Elizabeth Fry, whose gospel labours were so remarkably owned, not only in the prison, but in the palace also. But I will only refer thee to perhaps as remarkable a record as almost any of her labours—to the wonderful story recorded in a book, recently published, “English Hearts and English Hands”—of the gospel teachings of a lady connected with thy own Church, and among the most illiterate and neglected class of our fellow-countrymen, not only displaying the ministry of women in a remarkable manner for their spiritual welfare and conversion, but proving also that there is a “manifestation of the Spirit (or light of Christ) given to every man to profit



withal." If thou hast not seen it, may I recommend the record for thy perusal—and then shew me, if thou canst, in the present day, any of thy brethren who can point to more living proofs of their ministry.

But I did not commence this correspondence for a doctrinal discussion, but for a defence of my profession against an unfounded and unprovoked attack thereon in thy visit to Carlisle, and I have no desire for religious controversy. I had much rather all Christian brethren were more anxious to find out where they agree than where they differ—and that all should unite in their efforts to spread the knowledge of the truth as it is in Jesus Christ, their Lord, so far as they can, consistently, and not stigmatise and devour one another.

Thy friend, truly,

HUDSON SCOTT.

IN connection with the foregoing letters, it appears somewhat singular, that Dr. Mc.Neile should presume to insinuate that the Society of Friends undervalue the Holy Scriptures; this can only arise either from great ignorance or misrepresentation, seeing that all their distinguishing peculiarities are adopted because they believe them to be not only in accordance with, but absolutely enjoined by the divine precepts contained therein, even to their plain Scriptural language, and the disuse of complimentary and flattering titles. Also, for that decided and unequivocal language in which they believe all oaths and all warfare, and the spirit of vengeance and retaliation, is forbidden by our blessed Lord in his sermon on the mount.



The reader of these letters will perceive that what is termed "inward light" is not in any way considered by the Society of Friends as belonging to man by nature, or that it is merely his natural reason or intellect, but is the good seed of the spiritual kingdom sown in every heart. Yet, as it is of a spiritual nature, so it is called the holy and enlightening spiritual gift, or the grace of God. As beautifully illustrated in the parable of the Sower, it depends materially on the character of the ground into which it is sown—even the garden of the human heart—whether it will bring forth fruit unto perfection. It is also compared to "a grain of mustard seed," to "a little leaven," and to "the pearl of great price." But it is called, likewise, a grain of FAITH, which, though it may be, like the mustard seed, the least of all seeds, yet, if suffered to grow, it will in due time become the greatest of plants.

In the world of nature whatever a man undertakes it is necessary that he has the faith or belief that he can perform it—that he has the ability to do it—so in the spiritual world, described as the "*kingdom of God*," the *root* of the matter is also described as the living, active principle of Faith, where the King of kings in his kingdom is not only owned and believed in but obeyed as a king; and that, if we had this real and living faith in the great Supreme, nothing would be impossible. But it requires this faith even to *perceive* the glorious things of the Divine law. Therefore, this very faith may not inaptly be termed an inward light. And it is only in illustration of this enlightening gift of God inwardly revealed, that the

Society of Friends ever used the term, “inward light,” and this without any or the least depreciation of the written record of the glorious gospel truths contained in Holy Scripture.

It must be admitted that, in the present day, there is still as strong a disposition in the human mind, as there was at the time when our Lord appeared in the flesh, to look *outward*, and also to run after and depend too much upon the teachings of man. Therefore, the Society of Friends desire more particularly to refer all men to their Lord and Saviour, who, at the time of his glorious ascension said—“Lo, I am with you always, even unto the end of the world.”—Matt. xxviii. 20. And, equally this promise is to the few as to the many :—“Where two or three are gathered together in my name (for religious worship), there am I in the midst of them.”—Matt. xviii. 28. “Behold I stand at the door and knock : If any man hear my voice, and open the door, I will come in to him, and sup with him and he with me”—Rev. iii. 20—thus realizing the true spiritual communion, and the bestowal of that heavenly bread which is the life of the soul, without the intervention of priest or ceremonial. Such also is the impressive and figurative language of the wisest of men in describing the same spiritual communion—“He will bring thee into his banqueting house, and his banner over thee shall be love.”—Cant. ii. 4. These promises being all inward and spiritual manifestations to the minds of men,—and, the whole tenor of our Lord’s spiritual lessons being of individual and inward application, it does

indeed seem going back to the "*oldness of the letter*" of the law, not to the "*newness of the spirit*," of the gospel, to accept such doctrine as is contained in the first letter of Dr. Hugh Mc.Neile, in the preceding correspondence.

But the writer of this would charitably hope that such views are not generally entertained by the Episcopal Church, or that many entertain the uncharitable assumption therein imputed to the Society of Friends, who, although they believe in no outward or elementary baptism enjoined upon them as being at all necessary to their spiritual growth, yet do most surely believe in the *one* true and saving baptism, namely, the "answer of a good conscience towards God by the resurrection of Jesus Christ," 1 Peter iii. 21—not only as their Saviour from sins that are past by his one offering on the cross for our transgressions—but, also, as the resurrection of a *living and higher principle in their hearts and minds* to teach, regulate, and control their future actions—even as the apostle expresses and describes such heavenly and spiritual guidance, "Christ *in* you, the hope of glory."

