

## New York State Convention 1861

*Fulton, Aug. 27th, 1861.*

The delegates to the State Convention of the Universalists of the State of New York, assembled in the Universalist church at Fulton, Aug. 27th, and the roll was called by Rev. J. M. [John Mather] Austin, the Moderator of the last State Convention.

United in prayer with Br. C. [Charles] W. Tomlinson.

Br. L. C. [Lewis Cresaba] Browne, of the Otsego Association, was elected Moderator; Ely T. Marsh, Clerk, and Br. J. R. Sage, Assistant Clerk.

### DELEGATES

*Allegany Association*—S. E. Darrow, *clerical*.

*Buffalo*—J. H. [Hazard] Hartzell, *clerical*.

*Black River*—J. [John] H. Stewart, *clerical*; E. S. Cook, *lay*.

*Cayuga*—D. K. [Day Kellogg] Lee, W. W. Clayton, *clerical*; H. Boynton, J. Babcock, *lay*.

*Central*—S. R. [Samuel Roland] Ward, *clerical*.

*Genesee*—A. B. Raymond, D. C. [DeWitt Clinton] Tomlinson, *clerical*; Mrs. L. W. Brown, W. Wood, *lay*.

*Hudson River*—J. M. [James Minton] Pullman, *clerical*.

*Mohawk River*—J. R. Sage, *clerical*; J. J. Wheeler and E. [Ely] T. Marsh, *lay*.

*Niagara*—J. J. Austin, *clerical*.

*Ontario*—G. W. [George Washington] Montgomery, J. W. [James Wilson] Bailey, *clerical*; D. [Daniel] Kenyon, A. Martin, *lay*.

*Otsego*—L. C. Browne, C. [Charles] W. Tomlinson, *clerical*; J. W. Cronkhite, *lay*.

*St. Lawrence*—E. [Ebenezer] Fisher, R. [Richard] Eddy, *clerical*; Moses Chaney, *lay*.

*Steuben*—S. T. Aldrich, *clerical*.

Three Associations were unrepresented, viz: Chenango, Chautauqua and New-York.

The Minutes of the last State Convention, as published in the *Ambassador*, were read and approved.

B. J. W. Bailey was duly elected Standing Clerk, in the place of Br. J. A. [Joseph Aikin] Aspinwall, deceased.

*Voted*, that the Standing Clerk be requested to record the minutes of 1860, as published in the *Ambassador*.

Brs. J. J. Austin, D. Kenyon and C. W. Tomlinson were appointed a Committee on unfinished business.

Brs. J. H. Hartzell, S. R. Ward and D. C. Tomlinson were appointed a Committee on Nominations.

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### REPORTS OF STANDING COMMITTEES.

The Committee on Sunday Schools, by their chairman, Br. J. H. Hartzell, reported in writing. (See document marked A.)

Time until afternoon was given the Committee on Education to report.

The Committee on the Paper Establishment, by their Chairman, Br. G. W. Montgomery, reported in writing. (See document marked B.)

The report was referred to a Committee of three to examine and report on.

Brs. R. Eddy, J. W. Cronkhite and D. Kenyon were appointed such Committee.

Adjourned until 2 o'clock P.M.

*Tuesday, P.M.*—At the hour named, the Convention was called to order by the Moderator.

The minutes of the previous session were read and approved.

The Committee to whom was referred the report of the Committee on the Paper Establishment reported that they had found the same correct. The report was adopted.

The report of the Committee on the Relief Fund was called for and read. (See document marked C.)

The report was referred to a Committee of three, to examine and report on.

Brs. R. Eddy, Geo. W. Montgomery and J. W. Cronkhite were appointed such Committee, who made the following report, viz:

The Committee to whom was referred the Report of the Trustees and Treasurer of the Relief Fund, report that they have found the same correct; and offer the following resolutions on the recommendations therein made.

1. *Resolved*, That one hundred dollars from said relief fund, be granted to Mrs. J. A. Aspinwall, payable to her order, one half in October, 1861, one half in April, 1862.

2d. That seventy-five dollars be donated to Mrs. Martha Smith, payable to the order of Geo. Tuckerman, in October, 1861.

3d. That one hundred dollars be granted to Rev. B. [Benjamin] B. Hallock, one half in October, 1861, and one half in April, 1862.

4th. That fifty dollars be granted to Mrs. Jerusha Smith, on her own order, in October, 1861.

5th. That one hundred dollars be granted to Rev. Justus Todd, on how own order, one half in October, 1861, one half in April, 1862.

R. EDDY,  
G. W. MONTGOMERY, } Committee  
J. W. CRONKHITE.

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The Committee on Missionary and Tract enterprise reported in writing. In the absence of the Chairman, Br. J. [Jacob] H. Harter read the Report. (See document marked D.)

The resolutions accompanying the report were laid on the table for the present.

*Voted*, That the Committee on Services be requested to devote to-morrow afternoon to the report of the Committee on Education.

A Committee of three was appointed to draft resolutions expressive of the feelings of the Convention on the death of Rev. J. A. Aspinwall.

Brs. J. M. Austin, S. E. Darrow and W. Wood were appointed such committee.

On motion of Br. D. C. Tomlinson, the Council

*Resolved*, That a committee of three be appointed to draft Resolutions, expressing the sympathy of the Council in behalf of the protection and support of our government.

Brs. D. C. Tomlinson, Geo. W. Montgomery and R. Eddy were appointed such Committee.

*Voted*, That the Report of the Committee on Education be heard to-morrow afternoon at 2 o'clock, in the Wesleyan Church.

Adjourned to meet at 9 o'clock, A.M., to-morrow.

Wednesday morning, Aug. 28, 1861.—The Council was called to order by the Moderator.

United in prayer with B. R. Eddy.

Br. J. H. Hartzell, Chairman of the Committee on Nominations, reported as follows:—

*Preacher of the Occasional Sermon*—Br. D. C. Tomlinson.

### STANDING COMMITTEES.

*On the State of the Church*—Brs. E. W. [Elhanan Winchester] Reynolds, J. W. Bailey, A. [Aaron] A. Thayer.

*On Sabbath Schools*—Brs. B. [Bernard] Peters, R. H. [Royal Henry] Pullman, B. W. [B. N.: Browning Nichols] Wiles.

*On Missionary and Tract Enterprise*—Brs. E. G. Brooks, J. J. Austin, M. [Moses] Ballou.

*On Reforms*—Brs. L. C. Browne, S. R. Ward and J. R. Sage.

*On Education*—Brs. T. J. [Thomas Jefferson] Sawyer; D. K. [Day Kellogg] Lee, R. [Richmond] Fisk, jr.

*On Complaints and Appeals*—Brs. A [Asa] Saxe, F. M. [Francis Milton] Alvord, G. A. Moore.

*Delegates to the United States Convention*—Brs. E. Fisher, L. C. Browne, J. H. [Jonas Hazard] Hartzell, R. H. Pullman, H. Blanchard, *clerical*; Ely T. Marsh, W. H. Barton, H. Robinson, N. Van Nostrand, N. H. Benson, J. H. Chrysler, A. M. Kingsbury, Q. McAdam, J. Petit, J. [James] P. Bartle, *lay*.

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Each item of the above report was taken up separately, and adopted.

The report in reference to the Committee on the Paper Establishment was recommitted to the same committee. The Committee was also instructed to report suitable persons to be recommended to fill vacancies in the office of the Trustees of the Clinton Liberal Institute.

The Committee on Resolutions, through their Chairman, Br. D. C. Tomlinson, reported the following Resolutions:—

*Whereas*, The progress and ultimate triumph of Christian Truth are intimately allied to the cause of Civil Freedom, therefore,

*Resolved*, That the present perilous condition of our country demands a more united and self sacrificing spirit on the part of professing christians, and especially of believers in the Gospel of Universal Grace and Love.

