

THE STATE CONVENTION

Tuesday, August 25—the day on which the State Convention was called to order—proved in every respect most favorable—cool, pleasant, and the air was bracing. A small number of brethren reached Utica Monday, the day preceding. By three o'clock in the morning of Tuesday, a small delegation from New York city, took possession of the depot. By six o'clock a delegation from the western part of the State arrived. Every new train brought a fresh supply. At about the hour of ten, a full quorum was present. Then the Standing Secretary, Rev. J.R. Sage, called the Convention to order. Prayer was offered by Rev. E.L. Rexford of Cincinnati. A roll of lay delegates, so far as they were present, was made. And the Convention was ready for organization.

Permanent Organization

Under the new Constitution, officers were chosen not only for the session, but also for the year. The following Board of Officers was elected:—

President—Rev. J.G. [John Glass] BARTHOLOMEW.

Session Clerk—Rev. A.J. [Andrew Jackson] CANFIELD.

Treasurer—JAMES CUSHING, Jr.

Permanent Secretary—Rev. J.R. SAGE.

Committee on Fellowship, Ordination and Discipline—Revs. DOLPHUS SKINNER, L. HOLMES, D.K. [Day Kellogg] LEE and D.C. [DeWitt Clinton] TOMLINSON, clerical; L. J. BIGELOW, E.W. CROWELL and Q. McADAM.

The appointment of Committees, occasionally giving rise to some discussion as to the prerogatives of the Convention—it being the first session under the new Constitution—completed the business of the morning session.

TUESDAY AFTERNOON, AUG. 25.

The afternoon session of Tuesday was, for most part, devoted to the reading of Reports. Most of them are so brief and comprehensive that we may give them entire—omitting occasional paragraphs—and not crowd our columns. The first submitted was the

Report on "The Ambassador"

This was from the Executive Committee, and read substantially as follows:—

From the Report of the Agent of THE AMBASSADOR OF January 1st, 1868, giving the complete footings of the year 1867 (the Committee say,) we find the receipts were \$14,594.01 and the disbursements \$15,551.89, being an excess of disbursements over receipts of \$957.88. This sum was loaned to the Establishment by the Agent, Br. [Norman] Van Nostrand. Of the sum disbursed during the year 1867, \$1210.99 was for printing office material, and is therefore so much added to the assets of the Establishment. If we had [obliterated] we should have received about \$800 above expenses. In our Report of last year we encouraged the Convention to believe that we should make enough to pay for the printing office material which would be a

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net gain of over \$1000. Nor do we concede that we were mistaken in that estimate. The Establishment earned that sum, and more, but it was not all collected at the close of the year, and was, therefore, where so many thousand dollars of our profits have hitherto been deposited, viz. in the pockets of subscribers.

The balance sheet for the beginning of the current year, as furnished by the Agent, shows our net assets to have been \$16,045.00. This by a comparison with the Agent's Semi-annual Report for July 1, 1867, shows an increase of net assets of over \$6,000. But evidently so large an increase cannot have been accrued in so short a time as six months, and as the Agent who made that report has since deceased, we are unable to explain fully the discrepancy, although if he be living would undoubtedly be able to do so to the entire satisfaction of all. We venture the opinion, however that it occurred as follows:—The former Agent left out of his estimate of assets the amount due from delinquent subscribers—that is, those whose names had been stricken from our list, which is in round numbers \$5000, which the present agent includes in his estimate.

On the 1st of last July our net assets, as per Report were \$10,255.57. To this add the amount due from delinquents, \$5000, and we have \$15,255.57.

On the 1st of January 1868, our net assets being \$16,045.00 would show a gain of \$790 in six months which undoubtedly approximates closely the actual fact.

From the Publishing Report it appears that during the first half of the present year there has been received from all sources, \$9,703.11—and the disbursements have been \$7,524.85, leaving a balance on hand of \$2,178.26.

