

**THE ATONEMENT: WHAT
FRIENDS SAID
SUBSEQUENTLY, WHAT
THE SCRIPTURES SAY**

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The Atonement: What Friends Said Subsequently, what the Scriptures Say by Edwin R. Ransome

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EDWIN R. RANSOME

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SUBSEQUENTLY, WHAT
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THE ATONEMENT:

WHAT EARLY FRIENDS SAID,
WHAT FRIENDS SAID SUBSEQUENTLY,
WHAT THE SCRIPTURES SAY.

SELECTED BY
EDWIN R. RANSOME.

Speak the truth and let the truth speak for itself.

LONDON :
FRIENDS' TRACT ASSOCIATION,
14, BISHOPSGATE STREET WITHOUT, E.C.

1886.

THE ATONEMENT:

EXTRACTS FROM EARLY FRIENDS' WRITINGS.

IN the early days of the Society of Friends its members were, by their opponents, accused of ignoring or slighting the atonement made on the cross by their Saviour, Jesus Christ, and of putting something else in its place.

To this accusation scores of them replied in print, as may be seen in their works. Short extracts are here given, to which are added some of subsequent dates, as also from official documents.

The quotations from Scripture, although specially referring to the Atonement, are not strictly confined to this portion of our blessed Redeemer's work in the plan of salvation by the will of our Heavenly Father. It is not for us to separate or dissect one part of this from another, but to accept it reverently and thankfully as a whole, commencing with his miraculous birth at Bethlehem, his life, ministrations, death, resurrection and ascension, followed by the giving of the Holy Spirit, to continue the work begun by Himself, in accordance with His promise, He having first opened the way through His offering up of Himself for us, on the cross, by the will of the Father.

We are not to expect salvation through our powers of reasoning, but "being justified freely by His grace

through the redemption that is in Christ Jesus : whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime in the forbearance of God " (R. V. Rom. iii.).

The query, "Is Christ divided?" still holds good, followed as it was by the Apostle's declaration : "For Christ sent me not to baptise but to preach the Gospel ; not with wisdom of words, lest the cross of Christ should be made of none effect. For the word of the cross is to them that are perishing foolishness ; but unto us which are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.' Where is the wise ? Where is the scribe ? Where is the disputer of this world or age ? Hath not God made foolish the wisdom of the world ? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom : but we preach Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness ; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God " (R.V., I. Cor., i.).

George Whitehead. In an essay entitled "The path of the just cleared, &c.," speaking of our Lord and Saviour, Jesus Christ, he says:

"As the blood of Jesus Christ is put for, or represents, His life, which He laid down, and even the offering and sacrifice of Himself at Jerusalem, that was a most

acceptable sacrifice, and of a sweet-smelling savour to God for mankind, respecting His great dignity and obedience, who humbled Himself even to the death of the cross, and gave Himself a ransom for all men for a testimony in due time. And His sacrifice, mediation and intercession hath opened a door of mercy for mankind to enter in at, through true repentance toward God and faith toward our Lord Jesus Christ, which are wrought in man (that obeys his call thereto) only by His grace and good Spirit, unto sanctification and justification in the name and power of our Lord Jesus Christ, who of God is made unto us wisdom, righteousness, sanctification, and redemption. God's great love towards mankind was manifest in His dear Son, Jesus Christ, and God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them."

Humphrey Smith.

1655.

In an essay entitled "The Sufferings and Trials of the Saints at Evesham," relates a conversation between himself and a priest, in which the following questions and answers occur:—

"Then the priest asked if I were justified by the blood of Christ?"

Answer: "Yea."

Question: "Are you justified by that blood of Christ that was shed at Jerusalem?"

Answer: "By the blood of Jesus Christ, the Son of the living God, who was the express image of His Father's glory, in whom dwelt the fulness of the God-head really; who suffered at Mount Calvary, by Jerusalem, for sinners, am I justified."

In the work entitled "Christ
 William Dewsbury. exalted, &c.," pp. 120 and 121.
 1656. "The seventh accusation; thou
 sayest, we say he that trusts in
 Christ, that died at Jerusalem, for salvation, shall be
 deceived."

Reply: "This charge is as false as the other, in the
 presence of God, we witness against thee; no other
 Christ we bear testimony of, to be the salvation of lost
 man and woman, but that Christ, according to Scripture
 testimony, who was born of the Virgin, and made a
 good confession before Pilate, and suffered at Jerusalem,
 and rose again the third day, and ascended into heaven,
 and sitteth at the right hand of God: and this Christ
 we witness the true light, who lighteth every one that
 comes into the world, and saith, 'I stand at the door
 and knock, &c.,' and we witness Him faithful; and as
 many as receive Him, to them he gives power to become
 the sons of God; and this is the condemnation of all,
 because we believe not in Him."

Francis Howgill. "And as you love the light, and
 1656. keep your minds inward, then
 you will hear the motion of
 Christ Jesus in you; and so
 loving it, the good you will come to see from God,
 which will lead out of sin, and sanctify you, and the
 acceptable year you will see, and the day of vengeance;
 and this is; He whom the Father hath given for a
 Covenant, to bring man out of the alienation to Him-
 self again, and to reconcile man unto Himself, even by
 the blood of the Cross; and He who is the Light is the
 Covenant; and He who is the Covenant is the Light,

for they are one in Him ; and this covenant of peace is tendered unto you who are afar off : and herein is the eternal love of God made manifest to the Jew and the Greek, and the life of His Son to be the Light of the world, and of men."—From a pamphlet entitled "The Inheritance of Jacob Discovered, after his return out of Egypt," page 11.

In a tract entitled, "The Throne of Truth exalted over the Powers of Darkness," he recites the language of an opponent, who accused Friends of being Socinians, thus : " 'Tis a doctrine of the Socinians, that our Lord Jesus Christ did not, by his death and blood shed, satisfy for our sins, and so purchase redemption for us ; but that he was a perfect pattern of righteousness, holiness, obedience, and suffering."

To this George Bishop replies : " That He (Christ) is the latter, viz., a perfect pattern, &c., hath been proved out of Christ's own mouth, and the apostle Peter's, and the people called Quakers own it ; not as the doctrine of Socinus, but as the truth ; and truth is not to be turned from, because of a brand set upon it, or on, or because of, the persons who have professed it, contradict it who can. But that He did not, by His death and blood shed, satisfy for our sins, and so purchase redemption for us, is a wicked lie. They (the Quakers) witness that His blood shed, as hath been said, whose blood cleanseth from all sins ; and His redemption of them ; and they affirm and witness that without blood there is no remission of sin, and that there is no other name given under heaven by