*Resolved*, That as a professed body of Christ's Freemen, it is our duty to give our individual influence to the support of the United States Government in its struggle to disarm a despotic rebellion, and re-establish unconditional obedience to its laws throughout the entire Union.

They were laid on the table, to be taken up when the audience was larger.

*Voted*, That Br. D. C. Tomlinson be appointed a Committee to raise a fund for a Monument for Rev. J. A. Aspinwall, deceased.

Adjourned, to hear the Occasional Sermon.

After hearing the sermon, the Council was called to order by the Moderator.

The following Resolution was passed, viz:—

*Resolved*, That the thanks of this Convention be tendered to Br. C. W. Tomlinson for his able and interesting Occasional Sermon, and that a copy be requested for publication.

The Council adjourned to meet in the Wesleyan Church, at 2 o'clock P.M.

*Wednesday Afternoon, Aug. 28, 1861.* The Council was called to order by the Moderator.

The report of the Committee on Education was read by Br. E. Fisher, Chairman. (See document marked E.)

The Council adjourned to be convened at the call of the Moderator, to allow the Education Society to hold its annual meeting.

After the meeting of the Education Society, the Council was called to order by the Moderator.

The Resolutions on the state of the Nation were taken up and after discussion adopted unanimously. They were then submitted to the audience, and adopted after a brief discussion, with but two or three dissenting voices.

Br. R. Eddy offered the following resolution:—

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*Resolved*, That this Convention endorse and adopt the plan presented by Professor Fisher, for the purpose of guaranteeing the salary of Prof. M. Goodrich for the current year, and thereby securing his services in the Theological School, and we would urge all our brethren in this State to aid, to the utmost of their ability, this most important movement.

The Resolution was adopted.

Adjourned, to meet in the Universalist Church to-morrow morning, at 8 o'clock.

*Thursday Morning, Aug. 29th, 1861.* The Council was called to order by the Moderator.

United in prayer with Br. J. H. Stewart.

The Minutes of yesterday's proceedings were read and approved.

*Voted*, That a Committee be raised to present the views of this Convention in reference to ministers not ordained administering the rites of the Lord's Supper.

Br. D. [Dolphus] Skinner was appointed such committee.

The Resolutions accompanying the report of the Committee on Missionary and Tract enterprise were taken from the table, and after a brief discussion were laid on the table again, to await the report of the Committee on Fellowship and Representation.

The Committee on Resolutions on the death of Br. J. A. Aspinwall, through the Chairman, Br. J. M. Austin, reported the following Preamble and Resolutions, viz:

*Whereas*, It has pleased the Heavenly Father to remove our well beloved brother, the late Rev. J. A. Aspinwall, from the scenes of earth to the joy and peace of the higher life; and whereas, we deem it proper to cherish the memory and record the worthiness of so faithful a servant of Christ our Master, therefore,

*Resolved*, That in the death of Br. Aspinwall, this Convention has lost a faithful and efficient Standing Clerk, the denomination an able and zealous preacher of the great salvation, and the church a devoted and humble christian.

*Resolved*, That in his untiring devotion to the cause of God's impartial grace, in his interest in the welfare of the denomination and all its diversified enterprises, in his willingness to labor in their promotion, and in his faithful and conscientious discharge of every duty and work entrusted to his care, he has left an example highly worthy the imitation of all his ministering brethren.

*Resolved*, That this Convention tenders to the family and relations of the deceased, its deepest sympathy in the great affliction to which they have been subjected, and pray that the Divine blessing and the faith and hope of

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the Gospel of Jesus, may be with them and comfort them in their irreparable loss.

*Resolved*, That a copy of these Resolutions, signed by the Moderator and Clerks of the Convention, be transmitted to the widow of the deceased.

The Resolutions were adopted unanimously by rising.

The Committee on Nominations reported the Committee on Publication, viz: Brs. D. Skinner, E. Graves, C. G. Briggs, G. A. Moore, and N. Van Nostrand.

Br. D. Skinner having declined, the name of Br. G. W. Montgomery was substituted in his place.

The Report as amended was adopted.

The same Committee reported the following, as suitable persons to be named by this convention to fill vacancies in the office of Trustees of the Clinton Liberal Institute, viz: John B. Tuckerman, B. W. Williams, Ezra Graves, H. Brown and E. W. Wood. The report was adopted.

The same committee reported Clifton Springs, as the place of adjournment. The report was adopted.

The Committee on Incorporation through their Chairman, Ely T. Marsh, reported in writing. (See document marked F.)

The report was laid on the table, to await the report of the Committee on Fellowship and Representation.

The Committee on Fellowship and Representation, through their chairman, Br. J. R. Sage, reported in writing, (See document marked G.)—accompanied by the following resolutions, viz:—

*Whereas*, This Convention is well convinced of its need of a thorough re-organization on a more effective basis, that it may the better secure the great ends of denominational existence, and make itself a power in the land, for upbuilding the cause of truth and righteousness, be it therefore,

*Resolved*, That a Committee of three be appointed on Re-organization, with power, and whose business it shall be,

1. To propose a new Constitution, together with suitable Rules of Order, and to publish the same in our denominational papers by the first of March next.

2. That they with 14 associates, to be named by this Convention, become incorporated by an act of the State Legislature, with the name and title of the "*New York State Convention of Universalists.*"

3. To submit such action as may be taken, to the next session of this body. And be it further

*Resolved*, That if at the next session of this body, the By-Laws and Constitution reported by said committee, shall be adopted by a two-thirds vote, the said committee, this incorporated with the name and title above named, shall take the place of the present existing State Convention.

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The resolutions were taken up separately, and after discussion adopted. Brs. E. Fisher, E. G. Brooks, S. N. Crary, were appointed the Committee of three, under the resolutions. Br. E. G. Brooks was made Chairman.

The Convention appointed the following associates under the resolutions.

F. M. Alvord	Allegany Association
Benjamin Austin	Buffalo "
E. W. Reynolds	Black River "
J. M. Austin	Cayuga "
T. J. Sawyer	Central "
C. C. Gordon	Genesee "
Ely T. Marsh	Mohawk River "
A. [Alanson] Kelsey	Niagara "
G. W. Montgomery	Ontario "
L. C. Browne	Otsego "
E. M. Whitney	Steuben "
J. M. Pullman	Hudson River "
Wm. M. DeLong	Chenango "
I. [Isaac] George	Chautauqua "

On motion, Br. J. R. Sage was added to the number.

The Universalist Church being wanted for services, the Council adjourned to meet in the Empire Hall. The Council was called to order in the Hall, by the Moderator.

Br. D. Skinner, to whom was referred the subject of administering the ordinances of the Church, reported by resolution. The resolution and subject were referred to the Committee on Reorganization.

On motion of Br. R. Eddy, the following resolutions were passed:—

*Resolved*, That the thanks of the Convention be tendered to the friends in Fulton for their hospitality.

*Resolved*, That the Moderator and Clerk of this Convention, convey to the Wesleyan Methodist Society the thanks of the Convention for their courtesy and kindness in opening their church to our use.

*Resolved*, That the Standing Clerk of the Convention be instructed to correspond with the friends in such localities where this Convention shall meet in future, in regard to the conveniences demanded by the Council.

Voted, to authorize the Publication Committee of the Ambassador to conduct or lease the same.

The report of the Committee on Missionary and Tract Enterprize, on motion of Br. R. Eddy, was taken from the table, and referred to the Committee on Reorganization.

The Clerk was authorized to prepare the minutes of the Council for publication.