Of the disbursements, \$957.98 was for payment of money borrowed in 1867. Hence the receipts above current expenses for six months ending July 1st, 1868, have been \$3,136.14. This fact speaks well for our new Agent and shows that he has been energetic in making collections.

Of the \$16,196.05 due from subscribers \$5000, as has been explained, is due from the class known as delinquents. Some of this sum has been collected, but candor compels us to say that in all probability the greater part of it will never be received, and will therefore have to be counted a total loss for the Establishment. But the other \$11,000 is due from those who are now receiving the paper and ought to be in the main good.

If our present list of subscribers would all pay we should have over and above current expenses about \$2,500 for the present year.

It is the opinion of your Committee that some decisive steps should be taken to collect the large amount THE AMBASSADOR.

A competent Agent should be sent into the field to make a thorough canvass of the State, to collect what is due and obtain new subscribers.

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Such a course would undoubtedly add a thousand to our subscription list and save many thousands of dollars that would otherwise be lost.

On the whole then we feel that we have reason to be greatly encouraged by the results of the past year. We have a list of paying subscribers which are more than equal to the current expenses. We owe nothing only what we owe advance paying subscribers, and we have \$2,178 on hand.

We have an energetic, faithful and competent editor who has given us an able paper, and one that is a power for good in our Denomination.

In March last the Establishment suffered a severe loss in the death of our excellent and highly esteemed Br. N. Van Nostrand, who had for many years presided over the business department. His warm heart and genial manners had endeared him to the patrons of the paper, and especially to the Executive Committee. When it was announced that he was gone, a gloom was cast over all and the Committee came together in sadness to appoint a successor.

We think we were fortunate in our selection. We find Br. [Wm. H.] Harris, who was for many years clerk in the office under Br. Van Nostrand, faithful, energetic, and thoroughly competent to discharge the duties of Agent. With his management of the business affairs of the Establishment thus far we are highly gratified.

The Missionary and Tract Enterprise

The Committee on this enterprise, Rev. L.C. [Lewis Cresaba] Browne, read a report of such compactness that we can give it entire. It is in substance as follows:—

As a State Convention we have no regularly organized Missionary movement, though such enterprises are prosecuted by some of our Associations, such as the New York, Central and Black River Associations. Of these movements we have no details, though the associational reports seem to indicate their success. Our Missionary operations seem, for the present, to be merged in those of our General Convention. In co-operation with that body we are contributing to aid weak Societies in erecting church edifices, and young men in preparing for the ministry.

The principal impediment to missionary effort lies, not in the barrenness of the field, but in the lack of harvesters. But few are willing to do such work for the meagre compensation usually afforded. The greater need of missionary labor is in the rural districts. Much has been said of late, in liberal circles, of the primary importance of providing pastoral labor in the cities, or "centres of influence." We should not overlook the still greater importance of the circumference and intervening area. More people dwell along the outer edges than at these centres. The majority of our native population are born and reared in the rural districts. Here their principles and habits are early formed. These citizens go largely to make up our city

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populations, and carry with them the culture of early life. Thus the tendency of religious influence is rather from the circumference toward the centre, rather than from the centre outward. Our Methodist brethren are wise in recognizing this principle, and extending their well-organized and efficient missionary labors along the frontiers, and getting the earliest planting in the virgin soil.

Formerly when we called for missionary labor, we were told that we must first devote our means to the establishment of a Theological School, which would furnish laborers for the work. This was done. When that school began to send out its graduates, and appeals were made for additional endowment, it was then boasted, not that these graduates were laboring in new fields of their own clearing, but that they were occupying such "centres of influence" as Concord, Boston, Charlestown, Philadelphia, Troy, Utica and Cincinnati. Such localities could command the services they needed before we established Canton [Theological School]. The country regions, where most of the people dwell, are more difficult to reach. These are still too much neglected, and are likely to remain so without some change of measures.