Those who believe in this divine and heavenly guidance will learn "to trust in the Lord with all their heart, and to lean not to their *own* understanding;" and, thus believing, they will always live in the spirit of watchfulness unto prayer; and they will pray also for the direct influences of the Holy Spirit, the guide, the counsellor, and comforter, promised by their Lord to be sent unto all his believing disciples.

“Pure religion, undefiled, before God the Father” is described to be, not a dogmatic belief in this, that, or the other, merely, but also essentially practical and benevolent—“to visit the fatherless and the widows in their affliction ;” that is, to show by your actions of love that you have “the love of God shed abroad in your heart,” and, measurably filled with the spirit of love, in order to shew forth those fruits of the Spirit, described by the apostolic and inspired penman to be these—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, *against such there is no law.* And they that are Christ’s, have crucified the flesh, with the affections and lusts. If we *live* in the Spirit, let us also *walk* in the Spirit.”—Ephesians v. 22 to 25.

Pure religion is also, in the same verse, described to be—“to keep ourselves unspotted from the world ;” that is, according to the Catechism of the Episcopal Church (which godfathers and godmothers promise by priestly contrivance for those in early life), to renounce the devil and all his works, and the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. This, according to the writer’s apprehension, is also a definition of the requirements of religion in accordance with the views of the Society of Friends.

In the New Testament, we find no mention made of *clergy* or *laity*, but we are called brethren and friends—all equal in the Divine sight in the spiritual relation ; and an apostle affirms that all may be made even kings and priests unto God, who receive the truths of Christianity.—Rev. i. 6. We read of no

designations of Reverend, Very Reverend, or Right Reverend, applied to sinful men, but this term is only once used in the Holy Scriptures and is applied by the Psalmist *unto God*—"Holy and reverend is His name."—Psalm cxi. 9. All are called unto holiness and humility, and commanded to avoid calling or being called of men Rabbi, Rabbi.

We are not even to follow after a Cephas, a Paul, or an Apollos, but the cross of our Lord Jesus Christ. Nay, though the apostles had once known our Lord in the flesh, yet, in this relation, says the great apostle to the Gentiles,—“Yet now, henceforth, know we him no more. Therefore, if any man be in Christ, he is a new creature.”—2 Cor. 5,—16, 17

Those who profess and strive to uphold these views, which are so strongly inculcated and enforced by the inspired apostles, may be derided as following a “supposed” inward light, but they have more faith in the language of the evangelical prophet, when he declares and describes in no equivocal terms the beautiful simplicity of the glorious Gospel, than to believe that it requires an army of theologians to point the way and keep us to the letter of “regulation and restriction,” although they highly prize as a special gift from their Lord a truly anointed gospel ministry. The way that leadeth to the spiritual kingdom is a plain one to the simple hearted, it does not require a learned doctor in divinity to expound and explain it. “And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; (and may we not say, the dishonest or uncharitable in word

or deed,) but it shall be for those; the wayfaring men, though fools, shall not err therein.”—Isaiah 35. 8.

Many evidences might be cited from Episcopalian divines in favour of what Dr. McNeile derides, but as the following is taken from a clear and distinguished writer, Dr. Thomas Chalmers on the Evidences of Christianity, it may tend to confirm many that it is the internal light or evidence which is the great, if not the only agent of religious conviction.

“Such seems to be the economy of the Gospel. It has an incipient day of small things, which, if not despised, but prosecuted aright, will terminate in a day of large and lofty manifestations. It takes its outset from the plainest biddings of conscience: it has its consummation in the things of the Spirit of God, which the natural man cannot receive, neither can he know them, because they are spiritually discerned. It begins with that which all may apprehend, and all may act upon. It ends with that which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive; but which God reveals by His Spirit, even by the Holy Ghost, given to those who obey Him. He is quenched, he is grieved, he is resisted by our despite of him and his suggestions; or, which is every way tantamount to this—the despite or disobedience done by us to the suggestions of our own conscience. \* \* \* Conscientiousness in practice leads to clearness in theology. Each entire man has a conscience within his breast, which tells him the difference between right and wrong; and tells him somewhat of the God who planted it there; and each has a consciousness which tells him of his own delinquencies against this law of moral nature, and that in the eye of Him who ordained that law, he himself is an offender.

“It is by the external or historical evidences of Christianity that we are enabled to maintain its cause against the infidelity of lettered and academic men. But it is another evidence that recommends it to the acceptance of the general population, their belief in Scripture; and we think all saving belief whatever, is grounded on the instant manifestation of its truth in the conscience. There is a latent conscience in all, which, made awake and intelligent by the Spirit of God, can take knowledge of the word that is spoken, and do homage to the divinity which is therein manifested.

“THEY who incredulously regard the people as beyond the reach of this achievement, must be IGNORANT of that evidence in our religion, which is addressed to the consciences of men—WHICH evidence is indeed the GREAT, if not the ONLY, instrument of christianization, both in and out of Christendom. The philosopher and the peasant are admitted to the mysteries of the kingdom of heaven, in the same way, and upon the same footing at the last. It is the LIGHT of its moral, or experimental, or doctrinal evidence, shining out of darkness to the conscience in both.”



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