Adjourned.

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L. C. BROWNE, Moderator

ELY T. MARSH, Clerk.

Visiting Clergymen present—J. M. Austin, J. H. Harter, W. [William] B. Cook, D. Skinner, E. [Ebenezer] Hathaway, R. Lansing, A. Gage, A. A. Thayer, A. [Asa] Countryman, P. H. Bateson, M. [Moses] B. Smith, and R. Fisk, jr.

REMARKS. We missed the presence and counsel of Br. R. H. Pullman, pastor of the Fulton Society, who was confined to his room with inflammation of the eyes. The Council had before it some very important matters concerning the interest of the denomination. Its proceedings were harmonious, and the utmost good feeling prevailed to its close. The friends in Fulton were kind and attentive to the delegates and friends from abroad, and bounteous in their hospitalities. The attendance on the services was large, filling both churches. Sermons of a high order and of the right spirit were preached and listened to by attentive audiences. The meeting of the State Convention this year will be long remembered by those present, as a very pleasant gathering, and we trust will be the means of much good to our cause, not only in Fulton, but throughout the Empire State.

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### Reports of Committees

(A)

#### ON SABBATH SCHOOLS.

*Your Committee on Sabbath Schools beg leave to report:*

That we learn from observation and history that the character of the man depends a good deal upon the training of the child. If we would have honor and integrity, virtue and piety, to fruit out of a noble manhood, we must plant the seed in tender childhood. God gives the child into our hands to be taught and trained, and we are responsible to Him for the manner in which we discharge that duty. We have the power to a certain extent to shape the idea, to direct the thought, to sweeten the disposition and elevate the character of the young. Their natures are plastic, and we can with but little effort shape them to the highest models of virtue and goodness. They take pride in imitating the virtues of the good, and in emulating the example of the great, when they are unfolded to their minds and impressed upon their hearts. They have an earnest ambition to be what others have been, and to do what others have done, both in the sphere of life and in the dominion of history. They need to be educated in all the essential elements, or the fundamental principles of the christian religion; so they will practice what is righteous and revere what is divine. We should present to them the great happiness which the temperate and the virtuous enjoy; the highest respect which the moral and the upright command. These things will inspire them with a holy desire to practice the principles of the wise and to cherish the



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virtues of the good, whilst God will invigorate and beautify their immortal nature with the warmth of his love and the light of his truth. In the spring of life their hearts will be planted with good seed which will produce good fruit in the autumn of their manhood, when the frost of age is gathering over the brow and hanging upon the locks.

The young should be educated in the principles of religion as well as in the branches of science. For they have a spiritual nature to cultivate and develop, to make active and vigorous, as well as an intellectual nature. And as the intellectual nature is unfolded and strengthened by the study of science and philosophy, so the spiritual nature is invigorated and developed by the study and practice of virtue and piety. And these natures should be cultivated and improved with equal care, so there may be harmony among the higher faculties, and an equilibrium among the higher powers. Then the strength of character would be equal to the strength of intellect, and the individual would rise up before us in beautiful proportions. The intellectual acumen is backed up by moral power, and the life and the thought become great forces for the improvement and elevation of humanity. But where the moral nature is entirely neglected, and the intellectual nature only is cultivated, we see an awful disproportion in the character. Man may have the intellect to achieve but not the virtue to adorn; that brilliancy of mind that will attract, but not that goodness of heart that will retain. Man only arrives at the true sphere of greatness and of honor when his moral power is equal to his intellectual vigor; and his heart is as rich with love and goodness as his mind is with knowledge and wisdom.

[obliterated] the necessity and feel the importance of cultivating and enriching the moral nature of the young. If we would have the child to be a man of honor and integrity, of virtue and piety, it must be taught to cherish and practice these principles in its tender years. And if we desire to exert a holy influence upon the hearts of the young, we must make it beautiful and attractive. We must unfold its beauty and glory to their perception and understanding, and they will love and prize it. All that is unnatural and superstitious, that is unreasonable and abhorrent, must be eradicated from religion, and the young will be attracted to it and be governed by it. They will see the Saviour with his heart full of love and goodness, and his mind full of light and wisdom, taking up little children in his arms, smoothing their heads and blessing their hearts. They will see the Saviour clothed in beauty and crowned with glory, visiting the sick and the helpless, encouraging the poor and down-trodden, and bringing light and joy to all conditions of humanity. Their hearts will be gladdened by his affection, and their minds will be illuminated by his wisdom, and they will be encouraged to emulate his examples. His religion will come to their souls, as the rain comes to the earth, and will make them bloom with affection and kindness.—And this

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religion will be congenial to their souls, because it is full of love; will be inspiring to their minds because it is full of truth. It will enlighten the reason, and purify the affection, and develope [sic] the character, giving the world a new meaning, a new beauty and a new power. All nature, with her budding and unfolding, with her blossoming and fruiting is in harmony with that religion which flowed out from the heart of Jesus and breathed upon the soul of the Universe!

If we desire to perpetuate the principles of our religion we must instill them into the hearts of our children. They must see its beauty and feel its power; must obey its teaching and cherish its spirit.—They must see it exemplified in our own lives, manifested in our own deeds, and glittering in our own thoughts. They must know that the virtues which ornament our characters have been produced by the operation of our religion upon the heart. And as children learn to prize a tree by its excellent fruit, so they will learn to prize religion by its beautiful spirit. They will see what is joyous and delightful in religion as readily as they will see what is lovely and attractive in the flower. They will detect the beauty and comprehend the spirit of our religion; and through all the events and changes of life they will walk in its light. Our religion then should be explained in the Gospel and illustrated in Nature, so that the mind could see it and the heart could feel it. The truth of Christ as it went out to teach every mind, and the love of God as it came down to bless every heart, should be impressed upon the youthful spirit. God the Creator and Preserver of the universe should be brought down, with his wisdom and goodness, to the understanding and capacity of the young. They should know that He is the Supreme Father, full of mercy and kindness, watching over little children through the night and through the day, with that care which never grows weary, and with that love which never grows cold. They should know that He is their Heavenly Benefactor, full of goodness and benevolence, lighting all the stars, and coloring all the flowers, lading the stack with grain and bending the limb with fruit. Let them know and feel that God is good and kind, that His truth is as universal as law, and that love is as extensive as light, and that His government is administered for the enlightenment and happiness of the world.

When Christ lingered and loved upon the earth amid varied scenes of darkness and sorrow, he called little children to his side and said, of such is the kingdom of heaven. To bring the young to Christ that he may lead them into green pastures beside the still waters, we must kindle an earnest love in their hearts for his religion, and create a holy desire in their minds for his spirit. If the good farmer is sufficiently wise to plant his seed where the sun will strike it, and rain will pour on it, so that it may bring forth the blade and then the corn, should not the good parent be sufficiently wise to place the child where knowledge would invigorate and strengthen the mind, and where

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religion would enrich the soul, so that they both might yield their quantum of fruit? The young, with all their hopes and joys whom Christ loved and blessed, should be educated in the principles of virtue and benevolence, of justice and piety, so that when they should emerge into the public arena, they would be philosophers and reformers, striking down error and evil, and lifting up truth and religion. And here in this sublunary state where the embellished marble with its emblems and symbols, its sentiments of affection and its quotations of Scripture, speaks of the early departure of little children over whose silent graves the summer flowers shed their tears of dew and open their stores of perfume, it must be a sweet consolation to the parental heart to know they are with Christ and the holy angels in the divine kingdom, dressed in splendid habiliments, and crowned with sparkling diadems, and beautiful as the sleepless stars around the everlasting throne.

