

Proceedings of State Convention

Minutes of the New-York State Convention, held at Auburn, TUESDAY Aug. 22d, 1854.

In the absence of the Moderator of the last session, Br. J. A. Aspinwall, Clerk of that session, called the Convention to order. The roll of the Convention was called, and the following brethren were reported present:—

<i>Associations.</i>	<i>Clerical Delegates.</i>	<i>Lay Delegates.</i>
<i>Allegany</i>	O. Roberts	L. A. Reynolds
<i>Black River</i>	Pitt Morse	Gardner Wood
	J. W. Bailey	B. Peets
<i>Buffalo</i>	R. Eddy	S. B. Gaylord
	T. J. Whitcomb	A. C. Moore
<i>Cayuga</i>	J. M. Austin	J. Q. Robinson
	J. W. McMaster	H. Boynton
<i>Central</i>	T. Fiske	B. W. Williams
	J. A. Aspinwall	Levi Brown
<i>Chautauque</i>		
<i>Chenango</i>	R. Queal	
<i>Genesee</i>	E. Francis	John D. Hull
	S. Goff	
<i>Hudson River</i>	L. C. Browne	N. H. Benson
<i>Mohawk River</i>	J. A. Bartlett	E. T. Marsh
	D. Skinner	R. W. Fox
<i>New York</i>	W. S. Balch	Q. McAdam
	T. J. Sawyer	G. E. Baker
<i>Niagara</i>	W. B. Cook	J. W. Vail
	I. George	T. E. G. Pettingale
<i>Ontario</i>	A. Kelsey	Alex Martin
	O. Ackley	D. Kenyon
<i>Otsego</i>	C. W. Tomlinson	E. Deming
<i>St. Lawrence</i>	J. T. Goodrich	
	U. M. Fiske	
<i>Stuben [Steuben]</i>	T. H. Tabor	A. E. Kinsman
		W. S. Beers

Chose Rev. W. S. BALCH, Moderator, Rev. R. EDDY, Clerk, and Br. N. H. BENSON, Assistant Clerk.

United in prayer with Rev. Pitt Morse.

The minutes of the last session were received and amended.

The Moderator appointed the following Standing Committees:—

On Nominations.—J. T. Goodrich, J. McAdam, A. C. Moore.

Relief Fund.—Pitt Morse, B. W. Williams, R. W. Fox.

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Sunday Schools.—J. W. Bailey, J. M. Austin, W. W. King.

State of the Church.—L. C. Browne, T. J. Whitcomb.

Missionary and Tract Enterprise.—H. R. Nye, E. H. Chapin, R. Eddy.

Reforms.—T. J. Sawyer, J. W. McMaster, H. L. Hayward.

Education.—D. Skinner, E. Francis, W. R. G. Mellen.

Rev. W. S. Balch, from [the] Committee on the State of the Church, requested further time. Granted.

Rev. J. T. Goodrich, from the Committee on Sunday Schools, made the following Report:—

Your Chairman, perceiving that his engagements would probably make it impossible for him to prepare a report that would be creditable to himself, or in any considerable degree beneficial to our denomination, at an early day engaged another of your committee to perform that labor. The subsequent removal of the latter from the State, and circumstances therewith connected, compelled him to decline. Your chairman then requested the remaining member of your committee to discharge that duty, but the condition of his health and business relations prevented. Your chairman could not direct his attention to that subject, except at the expense of, and with great sacrifice to, another cherished denominational enterprise, in which, as the Agent, he was constantly employed, and did not feel impelled so to do. But no one of your Committee is insensible of the very great importance of the Sunday School department of our Convention. Each of them trusts that those you will appoint in their places for the ensuing year may be able to do better justice to themselves and our common cause.

J. T. GOODRICH

G. H. ROBERTS } Committee

G. L. DEMAREST

Rev. W. R. G. Mellen, from [the] Committee on Missionary and Tract Enterprises, offered the following Report which was adopted:—

The Committee appointed at the last session of this Convention "*On Missionary and Tract Enterprises*" beg leave to submit the following REPORT.

The chairman of this Committee, on whom has devolved the duty of preparing this Report, would, in the outset, freely confess, as he does profoundly regret, his utter incompetency to do the subjects referred to him any thing like justice. To every reflecting mind they are of vast magnitude, deserving of the best thought and the highest wisdom of this Convention—of the Christian world. Of primary importance was it therefore, that their consideration here should be assigned to those whose line of thought and endeavor has been in the direction in which they point. Your Committee—at least he who reads this Report—though interested therein, has never given these great enterprises any special attention. He was appointed to the place he now occupies without any consent or knowledge of his—without any

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knowledge of what would be required of him—and so much to his regret since he learned of his appointment, that had he known of it, he would have peremptorily declined the honor.

Since his appointment there has no business come before him, and he does not know that the Convention expected there would be any thing for him to do. Quite recently, however, he has learned that a *Report* would be anticipated from him here. But a Report of what? he asked himself. Of what the Committee have done during the year? He is not aware that they have done any thing. Of what the Convention has done? Of this he is in entire ignorance. Of what the Committee on the Convention ought to do? To report worthily concerning this would demand a far wider experience, and a riper wisdom than the Chairman of your Committee possesses. Still, as something is expected, he will proceed to say what appears to him pertinent to the subject and the occasion. Should the Report fail of meeting the expectations of this body, it is hoped that the remarks already made may serve to mitigate criticism, and perhaps illustrate the necessity of not only defining somewhat more explicitly the duties of such Committees, but of appointing upon them men who are competent to do the topics justice—men who have at least heard or read a report upon them to this, or some other body, as he who stands before you, to his shame, perhaps, be it said, has never done.

What then, in the commencement, let it be asked has been done in behalf of the Missionary and Tract enterprises in this State and by our denomination? Manifestly these movements are, whatever they ought to be, yet in their infancy among us. For the little attention and the less aid they have received at our hands, many reasons have been given which need no rehearsal here. Whether these reasons are entirely satisfactory or not, or whether if we mean to go on as we have done, some new and more valid ones ought not to be devised, may perhaps be a question we should do well to consider. That by whomsoever and howsoever conducted these great causes are, in the last analysis, based upon the views which are essential to our theology, and that they should appeal far more forcibly to us than to any other people on the face of the earth, it is not needful that your Committee now affirm or illustrate. These facts have been proclaimed and enforced with sufficient distinctness and power in every Universalist pulpit in the land. It is true, efforts in behalf of these enterprises have been made in our denomination, both in this State and in others. In one—Massachusetts—we have a Missionary Society, incorporated with the privilege of holding property to the amount, I believe, of twenty thousand dollars, and which exhibits indications of health. In other States the work has been begun. In Maine, and I may add Connecticut, it seems to be assuming quite a systematic form. In Pennsylvania it is enlisting support, while in our own

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State we have one local organization. After all, however, these endeavors have as yet been productive of quite unsatisfactory, if not comparatively trifling results. In most instances their vitality seems to have been well-nigh exhausted with the formation of Societies with long though not very elaborate constitutions, the utterance of turgid speeches and the passage of numerous and gaseous resolutions.

During the past year there has not, to the knowledge of your committee, been anything done by either this Convention or the New York Society, in the way of Missionary efforts properly so called. No agent or agents of either have been in the field supplying destitute localities, with the preached word, and building up the waste place of Zion.—So far this kind of effort is concerned, it is believed that no other signs of life have been given than a few gasps, and an occasional spasm.

