

Blue river Quarterly meeting held 1<sup>st</sup> month 26<sup>th</sup> 1828.

The representatives from the monthly meetings, are Joseph Farlow, Christopher Hill, Lewis Thomas, John Towel, Andrew Knight, Nathan Modlin, William Pritchard, Abram Bundy, John S. Chawner, Joel Newsom, Solomon Stout, Thomas Durham, Mahlon Stevenson Isaiah Hinshaw, Eleazer Beals, Joel Dixon, Joseph Jefsop, Joseph Hiatt, Robert Tomlinson, and Richard Mendenhall; who being called, were all present, except five, for four of whose absence, reasons were given: Joseph Hiatt is appointed, to request Richard Mendenhall, to render a reason to next Quarterly meeting for his absence.

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The first, second, and ninth Queries were read, and the answers thereto from all the Monthly meetings, except Vermillion, from which no account hath been received.

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Received the minutes of our last Yearly meeting, which were distributed among the Monthly meetings. Agreeably to the direction therein contained, this meeting directs the Monthly meetings to extend further labour and care, as the way may open, for the support of our testimony against the commerce, distillation, and unnecefsary use of spirituous liquors; and transmit explicit accounts of their care, to the Quarterly meeting the 7<sup>th</sup> month next.

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The Monthly meetings are directed to open a free subscription, as directed by the Yearly meeting, in order to raise funds for the use of the committee on the concerns of the people of colour; and forward the same to this meeting, in the 7<sup>th</sup> month next.

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Agreeably to the direction of the Yearly meeting, the Monthly meetings are directed to open free subscriptions, for the afsistance of friends of North Carolina, in removing the peope of colour, under their care, to free governments, and produce what may be contributed for that purpose, to this meeting, in the 7<sup>th</sup> month next.

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Received from our last Yearly meeting, about five hundred and seventy five copies of a Testimony and Epistle of advise: one of which was read in this meeting, and directed to be recorded with the minutes thereof. The representatives are directed to divide them among the Monthly meetings, in the following manner, viz. Lick creek, Blue river, and White Lick, one hundred each; Driftwood, Honey creek, Vermillion, Fairfield, and Bloomfield, fifty each.

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Abner Blair rendered a reason for his absence at last Quarterly meeting.

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The committee, appointed to attend the opening of Bloomfield monthly meeting, report they attended thereto, and the meeting was opened accordingly.

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Agreeably to the recommendation, contained in the minutes of our last Yearly meeting, the following named friends are appointed to visit the Monthly meetings, and heads of families, as truth may open the way, for the removal of deficiencies; and for the held and encouragement of our members, generally, and report their care, to next Quarterly meeting, viz. Jonathan Lindley, James Hadley, Isaac Parker, William Hobbs, Enoch Thompson, Eleazer Beals, Thomas Atkinson, Joseph Arnold, Owen Lindley, Thomas Maris, Joseph Cadwaleder, Nathan Trueblood, John S. Chawner, Robert Tomlinson, Silas Dixon, Benjamin Pritchard, and James White.

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The clerk is directed to furnish the Monthly meetings, with the necessary parts of the foregoing minutes.

A Testimony  
And  
Epistle of advice  
Issued by  
Indiana yearly meeting  
1827

The meeting, taking into consideration, that certain books and papers of different descriptions have been put in circulation, purporting to set forth the Doctrines of our Society, yet containing sentiments wholly repugnant to our religious profession, and subversive of the principles of the Christian Religion, and that these views and principles have not only been injurious to the reputation of the Society, but have produced, and are at this time producing, much difficulty and distress among Friends – was introduced into deep exercise. And under the weight of this exercise, we have believed it right to issue a Testimony on the occasion, for the information of the honest hearted of our own members, and serious enquirers of other denominations; and for the strengthening of the hands of those who feel themselves bound to the defence of the Gospel.

Our Discipline, in strong and emphatic terms, has recorded the standing testimony of the Society against such as “blaspheme or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or deny the Divinity of our Lord and Saviour, Jesus Christ; the immediate revelation of the Holy Spirit, or the authenticity of the Scriptures,” testifying that it is manifest they are not one in faith with us, and that if they persist in such errors, they ought to be disowned.