As a means to impart this knowledge which will elevate and adorn, and this religion which will redeem and spiritualize, we regard the Sabbath School as the most successful. It has sown the seed of virtue and piety, from which society has gathered a bountiful harvest, which has met a great want and satisfied an earnest desire. It has poured a copious stream of benevolence and philanthropy throughout the land, which has given life and vigor, growth and beauty, to that portion of community through which it has flowed. It has strengthened and sustained the church, has given it many active members who have been its brightest ornaments, and has sent religious teachers to distant lands and remote countries to instruct mankind in the Gospel of Christ. Like that mysterious power which touches the earth in the Spring, and unfolds the leaves and flowers, the sacred influence of the Sabbath School touches the heart of the scholar, and develops the moral sentiments and the religious virtues, and makes life vigorous and fruitful.— Men of character and responsibility can look back over their wanderings, amid shadows and mysteries, and can date the incentive which they received to virtuous deeds and holy thoughts, back to the morning of childhood, when the old church bell called them to Sunday School. The instruction given and the spirit manifested here, unite to sweeten the disposition and to beautify the character, when the young pass out to take the places which God assigns them, and to perform the duties which God lays upon them. Like all other institutions that are prosperous and successful, it must be prized and guarded, must be watched over and cared for by its friends and patrons. We must watch its interests and meet its deficiencies; must supply its wants and respond to its calls; must study and labor to make it a blessing to the church and a power in the world. This Institution will flourish and answer the object of its creation in the proportion that it receives the attention and approbation of the intelligent and religious, and in the proportion that it educates and prepares the young for the service

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of truth and righteousness. In order to make this Institution a benefit to the young and a nursery to the church, it must receive the interest and attention of those who are studying and laboring for the universal triumph of Christianity. The healthy and flourishing church grows out of the healthy and flourishing Sunday School; and the growing and vigorous Sunday School makes the growing and vigorous church. This truth, so significant and important, should inspire us to labor with heart and mind for the permanent influence and the onward triumph of this Institution!

*Christian Ambassador*, Auburn NY, Sat. 14 Sep 1861

### Reports of Committees

The following Reports were submitted to the State Convention, at its late session in Fulton—omitted last week for want of room.

(B)

#### REPORT OF THE PUBLICATIONS COMMITTEE

The Committee to whom the Convention delegated authority to publish the *Christian Ambassador*, beg leave to submit the following REPORT.

The financial condition of the Establishment, from Jan. 1, 1860 to Jan. 1, 1861, may be seen in the statement we have drawn up from the Reports of the Agents, Brs. [Jacob H.] Harter of Auburn, and [Henry] Lyon of New-York.

#### RECEIPTS AT AUBURN.

From Subscribers	\$7,992.41	
" Advertising	380.97	
" Traveling and Local Agents	902.17	
" Incidentals	119.50	
Loan	798.00	
Cash on hand, Jan. 1, 1860	<u>67.97</u>	
		\$10,261.01

#### RECEIPTS AT NEW-YORK.

From Subscribers	\$2506.07	
" Advertising	399.09	
Cash on hand, Jan. 1, 1860	<u>67.27</u>	
		<u>\$2,972.43</u>
Total		\$18,233.45

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### DISBURSEMENTS AT AUBURN.

Paid to J.M. Austin, bal., of Salary, 1859	\$367.70	
Paid to J.M. Austin, bal., of Salary, 1860	617.91	
Paid to J.H. Harter, on Salary for 1860	803.92	
Collected by and charged to Traveling Agents	827.99	
Paid for Paper	3,721.00	
Paid for Printing	2,904.17	
Collected by and charged to Local Agents	198.21	
Paid for Incidentals	340.48	
Paid for Premiums and Commissions	252.52	
Paid for Office, (Rent)	37.50	
Paid to Contributors	151.33	
"    " Remington on Salary	823.15	
"    " Bowen	277.33	
" Loan of 1859 and 1869	370.00	
Cash on hand	<u>228.11</u>	
		\$11,921.32

### DISBURSEMENTS AT NEW-YORK.

Paid for Envelope Paper	\$50.25	
"    to Carriers	270.40	
"    for Commissions	56.78	
"    to Contributors	133.75	
"    for Express charges	78.00	
"    for Postage	12.85	
"    Salary H. Lyon	600.00	
"    for Incidentals	<u>99.38</u>	
		<u>\$1,312.13</u>
		\$13,233.45

### LIABILITIES.

Due for Salaries	\$778.17
"    for Loan	528.00
"    for Remington (Agt.)	309.85
"    for Rent	37.50
"    Advance Subscribers	<u>1,368.38</u>
	\$3,021.90

### ASSETS.

Due from Subscribers	\$5,264.25
"    from Agents	130.35
"    from Advertising	149.00
Print and Wrapping paper on hand	80.00
Office Furniture	100.00
Cash on hand	<u>.....327.49</u>
	\$6,051.09

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Deduct Liabilities	<u>3,021.90</u>
Leaves a Surplus of	\$3,029.19

During the last quarter of the year 1860, there were issued, weekly, about 8000 copies of the *Ambassador*.

From these facts, it will be seen, that if the delinquent subscribers, to whom the *Ambassador* has been punctually furnished, had performed their duty, and, while receiving the full value of the small sum each was to pay, had faithfully discharged their obligations to aid the Establishment, the Convention would have had, on the first day of January last, the sum of \$3000 to devote to the interests of our precious faith. But this desirable consummation has been defeated by the negligence of those who practically refuse to read [buy] their own paper, and prefer to read one at the expense of the Convention, while its earnest efforts for greater usefulness are thereby defeated.

The prospects of the *Ambassador* for the present year may be inferred from a few general statements in regard to its condition. On the first of July last, the number of subscribers was about 7,200, showing a decrease of several hundreds since the last quarter of the year 1860. At this present date, the number is about 7,000, as the increase of names is not equal to the losses. To this state of things, the fact must be added, that the receipts from subscribers are much less than formerly. There is less disposition or ability, or both, to meet their obligations. And therefore the Agents, in order to meet their engagements, are obliged to resort to the doubtful practice of borrowing money.

Under these circumstances, the utmost that can be hoped for, is to prevent the *Ambassador* from falling into hopeless embarrassment, until better prospects shall dawn on our beloved nation. The war in which our country is now engaged, though necessary and perfectly justifiable, since its object is to preserve the noble institutions bequeathed to us by our revolutionary fathers, inevitably presses with a heavy hand on all business interests. Papers of all kinds suffer. Several religious and political journals have already died out. We have no present fears that such will be the fate of the *Ambassador*. But while we say this, we also say that such a fate can be averted only by a hearty co-operation by the ministry and laity.

If our ministers will take a deeper interest in its success, by presenting the *Ambassador* to their congregations, and to individual families, as they have opportunity, much, very much, will be done to carry it through the present troubled times. If the laity will determine that they ought not to give up their religious journal, and that they should not deprive themselves and families of its weekly visitations—and especially if those who are indebted for the paper, would make exertions to discharge their obligations, which they are in honor bound to do—failure would be impossible! If these

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things can be done, in connection with a rigid reduction of all expenses, so far as maintaining the excellence of the *Ambassador* will permit, it can be maintained in spite of the depressing aspects of the day, and give hope of its ultimately rendering an income to the Convention.

Your Committee have never doubted of the final success of the *Ambassador*. They watched the operations of the old Board of Trustees, and they discovered that, after a few years, it yielded a moderate profit. They have believed that such would be the result, under the directions of the Convention. And they still believe that this result will be attained, if all interested, will exert themselves to carry it safely through the present time of trial.