In regard to the Tract Enterprise, something may be said a little more satisfactory perhaps, though nothing calculated to beget a very remarkable degree of self complacency. The Missionary Society of N.Y., which has had the publication of Tracts under supervision, did, about a year ago publish one number of a little sheet, called the "Missionary," which it was fondly hoped would go into very general circulation. Anticipating this result, it was decided to put the energy and means before expended in Tracts into this publication.—The hopes that were cherished in regard to this matter, however, were not realized. The paper proved a failure. The Society has gone on therefore publishing Tracts and distributing them as orders have been received. In this way some 60,000 Tracts have been scattered abroad, including some 8000 of Foster's remarkable Letter on Endless Punishment, with Dr. Sawyer's acute and able introduction. These Tracts consist of a series of twelve, to which none have been added during the year. Good as these are conceded to be, the need of others is sorely felt. Here, therefore, it may not be improper to say that one other has been furnished by Rev. Dolphus Skinner which will soon be issued. So far as this Committee are informed, there has never been any agent employed to present the merits of the cause to the people: there has been no general system for raising funds devised, and no well digested method adopted for the procuring or distributing of Tracts.

Thus much for what has been—perhaps it should be said for what has *not* been done. That the survey of our feeble doings, and our great omissions is not very flattering to our conscientiousness, much less to our vanity, must, it is thought, be quite apparent.

Turning now from what *is*, to what *ought to be*, we become, if possible still more conscious of our short-comings. In regard to this it would be unpardonable presumption in your Committee to attempt to instruct those so vastly their superiors in every respect as may be found in this Council.—

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Will the members of this body be pleased to accept what shall now be offered therefore, not as instructions pronounced *ex cathedra*, but as humble suggestions of those who would be "fellow-laborers unto the kingdom of God." That some more definite and better digested plan of operations should be adopted, all are ready to concede, though just what that plan should be, none may be exactly able to say. Yet it would seem as though we had experience enough to enable us by this time to strike out some course of conduct that would be productive of far nobler results than any that has yet been tried.

The first suggestion which your Committee would offer is the expediency of organizing a State Missionary, and a State Tract Society, keeping the two wholly distinct, yet making both, as the Education Society is now supposed to be, subject to the general supervision of the Convention. A movement similar to this has already been made in the State of Maine, and, it is believed, with very beneficial results. It would seem, also, that something of this nature has been partially contemplated heretofore, by the appointment of Committees to consider and report on these topics. This of course would not interfere with the existence or usefulness of local Societies, but would make them auxiliary to the State organization. The anniversaries of these Societies might be held at the same time and place at the Convention, when all legitimate business could be transacted. Having brought such a body into existence, the next thing would be to vitalize it. To do this, your Committee would suggest,

II. That a certain fee, or annual subscription be determined upon, the payment of which, coupled with the signing of the Constitution, be the condition of membership, and that a certain sum be fixed upon, the payment of which shall constitute any person a life member of the Society. For the furtherance of the same end, they suggest the appointment of an Agent or Agents to traverse the state from Montauk to Niagara, to call the attention of the people to these important enterprises, to solicit subscriptions of annual and life membership, to preach in the waste places, to distribute books and tracts, and to stand before the world as the representative or representatives of the Society. In this way, such an organization, it is believed, might be kept in operation, for in this way it might be supplied with "the sinews of war." It is doubted whether in any other way it can be. The old saw, "What is every body's business is nobody's business," is familiar to all.—This adage we have seen quite sufficiently illustrated in our attempts to raise funds by means of collections, made at the request of this or that body, for this or that purpose. But whether such an Agent, or such Agents, could be successful in accomplishing what has been supposed or not, your Committee are quite confident that in no other way can the work be done. Having thus provided itself with the means of operating

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successfully, it could enter upon the work of sending out Missionaries, and of aiding destitute Societies in a way that would be worthy of itself, and in some degree worthy the cause of Liberal Christianity.

III. Your Committee would suggest that should any such plan be adopted, the Directors of the Tract Society should appropriate a suitable portion of their funds as prizes for such tracts as they would be glad to publish and distribute. The complaint now is of the scarcity of Tracts. Whose duty is it to prepare them? Above all, whose duty is it, and who have the qualifications to prepare just such as are needed? To write a good Tract, one sound in doctrine, clear in statement, weighty in matter, conclusive in reasoning, symmetrical in form, and yet so condensed as to do anything like justice to a given topic within the narrow compass of four twelve mo. pages, is not so very easy a matter as some imagine. To make such a Tract, something quite different is demanded from an old sermon that any minister can pick out of his "barrel." If so, then no man ought to be expected to devote the time that is absolutely necessary for the preparation of such a document, as certainly no man would give it that attention it deserves, without an appropriate compensation.—Offering such rewards, not extravagant, but fair, as though the laborer were worthy of his hire, the Society might be supplied from year to year with just such Tracts as it desired—such as all its members and the friends of our principles generally would be proud to aid in distributing far and near. Shall we ever see the time when some such systematic method shall be adopted? When settling down upon a given plan, we shall cease prating about our glorious cause, and go to work for it!

I have thus, my brethren, suggested to you what it seems to me may and should be done. I have not attempted to draw out anything like a detailed plan of operations. For such a work I am utterly incompetent. I have offered a few hints only.—May they be received in the same spirit in which they are tendered, and lead the way to something which shall redound to the glory of God, and the welfare of man. All of which is respectfully submitted.

W. R. G. MELLETT

H. R. NYE } Committee

J. J. AUSTIN

Rev. G. W. Montgomery, as Agent for the Convention, to act with the Board of Trustees of the Book and Paper Establishment, submitted the following Report, which was accepted, and Br. Balch was made a Committee agreeable to its suggestions:—

The Agent for the Convention, in the New-York Universalist Book and Paper Establishment, offers the following Report:—

Your Agent regrets to say, that he cannot make so full and accurate a Report, as may be desired by all concerned. The reasons are these. Your

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Agent was not present at the meeting of the Board of Trustees, held in the city of New-York in December last, because he could not afford to bear the expenses of the journey, and no hope was given him, that the Trustees would deem it right for the Establishment to pay them. To obviate this difficulty, however, the Trustees passed a resolution, directing their Clerk to furnish your Agent with a full statement of the condition of the Establishment. This statement has not been received, because the Clerk has been from home up to the present time. Your Agent applied to Br. Lyon for the needed statistics, but he was unable to furnish them in full, from the fact that Br. Baker, who has possession of the books, was absent from the city. Under these circumstances, the Convention cannot have a complete Report.

At the last session of the Board of Trustees, the Reports of the Business Agents, Brs. Lyon and Kenyon, showed that the property of the Establishment, consisting of money, books, stereotype plates, debts, &c., amounted to fourteen thousand dollars, (\$14,000) and increase of four thousand dollars, (\$4,000) over the estimate of the previous year.

The condition of the Establishment was such, that the Trustees ordered a dividend of seven per cent on the stock, and appropriated \$1500 for the purchase of stock for the Convention. The dividend has been paid, and stock taken up nearly to the amount of the appropriation.

From the facts which have come to the knowledge of your Agent, he is convinced that the only main obstacle to an almost immediate possession of the Book and Paper Establishment by the Convention, is the want of punctual payment by a large number of subscribers to the *Ambassador*.— Either from thoughtlessness, or from not appreciating the importance of the object in making the Book and Paper Establishment a Denominational one, they withhold what they justly owe for a valuable equivalent, and thus retard an enterprise which regards a wider diffusion of our glorious Faith. In view of these circumstances, your Agent would suggest, whether it would not be well for the Convention to appoint a Committee to prepare an Address to delinquents.

As for the *Ambassador* itself, your Agent has but little to say, for its character is public, its columns are accessible, and its Editor is widely known.—Therefore he has only to remark, that it is a Paper which deserves the approbation and patronage of Universalists, not only for the ability which it displays, but also for its open defence and illustration of christian truth, for its noble pleas for Temperance and Liberty, and its resistance to intemperance and Slavery.

Respectfully Submitted,
GEO. W. MONTGOMERY
Agent for the Convention

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The Report of the Trustees and Treasurer of the Relief Fund was received, which reads as follows:—

Tenth Annual Report of the Trustees of the New York Universalist Relief Fund.