When we began to look to Canton for missionary laborers, we were told that our young graduates incurred debt for their living, while studying for the ministry, and must, therefore, secure locations that would pay liberally. Our next step was to raise funds to pay the board of students at Canton; and, in some instances, clothing has been supplied by private bounty. Still we find few young men ready to engage in missionary labor. They generally seek cultivated fields, and wait till called to eligible positions; and if failing in this, sometimes engage in secular pursuits. Thus the great moral wilderness goes unsettled, our numerical progress scarcely keeping pace with the increase of [obliterated] and our success is crippled for want of efficient organization and missionary spirit in our younger ministry.

Young men are best suited to such labor, not having families to support, nor homes to claim their presence. It is also the best sphere for beginning the ministry, requiring a smaller accumulation of intellectual capital, and less of pastoral experience than local labors. And if there rests any *obligation* for missionary labor, where does it so naturally fall as on those who have been educated for the work by moneys raised for missionary purposes? Are not our young brethren encouraged to set a high pecuniary value on their earlier services, from the idea that it gives them dignity and consequence in the public estimation, and enhances the reputation of the Seminary? And is there not danger of fostering, at Canton, a kind of Cambridge spirit which would be no more advantageous to us than it has been to a sister denomination, whose wiser and better men have long deplored this

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tendency, and given their influence to establish other schools more in accordance with "the simplicity that is in Christ?"

The graduates of our national military and naval academies, educated at the expense of the government, hold themselves in honor bound (for at least a period of four years the time required for their education) to answer any call for service, and go wherever ordered, a large proportion usually being enrolled for the frontier service. But our cadets trained for the spiritual warfare generally expect an influential position at the beginning.

The Committee recommend that, in future, where we contribute from any denominational fund to the support of theological students, a stipulation be made that such expenditure shall be repaid, if required, in moderately graded installments, in missionary labor, under the direction of our Executive Board.

We should thus economize our means by using them over—first, by helping ministers to a competent education—and, again, in helping the people to an intelligent ministration of the gospel; as the New England manufacturing companies use the waters from the Merrimac, first on the higher ground, for one purpose, and again, below, to turn another set of wheels. Our Canton reservoir should be so *conducted* as eventually to irrigate all the "waste places."

With regard to tract distribution there is little to report. It was said by our Committee last year that "THE AMBASSADOR is the best tract." Useful and indispensable as is this organ, your present Committee would suggest that some brief, elementary publications, in pamphlet form, such as the eight numbers formerly published in New York, and now out of print, would still be of great utility, if plentifully and gratuitously distributed.

Report on Sunday Schools

Rev. Daniel Ballou submitted this report to the following effect: The statistics collected fail (says the report) to present the entire strength of our Sunday Schools, yet will show something satisfactory concerning this branch of our Denominational strength in the State of New York. In order to obtain the necessary statistics for such a report, the Committee caused a notice to be published in THE AMBASSADOR, which was copied into the *Guiding Star*, asking the Superintendents of our Schools in this State to furnish your Committee with the necessary material with which to compile such a report as would show the real strength and condition of each and every School in the State.

Reports have been received from the Superintendents of about half the Schools. By referring to the published reports of the New York Association and Central New York Sunday School Convention, the Committee made use of these materials. From these sources we learn that there are certainly 60 schools. The 39 Schools reported furnish the following statistics:—

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Number of teachers, 233. No. of scholars 3059. No. of books in libraries, 13,862. No. of Sunday School papers, 1000. The Committee have no *positive* figures by which to show the amount of money appropriated for Sunday School purposes during the past year, but from such facts as are at hand we feel warranted in saying that it will reach [\$3,500?] and doubtless if the exact figures could be [?], it would be very materially increased.

The Committee regrets the inability to present a fuller and more complete report. It is respectfully urged that the Convention continue from year to year to call for reports from Sunday Schools. By this course, we shall succeed in educating our denomination up to that point, where they will consider their duty and faithfully discharge it.

The somewhat scattering statistics received furnish something, encourage us to more faithful efforts in the Sunday School cause, and urge us to join in a more earnest and faithful effort to gather into our Church these little ones in whom our Saviour found the most perfect representatives of the kingdom of heaven.

