

**A DISCOURSE DELIVERED
IN OHIO YEARLY
MEETING OF FRIENDS, 9TH
MO. 1ST, 1885**

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A Discourse Delivered in Ohio Yearly Meeting of Friends, 9th Mo. 1st, 1885 by Israel P. Hole

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ISRAEL P. HOLE

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IN OHIO YEARLY
MEETING OF FRIENDS, 9TH
MO. 1ST, 1885**

A DISCOURSE,

DELIVERED IN CHIO YEARLY MEET-
ING OF FRIENDS, 8th Mo. 1st, 1885,

BY ISRAEL P. HOLE,

IN ANSWER TO ARGUMENTS BY D. B. UPDEGRAFF,
IN FAVOR OF THE ORDINANCES,

AND

*In Vindication of a Proposition Reported by the
Representatives, Which Was Before the
Meeting for Consideration.*

COLUMBUS, OHIO:
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1885.

DISCOURSE,

*Delivered in Ohio Yearly Meeting of Friends, Ninth
Month, 1st, 1885,*

BY ISRAEL P. HOLE,



The following proposition was proposed by the representatives, and its adoption recommended by a majority of those voting, viz :

We feel called upon at this time to re-affirm the *scriptural views* always held by Friends upon the subjects of *Baptism* and the *Supper*.

We believe that the baptism which appertains to the present dispensation, is that of *Christ*, who baptizes His people with the *Holy Ghost*; and that the true communion is a spiritual partaking of the body and blood of Christ, *by faith*. Therefore, no one should be received, acknowledged or retained in the position of *Minister* or *Elder* among us, who continues to participate in, or advocate the necessity of the *outward* rite of baptism or the *Supper*. Monthly meetings shall be bound by this rule.

Dear Friends of Ohio Yearly Meeting :

The brief time that has been allowed to prepare an answer to the argument to which we listened with so much interest last evening, has

not been sufficient to give that system and definiteness to the present discussion which would be desirable. And while I entertain the hope that I shall not detain you very long, yet my discourse must be longer than it would have been if I had time to make it shorter.

MISSION OF THE FRIEND.

In everything which God orders, and in much that he permits, there is an end to be reached, an object to be attained. And, if I mistake not, one of the important ends to be attained in the mission of the Friend's Society, seems clearly to be, to teach the spirituality of the religion of Jesus Christ, as opposed to the ceremonies of the *law*, and the ritualism of the *church*. The religion of our Divine Master, is a religion of the heart and life, and the worship that is acceptable to him is the worship in spirit and in truth; and without the necessity of outward forms and ceremonies or the intervention of rites and the offices of a priesthood.

Christ is the *High Priest* of the Gospel, who entered into the Holiest of Holies once for all, and offered his own body on the cross, a sin-offering for the people once for all; and washes His devout followers in his own blood, by which they are cleansed from sin and incorporated into the family and fold of God. And he yet liveth to make intercession for us; He stands

and pleads at the bar of God for all those who believe on him and call upon his name. Hence, all those forms, ceremonies, rites and ritualistic observances prescribed, either by Jews under the law or by Christians since Christ's advent, are not only not necessary, but really a hindrance to that spiritual religion of the heart and life, by the operation of which, man becomes a new creature in Christ Jesus; "Old things are passed away, and behold, all things are become new and all of God."

Man undirected by revelation, has ever manifested a religious nature, and must and will have some object to worship, as proved by the various forms of pagan worship, both in the past and present. And even where he has a conception, vague and imperfect though it be, of an uncreated spirit, yet he taxes his imagination in the production of a visible image or likeness of his ideal god; and falls down in worship before the idol his hands have made.

It was against the ritualism of the Christian church as well as the idol worship of the pagan and the ceremonies of the Jew, that in God's good providence, the Quaker was raised up; and through the teaching and practice of our beloved Society, for more than 200 years, the attachment of other branches of the Christian church to the outward rites of baptism and the Supper, has steadily declined, so that they are

no longer taught as God-ordained and essential to salvation, as they were two hundred years ago.

The illustrious Spurgeon has borne important testimony to the work of the Quaker in deepening the spiritual conception and practice of the church, not only in England, but upon the continent of Europe, and throughout the world. Many other shrewd observers and wise thinkers have borne similar testimony.

While other denominations of christians are losing their confidence in, and attachment for these rites, and casting about for a mode of escape from them, it is cause for profound regret and sorrow that there are some of the ministers of our Society, who seem to desire to be regarded leaders of thought, and who lay claim to high attainment in sanctity, who are ready to teach and practice, the propriety, if not necessity, of a return to those carnal ordinances, going back to the beggarly elements, which in effect must detract from the spirituality of the believer both in faith and practice.

Can it be that the mission of our branch of the Christian church is fulfilled in regard to these things? Has the *need* for the precept and practice of the Friend passed away? *Nay verily.* But in this age of affluence, in this land of liberty, when pride, passion, and a desire for display, have so strong a hold upon the hearts of the people, not excluding many of those who

claim to have passed from the death of sin into the life of God, there is a demand for a continuance, not only, but an intensifying of those teachings and practices, which we may not neglect and which we dare not disregard.

RIGHTS OF YEARLY MEETINGS.

Ohio Yearly Meeting is—in a sense—an independent body. May enunciate whatever views she entertains. May establish her own discipline, making her own declaration of faith and prescribing her modes of worship, and, in short, do and say what she pleases; and there is no tribunal before which she may be called to account, in which her case may be adjudicated, and by whose sentence she may stand condemned. But these prerogatives are always and at all times to be exercised in view of the consequences which are sure, or likely, to follow. If Ohio Yearly Meeting enunciates doctrines, either officially, as a Yearly Meeting, or through her recognized ministers, without protest; or upholds or allows practices not in harmony with the clearly enunciated doctrines, or well established practices of Friends, she takes the chances of being regarded unsound by the other Yearly Meetings of Friends and cut off from the privileges of the brotherhood of the church and the sisterhood of the Yearly Meetings.

BENEFITS OF CORRESPONDENCE.

The benefits arising from the fraternal relations existing between co-ordinate bodies of christians are varied and important. The bonds of union and fellowship which have existed between the Yearly Meetings of Friends, have been a source of mutual blessing and benefit to these meetings and the membership thereof, in ways and manners that I have neither time nor disposition to delineate at present. But, be it remembered, that these privileges, benefits and blessings can only be enjoyed—*nay more*—can only continue to exist, while there is a mutual good understanding, a mutual strong confidence in the fidelity of each.

SELF PRESERVATION.

Some master mind has given expression to the maxim, that "self preservation is the first law of nature." Acting upon this recognized, this instinctive law, every organization, whether social, civil, political or religious, is under imperative obligations to protect, not only its organic existence, but the rights, privileges and immunities of its membership. Every church is bound by the most sacred obligations to protect its members from the teaching of unsound doctrines, and the influence of erroneous practices, whether the teachers who promulgate