At the annual session of the Committee, held in Auburn, Nov. 14, 1860, Br. J. M. Austin was engaged as Editor for the year 1861, on a salary of \$1100—Br. Harter, as Agent at Auburn, on a salary of \$950—and Br. Lyon, as Agent at New-York, on a salary of \$600—for the term of 1861. In the capability and honesty of the Agents, your Committee have full confidence. The *Ambassador* itself speaks of the ability of its Editor, and of his success in making its columns attractive and useful.

All of which is respectfully submitted,

G. W. MONTGOMERY,  
D. SKINNER, } Com.

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(C)

### THE RELIEF FUND

Seventeenth Annual Report of the Trustees of the New York Relief Fund.  
*To the Council of the New York State Convention of Universalists, to be convened at Fulton, Oswego Co., N.Y., on Tuesday, Aug. 27th, 1861.*

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

The first is the application of Rev. D. C. Tomlinson, of Perry, Wyoming Co., in behalf of Mrs. J. A. [Frances Maine] Aspinwall, widow of the late Rev. J. A. Aspinwall, of Nunda, N.Y., a member of the Genesee Association. He held the office of Standing Clerk of the State Convention for many years, and was most devoted to the work of the ministry. The Trustees recommend a donation of one hundred dollars, payable to the order of Mrs. J. A. Aspinwall; fifty dollars in October 1861, and fifty dollars in April 1862.

The second is the application of Rev. L. C. Browne, of Cedarville, in behalf of Mrs. Martha Smith, widow of the late Rev. T. J. Smith, of Bridgewater, Oneida Co., N.Y. Mrs. Smith received a donation in 1859; the Trustees are informed that her condition has not improved; they recommend a donation

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to her of seventy-five dollars, payable to the order of George Tuckerman, in October 1861.

The third is the application of Mrs. Alice C. Hallock, in behalf of the Rev. B. B. Hallock of New York. The Trustees recommend that the sum of one hundred dollars—same as last year—be paid to the order of Mrs. Alice C. Hallock for his relief; fifty dollars in October 1861, and fifty dollars in April, 1862.

The fourth is the application of the Rev. James W. Bailey of Lima, N.Y., in behalf of Mrs. Jerusha Smith, widow of the late Rev. Elijah Smith, of North Bloomfield, Ontario Co., N.Y. The Trustees recommend that a donation of fifty dollars—same as last year—be paid to her order in October 1861.

The fifth is the application of the Rev. I. George, of Fredonia, N.Y., in behalf of the Rev. Justus Todd, of Ellington, Chautauqua Co., N.Y. The Trustees recommend a donation of one hundred dollars—same as last year—fifty dollars to be paid to his order in October 1861, and fifty dollars in April 1862.

The Treasurer's Report, hereto appended, shows a balance in his hands of seven hundred and thirty-eight dollars and thirty-two cents. His Report also states that the Permanent Fund amounts to sixteen thousand dollars securely invested. The Treasurer, with the sanction of the Trustees, has sold since their last report to the Convention, two bonds of one thousand dollars each, of the New York and Erie Rail Road, and invested the proceeds thereof, with the amount authorized by the last Convention, to be applied to the permanent fund, in two bonds of the United States Government of one thousand dollars each, as appears in his report.

Respectfully submitted by order of the Board,  
JACOB HARSEN, President.

*New-York, Aug. 24th, 1861.*

*The New-York Universalist Relief Fund in account with Abner Chichester, Treasurer.*

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

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(D)

### MISSIONARY AND TRACT ENTERPRISE.

The Committee appointed at the last session of this body to furnish the present meeting with a brief resumé of the condition and wants of the Missionary and Tract Enterprise, having had the matter under advisement for the year past, present the following

#### REPORT.

For several years past various efforts have been made in our own denomination to establish a permanent and efficient organization for the



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diffusion of true christian knowledge, by means of missionary labor and the distribution of tracts. It is admitted, however, that the efforts thus made, like those of all other denominations, have been somewhat sectarian in their character, designed to promote what we deem to be substantial truth. Nor have we, partly from the necessities of our own condition, deemed it advisable to contribute largely for the promotion of missionary efforts in foreign lands. Something in this line has, indeed, been done, in the recent efforts to give encouragement to a colored missionary who has lately gone from this country to the colony of Liberia. And the Committee beg leave to suggest, that further exertions be made in behalf of that self-sacrificing soldier of the Cross, who labors under the double disadvantage of being in a new field of toil and of belonging himself to a race of men at the lowest point of civilization, whom he is earnestly endeavoring to instruct and elevate. All our efforts heretofore have been chiefly ephemeral in their character, designed to supply the present needs of home and country. But if we feel the consciousness of having out-grown the past, of having risen from youth to a maturer manhood, it becomes a matter of the highest moment to attempt a more comprehensive action, by which all the vast resources at hand may be collected and combined in one common enterprise for the promotion of true religion both at home and abroad.

No one at the present time questions the advantage of a well organized and efficient missionary movement. Our fathers, indeed, in the first blush of severe conflict in which they were engaged, often carried their zeal to the extreme point of uttering condemnation of all measures which their opponents approved. It is not wonderful that in the severity and terrible bitterness with which that conflict was sometimes conducted, their earnestness getting the better of their understanding, should have urged them into points so extreme. And certainly, as true sons, with a tear of gratitude for their zeal, courage and fidelity, amidst severe toil, reproach and poverty, we can pardon the errors into which they have fallen.—It is not impossible that if the circumstances which surrounded them, and the severity of toils which they endured, were imposed upon ourselves, many good thoughts and purposes which we now entertain, might be driven from our hearts. If we have discovered a better way, we can well afford, without severity of censure, to veil the errors which they have committed, remembering always that another generation may discover similar errors in ourselves, which will require at their hands an equal role of charity.

From the earliest period of christian history, missionary labors have been among the most prominent means of propagating the Gospel. These labors have been frequently self-imposed, the responsibility and the work itself resting entirely upon the individuals engaged in it. In other cases combinations of pious men have been formed with a view of concentrating

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their means and efforts in furtherance of a single object. In the first class were the Apostles themselves, followed by a great band of early christians, who went out in obedience to their Master's command, with no concentration of effort, except a unity of feeling, to bear the light of the Gospel into the darkness of heathen lands. It was not until a much later period that the second class appeared, and combinations of men and means were brought to bear upon the same point. These, too, formed in countries already long christianized, were designed chiefly, if not solely, for the propagation of the Gospel in heathen lands.

To the first class probably belongs the honor of introducing the Gospel into our own country; for even the Jesuit missionaries were preceded by individual pioneers in quest of gain, who announced Christ before them. Very soon after the settlement of the country, united efforts were made, both at home and abroad, for propagating christian truth among the original inhabitants. In 1646 an Act was passed by the General Court of Massachusetts "to encourage the propagation of the Gospel among the Indians." Three years later, during the tumultuous times of Charles I, an ordinance was passed by the British Parliament, erecting a corporation for the diffusion of christian truth in New England. This institution, through some mismanagement, became extinct under the Protectorate of Cromwell, but was re-incorporated with enlarged powers in 1661, under the name of the "Society for Propagating Christian Knowledge." In 1769 a Society for the same purpose, and bearing nearly the same name, was chartered in Scotland. Its more particular object, however, was to extend religion in the Highlands and Scottish Isles, by erecting Schools for the education of the young. Both of these Societies gave essential aid in the christian work of planting the Tree of Life in this country; but the latter may be deemed among the earliest efforts in behalf of Home Missions. Yet to the United States, in the early part of the present century, belongs the honor of establishing a Society specially devoted to the work of missions at home.—It was at a period when the public mind ran strongly in that direction, and missionary work of all kinds became the ideal good of the age, as all ages have their own favorite thought and work—perhaps predetermined mission—and tend strongly in that particular direction.