Charters of the Schools

Rev. R. [Richmond] Fisk, was charged at the Rochester Convention with the duty of securing from the Legislature such amendments to the Charters of the Canton School and the Clinton Liberal Institute as will authorize the State Convention to fill all vacancies in the several Boards of Trustees. He reports the cooperation of the present officers of the Schools, and the entire success of the measure with the Legislative body. The government of these denominational institutions thus passes into the hands of the State Convention.

Treasurer's Report

The report of the Treasurer, James Cushing, Jr., was submitted. It has paid out of an empty treasury a sum of less than \$50! In accepting his report, the determination was expressed that the sum needful to the outlay shall be promptly raised.

Reports were expected on Reform and the State of the Church, but the absence from the State of the persons charged therewith prevented their preparation.

WEDNESDAY MORNING, AUG. 26.

The session was called to order at about half-past eight o'clock by Rev. [Nelson] Snell. After reading the records a vote limited the length of speeches to ten minutes. The first business had to do with

The Winchester Profession and the General Convention.

A Committee of five had been appointed the day preceding, to confer and report upon so much of the communication from the Permanent Secretary of

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the General Convention as related to the vote at Baltimore, decrying the meaning of the Winchester Confession and what also pertained to the Missionary work of the General Convention. This Committee comprised Revs. G. [George] H. Emerson, R. Fisk, Jr., A. [Albert] G. Clark, N. Snell and E. [Elbridge] G. Brooks. The first regular business of this morning, was action upon the report of the Committee. Majority and minority reports were submitted. The majority report signed by Messrs. Clark, Fisk and Emerson, was as follows:—

Resolved, That the meaning of the Winchester Confession, as declared at the Baltimore session of the General Convention is, in every particular, in accordance with the interpretation put upon it by every ecclesiastical council having special occasion to apply that Confession to ministers of Churches, so far as we have any knowledge of the facts.

Resolved, That the meaning of the Confession, being so clear and unambiguous that its interpretation has always been uniform by our ecclesiastical organizations, any formal declaration as to its proper interpretation is not called for, while such action may serve to warrant a doubt as to the obvious purport of the Confession.

Resolved, That save in individual cases of appeal to the more general bodies, it seems most expedient to leave [?] what those ecclesiastical bodies of fellowship, discipline and ordination, which have special occasion for its application.

The minority report, signed by Messrs. Brooks and Snell, was the following:—

Whereas, A communication from the Recording Secretary of the General Convention calls the attention of this body to the "Declaration" of the General Convention at session in Baltimore, touching "the evident meaning" of the Winchester Confession, therefore

Resolved, That in the judgment of this Convention, the Declaration sets forth the meaning by which, by the universal consent of the Denomination, the Confession has always been understood to convey, and that its acceptance is a matter of course with all Christian Universalists.

An animated discussion followed the motion to adopt the majority report. We make no attempt to give in their order names of the several speakers, or sketch the speech of any one. We will try to give the [dr?] of the discussion.

In behalf of the minority report, it was alleged that in regard to the meaning itself declared at Baltimore—that the Winchester Confession asserts the Lord and Mastership of Christ, and the authority of Christianity as a revelation—there was no difference of opinion. All accept the interpretation itself. The only question is, Was it expedient for the General Convention at Baltimore, to put forth such an interpretation? The majority report asserts that the Baltimore Convention had no occasion to declare [?] meaning of the