This portion of our Discipline is clearly founded upon the fundamental doctrines of the Christian Religion, as held by our primitive Friends, and by the substantial part of the Society down to the present day.

Our worthy predecessor George Fox, in a declaration of Faith, which he, with some other friends, presented to the governor and council of Barbadoes, says: “Whereas, many scandalous lies and slanders have been cast upon us to render us odious: as that we deny God, Christ Jesus, and the Scriptures of Truth, &c. This is to inform you that all our books and declarations which, for these many years have been published to the world, clearly testify the contrary; yet for your satisfaction we now plainly declare,— “That we own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made. who is God over all blefsed forever; to whom be all honor, glory, dominion, praise, and thanksgiving, both now and forevermore.

“And we own and believe in Jesus Christ his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary, in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom were all things created, that are in heaven and in earth, visible and invisible; whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem, and that he was buried and rose again the third day, by the power of his father, for our justification, and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation: and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus: who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, ‘Behold the Lamb of God, that taketh away the sins of the world.’ John 1, 29.

“He is now come in spirit ‘and hath given us an understanding, that we know him that is true.’ He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him; for he is the quickning Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our mediator, who makes peace and reconciliation, between God offended and us offending, he being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith.

This Lord Jesus Christ, the heavenly Man, the Emanuel, God with us, we all own and believe in; him whom the high priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason, who also gave large money to the soldiers to broach a horrible lie, namely, ‘that his disciples came and stole him away by night while men slept.’ After he was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of

this Jesus, for preaching Christ and his resurrection. This, we say, is the Lord Jesus Christ, whom we on to be our life and salvation.”

In this declaration of faith in our Lord Jesus Christ, we desire it may be observed that he is acknowledged both in his outward and inward appearance, agreeably to the testimony of the Evangelist, “And the 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.”– John 1, 14. And again, the same Evangelist, after recording many miracles, which were wrought by our Lord, said: “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ, the son of God, and that believing ye might have life through his name.” John XX. 30, 31.

William Penn, in speaking of the efficacy and benefits of the coming, and the sufferings of our Lord Jesus Christ on the cross, declared

“We do believe that Jesus Christ is our holy sacrifice, atonement, and propitiation, that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall, and that God is just in forgiving true penitents, upon the credit of that holy offering Christ made of himself to God for us; and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God, and that through the offering up of himself, one for all, through the Eternal Spirit he hath forever perfected those (in all time) that were sanctified who walk not after the flesh, but after the spirit.

“In short, Justification consists of two parts, or hath a two fold consideration. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ; nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, and wipe out old scores. It is the power and efficacy of that propitiatory offering upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ’s spirit in our hearts, that purifies and makes acceptable before God.” –Penn’s Select Works, 799.

Robert Barclay presents the subject in the same point of view, viz: “We consider then our redemption in a two fold respect or state, both which in their own nature are perfect, though in their application to us the one is not, and cannot be, without respect to the other.

“The first, is the redemption performed and accomplished by Christ for us in his crucified body without us: the other is the redemption wrought by Christ in us, which no less properly is called and accounted a redemption than the former, The first then is that whereby a man, as he stands in the fall is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace that were in Christ Jesus, which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall leavened.

“The second, is that whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favor, and friendship with God. By the first of these two, we that were lost in Adam, plunged into the bitter and corrupt seed, unable of our selves to do any good thing, but naturally joined and

united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darknefs, are, notwithstanding all this, so far reconciled to God by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us in Christ, calls and invites us to himself, in which respect we understand these scriptures; He slew the enmity in himself. He loved us first first; seeing us in our blood, he said unto us, live; he who did not sin his own self, bare our sins in his own body on the tree; and he died for sins, the just for the unjust.

By the second, we witness this capacity brought into act, whereby receiving and not resisting the purchase of his death, to wit, the light, spirit, and grace of Christ revealed in us, we witness and possess a real, true and inward redemption from the power and prevalency of sin, and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God. Thus he died for us, that he might redeem us from all iniquity; and thus we know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause; so as none could have enjoyed the last, without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last. Therefore as to us, they are both causes of our justification; the first the procuring efficient, the other the formal cause. —Barclay's Apol. Phil. ed. pp. 218, 219.