It is not necessary even to glance at the history of the efforts made since the commencement of the present century in behalf of christian missions. All classes of christians have seen their importance, and engaged in them. we as a denomination are among the latest to avail ourselves of that combined action for missionary purposes which have proved so useful to other sects, in promoting their own religious views. But, having at length become awakened to the importance of the subject, our efforts have been made in some measure to correspond with our better convictions. A

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considerable work has been done during the past year in many parts of the State, but the greater part by private enterprise, without the aid of that union of means and of forces, which is indispensable to success. In almost every part of the State, devout men have been at work, without aid, and sometime with little sympathy, to diffuse the Gospel in places where it is but little known. To the New York Association as a public body, appears to belong the credit of standing foremost and taking the most efficient action in behalf of the "Missionary and Tract Enterprise." The Steuben Association must not be overlooked in the memorial of good, but here, probably, individual enterprise has done much more than associated action. In like manner the St. Lawrence Association should be held in remembrance, for the christian efforts there made for the promotion of the same common object. Here the brethren have enjoyed the special advantages of a number of zealous and talented young men who are preparing themselves, by the aid of the Theological School at Canton, for higher work and greater usefulness in the Gospel ministry. But here, too, there is a lack of that union of means and of labor, under the direction of a common centre and of that permanent fund to render aid, which alone can give force and persistency to any great missionary effort. If other Associations are not specially mentioned by name, it must not be presumed that they are overlooked, or their labors of love and the personal sacrifices of their earnest men are not appreciated. All have done a part and done it well, in the common work, though inefficiency and inactivity may *now* exist in consequence of the distracted state of our common country.

Hitherto, as already intimated, our efforts in behalf of the Missionary Enterprise have been comparatively ephemeral in their character, designed merely to supply present needs. Money has been raised to secure the services of some worthy minister, as missionary, who is required to itinerate, preach the gospel and act as financial agent within a particular circle. That money has been expended, and money again raised and expended year by year in the same way, until the zealous friends engaged in the work begin to tire, or the missionary himself becomes exhausted with his arduous and often unrequited toil, and then the whole thing fails. The Connecticut Missionary Society has adopted a plan which, through the generosity of the publisher of a public journal, has secured a greater permanence than almost any other in our denomination. But even this has its defects, which sooner or later will bring it to dissolution. Another organization has recently been effected in the Western States which promises still greater permanence. Several State Conventions, or earnest and faithful brethren residing in different States have united in the organization of a great territorial Society, having for its object the promotion

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of religious knowledge within its own limits. Here, it is understood, a fund is to be raised which is to be permanently invested for future use.

While much has been done by these missionary efforts, aided by individual enterprise, the Committee are fully of the opinion that much more might and ought to be done in this particular channel of labor. One of the first steps always found indispensable to success in the missionary efforts of all denominations is the accumulation of funds. In the very nature of things the elements of the gospel cannot be diffused among those who are indisposed themselves to pay the expense, without the aid of some extraneous means. We have proved by experience what, in this particular, all denominations have found to be true, and what every prudent man could easily foresee. As then we desire success, it becomes indispensable for us to avail ourselves of the experience of the past, and adopt that method of procedure to which such experience inevitably points. If our beginnings should be small and our progress slow, it is not the less essential to make the beginning and persevere to the end.

In the first place, then, the Committee suggest that a fund be raised, say an hundred thousand dollars, the interest of which alone shall be appropriated annually for missionary purposes. An hundred thousand dollars! What a magnificent sum, and how greatly every one among us rejoice in the possession of such a fund. Not one, it is presumed, would look with distrust upon it as the incipient project of a great spiritual monopoly, which might work injury to the denomination hereafter. But its very greatness may create a doubt as to its ultimate attainment, and some, too, may look upon it as an impracticable and Utopian scheme. At all events, every one is ready to ask, and especially every one who knows how difficult it is to raise funds for other purposes connected with the prosperity of our cause, how shall such a work be accomplished? Perhaps it cannot be; or if accomplished at all, it can be done only after years of patient and persevering labor. But with the suggestion to raise such a fund, the Committee take liberty to offer a plan which, if adopted, may possibly, nay, with time, patience and industry, must inevitably work out the results. And without these requisites—time, patience, industry, added to perseverance, no greater enterprise can be successfully executed. If we turn to our labors in other departments for the last fifteen years, carefully observing the schools and colleges which have been raised up, and endowed, there appears no good ground for a lack of confidence that, with patient and persevering efforts, the next fifteen may not be as fruitful in this direction as the last has been in others.

It is deemed by the Committee a necessary step, and perhaps the first to be taken, to effect the corporate organization of a State Missionary Society according to the statutes provided for such purposes, to be in some way

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connected with the Convention and under its control. There should be, also, auxiliary Societies organized in the same way in each Association now existing, or which may hereafter exist in the State, to be connected with them as the State Society is with the State Convention. And the same process in a modified form may extend to individual Societies in each Association. These different Missionary Societies, existing as independent bodies, in their legal and corporate character, will be empowered to hold a certain amount of property, in buildings, stocks and other funds, and the aggregate may reach the amount of \$100,000, perhaps more.

As to the raising of funds, it may be done by annual and permanent memberships, bequests and donations, collections and subscriptions from various sources, and perhaps eventually a small surplus from the avails of the Ambassador office. It is well known that a large class of our friends, ardently attached to the cause, are located in places where they have but few if any opportunities for enjoying the meetings of their own choice. Many of these are accustomed to pay money for the support of other denominations. They deem it proper to attend religious meetings somewhere, and as they have no meetings of their own choice, they select some other, and contribute, often liberally, for its support. Now it is proposed that the Missionary Societies should make strenuous efforts to divert at least a portion of this fund from its accustomed channels, and bring it to bear on what we all deem the promotion of truth. To this end the appliances of the Missionary Societies should be specially directed, enforcing the duty and educating the conscience of brethren to its faithful performance. The Committee have full confidence that in this way a considerable sum may be raised, and thereby measurably relieve our brethren of the inconsistency of giving direct support to that which they utterly disbelieve, and do nothing for their own faith.

Another question may perhaps demand an answer. What disposition shall be made of the funds thus collected? The Parent or State Society should receive annually a small income from each of the auxiliary associations, which, with a part of its own collections, should be invested permanently, leaving a residue for current use. Each of the auxiliary societies should in like manner set apart a portion of its income, first for the State Society, and next as a permanent investment in its own right, itself also reserving a residue for current uses and current expenses. Expense will necessarily attend the collection of all funds, and means therefore must be set apart to meet it. It is not proposed at first to make extraordinary efforts to raise the means for employing missionaries and send them into the field. It is first essential to establish Societies and raise a fund, and all who contribute should understand that they do it not so much for their own personal benefit

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or that of their friends in their own neighborhood, as for the good of the cause in general.

In this way, by slow degrees, a fund may be raised, and the Society grow into strength and maturity.—Indeed, by such a process we can hardly fail to form a missionary association whose future influence may reach far beyond all our present hopes and calculations. It must necessarily rise from small beginnings, like the infant growing up to the strength of manhood. And if it be deemed as beautiful, and cherished by us all as tenderly and laboriously as the mother regards and cherishes her tender babe, it may grow up ultimately to “the full strength of the perfect man,” and reward our labors an hundredfold. Nor should the present distracted state of our country be a ground of discouragement. We expect not much from the present, but turn with hope and confidence to the future. We can begin now and labor the more faithfully and earnestly in better times. Darkness never yet occurred without succeeding rays of light.