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interpretation. The precedent was pronounced bad. It is the entering wedge to the enacting of interpretations themselves objectionable. It was declared that the Baltimore Convention merited rebuke for its forwardness in the matter. It was alleged that the Massachusetts brethren, who had been presumed to be at the bottom of the Baltimore action—seeking for their Boston trouble the support of the General convention—had been wronged by the presumption which was nevertheless very natural; that with few exceptions, the Massachusetts brethren [reted] what was done in Baltimore, and had made efforts in advance, which proved futile, to keep the matter out of the General Convention. They preferred to settle their own affairs in their own [proper?] tribunal. It was alleged that young men, in sympathy with the progressive spirit of the age, would be turned away from us, if they saw in such action as that at Baltimore a disposition to be [ow]. Other denominations are growing liberal[;] we should not grow illiberal. Most of those who defended the majority report, based their action solely on the ground that the Baltimore vote was forward, officious, and uncalled for, yet they would be rigid in applying the meaning of the interpretation in ordaining councils, or when in case of appeal it legitimately came before the Convention. It appeared that the business of drafting the Baltimore declaration was unwelcome; but it was claimed that the unfortunate introduction of the matter in the report read in the Baltimore Convention the State of the Church, compelled the Convention to meet the question; and the declaration was so framed as *simply* to accomplish this end. But the advocates of the majority report contend that the proper way to have met the question was to rebuke the spirit which introduced it. It was further said that the Winchester Confession was very simple in itself—more simple than any interpretation; that meddling with it is unwise, that the ecclesiastical bodies which have been called upon to administer it, have always been faithful, and that so long as this is the case, there is cause for alarm; that there is folly in patching a garment which has no rent; that one needless stitch will call for another, till it is all “a patch;” and that it is safest to let well enough alone.

Such, in substance, was the general argument of the advocates of the majority report. Different brethren however defended this majority report from different points of view. One point argued by a few, that the formal interpretation would keep away young men who would construe the action as indicating a lack of liberality, was met by others defending the same report, as overlooking the first resolution. The majority report, in the matter of liberality, and of persecution—if there was any such thing—was on the same footing with the minority report. The only point at all pertinent was the alleged impropriety and officiousness of the Baltimore Convention in meddling with a matter which did not properly belong to it, and which was

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safe in the proper hands. Among those who, each from his own point of view, defended the majority report, were Revs. R. Fisk, jr., C.W. [Charles Welden] Tomlinson, D.C. Tomlinson, I. [Isaac] George, E. [Ebenezer] Fisher, J. [Jacob] H. Harter, and G.H. Emerson, and Hon. L. J. Bigelow.

In defence of the minority report it was alleged that it is often necessary to reassert and even explain self-evident truths. The Declaration of Independence affirms all men to be created free and equal. Yet men have tried to make that plain declaration uphold slavery. There has been constant occasion to explain even that truth which seems plainer than any explanation. The fact that not a few profess to accept the Winchester Confession, yet explain it to mean anything but what it *does* mean, is a reason why its meaning should be declared. In justification of the Baltimore Convention in doing this work, it was shown that while its presentation there was not welcome, it was there; that it compelled the Convention to take note of it; that any notice must be such as our people should desire to see on the record; and that every one approves of the interpretation itself. Some of the speakers argued that the General Convention was the proper body to take action in the matter—that it is clothed with the proper prerogative. The Convention made no interpretation; it only declared what all concede to be the true interpretation. Why hesitate to say what all think? Again, it is needful that the great community know how we stand. The Baltimore declaration gives that information. The complaint that the adding of tests is illiberal is as strong against the fathers who framed the Constitution as against those who now interpret it. What did the framers of the Confession, except to add a test of fellowship? Every censure upon the Baltimore declaration on the score that it is the making of new tests, is in terms a censure upon the authors of the Confession—this is the very thing they did. Again, the declaration is not the work of those who occasioned its introduction. It was voted by the convention itself, and is therefore the action of the General Convention. The passage of the majority report becomes therefore a rebuke of the General Convention. Do we wish to put ourselves in that antagonistic position? To the statement that we should imitate the liberality of the Orthodox, who are even willing to accept avowed Universalists with their churches, the reply was, should we accept as a Universalist one who does not believe in Universalism, one therefor who by accepting our fellowship becomes simply hypocritical?