To the Council of the New-York State Convention of Universalists, to be convened at Auburn, Cayuga county, on Tuesday August 22, 1854:—

The Trustees of the New-York Universalist Relief Fund, since their last Annual Report to the Convention, have received three applications for aid.

The first is the personal application of Rev. Samuel A. Skeeles [Skeele], of Cowlesville, N.Y., a member of the Buffalo Association. The increasing infirmity of Br. Skeeles [Skeele] and wife [Ellen], so stated to the Trustees, have induced them to recommend a small addition to the previous annual appropriation to him. The Board recommended that one hundred and twenty-five dollars be paid to his order on two installments—seventy-five dollars in the month of October, 1854, and fifty dollars in the month of March, 1855.

The second is the application of Rev. N. M. Alvord, as Standing Clerk of the Allegany Association, in behalf of Rev. I. B. Sharp of Cuba, Allegany county, N.Y., a member of the Allegany Association, and in fellowship with the New York State Convention. The Board recommend that the sum of seventy-five dollars be paid to the order of Rev. I. B. sharp, in two installments, in the months of October, 1854, and March, 1855, if approved by the Convention.

The third is the application of Rev. Jason Lewis, of Phillips Creek, Allegany county, in behalf of Mrs. Abigail Morton, widow of Rev. Calvin Morton, late of the Allegany Association. The Board recommend that the sum of fifty dollars be paid to the order of Abigail Morton, in the month of October, 1854, if approved by the Convention.

The Treasurer's Report herewith transmitted, shows an unexpended balance of ten hundred [sic] and seventeen dollars and thirty-four cents, including the sum of one hundred and sixty dollars due the Permanent Fund. The Trustees ask authority from the Convention to invest, at their discretion, a sum not exceeding one thousand dollars of the balance reported in the hands of the Treasurer—which will be increased by the receipt of interest before the payment of the appropriations herein recommended—and add it to the permanent Fund.

Respectfully Submitted,
By order of the Board,
JACOB HARSEN, President

[The account of Abner Chichester, Treasurer of the New York Universalist Relief Fund, is omitted here.]

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Rev. R. Eddy, from [the] Committee on Reforms, presented a report which was accepted, and on motion it was recommitted for alteration and amendment.

The Committee on Revision of Constitution and By-Laws, reported progress, and on motion the Committee was continued for the ensuing year.

A portion of the Report of the Committee on Missionary and Tract Enterprises was referred to a special Committee, consisting of Brs. Bartlett, McMaster and Austin, to report necessary action to this session.

The Committee on Reforms reported a slight alteration and amendment of their general report, which was taken up, and pending a motion to amend the same, the Council adjourned till 2 P.M.

AFTERNOON SESSION

Roll called and minutes of morning session read and approved.

Proceeded to consider the motion pending at the hour of adjourning the morning session.

After alterations and amendments, the Report of the Committee on Reforms was adopted as follows:—

The Committee on Reforms beg leave to submit the following Report:—

Universalism, as the best interpretation of Christianity, viewing no man as incapable of moral improvement, but presenting those views of God, of responsibility and duty that are the most favorable to an endeavor after holiness, is of necessity a religion of reform, and its true believers are Reformers.

It is not expected, however, that there will be uniformity of opinion among those professing our faith, concerning the peace and importance of the moral revolutions of the age. Differences of locality, of surrounding circumstances, of habits of thought, and questions of appropriateness and of policy, all operate in forming the opinions and determining the action of the faithful believers. On the other hand, we have our share, as have other denominations, of men who, though prompt in action for the general encouragement and support of the Gospel, do not seem to realize that our faith calls upon them to "seek first the kingdom of God." Interest, custom, fashion, political ends, and party advancement, occupy their first thoughts, and Religion is added to these as an after-consideration. From such, no sympathy that shall show itself in action, can be expected. Opposition and perverseness can alone be anticipated, and in some instances has already been manifest. Its discouraging and disheartening effects have been felt by those who are interested in the Reform movements, and who seek to show that interest by leading others to feel and act for their advance.—Especially has this been the case during the past year. Excitements, and occasions for excitement, have been numerous and frequent. Our ministry generally, and our press, in this State, have labored according to convictions of duty in

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these respects, and in consequence, have found themselves placed in a position where the problem of duty has been difficult to solve.

To see the church abandoned, and the denominational paper discontinued on account of the philanthropy of the pulpit, and of the press, and at the same time for both to hear the approving voice of conscience, and to possess a conviction that only by such effort for the good of man and the honor of God, can they discharge their duties as Christians, wakens the most painful and saddened feelings. We do not desire to drive men from us, for where else will they be likely to go? Unsympathizing with the popular theory of Christianity, it is but reasonable to conclude that they will withdraw from all religious influence, and become worthless to the world and to themselves. Or, if it is possible for them to find a pulpit and a press, that shall make no appeals to conscience, and to individual duty, how certain is our conviction that they are "holding the truth in unrighteousness," retarding the work of their own salvation, and placing the most formidable barrier against the cause of Christ.

The question, How shall we discharge our duty to such? is one that more than any other, in the opinion of your Committee, agitates our hearts at this time; and whatever may be the strife within us, and however we may desire to conciliate the feelings of others, we are convinced that as Christians, we cannot be silent concerning any wrong by which we are surrounded, especially in which we are interested, and that it is in our power to remove.

We submit, that obedience to God's commands, and to the spirit of the Religion he has given us through Christ—the spirit of purity, of sympathy with the oppressed, and of opposition to all wrong, is all that we can yield with honor to ourselves, and with fidelity to our profession; and that the consequences of that obedience belong only to Him who has commanded it.

It is only for the means that he employs in yielding that obedience, only for the motives by which he is moved to its discharge, that man is responsible in the consequences of the performance of his duty. The conviction of that duty is a sufficient reason for its performance, and the motives to action, as well as the method, may be discriminated by him who has studied the life and imbibed the spirit of the Son of God.

A desire to honor our Father in heaven, and to do good to our fellow-men, is clearly discovered to have been the motive promoting to every act and word of Jesus Christ, while the administration of "doctrine, reproof, rebuke and exhortation," are exhibited as the means he effectually used—weapons which, though "not carnal, are mighty through God to the pulling down of strongholds." The history of his life and ministry assures us, however, that even the most perfect and faithful discharge of duty does not prevent alienation, bitterness and opposition in those whose sins are rebuked. In nothing should the servant expect or seek to be above his lord;

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therefore we present the example of our Lord and Master, as an argument for such a discharge of duty as we have before spoken of.

Still another reason may be urged. The opinions and practices of men in relation to any reform, are never right at the outset, since it is public opinion, as the cause of public action, that is the thing to be changed. Reform is of necessity a change which they most need who are most opposed to it. From the days of John the Baptist, the command to Repent, has been received at first more with anger than with sorrow, and if this had been a sufficient reason for desisting in the command, the whole world would have remained in wickedness until now. Repent, reform, was the first demand of John, and of Christ, and only through the door of Reform did men enter the kingdom of heaven; a fact which, as before stated, is forgotten by those of the present day who seek to divorce Christianity from the Reform movements.

We would conclude our appeal for such a discharge of duty with reference to the Reforms of the day, as will "answer a good conscience," by noticing the fact that the Christian ministry was established, and is continued with reference to the need of moral instruction, and to impart that instruction. Christ came to a world dead in trespasses and in sins, not to the whole who need not a physician, but to those who were sick; and his ambassadors from that time onward, "beseech men to be reconciled to God." The author of the Bubbleton Records¹ has caused one of his characters to make, and very unjustly too, a comparison between the physician and his patient, and the minister and his people. The physician is employed to heal the malady of the sick, and from his knowledge of the disease, and of the remedies to be applied in its treatment, he is trusted and obeyed, even though the medicine may be bitter and difficult to take; so the minister is employed to lead men from the error of their ways, and from his knowledge of the evils by which he is surrounded, and his study of the Gospel, as the great remedy for sin, he is trusted to make those appliances which, though for a time grievous, shall at last "yield the peaceable fruits of righteousness to them who are exercised thereby."—And it would be equally unwise for the sick man to refuse to take the medicine, or for the physician to refuse to prescribe, because here and there one denounced him and would not be healed, as for a congregation to desert their minister for the utterance of his moral convictions, or for the minister to change his course of duty for one that will effect nothing in the removal of those evils, in the overthrow of which he is a professed co-worker with Christ.