Such an association need not be confined within certain definite limits. It may extend its usefulness wherever it can be made available in the work of civilization and the promotion of religious truth. And uniting with similar associations that may be formed in other States, we may at length reach a great national Society, duly invested with corporate powers, whose out-reaching branches may cover with flower and foliage every part of our common country, and extend even beyond, to the lands of Heathen darkness. When the present great storm-cloud of the nation shall have passed away, as pass it must, the Committee anticipate a great field of influence far down in the sunny glades of the South, where the labors of this Society may be demanded and applied with the most brilliant success. It is not too much to expect that old theological errors will then be powerless, and our own faith is destined to become the great conservative element for the regeneration of our country and the conversion of the world. The image rises up in its radiance before us, but is seen indeed afar off in the distance of the future, like the “better country” to Abraham of old, or “the city which hath foundations, whose builder and maker is God.”

The Committee have taken the liberty to offer respectfully the foregoing suggestions. They have not deemed it necessary to present the subject in all its details. Should the suggestions meet with favor from this body, and the proposed plan be deemed worthy of adoption, it will be necessary to appoint a committee to draft a Constitution, present the whole matter in detail, and take the steps essential to insure a corporate organization at such time as may be deemed advisable. With that view, the Committee ask leave respectfully to submit the following Resolutions hereunto appended:—

*Resolved*, That the Committee appointed for the ensuing year on the Missionary and Tract Enterprise, be required in accordance with the

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foregoing report, to elaborate a plan and draft a Constitution for a State Missionary Society, including regulations for the government of such auxiliary Societies as may be formed and desire connection with it.

*Resolved*, That the Committee be requested to make report of their plan and Constitution at the next session of this body, and in the mean while, take such legal steps as may be necessary to ensure at that time the corporate organization of a Missionary Society.

R. O. WILLIAMS  
} Com.

J. H. HARTER

(G)

### FELLOWSHIP AND REPRESENTATION.

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Your Committee beg leave to report, that they do not find it practicable to carry out the objects had in view in their appointment, without a complete revision of the Constitution of this body, or in fact the entire re-organization of the Convention on a more effective working basis. This will be seen upon a careful reading of the apology for a Constitution under which this Convention now has a nominal existence. We are confident that such revision or re-organization was not contemplated in the resolutions upon which we were appointed at the last session. One of the resolutions submitted to us had in view the making of the conditions of Fellowship and Ordination uniform in all the Associations connected with this body.—This is impracticable under our present Constitution nor can it be amended so as to effect this most desirable object. Such amendment would be like sewing new cloth upon an old garment. It seems to us, brethren, that it will not *pay* to patch up the present Constitution. We need, then, a more efficient organization. Your Committee need not urge this at a great length. The matter has already been talked of in our various public bodies, and preached in Occasional Sermons, and set forth in able Reports on the state on the church, until all must understand our great need in this regard.

It may be well just here to state what are the changes most to be desired, and some of the reasons therefor.

In the first place it is very important that we should be an incorporate body, in order that we may hold property, and thus take the place and do the work of a Missionary Society.

We should have a State Committee of Fellowship, Ordination and Discipline, in addition to the Committees now provided for by the Constitution. The present system of fellowship exclusively by Associations, seems to be very inefficient for the character and efficiency of our ministry, and consequently for the honor and prosperity of our cause. It is well known that some of our Associations are small bodies. One or two ministers and a

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few laymen sometimes constitute the annual Council; and these are sometimes quite inexperienced in matters of ecclesiastical organization. Hence they are not fully competent to judge of the qualifications of a candidate, nor to grant fellowship for the whole denomination. And yet it is often held that fellowship granted by such [an] Association obligates all ministers and Societies through the State to recognize such ministers as fellowshipped, on the ground of ecclesiastical comity. But it sometimes occurs that when a religious body refuses to grant, or expels from its fellowship a candidate or clergyman for deficiency in christian faith or moral character, another religious body fellowships such rejected minister or candidate, without any regard to such comity. The rule of comity, in practical operation, instead of working both ways, works only the wrong way. Hence the necessity of a central source of ministerial fellowship.

And then again, some of our Associations, it is believed, recognize no test of christian faith in granting fellowship, and ministers of skeptical and even infidel tendencies are received by them, and sent forth with full credentials as christian teachers.—Now a minister of sincere scriptural faith is unwilling to fraternize with such preacher, though living and laboring within the bounds of the same Association. He cannot do consistently or conscientiously. The sincere believer ought not to be driven away or practically thrust out of fellowship to make room for the skeptical pretender to Christianity. This difficulty can only be remedied, in the opinion of your Committee, by re-establishing a system of ministerial fellowship, derived directly from the State Convention.

All ministers resident within the State, and in full fellowship, should be members of the Convention. An equal number of lay delegates should be admitted, or it might be well to admit one from every church and Society in fellowship. By this means we should secure a respectable number at our annual sessions, and there is no danger that our Councils would be too large. At present they are too small.

It may be objected to this, that we should thus virtually abolish our Associations. We have only to say to this objection, that if our Associations have no other business to transact at their annual sessions, but simply to appoint delegates to this body and vote a letter of fellowship occasionally, then they *ought* to be abolished. But there will still be enough for them to do if they have a right to be, and more than a name to live.

These are few among many changes that ought to be made. We suggest these as sufficient ground for the action which we shall recommend to be taken here.

And now, to the end that a more efficient organization may be attained, we would respectfully submit the following resolutions:—(See Resolutions in Minutes.)



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(The remainder of the Reports will appear next week.)

*Christian Ambassador*, Auburn NY, Sat. 21 Sep 1861

### Reports of Committees

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The following Reports were submitted to the State Convention, at its late session in Fulton—omitted last week for want of room.

(E)

ON EDUCATION.

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In looking abroad over the field assigned to them, your Committee are impressed with the fact that with much to encourage exertion and to call forth gratitude, there are mingled many circumstances to cause regret and apprehension. The times are not propitious to the enterprises of education, for amid the clamors and agitations of exciting and portentous civil war, the voice of the teacher is drowned and his claims are in a measure unheeded. These are times to prove the results of our education and to ascertain whether the cultivation we have been bestowing upon the hearts and minds of our youth, developing and nurturing gentleness and peaceful sentiments, has impaired the sterner and more rugged but not less necessary qualities of patriotism, courage and self-devotion.

These are days which prove the quality of the souls of men, and by their stern trial decide what is mere theory and speculation, and how much there is of trained virtue and intelligent devotion to Right.—Culture removes to no small extent the blind unreasoning impulse to conflict and to the assertion of all convictions by force. The question to be solved is:—"Can education with its refinements impart that sense of duty, that dear conception of the paramount value of right, even above life, which will enable an educated people triumphantly to sustain a great national conflict like that in which we are now engaged?"—The great principles of Moral Philosophy are all on the side of Freedom, but those who enlist on her side contend for an idea, while those upon the other side combat for an institution—a thing tangible and appealing to obvious interests. It has not, however, been found that our young men of culture have been wanting in this crisis of our affairs, and nearly all our institutions may point with pride to numbers of their students and graduates who have consecrated themselves to the united service of their God, their country, and the interests of human freedom. So numerous are the cases in which this is true, that many institutions of learning have

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been almost broken up by the absence of their students. This is more especially true of the higher institutions of learning devoted to the education of young men of maturer age. Our denominational institutions in this State, however, are not of a class to suffer largely from this cause.

