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EASTON GAZETTE.

WHERE THE PRESS IS FREE—"Literature, well or ill-conducted, is the Great Engine by which all Popular States must ultimately be supported or overthrown:"
RELIGION purifies the Heart and teaches us our Duty—Morality refines the Manners—Agriculture makes us Rich—and Politics provides for the enjoyment of all.

VOL. X. EASTON, (MD.) SATURDAY EVENING, DECEMBER 1, 1827. NO. 47.

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BY
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ADVERTISEMENTS

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A TESTIMONY, AND EPISTLE OF ADVICE, ISSUED BY INDIANA YEARLY MEETING.

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 inquirers 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 & 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, blessed forever; to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore.

"And we own and believe in Jesus Christ his beloved and only begotton 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 I. 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 quickening 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; he 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 whilst they 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 that Lord Jesus Christ, whom we own 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 begotton of the Father) full of grace and truth."—*John* i. 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 & benefits of the coming, and the sufferings of our Lord Jesus Christ on the cross, declared,

"We do believe that Jesus Christ was 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, once for all, through the Eternal Spirit he hath forever perfected those (in all times) 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 us 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, nor 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 was 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 & know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour 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 ourselves 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 darkness, 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 & invites us to himself, in which respect we understand these scriptures; *He slew the enmity in himself. He loved us 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 our 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. Wherefore 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 Scriptures, 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 time to have slipt in, are not such but that there is sufficient, clear 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 Scriptures, 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, & constituting him a *distinct*†

*Doctrines of Friends, chapter IV.

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

object of faith and worship is not only antiscriptural, but opposed to the simplest principles of reason, and is in short among the darkest doctrines that has 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 crucifiction 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 is 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 objectionable, 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 alluded, 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 a virtual denial that "Jesus is the Christ;" contrary to the clearest testimony of 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, acknowledged his humanity and Eternal Deity,* that he was both true God and true man† The word made flesh,‡ the Emanuel, 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, nor 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, than 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 honour" 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 fulness 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 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 the sweet 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 8th of the Tenth month, to the 13th of the same, inclusive; 1827.

ELIJAH COFFIN, REBEKAH GARRETSON. } *Clerks.*

*Barclay's Vindication of the Apology.

†George Whitehead's Gospel Salutation.

‡Penn.

The Benefits of Perseverance.—An Irish gentleman lately paid his addresses to a rich widow, who conceived a horrible antipathy towards him, though, in truth, there was nothing very dismaying in his personal appearance. His suit was rejected, but he would not take 'No' for an answer. To escape his persecutions, the lady fled to England; but her lover discovered her at Bath where he was as assiduous as ever. At Cheltenham, she was equally persecuted, and at length sought refuge at Brighton. She had been, however, but a few days residing at the Styne, when she observed her odious tormentor passing her window. He nodded to her with all the familiarity of an old acquaintance and passed on.—Resolved upon some desperate remedy, the lady sent her servant to request that he would favour her with an interview. He came; and on their being left alone she rehearsed the various persecutions she had suffered from him, and stated that she had sent for him on that occasion to put an end to them forever. 'Now; sir' said she taking a Bible which lay upon a table and kneeling while she raised it to her lips, with the utmost solemnity, 'by the virtue of my oath, I will never marry you.'—This she of course deemed conclusive; but the gentleman with amazing coolness knelt beside her, and taking the book from her hand, kissed it, also at the same time exclaiming, 'By the virtue of my oath, madam, I was never certain of you until this moment.' Within six weeks afterwards they were married! There is an old proverb verified in this instance—'Impudence pushes its way through the world.'

Some twenty or twenty-five years since, in a neighbouring town, dwelt a man of some consequence in his neighbourhood, but not noted for his erudition or knowledge. Being a subscriber to a newspaper, as all good citizens should be, he imbibed no small degree of the party zeal which characterized most of the papers of those times. About the time we are speaking of his favourite paper adopted a motto, reading in this manner:

"*Be Just and fear not!*"
SHAKESPEARE.

When it came to hand he was quietly seated in his arm-chair, and taking it up, the first thing that struck his eye was the new motto, which he read and punctuated thus: 'Be just and fear not Shakspeare.'—'This admonition, as he took it to be, ushered forth in staring capitals, could not fail to arouse all his political zeal. 'Shakespeare!' he exclaimed, at the same time jumping out of his chair and clenching both fists, 'I'll have 'em to know that I don't fear Shakespeare nor any other Federalist."—*Worcester Spy.*

EASTON CATTLE SHOW AND FAIR.