¹ This was a tongue-in-cheek commentary written in 1854 about the "Bubbleton Parish" in the town of "Scandalburgh." Its author was the Universalist clergyman Elhanan Winchester Reynolds (abt 1828-1867). The transcriber is unable to learn the context of this rather droll publication.

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There is [obliterated line] "protest in the name of God," and as Christ's Ambassadors, against all and every wrong, leaving the result and its consequences with him who is wise in His counsels, and just in his commands.

The Resolution, in virtue of which your Committee is appointed, calls for "a statement of the progress of such movements as are accordant in the spirit of Universalism," and although we stated at the outset that our Religion was a Religion of reform, and encouragement to every effort for man's good, it may be well to revert to its influence and sympathies with particular movements. Public opinion seems to have fixed for us the order of the importance of the present reforms.

SLAVERY

Our great national curse, whose continuance brings upon us, and justly, the charge of insincerity in our professions and principles, from all the nations of the earth, is a subject which, more than all others, agitates the public mind. The interest felt by Universalists in its abolition, is unmistakably evident. Our faith is devoid of all ideas of favoritism and caste. One Father, one Savior, one Brotherhood, and an equality of the privileges of time and eternity, are the doctrines peculiarly our own. Our convictions of duty flow from these, and how can they prompt us to labor other than for the breaking of every yoke? The position of our ministry generally, and the action and resolutions of our Ecclesiastical bodies for years past has given us the answer. The idea of emancipation enters so thoroughly into the Universalist faith, that our advance has been slow and feeble in any of the States where slavery exists. This our history declares, and is also proven from other sources, as in the statement of Rev. Dr. [Theodore] Clapp, in his correspondence with Br. [Thomas] Whittemore, of the *Trumpet*, that, "The whole south are kept from espousing the cause of Universalism, partly through fear that it involves ultra abolitionism." Mr. Charles C. Jones, an orthodox Missionary in the south, with all the lack of candor so characteristic of orthodox classifications of theories, mentions "Deism, Skepticism, Universalism, * * * the various perversions of the Gospel, and all the strong objections against the truth of God," as having gained a place in the slaves' minds, preventing their reception of the truth, and consequently endangering the existence of slavery.

The system of religious instruction which orthodoxy, especially Mr. Jones' orthodoxy, presents the slave as calculated to protect and continue his bondage, is quite removed from Universalism, and in the language of another, amounts in substance to this: that his master's authority over him, and property in him, to the full extent of the enactment of slave-law, is recognized and sustained by the tremendous authority of God himself. He is told that his master is God's overseer; that he owes him a blind,

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unconditional, unlimited submission; that he must not allow himself to grumble, or murmur, at anything in his [master's] conduct; and in case he does so, that is murmuring is not against his master but against God. He is taught that it is God's will that he should have nothing but labor and poverty in this world; and that, if he frets and grumbles at this, he will get nothing by it in this life, and be sent to hell forever in the next. Most vivid descriptions of hell, with its torments, its worms ever feeding and never dying are held up before him; and he is told that this eternity of torture will be the result of insubordination here.

It is no wonder that a slave-holder once said to Dr. Brisbane of Cincinnati that "religion had been worth more to him on his plantation, than a wagon-load of cowskins." And we may add that, if such a theory of religion is necessary to the continuance of slavery, Dr. Clapp has given utterance to what is unavoidably true in his apology for the non-existence of Universalism at the south. May it ever be so held and exhibited as to awaken this apprehension in slave-holders.

In the present crisis of the slave question, the anti-Nebraska position of the North, seems alone congenial to the spirit of Universalism. The Resolutions passed by the State Convention of Massachusetts, New Hampshire, and Rhode Island; by the Universalist General Reform Association; the first Universalist Church in Lynn, Mass., and by fourteen of the sixteen Universalist Associations in this State together with the speeches at the Universalist Reform Festival, and the general tone of our Pulpits and Press on this theme show our position and sympathy in an emphatic and unmistakable manner. It is an honor to us, and history will record it to our praise, that we have thus spoken.

Though the occasion that has called for this action was intended to retard the abolition of slavery, Our Father in Heaven, whose ear is ever opened to the cry of the oppressed, has been pleased to make it an occasion for moving the hearts of men, even of those hitherto indifferent and careless of the wrongs of others, and through their action he is showing us how even "the wrath of man shall praise him and the remainder of wrath he will restrain." The Saratoga Convention, of last week, embracing men of the best talent, and the purest patriotism the State of New York affords, may be considered as the first-fruits of better times. It is an assurance that hereafter, the much spurned Christian element must have a place in our National politics, and that the Rights of Men, and the Fidelity of the Nation to its principles and declared intentions, shall be the questions of prominence, instead as heretofore, mere party precedence by expedients and availability. Well may we thank God, and take courage, that men are beginning to recognize the great fact which it is so prominent a part of the mission of the

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Universalist denomination to enforce, that "A man is the image and glory of God," and "We have all one Father."

THE TEMPERANCE REFORM,

Is one in which Universalists strongly sympathize. It is said that the first Resolution in favor of Temperance, passed by any Ecclesiastical body in this country, was the one adopted by the General Convention of Universalists in 1845, at its session in Whitingham, Vt.

The principle of legal prohibition which is now the popular form and phase of the Temperance question, is, if the action of our public bodies is any test, manifestly congenial to the Spirit of our Faith. Certainly it is a cause espoused by Universalists generally. At the meetings of our Associations in this State, where the subject has been introduced by resolutions, the people, who always attend such meetings in large numbers, have when invited to vote by the Councils, almost unanimously approved of the principles of the Maine law. Fifteen of these Associations have recently met, fourteen of them have thus voted.

There are some Universalists, however, who are opposed to such an enactment, and who take the ground that all legislation on the subject heretofore, has worked only evil, and that the true ground of our denomination is moral suasion, the ground we have always occupied. They question the right of such immense destruction of property, as must follow the enforcement of such a law, and the right of legislation to fix the articles and limits of commerce.

It will not be denied that all legislation for the *Regulation* of the liquor traffic, has been defective, and productive of no possible good; and that such legislation has been opposed by us, since Universalists, in common with all other Christians, have taken the position that the traffic in intoxicating liquors as a beverage, is an unmitigated curse, and cannot justly receive any such sanction from law, and would be implied in granting licenses. On the same ground on which we condemn the indulgences of Popery, the license system is to be condemned. It is the affixing of a price to the privilege of committing crime. We have also condemned it, on the ground of political Economy, urging the fact that the license fee has borne no proportion to the expenditure of the State for the support and crimes of inebriety.