Such was the drift of the general argument for the minority report advocated by Revs. E.G. Brooks, D. Skinner, J.R. Sage, L.C. Browne, J.M. [John Mather] Austin, and by E. [Ely] T. Marsh and W.S. Hicks. The discussion had continued from 9 A.M. till nearly the hour of 11, when the matter was laid on the table—giving way for the Occasional Sermon. At the opening of the afternoon session, it was immediately called up, and

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discussed till near 4 o'clock; and was very animated and persistent—yet without even a *gleam* of unkindly feeling. At the close of the discussion, a motion to lay on the table was defeated. In the final and decisive vote, the majority report was adopted by a vote of 37 for to 20 against.

The Occasional Sermon

The regular annual discourse was preached to a large congregation. We need give here not even the briefest sketch, as the vote of thanks, passed with an emphatic unanimity, called for its publication in THE AMBASSADOR. It will appear in full next week. Rev. G.W. [George Washington] Montgomery was the preacher.

Report of Committee on Fellowship

The Chairman of the Committee on Fellowship, Ordination and Discipline, Rev. D. Skinner, presented this document. It explained its action in regard to the case of S. Phillips Day, and Englishman, who came before the Committee with numerous and favorable testimonials; who on the strength of these got a Letter of Fellowship; who, its soon appeared was anything but worthy; and from whom the recommendation of the Committee was promptly withdrawn.

The Report submitted a resolution which was passed to the effect that Charles cravens, having publicly and privately, to members of the Committee and others, avowed himself no longer a believer in Christianity in the commonly accepted meaning of the word, has thereby, by his own act, severed his connection with the denomination, and that his name be erased from the roll of membership. This resolution passed unanimously.

The withdrawal from the ministry of C.E. Hewes and the acceptance of his withdrawal by the Committee was reported. It was voted by the Convention to approve the action of the Committee, and that said C.E. Hewes is no longer in the ministry.

Full Fellowship was granted to Revs. L. Holmes and J.H. Harter.

A Letter of Transfer to the Massachusetts Convention given to Rev. E. [Eben] Francis, was reported and approved.

The Ordination of Ira Adams and a Letter of License to J. Murray Bailey [son of Rev. James Wilson Bailey, deceased in 1864] were reported and approved.

Though not in the order of the minutes, we may properly give in this connection the action of the newly elected Committee of Fellowship &c., during the session of the Council.

Letters of License were renewed to J.B. Baldwin, J.N. Emory, J.H. Little, A.L. Rice, H.K. White and J.B. Tabor.

New Letters were granted to E.C. Sweetzer, J.P. McLean, A.P. Folsom, M.H. Harris, C.E. Sawyer, Mariana Thompson, David C. White, and Q. [Quillen] H. Shinn.

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Ordination was granted to E.R. Sanborn, B.L. Bennett, Joseph H. Amies, and W.H. Grigsby.

This action of the new Committee was approved.

General Convention Work

The following resolutions in regard to the prospective work of the General Convention, the expediency of uniting in one plan the various denominational schemes, of employing a General Agent, and pledging the co-operation of the New York brethren, were passed with entire unanimity:

The Committee to whom was referred the communication of the Permanent Secretary of the General Convention, calling attention to the Statements and Resolution of the Convention, in session at Baltimore, concerning "the system of work inaugurated in the incorporation of the Convention and in the Missionary and other plans of the Board" of Trustees, enjoining the appointment of "an efficient General Agent," and urging State Conventions, &c., to "an earnest co-operation with the General Agent," have attended to their duty, and submit the following Preamble and Resolutions for the adoption of this Convention.

Whereas, The General Convention, in a wise use of the powers with which several State Conventions by their concurrent action have invested it, has initiated a movement towards systematic Denominational work, designed to enlist our people in generous giving for the extension of our Church and to make us duly felt among the Christian forces of the time; and *whereas*, No such movement can command the desired successes except as it first secures the united and energetic support of all to whom it appeals; therefore,

Resolved, That this Convention heartily approves what has thus been undertaken, and hereby pledges to it a cordial sympathy and co-operation.

Resolved, That, in our judgment, it becomes the Universalists of New York, in view of the liberal appropriation made by the Convention to Clinton and Little Falls, to respond generously to its appeals, and as the State is to be again canvassed the coming year, we earnestly call upon all our Societies and scattered believers to give as largely as their ability will allow.