Such are the clear and forcible testimonies borne by our early Friends to these important doctrines of the Gospel; doctrines which cannot be abandoned without striking at the very foundation of the Christian Religion.

And in support of these and other principles of our profession, they did not fail to refer to the Holy Scripture, as an acknowledged authority. Robert Barclay, in his Apology says: "In this respect, above-mentioned, then we have shown what service and use the Holy Scriptures as managed in and by the Spirit are of, to the church of God, wherefore we do account them a secondary rule. Moreover, because they are commonly acknowledged by all, to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of times to have slipt in, are not such but that there is a sufficient, cleare testimony left to all the essentials of the Christian faith: we do look upon them as the only fit outward judge of controversies among Christians, and that whatsoever doctrine is contrary unto their testimony, may therefore, justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall in all our controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive, certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scripture, be accounted and reckoned a delusion of the devil. —Barclay's Apol. Phil. ed. pp. 99, 100.

We have observed with deep regret and concern, that sundry pamphlets, periodical publications, and books of sermons attributed to ministers of the Society, have been latterly put in circulation and represented as setting forth the principles of our profession, but containing sentiments wholly repugnant to the Testimonies of Scripture; to the doctrines of our early Friends, and to the Discipline: publications which evidently come within the description of "pernicious books."

In a periodical paper called “the Berean” and which has been much read by the members of our Society, it is declared:– “In vain does any man quote the Scriptures as authority to maintain his opinions;” that “they were adapted to other times, and other states, and not to us;” and that we have no “right to appeal” even to the words of Jesus Christ “as authority to maintain” our “opinions.”

And again: “Will it be presumed that God, whom the heaven of heavens cannot contain, whose presence fills the universe — abode in his fulness literally in the man Jesus? Can it be supposed that he, of whom it was declared that he was limited in knowledge, power, and action, possessed absolutely the Spirit of God without measure. I believe not. The doctrine therefore contained in the chapter under review, \* ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine; asserting that the divine nature essentially belonged to him, and constituting him a distinct† of object faith and worship is not only antisciptural, but opposed to the simplest principles of reason, and is in short among the darkest doctrines that have ever been introduced into the Christian Church.”– Berean, pp. 259.

In a printed letter bearing the name of Elias Hicks, and addressed to Dr. N. Shoemaker, it is said:– “I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross was an atonement for any sins, but the legal sins of the Jews.” And again in the same letter, in allusion to this subject it is said “Surely is it possible that any rational being, that has any right sense of justice or mercy, would be willing to accept forgiveness of sins on such terms?”

And in a volume of Sermons attributed to the same individual, in speaking of our Lord Jesus Christ, it is said: “He was only an outward Saviour, that healed their outward diseases, and gave them strength of body to enjoy that outward, good land: it was the soul that wanted salvation; but this no outward Saviour could do,— no external Saviour could have any hand in it.” In another place it is said: If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it should be impossible that he should be partial; and therefore, he has been as willing to reveal his will to every creature, as he was to our first parents, to Moses and the Prophets, to Jesus Christ and his Apostles. He never can set any of these above us, because if he did he would be partial.”

Many other quotations of a character equally objectionably, in relation to these and other doctrines of the Christian Religion, might be made from the same work; and several other publications, supporting the same views, might be mentioned; but these are sufficient to show the discordance there is between the publications to which we have, and the writings of our early Friends.

We believe it right to bear our testimony against all such doctrines and the publications containing them, as subversive of the Christian Religion, and the Discipline of our Society. We are aware that some have professed a belief in the Divinity of Christ, who nevertheless, confined their application of these terms exclusively to the divine principle, in the hearts of men; which is

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\* Doctrines of Friends, chapter IV.

† This word is not used in this sense by the author against whom the Berean was writing

a virtual denial that “Jesus is the Christ”; contrary to the clearest testimony of the Scriptures. Or if they make any application to Jesus of Nazareth, they allow him to be no more than a good man, which Pagans and Infidels have done: while our early Friends, in accordance with Scripture testimony, positively denied this doctrine, acknowledge his humanity and Eternal Deity\* that he was both, true God and true man.<sup>†</sup> The word made flesh,<sup>‡</sup> the Emmanuel, God with us.