Prohibitive legislation, however, is not open to this censure, since it aims at the entire destruction of the traffic. Nor is it any more rational to say that Universalists have abandoned their stronghold of moral suasion, because they are in favor of prohibition, than to urge that moral suasion has no office for the liar and the thief, because perjury and stealing are prohibited by law. The law prohibiting the liquor traffic should be considered as an auxiliary to moral suasion; for what but the need of such protection as it gives can account for the great disparagement of the numbers of those who have

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taken, and those who have kept, the pledge of total abstinence. It is estimated that 500,000 persons signed the Washingtonian pledge in two years, but that nearly 300,000 fell back, and became worse drunkards than before. The Washingtonian movement failed, not from any defect in the principle of moral suasion, but because of the seductions and allurements placed by liquor traffickers [traffickers] before those whose appetites were not wholly subdued. The Rechabites, who embodied the principle of moral suasion in their organization, have failed in a great measure to achieve their object, for the same reason; and the Sons of Temperance find their efforts by the same means, embarrassed and thwarted, because of their inability to be always with, to counsel and protect their weak members. The legalized liquor traffic is, for this reason, more than a match for all the merely moral or suasive agencies that can be arrayed against it. Take away this protection of law from the traffic, and let it be against it, as it is against the brothel, or any other source of crime, and then moral suasion may be used with success.

As to the right of Government to fix and regulate the articles of Commerce, all the actions of Legislative bodies demonstrate it; and not an argument can be offered against the destruction of liquor as property held for purposes of intoxication, that will not apply with equal force against the right to seize and destroy the coin and implements of the counterfeiter. If there was one redeeming feature in the use of intoxicating liquors as a beverage, if it promoted health, peace, or virtue, and was not invariably characterized by disease, violence, and crime, there might be some excuse offered why it should not be legislated out of existence; but there is no such feature, and hence it is more than a privilege, it is a duty to leave no means untried for its extermination. If a prohibitory law will meet that end, than should Universalists, and all others who professedly labor for man's good, view the exercise of power by our present Governor in vetoing such a law, as a wrong inflicted on themselves, and crippling their efforts; and should labor for its speedy enactment and enforcement.

The only question should be, will it perform the work? As to the justice of the law there can be no question, for though mistakes may be made in its details, the vital principle of prohibition is correct, and stands approved by all legislative actions. This position has been taken and sustained by the Governors of all the States in which such a law has been enacted—our own Governor alone excepted.

The Governor of Connecticut disposes of the matter thus:—

The constitutionality of such a law has been questioned by men of high legal and political standing. But after a thorough examination of the question, I do not entertain the slightest doubt that such a law is not constitutional—that it does not conflict with any provision either in the Constitution of the United States, or of this State, and that it does not interfere in the least with any natural rights which may

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be supposed to exist, prior to and superior to any constitution or law.—Experience has abundantly proved that if there is any law on the subject, it should be stringent and effectual. Any attempts to legalize the sale of spirituous liquors, and then regulate it and control it by fines, penalties or other punishments for a violation of the rules proscribed, only aggravate the evil which it is designed to cure. Any law, to be effectual, must necessarily confer upon the proper authorities the power to seize, condemn and destroy the offending articles. It must authorize, under reasonable rules and restrictions, a search for it in stores and dwelling houses, where there is actual or presumptive evidence to show that the law has been violated—it must authorize the use of presumptive evidence, when positive proof cannot be obtained, or however penal it may be in other respects, it will soon become a dead letter.

And with special reference to Governor Seymour's ground, he adds:—

It has been said by a high dignitary in a neighboring State, that a "man's house is his castle," that it cannot legally be searched, although the occupant is charged with treason or murder, and that the "only deviation" from this principle "is in cases of searches for stolen property, which are allowed upon the ground that they are designed to restore it to its lawful owners." I know of no such rule in any system of jurisprudence. It is contrary to the whole spirit of the common law.—A dwelling-house is a castle to peaceable, law-abiding citizens, not a citadel for enemies of the State. Such a doctrine as that contended for, would enable a man to make his house an asylum for felons, and a depot for the tools of counterfeiterers and burglars. Any malicious villain could, by filling his place of residence in a populous city with casks apparently containing powder, and barring his door against the police, strike terror into the inhabitants, and drive them from their homes.

The only question with us, then, is whether such a law will perform the work that we desire it to do. It might be considered a presumptive argument for its efficiency that it has not been repealed in any State that has adopted it; but we are aware that there are many reports in circulation against its efficiency, amounting in some instances to a declaration of its injury to the cause of Temperance; and these reports, as they sometimes proceed from places where the law is in operation, naturally have weight in the minds of those who hear them. It is reported that such is the case in Maine, and in other States; but that such is not the case in Maine can easily be proven, and could doubtless, in regard to the other localities. The leading citizens of Portland to the number of four hundred and fifty-six persons—including clergymen, lawyers, physicians, merchants and others—representing the wealth, enterprise, intelligence and morality of the city, speak as follows in reference to such reports:—

"Our attention has been recently called to a statement made by two citizens of Portland, in relation to the operation of the liquor law in this city and State. These statements are, in substance, that there is more intemperance, and more liquor sold and drunk, in this city and State at the present time, than before the passage of our existing State liquor law. One

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of them goes so far as to say that there is more intemperance in this city and neighborhood, and probably throughout the whole State, with here and there a doubtful exception, than there has been at any time for twenty years!" and both give representations of the condition of things in Portland, calculated, if believed, to affect injuriously the fair reputation which our city has heretofore sustained abroad.—If these statements had been published, and circulated only in this city and State, we should not feel called upon to notice them. But having been circulated abroad to the injury of the reputation of our city and State, and in a manner calculated to work serious mischief, we feel it our duty to unite in saying—as we do in the most unqualified terms—that we deem these and all other like statements, as most grossly and palpably erroneous and unfounded. That they are erroneous and unfounded must be manifest to every candid and unprejudiced citizen of our city, not only from the apparent condition of things, but from that very sure test as to the existence of intemperance, the records of pauperism and crime.

"We deem it proper to add that the personal position which most, or all of us, occupy in regard to the practical business and pursuits of this city, enables us to speak of this matter from actual personal knowledge of facts."

What the real end secured by the law in Maine is, and what it might, we think, secure here, is thus given in the *Portland (Me.,) Watchman*:—

"This law saves to the people of the State, \$4,000,000 annually. It carries comfort, peace and pleasure into thousands of families, where once reigned disorder, poverty, wretchedness, rags and sorrow. It provides clothing, wholesome food, and means of education to thousands of children, who, were it not for the restraints this law imposes on the rum traffic, would never enjoy these advantages. It saves large numbers of our young men from becoming tipplers and drunkards. It reduces our taxes, empties our jails, workhouses and houses of correction; lessens pauperism, diminishes crime, and causes joy and gladness to many a desolate and broken heart. Every substantial interest of community is enhanced and benefited by it.—Churches are multiplied and increased; Sabbath Schools more generally attended, and the valuable pecuniary, moral, social, and religious interests of the State are generally promoted by this salutary, humane and christian law."

Such a law, producing these results, is now in operation in Maine, Vermont, Massachusetts, Connecticut, Michigan and Minnesota. And we regard it as a cheering indication of its speedy enactment in this State, that a mass Convention of the Temperance forces in this city on the 27th of September, to deliberate and determine on the best method of its accomplishment, and that the Committee request, in the call for the meeting, "that those only will be selected as delegates, who consider the

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enactment of a law prohibiting the Liquor Traffic, as *the question of paramount importance in our State Legislation.*"

We conclude our remarks on this head by noticing, as an encouragement, and as a sign of the times, that when the Naval Appropriation Bill was before the House of Representatives, the Hon. Gerrit Smith proposed an amendment, excluding Alcoholic Liquor entirely from the Navy, except as medicine. This was agreed to—yeas 84, nays 65. Subsequently, however, Mr. Smith's amendment as reconsidered and rejected by the casting vote of the Speaker—the vote standing 80 to 80. The casting vote is certainly to be regretted. It cannot always be, however, that nations or individuals will be so blind to their interests. The admission of such an amendment in either branch of Congress, and the vote in its favor is certainly an indication of the good time coming.