EASTON, Nov. 2, 1827.

Report on Horses and Mares.

The Committee deputed by the Trustees of this Institution to award the premiums offered for the best Stallions & Mares, which (in their judgment) have been exhibited at the present show

Report—That four Stallions and two stud colts only were entered for premium; to three of which (in their estimation best entitled) they have assigned the premiums offered by the society to stock of this description, and in the following order.

To Edward Roberts for his full-bred Horse Tuckahoe, the 1st premium of $15; To Philip Wallis for his thorough bred Hunter Sky Lark, the premium of $10—and to James Bartlett for his Horse Logan, sired by Emperor, the premium of $5.—

To Thomas Hemsley for his gray mare Lady Bell, the 1st premium of $10—To William H. Decoursey for his bay mare Stella the 2d premium of $8—and to Thos. Murphy for his bay mare the premium of $5—all which is submitted by

JOHN EDMONDSON
EDW'D S. WINDER
JAMES DENNY
THOS: HEMSLEY
CHARLES C. BLAKE
L. C PASCAULT
PERRY ROBERSON. } Committee.

On Asses and Mules.

The Committee of Judges, appointed on Mules and Asses, respectfully report:—that we award to Edward N. Hambleton Esq. for his Jack Bolivar, the premium of $10—to Governor Stevens, for his female Mule seven years old the premium of $8—and to Richard Spencer Esq. for his yearling Mule, the premium of five dollars.

R. H. GOLDSBOROUGH
HORATIO L. EDMONDSON
HENRY HOLLYDAY Jr.
ENNALLS MARTIN Jr.
THOMAS B. COOK.

ON CATTLE.

The Committee appointed by the trustees of the Maryland Agricultural Society for the Eastern Shore, to view the Cattle exhibited for Show & premium, report that they have carefully examined all the Cattle shown to them under the rules of the Society and do award the premiums as follows:

For the best Bull over two years old they award the first premium of $10 to Thomas Hemsley Esq. of Queen Ann's county for his half blood, Red Bull, young Bergami.

For the 2d best Bull over two years old they award the 2d premium of $8 to Henry Hollyday Esq. of Talbot county for his half blooded Teeswater pide Bull Cæsar.

For the best bull under two years old they award the 1ts premium of $10 to Thos. Ennalls Esq. of Dorchester county, for his black bull Jackson of the Teeswater breed.

For the 2d best bull under two years old, they award the 2d premium of $5 to James Parrott Esq. of Easton for his red Bull Northumberland.

For the best milch Cow over three years old they award the first premium of $10 to Dr. Ennalls Martin of Easton for his black Cow.

Your Committee regret that though there were several other Cows in the stalls well worthy of notice, they are compelled to withhold several premiums, which might probably have been awarded, if they had received such Certificates as the rules of the society require.

For the best Heifer under three and over one year old they award the first premium of $10 to James Gaskins, Esq. of Easton, for his very superior half blood Teeswater Heifer.

For the 2d best Heifer under three and over one year old, they award the 2d premium of $5 to Col. Nicholas Goldsborough of Talbot county, for his Red Heifer 18 months old, Country blood.

For the best stall fed beef they award the premium of $8 to William H. DeCoursey Esq. of Queen Ann's County, for his Heifer.

For the best grass fed beef the premium of $6 to Richard Spencer, Esq. for his Red Ox.

WM. FARQUHAR
FREDERICK PURNELL
Wm. H. TILGHMAN.

ON OXEN.

The Committee on Oxen award the premium of 10 dollars to Mr. Thomas Murphy of Queen Anne's county for the *best* yoke; but do not consider any other yoke exhibited entitled to the second premium.

PHILIP WALLIS
JOHN DAWSON
HENRY SPENCER
CHARLES GOLDSBOROUGH
HUGH S. HAMBLETON
NICHOLAS G. SINGLETON.

ON SHEEP.

The Committee on Sheep have awarded the premium for the best Ram over one year old, to Samuel Stevens.

The premium for the second best ditto, to Richard Spencer.

The premium for the best Ewe over one year old, to Samuel Stevens.

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