In the progress of those principles, against which we feel bound to bear testimony; a separation of a number of individuals has taken place within the limits of a neighbouring Yearly Meeting. In this separation, the connexion with the Yearly Meeting to which they have belonged, has been dissolved, and meetings of their own set up, contrary to the ancient and clearly established order of our Religious Society. This state of things, we believe demands that it should be understood, that we cannot acknowledge a connexion with these separate meetings, or religious fellowship with the individuals who compose them.

We earnestly recommend to all our members to “hold fast the profession of our faith without wavering — for other foundation can no man lay, that that is laid, which is Jesus Christ; neither is there salvation in any other — for there is no other name under heaven given among men whereby we may be saved.”

Our Lord Jesus Christ, in speaking of the Comforter, the Spirit of Truth, whom the Father would send in his name, told his Disciples:— “He shall glorify me, for he shall receive of mine and shall show it unto you.” The prophets, under the influence of the Holy Spirit, were led to testify beforehand of the sufferings of Christ, and the glory that should follow those who were under this influence when he came, acknowledged him to be the Christ, the son of the living God, and paid “great adoration and honor” unto him; and the apostles and primitive believers, after his resurrection, under the powerful influence of the Holy Ghost, bore testimony to his divine character — that ‘in him dwelt all the fullness of the Godhead bodily’ — that he is ‘the head of all principality and power’ — and that unto him ‘every knee shall bow,’ and ‘every tongue confess that Jesus Christ is Lord, to the glory of God the Father.’ And in relation to the one great offering which he made when he offered up himself, and in which ended all the typical offerings of the legal dispensation;— they testified that “if when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life:”— “That he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with the blood of others; (for then must he often have suffered since the foundation of the world;) but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “And having spoiled principalities and powers” and “led captivity captive,” he hath entered into heaven itself, now to appear in the presence of God for us.” Thus “we have an advocate with the Father, even Jesus Christ the righteous.” As the Lord Jesus Christ was prophesied of by all the prophets since the foundation of the world — was pointed to in the law — acknowledged by the righteous when he came in the

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\* Barclay’s vindication of the Apology.

† George Whitehead’s Gospel Salutation.

‡ Penn.

the flesh, and after his resurrection, powerfully preached by those who were eye witnesses of his glory, and qualified by the Holy Ghost sent down from heaven; so in all subsequent ages, the influence of the Holy Spirit, has led to a harmonizing accordance with the record which God gave of his Son. We earnestly desire that all would humbly and reverently seek to be clothed with this divine influence — then would they be no more as children, tossed to and fro with every wind of doctrine, nor moved away from the hope of the Gospel.

And we are engaged to revive a concern which has often been felt by the Society, and clearly expressed; to recommend to parents, in an especial manner, to guard with christian solicitude the tender minds of their dear offspring against the dangers of corrupt conversation and pernicious publications; and to encourage them, by precept and example, frequently to read the Holy Scriptures. Great is the influence of parental care under the direction of divine wisdom, and sweet the consolation of having an evidence within ourselves of resembling those of old, who brought little children to Christ. And on the other hand great is the responsibility of parents, and awful the consequences of turning them aside from the one sure foundation, and instilling into their tender, yet receptive minds, principles which tend to “subvert the Gospel of Christ.”

The daily reading of the Holy Scriptures, with minds humbly turned for instruction to that divine source of Light and Intelligence, from which they proceeded, is a practice recommended by our worthy predecessors, who were confirmed from living experience, in the belief that they were not only adapted to the instruction of those of the respective ages in which they were given forth, but were also “written for our learning, that we through patience and comfort of the Scriptures, might have hope” in that Salvation which comes by Jesus Christ.

Read, approved, and signed, in and on behalf of Indiana Yearly Meeting of Friends, held at White-Water, by adjournments, from the 8<sup>th</sup> of the Tenth month, to the 13<sup>th</sup> of the same, inclusive; 1827

Elijah Coffin. }  
Rebekah Garretson } Clerks