ANTI-CAPITAL PUNISHMENT AND PRISON REFORM

Your Committee are not informed of any particular movement since our last session. The same interest is felt by Universalists in these Reforms as ever, but other subjects have for a time taken particular attention from these. An attempt has been made, we believe, to repeal the law for the abolition of the death penalty in Rhode Island, but happily without success. The new law of Massachusetts, which provides for the imprisonment of the convicted murderer one year before the execution of the sentence of death, leaving the power of commutation with the Governor and Council, is about to be executed to its full extent on a murderer by the name of Casey, the authorities believing his to be a case in which the law ought to take its course. The frequency of murder in our own State, within the past few months, renewedly invites our attention to the inefficiency of the death penalty as a persuasive from crime, and suggests to us the importance of persistent efforts for its repeal.

PEACE

It cannot be said that the prospect is at present favorable for immediate and universal peace. The old World is engaged in a difficult, if not a long and tedious warfare. Russia, with a territory extending over one seventh of the globe, is thoroughly and powerfully prepared to maintain its position, if not to extend its conquests. Turkey, resolute and prompt to act, will, if sustained by Europe, engage with vigor at the contest. As yet no decisive blow has been struck, although several severe skirmishes have taken place. Our sympathies, from the principles involved in the present conflict, and for the purpose of future peace, are all with the Turks. The power of Russia once broken, and Liberty may dawn on Poland and Hungary.

We may notice also that the continued existence of such a false sense of honor as is said to have been vindicated by the late attack on Greytown, is not a very encouraging omen to the friends of peace.

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But in the midst of these difficulties, and in view of the grievances of life, the hindrances in the way of progress, and the disappointments and griefs of the reformer, our faith, hope and comfort is in Him who has promised to overturn and overturn, till the Prince of Peace shall come, and all the people are taught of God.

R. EDDY,
J. A. ASPINWALL,
J. A. BARTLETT

Adjourned to Wednesday morning at 8 o'clock.

WEDNESDAY MORNING

Met according to adjournment. United in prayer with Br. T. J. Whitcomb. Read and approved the minutes of yesterday afternoon's session.

Bro. Hallock, from the Committee on the State of the Church, presented the following report, which was accepted and adopted:—

Your Committee to whom was referred "the State of the Church" beg leave respectfully to report, that from want of statistical facts and data they are unable to do the subject that justice which they desire, and which this Convention may need.

Your Committee have received official information from but one Association (Ontario) in the State, in which Association there are thirteen Societies, some of which have a settled minister and a church organization, and others have not. In our State there are sixteen Associations and 215 Societies; and for the Committee to give a full and detailed statement of the matter submitted to them, it must be seen at once that they must have [a] basis on which to present such information as is desirable. The Committee would recommend that the "Standing Clerk" of each Association in the State transmit to the Chairman of the Committee on the State of the Church appointed at the present session of the Convention, such information as the case requires. That is, let each Standing Clerk send the names of the respective Societies in his Association, naming such as have a church organization, with the number of members or communicants, and such as have not. In this way (and we see no other feasible plan) such a report may be made at the next meeting of this body which your Committee have here suggested.

Your Committee would here improve the opportunity to say that in their judgment and according to their convictions, all Societies in our State existing only under a legal or statute organization should forthwith organize a *Church* for the greater facilities and increased means thereby gained for the promotion and progress of Christian truth and Gospel principles in our respective Societies.—"Ye are my disciples," said the master, "if ye do whatsoever I command you," and whatever maybe our influence for good as members of a Society established by law, our virtues will be strengthened,

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brotherly love promoted, and the cause of our Redeemer advanced in the earth by church organization.

B. B. HALLOCK

Br. Morse, from the Committee on relations subsisting between Associations and this Convention, presented the following Report, which was accepted and adopted:—

Whereas the Council of the U. S. Convention at its last annual session appointed a Committee to prepare a Report in reference to the harmony of ecclesiastical government and discipline throughout our denomination, to be presented to that body at its annual session in the city of Philadelphia, in September next, and whereas the labors of said Committee of said U. States convention necessarily involve the consideration of the same subject presented for the consideration of your Committee—this Committee therefore deem it advisable to postpone the subject till we can obtain the aid which we may reasonably expect from the labors of the U.S. Convention; that we may thereby attain that universal regularity and harmony amongst the several public bodies composing our growing denomination, so desirable to all Universalists.

All of which is respectfully submitted.

T. J. SAWYER

P. MORSE

G. E. BAKER

Br. Bartlett, from the Committee to whom was referred a portion of the Report of the Missionary and Tract Enterprise, presented the following report, which was accepted and adopted:—

Report of the Committee on Missions.—Your Committee on the subject of Missionary action in this State, beg leave to report the following resolutions:—

Resolved, That the Committee on Missions be and are hereby instructed to employ one or more agents, to traverse the State, and arouse the missionary spirit of our people every where, form Missionary Societies in every place possible, take up collections for the cause, and take a general supervision of the Missionary movement—said Agent to report to said Committee his doings, and the monies received and laid out by him every year, in time for them to report to each annual State Convention.

Resolved, That said Committee have power to devise the means, and call for and receive the collections of our Societies, in order to pay the Agent for his services, and to meet all the expense needful to carry out this Missionary movement.

J. A. BARTLETT

J. W. MCMASTER

J. M. AUSTIN

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Br. Pitt Morse, from the Committee to whom was referred the Report of the Relief Fund, beg leave respectfully to report the following resolutions, which we trust will meet the approbation of this Council, viz:—

Resolved, That one hundred and twenty-five dollars be paid to the order of Rev. Samuel A. Skeeles, of Cowlsville [Cowlesville], N.Y., in two instalments—\$75 in the month of October, 1854—\$50 in the month of March, 1855.

Resolved, That the sum of seventy-five dollars be paid to the order of Rev. I. B. Sharp of Cuba, N.Y., in two instalments, in the months of October, 1854, and March, 1855.

Resolved, That fifty dollars be paid to the order of Abigail Morton, widow of Rev. Calvin Morton, late of the Allegany Association, in the month of October, 1854, in conformity with the judicious recommendations of the Trustees of said fund.

Resolved, That the Board of Trustees of said Fund be, and they are, hereby authorized and empowered to invest the sum of one thousand dollars of the unappropriated funds now in the hands of their Treasurer, at their discretion, and add the same to the permanent Fund.

Your Committee conclude by expressing their heartfelt satisfaction that this Fund is increasing in value and usefulness, and thus carrying out the humane designs of its beneficent founder.

P. MORSE
B. W. WILLIAMS
R. W. FOX

The Committee on Nominations reported in part as follows:—

Delegates to the United States Convention:—Rev.'s. W. S. Balch, New York; J. M. Austin, Auburn; R. Eddy, Buffalo; T. J. Sawyer, New York; and Brs. A. C. Moore, Buffalo; Ely T. Marsh, Frankfort; George M. Perry, New York; Samuel Sharpstein, Perry; George E. Baker, Williamsburgh; Harvey Holden, McLean—with power to appoint substitutes and fill vacancies.

Preacher of Occasional Sermon—Rev. W. R. G. Mellen of Auburn.

Accepted and adopted the same.

Suspended the proceedings to hear the Occasional Sermon.

After which adjourned to 8 o'clock Thursday morning.

THURSDAY MORNING

Met according to adjournment. United in prayer with Br. A. Gage. Read and approved the minutes of yesterday's session.

Received the following communication from Rev. H. L. Hayward:

AUBURN, Aug. 23d, 1854.

To the Moderator of the New York State Convention.

Dear Brother:—For nine years, the undersigned has served in the capacity of Standing Clerk of the New York State Convention of

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Universalists. But in consequence of feeble health, he now begs leave to resign his office, in favor of some one better able to perform the labor.

Respectfully Yours,
H. L. HAYWARD

Voted To accept the resignation, and tender the thanks of the Convention to Br. Hayward for his faithful discharge of the duties of Standing Clerk.

