

**AN ADDRESS TO ITS OWN MEMBERS,
AND TO THE MEMBERS OF OUR SOCIETY
ELSEWHERE ISSUED BY THE YEARLY
MEETING OF FRIEND OF PHILADELPHIA,
FOURT MONTH 18TH, 1883**

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ISSUED BY THE

Yearly Meeting of Friends

OF PHILADELPHIA,

Fourth Month 18th, 1883.

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At a Yearly Meeting of Friends held in Philadelphia the
18th day of the Fourth Month, 1883.

"The Meeting for Sufferings having prepared an Address,
reviving some of the doctrines held by our Society from the
beginning, and bearing a renewed testimony against some
errors to which our members are exposed, it was united with
by this meeting."

Extracted from the Minutes,

JOSEPH WALTON, *Clerk.*

AN ADDRESS.

A FEELING of affectionate interest and deep concern has been awakened at this time towards our members; with desires that they may continue to believe in and uphold to the world those precious principles which were faithfully preached by George Fox and his fellow-laborers, which they unhesitatingly declared to be Primitive Christianity revived, and for whose truth they appealed to the Holy Scriptures, and to the testimony of the Light of Christ inwardly revealed.

Having submitted to the heart-changing power of that grace which bringeth salvation, and passed through those exercises which attend the refining operations of the Lord's Spirit; and thus having been taught in the school of living experience, they became qualified to point out to others the way of salvation.

They clearly saw, and freely and fully acknowledged, that all have sinned and come short of the glory of God, and that man in his fallen condition has no power to raise himself out of a state of sin, but that he needs a *savior*, not only to procure forgiveness for offences that have been committed, but to cleanse him from impurity, and enable him to live a holy life acceptable to his Creator. This savior is Christ, the Lord, who is one with the Father, in whom all the fulness of the Godhead dwelt bodily; who came into the world through the abounding mercy of God,

that through Him we might obtain salvation; who healed the sick, caused the blind to see and the lame to walk, raised the dead to life, commanded the winds and the waves and they obeyed Him, and forgave men their sins; who suffered for our sakes the cruel death of the cross; who was raised from the dead; and, as the Apostles testified, was exalted with God's right hand, to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins; and who now visits the hearts of all by his Spirit, seeking to turn them from their sins and unrighteousness, and to lead them in the way of holiness, so that He may save them with an everlasting salvation.

George Fox says: "It was opened unto me by the eternal light and power, and therein I clearly saw, that all was done and to be done in and by Christ."—*Journal, Ed. of 1839, p. 62.*

Robert Barclay asserts: "As we firmly believe it was necessary that Christ should come, that by his death and sufferings He might offer up Himself a sacrifice to God for our sins, who, his ownself *bare our sins in his own body on the tree*: so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise."—*Apology, Prop. 5 and 6, sect. 15.*

William Penn says: "I must again declare that we are led by the *Light and Spirit of Christ*, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of sins that were past, through the forbearance of God, unto all that believe: And we do embrace it as such; and do firmly believe, that thereby God declared his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed, to all that have known true repentance and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their

minds to the Light and Spirit of Christ within, that by seeing their conditions, and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof; for without that necessary condition it will be impossible to obtain remission of sins."—*Works, Edition of 1726, vol. 2, p. 411.*

The salvation which comes by Christ includes deliverance from the dominion of sin, and being brought into a state of purity and holiness. Our Early Friends steadily maintained that there is no such thing as being saved from the condemnation due to sin, without being redeemed from the thing itself; as the Scriptures testify, "The wages of sin is death;" and "He that soweth to his flesh, shall of the flesh reap corruption."