Resolved, That we deem it of primary importance that our Denominational Work shall be made a unit, and that our delegates to the General Convention are hereby instructed to use their best influence at its approaching session to secure the adoption of some plan for uniting our general and local efforts, so that the General Convention and the several State Conventions shall make but one appeal instead of addressing the people with rival claims.

Resolved, That the action of the General convention calling for the appointment of a General Agent, whose duty it shall be to attend to the

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general interests of the denomination, meets the hearty approbation of this Convention, and its practical co-operation is hereby pledged.

Report of the Committee on Nominations

Rev. D.C. Tomlinson in behalf of this Committee made the following report:

Delegates to the U.S. Convention—E. Fisher, D.D., D.K. Lee, D.D., J.H. [Jonas Hazard] Hartzell, A. [Asa] Saxe, G.H. Emerson, *clerical*; B.F. Romain of New York; Dr. J.W. Clowes, New York; Dr. H. [Horatio] Robinson, Auburn; Stephen Remington, Rochester; L.O. Gay, Little Falls; L.A. Goodnow, Watertown; Q. McAdam, New York; F.B. Mayhew, Williamsburg; J. Murray Bailey, lay.

Preacher of the Occasional Sermon—Rev. L.C. Browne.

Committee on Education—Rev. C.W. Tomlinson.

On Sunday Schools—Rev. Charles Fluhrer.

On Reforms—Rev. J.G. Bartholomew.

On the State of the Church—Rev. I. George.

Place of Adjournment—Watertown.

Trustees of St. Lawrence University—Dr. H. Robinson of Auburn; Rev. J.M. [James Minton] Pullman of New York.

Trustee of Clinton Liberal Institute—Rev. W.P. Payne of Clinton.

Auditing Committee—Rev. N. Snell.

The Harsen Fund

A report from S. Van Schaack, Esq., in regard to the appropriations of this Fund was read. Aid has been granted to fourteen applicants. The aggregate sum is \$2,100. The report was referred to a Committee whereof Rev. C.W. Tomlinson was chairman. This Committee reported a series of resolutions accepting the report on the use of the Fund, but recommended greater care in making appropriations. In the remarks which followed it was claimed that only those who have urgent and immediate need should receive aid from the fund. The object of the fund is not to help persons pay for farms, or for houses, but simply to meet the existing needs. The managers of the fund were urged to take every possible precaution, that only those whose exigencies come within the scope of the fund, should have its benefits.

The following is the report with the resolutions:

The Committee to whom was referred the Report of the Trustees of the Harsen Relief Fund, respectfully report that they have examined the same and find it correct. The appropriations which the Trustees recommend for the present year are approved; but the Committee reach this conclusion simply because any testimony which can be gathered during the session of the Convention is necessarily fragmentary and unreliable. So long has the impression obtained, and so wide-spread has it become, that appropriations

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from this fund are not always so considerately made as could be desired, that the Committee, in lieu of suggesting any departures from the recommendations at present before them, propose the following resolutions, hoping that the Convention may be enabled to act more intelligently in respect to all future applications for relief.

Resolved, That the Trustees of the Harsen Relief Fund be respectfully requested, in case of any application which may hereafter be made, to require a full statement in writing of the temporal circumstances of the person for whom an appropriation is sought, including the nature and value of his or her personal real estate, liabilities and resources and amount of income.

Resolved, That this Convention will not hereafter [?] to any appropriation being made, except that such statements shall have accompanied the application.

Funds of the Convention.

It having appeared that the Treasurer, James Cushing, Jr., had paid money from his own pocket, the treasury being empty, though this information was not communicated by himself—efforts were made to secure funds in aid of the Convention. On motion of Rev. E.G. Brooks, a collection was taken up on Wednesday evening. But a measure looking for larger returns was presented by Martin Thatcher, in the following resolutions, which passed unanimously:

Resolved, That the Trustees of each Church or Society in fellowship with the Convention, be again respectfully, but most earnestly requested, to cause one or more collections to be made for this object during each year; and at least one collection to be made for this object, prior to December next; and remit the same as soon as collected to James Cushing, Jr., corner of William and John Streets, New York City, the Treasurer of this Convention.