Rev. W. S. Balch offered the following resolution, which was adopted:—

Resolved, That the Certificates of Stock in the Paper and Book Establishment surrendered into the hands of this Convention, together with its property in that Establishment, be delivered to its Agent, and that he be instructed to appropriate the income of the same to the purchase of other Stock in that Establishment.

Br. G. E. Baker, from the Trustees of the Education Society presented the following reports, which, having been previously read, were on motion adopted and ordered to be placed on file, to be published with the minutes:—

Report of the Education Society to the New York State Convention of Universalists:—

The Board of Trustees of the New York Education Society make the following annual Report:—

Two years have now elapsed since the organization of this Society. During this time some progress has been made in the objects for which the Society was instituted, viz: the promotion of the cause of Education in the Universalist denomination.

Although not limited to that department, the exertions of the Society thus far have been mainly devoted to the establishment of a Theological School.

A Committee was appointed at the first meeting of the Board of Trustees, to confer with the Trustees of the Clinton Liberal Institute, but no arrangement has been concluded changing the relations of that School.—Your Trustees however are not without hopes that the interests of this School may yet be in some manner connected with, or embraced in, the objects of this Society.

The progress which has been made in raising a fund for the endowment of a Theological School, will be seen more fully by the report of the Treasurer and Agent.

The sum of twenty thousand dollars at least may now be considered as secure. Having gone thus far, our success can no longer be doubtful. A failure now would be disgrace to ourselves and to the denomination. In this view of our condition and prospects, the importance of the Society assumes new interest.

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The prospect, also, of the complete transfer of the Book and Paper Establishment to the denomination, and the aid it will render to our objects, is another subject of encouragement and responsibility.

Before we can properly take charge of, and vigorously carry on, the interests to be committed to the care of the Society, it will be necessary to procure an act of incorporation, either under the general Law of Incorporation, or by a special Act of the Legislature.

It is therefore recommended that the Trustees be empowered by a vote of the Society, at this meeting, to carry that measure into effect. By the 5th article of our Constitution the terms of four of the Trustees expire annually. The names of those whose terms expire at the present time are Messrs. Sawyer, Thatcher, Penny and Hutchinson. You will therefore be called upon to fill the vacancies at this meeting.

The names of the remaining Trustees are as follows: Messrs. Clark, Hubbard, Harsen and Francis, whose terms in expire in 1855; Montgomery, Baker, Balch and Austin, whose terms expire in 1856; Havemeyer, Bitley, Van Nostrand Barber, whose terms expire in 1857.

The Board met immediately after the annual meeting of the Society at Lockport, in 1853, and chose Rev. Geo. W. Montgomery President, Rev. E. Francis Treasurer, Geo. E. Baker Secretary, and Messrs. Balch, Havemeyer, and Harsen Finance Committee.

The importance and character of the Society demand that great care should be exercised in the selection of its Trustees, having a due regard to their location in the State, as well as their ability and disposition to attend to the duties of their office. The office of Trustee should be conferred upon no one as a favor or as a compliment. Neither should it be accepted as such. Your present Trustees make these suggestions in view of the difficulties which have been experienced in obtaining meetings of the board during the existence of the Society.

The full reports of the Treasurer and Agents herewith submitted, render it unnecessary to speak more in detail of the past action and future prospects of the Society.

The Trustees feel encouraged to call for renewed effort on the part of the Society to increase its means of usefulness, and to make it an honor to the denomination.

The Treasurer of the New York Universalist Education society, submits his second annual Report:

There was reported to the Society at its last session, in addition to the Permanent Fund, the sum of \$411.50 as remaining in hand.

There has been paid in to the Treasurer from various sources, as per account rendered, up to August 1st, 1854, as follows:—

TREASURER'S REPORT

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E. Francis in account with the New York Universalist Educational Society.

1853.				Dr.
Aug.	To cash on hand,			\$ 114.00
Sept.	"	Received	on subscription	117.00
"	"	"	members	76.00
"	"	"	Life membership	30.00
Oct.	"	"	members, &c.	4.17
Dec.	"	"	Wm. Lord	30.00
1854.				
Jan.	"	"	P. H. Bitley	105.00
March	"	"	A. C. Moore	250.00
April	"	"	Huron Foote	30.00
"	"	"	Rev. J. J. Austin &c.	19.00
"	Erie R. R. Coupons			70.00
May	Property sold			183.00
"	Estate of B. B. Hyde			25.00
"	Rev. J. J. Austin			19.00
"	P. Morse and others			12.00
				\$1464.07

Of the above sum there has been paid out on account of the Society the sum of \$423.59.

There is yet due, subject to the approval of the Finance Committee, \$483.67, making in all the sum of \$907.26. Which will leave an unexpended balance in my hands of \$557.41.

To which may be added Scrip in the Universalist Paper and Book Establishment, with the Dividends now due on—to the amount of \$28.00—Making in all, on hand \$585.41.

Of the above amount there is to be transferred to the account of the "Permanent Fund," from conditional subscriptions and from Life memberships, the sum of \$535.00 which in addition to the former report, will make the sum of \$1552.50.

N.B.—This Report of the condition of the finances of the Society is entirely distinct from the funds collected by the traveling Agent, Rev. J. T. Goodrich, which have not been transferred to the Treasurer's hands.

The general Agent of the New York State Universalist Education Society, begs leave to submit his second Annual report as follows:—

Immediately after the last annual meeting of the Society, and in accordance with instructions from the Board of Trustees, an arrangement was made with Rev. J. T. Goodrich of Canton, to engage as the principal Traveling Agent, to canvass portions of the State, in behalf of our proposed Theological School. That labor has been prosecuted with commendable zeal,

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amid discouragements and hopes, with success which will be apparent, from the report which he will submit.

Arrangements were also made with several other brethren to act as sub-agents but with one exception, little or nothing has been done. Rev. J. J. Austin has done something and will yet do more. A portion of the subscriptions obtained by him have been paid in to the Treasurer.

The general Agent continued personally in the field for a few weeks, endeavoring to prepare the way for a more successful prosecution of the work, meeting with as friendly a reception as he could ask. He was present at the United States Convention at Columbus, Ohio, and received several subscriptions and pledges.

Ill health coming upon him soon after, compelled him to desist for a time, and since then he has personally been able to do but little. He has made it a special point at all the Associations he has visited, or new localities into which he has been, to present the claims of the Institution upon the believers in our Holy Religion. He hopes yet to be able in some measure to complete the work he has so meagerly performed. The faithful labors of Rev. Mr. Goodrich, have served to soften the regret of the general Agent, at his failure to do the work assigned him.

E. FRANCIS

The Report of the Agent of the Education Society will be inserted hereafter.

Rev. Dr. Sawyer, from the Committee on Education, presented the following Report, which was accepted and referred back to the Committee for alteration, and afterwards adopted:—

Your Committee on Education beg leave respectfully to Report—

That there are few higher interests in our denomination, or interests that demand our more serious and steady regard than that of Education.— Whether we consider it in itself, according to its intrinsic merits in the economy of the intellectual and moral universe, or in its bearings upon the success and destiny of the religious organization of which we constitute a part, we cannot fail to recognize its vast importance and to its claims.— Mental and spiritual progress, and, as we speak, mental and spiritual perfection, and the happiness that grows out of such perfection, seem to us the highest glory and the true destiny of man. To think right and act well, are at one our duty and the source of our purest joy. And it is the office of education to cultivate and heighten the power of doing both. No man can be a true and intelligent friend of the Christian religion who is not at the same time a friend of Education. It is the first and truest handmaid of our religion.