In *No Cross No Crown*, William Penn thus pleads with the formal professors of Christianity: "Be not deceived; such as thou sowest, shalt thou reap. [Christ] is none of thy Saviour, whilst thou rejectest his grace in thy heart, by which He should save thee. Come, what has He saved thee from? Has He saved thee from thy sinful lusts? Thy worldly affections and vain conversations? If not, then He is none of thy Saviour. For though He be offered a Saviour to all, yet He is actually a Saviour to those only that are saved by Him; and none are saved by Him, that live in those evils by which they are lost to God, and which He came to save them from."—*Works, vol. 1, p. 278.*

Edward Burrough in his tract on *The Everlasting Gospel of Repentance and Remission of Sins*, makes a similar statement: "None can be saved from the wrath of the Lord but they who are saved from their sins; for sin brings the wrath of God upon the consciences of men, and anguish upon soul and body; and [those] who are not saved from sin, cannot be saved from wrath; for wrath pursues the guilty."—*Works (1672), p. 732.*

George Fox uses this language: "So far as a man is sanctified so far is he justified, and no farther; for the same that sanctifies a man justifies him; for the same that is his sanctification is his justification, and his wisdom and his redemption. He that knows one of them, knows all; but he that doth not feel one of them, feels none of them at all."—*Works, Edit. of 1831, vol. 3, p. 450.*

It was a full conviction of this connection between sin and its wages, that led our Early Friends so earnestly and continuously to exhort all to heed the manifestations of the Light or Spirit of Christ, which God has bestowed upon all mankind; which shows to man the evil of his ways; and, as he submits to its operation, leads him to repentance and the forsaking of all sin, and destroys its dominion through its heart-changing power.

They urged upon all, to bring all their actions, words, and thoughts to this Light for judgment; to turn from everything which it showed to be evil; and to bear with patience the feeling of condemnation for sin, until it might please the Lord to grant a sense of forgiveness. This practical salvation from sin they believed it was essential for all to experience, and that without this obedience to the manifestations of Christ's Light, none could know the saving efficacy of his atonement. They taught, with the Apostle John, that it was those who walked in the Light—lived in obedience to its directions—who would know the blood of Christ to cleanse them from all sin.

By the term *Light*, our Early Friends always meant the spiritual manifestation of Christ in the soul of man; for He, as William Penn says, is the "Glorious Sun of righteousness, and heavenly luminary of the intellectual or invisible world." And in another place he says: "Many are the denominations that are given in Scripture to one

and the same thing. Christ is called the Word, the Light, the Way, the Truth, the Life," etc.—*Works*, vol. 1, p. 530.

George Fox declares: "No man receiveth the power to become [one of] the sons of God, but [he] who receiveth the Light which cometh from Christ."

Edward Burrough says: "Whosoever will be saved with the salvation of God must own the Light of Christ Jesus [as it shines] in his own conscience, and he must believe in this Light and walk in it, even the Light in his conscience that convinces him, and checks him for his evil deeds, and that lets him see what sin he is guilty of. You must believe in this Light and follow it, and depart from that and forsake that iniquity which it convinces you of, and do that good which it moves your hearts into, or else you can never be saved."—*Works* (1672), p. 732.

William Bayly: "The Light is the way, and there is no other, to eternal life and peace; and all that hate it wherewith they are enlightened, shall be condemned."—*Works*, p. 21.

Thomas Stubbs, in his *Call into the Way to the Kingdom* says: Those who draw you from watching and taking heed to that of Jesus Christ in you, they shut the way of the kingdom of God against you, and draw you from your guide and strength and resting-place: therefore all mind the call of the Lord, which is the Light of Jesus Christ [shining or appearing in you] that convinces; which is the *alone* way to the kingdom, that which convinces you of sin, and bears witness against the evil of your doings."

"So all you dear hearts, who are weary and heavy-laden, seeking rest to your souls, to you in the spirit this is the word of the Lord; now return, return within unto the Lord, where a fountain of living love and life is found."—*Edition of 1656*, p. 6.

William Penn in *No Cross No Crown* says: "The manifestation brings power with it. Never did God convince people, but upon submission He impowered them. He requires nothing without ability to perform it." "They