Happily for the interests of Education among us, Clinton has been relieved of its debts and established on a firm basis before these days of financial discouragement came upon our country, so that we have now but little cause of anxiety in that quarter, and may congratulate ourselves that there at least we are safe. We are happy also to say that both branches of the Institute are under excellent management, and are in all respects in a most satisfactory condition. The number of students for the year as reported in the Catalogue is, Male 114—Female 143. The Institute presents a thorough course of study such as is amply fitted to give preparation for the practical duties and higher enjoyments of life. To the already able Faculty of the Male Department it is proposed to add a Professor of Natural Science, which will give an important element of strength and usefulness. In able and intelligent hands the study of Natural Science opens scenes of varied and lasting beauty and interest; it is also among the most direct and perennial means of religious instruction, to say nothing of its vast practical utility. It is a matter of gratification to learn that it is to have the prominence which it deserves in an institution where those holding our faith are to be taught. The holy and beautiful teachings of Nature, will ever be found in concord with the best feelings of the heart, and both in unison will with one voice proclaim the all-pervading presence of the Universal Father, author of all law, fountain of all life, and radiant sun and centre of all love. No department of human culture seems more happy in its effects than a true and hearty study of Natural Science.

Passing now to speak of the Classical Department of the St. Lawrence University, we find that while its able and devoted Professors are doing all which is possible under the circumstances, they are yet hampered by want of means. The endowments of the College are by no means sufficient to place it in its proper standing along side of other institutions of its class. It needs to have its force doubled; it needs a Cabinet; it needs, (and this we hope may before long be supplied,) a philosophical apparatus. Still, under all the disadvantages, the Preparatory School has been well patronized, and is growing into favor. It is gradually increasing in number of students and means of influence. It has two departments, Academical and Collegiate. As yet all the duties of both are performed by two Professors, with the exception of occasional instruction given in the classes of the Theological Professors. It has means including what is received for tuition for supporting these two Professorships, namely, of Languages and of Mathematics and Natural Science, but it has not means for increasing, as the wants of the

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institution will require the number of Professors, and thus giving thoroughness and efficiency to every department of study. We need a resident President, who shall also be Professor of Mental and Moral Science, and a Professor of Rhetoric and Oratory. With this force added to the present Board of Instruction, and by each member of the Board doing double duty, the College might be in a position to justify the expectations of its friends. The Professors are doing what they are able by energy and untiring industry, to give instruction to all who enter the School, and will for the present continue to receive and instruct students in both Departments.

The prospect for the coming year, which commences this week, is decidedly encouraging. The applicants for admission, mostly, however, to the Academic Department, are largely increased in number beyond any past period.

With one exception, on which we must speak presently, the Theological School is believed to be in good condition. One class have been through the prescribed course, and have graduated with credit to themselves and to the School. They are now engaged in the work of the ministry, for which it is believed they will be found well prepared. The whole number who have entered the School up to this time is 31.—Of these, five have completed the full course and graduated—eight have left, after a partial course, nearly every one of them being compelled to do so by a lack of pecuniary means to go on; but all of them so far as known are engaged in the work of the ministry. Sixteen now remain in the School, and one has been compelled by ill health very reluctantly to abandon the School and probably the ministry.

The prospects are that the new class to be formed in September, will number about ten. It could be doubled had we the means to assist candidates in indigent circumstances. Can not some provision be made for indigent students?

The library now is in a very satisfactory condition—containing about 5000 volumes—and is found to be of the highest importance to the students and professors.

But we are forced to speak now of one portentous trouble which overshadows the prospects of the Theological School. We are in imminent danger of losing the valuable and almost indispensable services of our new Professor. And this calamity, we are compelled to say, bad as the times are, is due less to that cause than to the apathy of our friends and brethren. One thousand of our friends giving one dollar each, could easily avert this misfortune and reproach from our denomination. The urgent necessity for another Professor at Canton, was laid before this body at its session in Perry, last year. The Convention and Education Association seemed fully to appreciate the needs of the School, and one of them passed the following resolution:

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“That to meet the exigencies of the Theological School, an effort be made to enlarge the membership of the New-York Educational Society to such an extent as to meet the demands now pressing on the School.”

Prof. Goodrich, taught by experience of others, declined to come to Canton, unless some guarantee were given him that his salary would be promptly paid, and from this cause were just on the point of losing his services, when four brethren stepped forward, and to avert such a disaster, became personally responsible for his salary. Prof. Goodrich removed to Canton with his family, and entered upon the duties of his post, for which he has proved himself to be every way well qualified.

On the 20th of November last, an Address and Call to the brethren in this and other States, was issued by Prof. Fisher in behalf of the Executive Committee of the School, appealing to our brethren and friends to raise the necessary means to sustain the Professorship. Counting in \$136 raised at your last session in Perry, the sums received in response to this call amounted to nearly 600 dollars. The expenses for Prof. Goodrich's removal were paid out of this sum, and his salary for six months, leaving a deficiency of some \$450, for which the four brethren above mentioned are accountable. They took the responsibility because they saw that the welfare and honor of the denomination demanded it, and because they believed that the denomination had such a sense of right and justice as to sustain them in it. They will pay what they have become answerable for, but can go no farther. No denomination can ever prosper which suffers its leaders to perish struggling alone in the forlorn hope of its enterprises. It is all well to boast of the charity and good will which characterize us a denomination, but such commentaries upon these pretensions are severe and rebuking. Charity cannot flourish where justice is repudiated.

This is not the first example of the kind in the history of our attempts at a Theological School.—The fact is, our people seem to have no idea of the vast power exerted by ease by a mass of men when each one does a little. Nor do they appreciate the truth which God teaches them every year, that he who would gather *to* him the harvest, must begin by scattering *from* him the seed. The Theological School can be easily sustained by the united and hearty action of the denomination. It is just now beginning to show what results it is capable of producing. Shall it now be crippled and degraded, and left to be a monument of denominational looseness or selfishness, a reproach and a by-word, or shall it by energetic action be sustained? The denomination is now to be put to the test in regard to the Theological School and the *Ambassador*. They can easily sustain both by a little energetic action; or by a narrow and unworthy selfishness, in contradiction of all the principles of our noble profession, we can suffer both to languish and decay. The choice is between self-denial and denial of our principles. For it is

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evident that a little self-denial is the thing which is requisite. If we are willing to give as freely for the needs of our religious interests, as we are for our other personal purposes, the work can be done.—What real Universalist can hesitate in his choice?

Will you stand by your Theological School in this exigency, and sustain the able Professor whose office is now in question, or will you by indifference, by silence, by complaints, drive him from his post, and thus leave his office vacant? What man of intellect and culture, conscious of his ability to earn, and his right to have, a competent support, (and you surely do not want any other,) would dare the hazardous experiment of accepting such a place? Will you stand by those brethren who have stepped forward to sustain the honor and interests of the denomination with regard to the new Professorship? Or will you coldly stand back, suffer them to carry the whole burden, and thus convince them that nothing but a boastful liberality of pretension is to be expected of you—leaving them to conclude that a denomination not capable of making an effort is not worth making a sacrifice for. This is not what we expect of our denomination. Our belief is complete that they are just, that they are generous. We have clear proofs of it in many instances of the past, and we fervently hope that the darkness of the present will only make more conspicuous, shining examples of the same virtues. Brethren, these are dark days, but those are the seasons which prove men's constancy and virtue. Let us be true to our religion. We need now, more than ever, its counsels and consolations, and hopes.—Let us stand by our denominational institutions.—They need more than ever our help, and we need their influence. Let us stand by our country, our nation, with all its dear associations and sacred privileges—pledging to all these, in the spirit of our believing fathers, "our lives, our fortunes and our sacred honor."

Your Committee would recommend that a collection be taken here, in aid of those who have guaranteed Prof. Goodrich's salary for the past year, and also that some means be adopted to guarantee his salary for the coming year.

All of which is respectfully submitted,  
EBEN'R FISHER  
J. S. LEE

*Christian Ambassador*, Auburn NY, Sat. 28 Sep 1861

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