We need not say that Universalism prospers nowhere so well as in the midst of School houses and a generous culture. Ignorance with its narrow

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views, and imperfect and often perverted conceptions of things—of God and man, and the relations subsisting between them—can never promote the faith which it is our privilege to maintain. To observe the bearings of education upon Universalism, it is only necessary to inquire where in the United States education is most general and best, and there, it will be found, is Universalism also most prevalent. In the North Universalism prospers. In the South it does not. It shows a far greater sympathy with public schools and freedom, than with slave pens and human bondage. This is natural. The great doctrine of equality and human brotherhood, of a common origin and a common destiny, which lie at the basis of Universalism, are practically denied and trampled under foot by the institution of Slavery. Then Slavery is of necessity the mother of ignorance. It begins by crushing all that is noblest out of man, as far as it is possible, and ends by dooming all upon whom its blight and curse falls to eternal ignorance and stupidity. Educate slaves and they are slaves no longer. They then know their rights and will dare to assert them. It is just here that that terrible institution is at war with, we will not say the Christian religion only, but with the whole economy of God. If God made man an intellectual and moral being, it was that this his highest nature should be cultivated and improved, and become the glory and happiness of his existence. Slavery reverses the order of nature, and considering bones and sinews as the most valuable part of a man, utter its blasphemous anathema against mind, and heart, and affections, and profanely trample them all in the dust, and does what it can to blot out the image of God in his creatures. In such an unholy work the genius of Universalism can have no part. It recoils with horror from the awful profanation, and consecrates itself not to the work of debasing man, but of lifting him up and leading him to his true glory and his highest destiny.

Your Committee hail with joy the increasing proofs of a genuine spirit of interest and zeal among us in the cause of education. As instances, they beg to call your attention to the following facts:—

1. In our own State, as is well known, we have an Academy of the first class owned and controlled by Universalists. We allude to the Clinton Liberal Institute, a school formed by the foresight, and fostered by the toil and care, of our departed but not forgotten brother, Rev. S. R. [Stephen Rensselaer] Smith. This school consists of a Male and a Female Department in separate buildings, both of which are large and commodious. They were probably never in a better condition, or enjoyed better prospects, than at present. They deserve the entire confidence and cordial support of all Universalists. A difficulty of some time's standing, between the Principal of the Female Department and the Trustees, led the last year to her resignation and retirement from the School. She is now engaged in establishing a private School in Clinton. We believe that the Trustees did her no injustice, and

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cannot doubt that the denomination will show their regard for its own interests by [obliterated words] patronage of the School of its own creation and government. The new Principal, Miss A. [Adelaide] C. Buck, who enters upon her duties in September, brings with her a large experience and the highest testimonials of capacity, character and success. Assisted by competent teachers in the several departments of the School, we feel entire confidence that it will take a better rank than it has ever attained before.

The building of the Male Department has undergone important alterations and improvements the past season, and now presents the features of a large Boarding School. With competent and experienced teachers, like Mr. Ramsey and Mr. Palmer, it can not fail to deserve a large patronage.

It is gratifying to know that following the example of New York in the cause of education, the Universalists of several States have founded and are now sustaining respectable schools for the education of their youth. Maine, New Hampshire, Vermont, Ohio, Indiana, Illinois and Georgia, are already earnestly engaged in this work. Other States will follow, till education comes to be an important part of our public interests and to occupy a good share of our attention.

2. It is known to you that Tufts [Tufts] College, located near Boston, is to go into operation the present autumn. This auspicious event should give us all the sincerest pleasure, and the State of New York may take pride in having been the first mover in the founding of this institution, and of having contributed something to its realization.

3. But we desire to call particular attention to the fact that our State Educational Society, has during a year past been active in its efforts to establish what we so much need, a Theological Seminary. Through its agent it has carried the work of raising funds so far forward as to leave no doubt of success at no distant day. That Society will inform you specifically of its operations, of the success that has attended its labors, and the certainty of ultimate[ly] accomplishing its wishes.—It needs no words of ours to render the importance of this measure apparent. The progress of the denomination in all that elevates and adorns our race, demands that our clergy should share in the highest culture of the times. Especially it is indispensable that our young men preparing themselves for the ministry of the reconciliation, should enjoy the best advantages in our power to confer. A theological education fitting them for the work must be attained, and without a Seminary in the present state of things, this seems impossible.—May we express the earnest hope that before our next annual meeting, some decided steps will have been taken in procuring a suitable location, and providing the facilities necessary to meet this great and pressing demand.

Altogether your Committee feel that we have great occasion for thankfulness for the increasing attention to the subject of education, and for

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the substantial proofs of progress among us in this important field. God grant us his blessing, and crown our endeavors with abundant success.

E. FRANCIS
T. J. SAWYER
L. C. BROWNE

The Committee to whom was referred the matter of defraying the expenses of Delegates to this and the United States Convention, offered the following Report, which was accepted and adopted:—

To the New-York Universalist State Convention:—

The undersigned, a Committee appointed at the last session of your body, to devise and recommend some plan to defray expenses of Delegates to this and to our United States Convention, would respectfully report, that in the present condition of our Societies, it would be inexpedient to attempt any action of the kind, and the Committee would recommend that the whole matter be left where it now is, with the Societies and Associations themselves.

H. R. NYE
I. GEORGE

Rev. Pitt Morse offered the following resolution, which was adopted:—

Resolved, That the Standing Clerks of the several Associations constituting this Convention be, and hereby are, earnestly requested and required to furnish to the chairman of the Committee on the State of the Church, appointed by this Convention, as full statistical accounts of the condition of our holy cause within the limits of their respective Associations, as they can possibly attain, at least two weeks previous to the next annual session of this body.

The Committee on Nominations reported a recommendation that Rev. J. A. Aspinwall be elected as Standing clerk. Adopted.

Also, that Utica be the place for the next session of this body. Adopted.

Also, that Br. Q. M. McAdam of New York, be elected Agent of the Convention, to manage its interests in the Book and Paper Establishment.— Adopted.

On motion of Rev. J. M. Austin,

Voted, the thanks of the Convention to Br. J. W. Bailey for his Occasional Sermon, and requested a copy for publication.

Voted, That the Clerk prepare the minutes for publication.

United in prayer with Rev. Dr. Sawyer.

Adjourned to meet in Utica, in one year from this time.

W. S. BALCH, Moderator

R. EDDY, Clerk

N. H. BENSON, Ass't. Clerk.

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Clergymen present.—Thos. J. Sawyer, W. [William] S. Balch, Pitt Morse, Dolphus Skinner, J. A. [Joseph Aikin] Aspinwall, R. [Robert] Queal, B. [Benjamin] S. Hobbs, T. J. [Thomas Jefferson] Whitcomb, S. [Samuel] Goff, T. H. Tabor, B. N. Wildes [Wiles], A. [Asa] Countryman, A. [Asa] Saxe, U. M. Fiske, C. E. Hewes, G. W. [George Washington] Montgomery, J. [Joseph] A. Bartlett, O. [Oliver] Ackley, O. [Orrin] Roberts, W. [William] B. Cook, C. W. Tomlinson, J. [Jacob] H. Harter, J. W. McMaster, F. E. [Francis Eugene] Hicks, J. T. [John Temple] Goodrich, J. W. [James Wilson] Bailey, W. R. G. Mellen, A. Gage, R. [Richard] Eddy, J. M. [John Mather] Austin, T. [Theophilus] Fiske. E. [Eben] Francis, L. C. [Lewis Cresaba] Browne, I. [Isaac] George, A. [Alanson] Kelsey, N. [Nelson] Snell, R. H. [Royal Henry] Pullman, G. [George] W. Skinner, W. W. Lovejoy, J. J. [Jay Jenkins] Brayton, B. [Benjamin] B. Hallock, J. D. Cargill, S. W. [Seth Williston] Remington, T. L. Clark, H. [Henry] L. Hayward, J. H. [James Harvey] Tuttle, J. G. [John Glass] Bartholomew, H. [Harvey] Boughton.—48.

Christian Ambassador, Auburn NY, Sat. 21 Jun 1854

Transcribed with notes added in Jan 2013 by Karen E. Dau of Rochester, NY