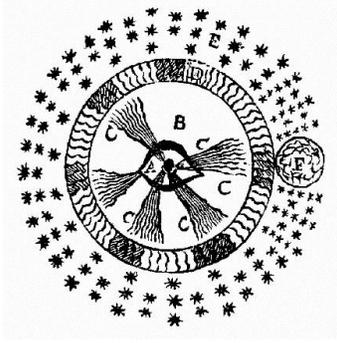


Spirit's Day Studies

*The Writings of Jane Lead,
Christian Mystic*



Diane Guerrero
8220 Gage Blvd #707
Kennewick, WA 99336
Email: diane@spiritsday.org
Web: www.SpiritsDay.org

Created: 8/8/2012
Revised: 8/14/2012

TRANSACTIONS OF THE PHILADELPHIAN SOCIETY

INAUGURAL ADDRESS, 1697

*Handwritten by Richard Roach. Transcribed by Arthur and Rosalind Eedle from the
manuscript in the Bodleian Library, Oxford.*

SDV Version

Text used by permission.

[IA 1] Reasons for the foundation and promotion of a Philadelphian Society offered to the consideration of all Christians:

[IA 2] Whereas the state of Christendom is at this day miserably torn and rent, through manifold divisions and sects of it, all equally pretending to be the True Church and Spouse of Christ,

[IA 3] Whereas also all that of learning, wisdom and power of man is able to do, has thus far instead of Healing, served rather to widen the breaches of all Parties,

[IA 4] And whereas likewise there is not a Church anywhere visible, that is so one, as to be without all discord, so holy as to be without Spot or Wrinkle, or so Catholic as to be void of every degree of partiality and particularity,

[IA 5] It has pleased our God and Father of compassion, to stir up powerfully in this day some persons, as well as in other countries as in this Kingdom, deeply sensible of imperfections and corruptions of all churches and congregations whatsoever, but especially in their want of charity for one another, and of their want of the faith which our blessed Lord has desired as a grain of Mustard Seed,

[IA 6] And soberly considering the insufficiency of human learning, with regard to so glorious an attempt, as if the reunion of all the Torn Limbs of Christianity and the folly of its wisdom, as well as the weakness of its power, which is of this world in all that is without or above its sphere,

[IA 7] To which separately and faintly, in obedience to our Dear Lord and Master, with all humility, resignation, and perseverance, for Power from on High,

[IA 8] Whereby the day of His Kingdom may come to be witnessed and proclaimed in all parts of the world, for wisdom from above which sits on the Throne of God and is the Spirit of Revelation which alone can enable any to see into and to govern in all spiritual affairs,

[IA 9] And lastly for that Divine Learning concerning which it is prophesied, that all should be taught of the Lord, and which is the secret path which the Vulture's Eye neither has espied or ever can espy,

[IA 10] That so the Church and Bride of Christ may be hereby prepared and adorned to meet her beloved, being made throughout conformable unto Him, through the vital operation and resuscitation of His one Holy and Catholic Spirit in her.

[IA 11] Secondly: Therefore we do not at all pretend to appropriate or confine this Spirit to ourselves, or by consequence hereof to set up for a new sect or church, but we do only propose that our assembling and convening together may be in order to keep warm that Spirit of Love which is shed abroad in our hearts towards you all, and to strengthen one another in this Holy and Apostolical Faith which (primarily) concerns the Revelation of the Kingdom and Glory of God within the soul,

[IA 12] That so by waiting diligently upon and holding fast which we have already received of it, we may be at length, with others whom God shall call to be the Firstfruits of a Virgin Church that may exactly correspond with the titles whereby her Sovereign Head styles Himself writing to her, being made holy as He is holy, true as He is true, and bearing together with Him the Key of David or the Seals of the Kingdom, or anointed with Him and consecrated by His Holy Ghost into the Priestly, Prophetical, and Royal Order.

[IA 13] 3. This is that perfect Model which we have before our eyes and do press after, but which we acknowledge ourselves very short of arriving to. Therefore we look not back, though some of us may say that we have been made partakers of the Holy Ghost and have trusted in some degree the Living Word of God and the powers of the world to come, or of the future Blessed Age, but as if we till now had attained nothing, so do we strive to reach out to the Mark of the Philadelphian Prize.¹

[IA 14] 4. At present we are but as the rough-hewn stones that are designed to enter into the foundation of a Goodly Structure, in much weakness and imperfection, in much superfluity and mixture with great unevenness and some rubbish (and thus it was in great measure even with the Apostolical Church of Corinth, though so highly gifted), all which must first be done away, and the Stones prepared apart for their place in the same, till being fitly cut and polished they be at last (by degrees) all brought together and the Tabernacle of David then finished, before the Personal Glory of the Lord from heaven, the true Son of David in the Power of his Father will descend to fill it.

[IA 15] 5. Our practice we would have to be Apostolical abating from temporary and particular constitutions; conformable to the truth and power of the good Spirit of God, without whose inspiration we can never perfectly love Him, nor worthily magnify Him; as He will be magnified

¹ The reason for their choice of this title was that the Philadelphian Church was the only one amongst the seven churches in Revelation to which the Lord had nothing negative to say. *Arthur Eedle*.

and loved, when His Holy Will shall be done on Earth as it is in Heaven, and His Kingdom be also established here as it is there.

[IA 16] 6. We receive the Holy Scriptures of the Old and New Testaments with the deepest veneration; and the hope which we have for the full completion of every promise and prophecy therein contained can never be moved.

[IA 17] 7. Our work is to pursue peace and love towards all men and to submit to every ordinance of God, the Supreme Governor of the World, to Kings and all that are set in authority over us, according as he in his wisdom thinks fit, for the good of the same in the old ministration of secular affairs.

Whoever would be further satisfied as to our faith and practice may find them described in the spiritual writers, ancient and modern, and more particularly by some of our own Society.