The Canton Schools

L. [Levi] B. Storrs, Esq., Treasurer of the two institutions at Canton, made a financial report, involving matters of practical importance, which it is desired shall appear in full. [This report is not included here.]

The interest from money invested for the Theological Department has been sufficient to pay its salaries and incidental expenses for the past year. The Executive Committee have thought it just and proper to raise the salary of Prof. [Ebenezer] Fisher from \$1,500 to \$2,000 per annum, and that of Prof. [Orello] Cone from \$1,100 to \$1,500. In order to meet this increased expense, friends in New York city and elsewhere have agreed stated sums annually for five years. It is believed that at the end of that time the Permanent Fund will be so increased that the interest therefrom will be sufficient to pay the salaries as now fixed. The Executive Committee have also decided that another Professor is needed in this Department, and have

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resolved to call upon the friends of the School for money sufficient to endow a third Professorship. The necessity of adding another professor to the Theological School is probably so manifest to all as to need no explanation or argument. In the Meadville School, which does not much differ in number of students from ours at Canton, the Board of Instruction consists of four resident and four non-resident professors, and a tutor. Five resident and four non-resident teachers against *two*. The inequality is too apparent to need comment. No two men can endure to do the work. The deficiency must be made up in part by exhausting overwork—in part it must remain a deficiency in the teaching of the school—and as such a cause of constant anxiety to those in charge of it.

We claim that the Theological School is doing two-fold more real and essential good to the denomination than any other institution with like means. Nowhere else is the money laid out, bringing us returns of such value. Sound policy would require that its claims be heeded and that good care be taken of its interests. Its work cannot always be carried on by personal sacrifices, as has been too much the case in the past. Without any delay means should be provided for this third professorship. It is now apparent that no new Theological School will be established this year. The whole work must as heretofore rest on Canton. The help is needed now to enable the school to do its work and maintain its well-earned reputation, which will ere long be disputed by new and better endowed competitors East and West. Will our friends consider these things in time while the whole matter is still in their hands? Will they make the school so strong that its students cannot hereafter be drawn away from it, or will they leave it to struggle on until the fate which has been prophesied overtakes it and it perishes between its Eastern and Western competitors. *Now* is the time to act in the matter and to secure the advantage we at present possess. We trust the opportune moment will not be allowed to slip by. Twenty thousand dollars will set the matter right. Can it be had?

What has been said of the lack of teachers and means to pay them will apply just as well to the Collegiate Department as to the Theological. We have had only two Professors in this Department for the last year, viz. Rev. John S. Lee and Nehemiah White. Any one at all conversant with such matters must see that these men have been terribly overworked, and as a consequence have suffered in health. We have been obliged to give Prof. Lee from six to twelve months' leave of absence, and he is now travelling in Europe, hoping to regain by travel and relaxation from his duties what he has lost by too close and constant application to them. Rev. Moses Marston has been appointed Professor of Greek and Latin Languages and Literature, and will take Prof. Lee's place in his absence. We hope to retain his services permanently.

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The Executive Committee have for a long time felt the necessity of having some man at the head of the institution who could invite our friends and influence them not only fully to endow the school, but also to fill it with students; and after consulting with the friends from different parts of the State, have unanimously tendered to Rev. R. Fisk, Jr., of Auburn, N.Y., the Presidency of the Faculty of the St. Lawrence University. Mr. Fisk has accepted the position, and will enter upon its duties as soon as the means are provided for the payment of his salary. Something over \$20,000 has been subscribed within the present year for the benefit of the University, of which about \$7,000 has been collected and paid over to the Treasurer, and invested by him in Bonds and Mortgages. Much yet remains to be done, and we hope that the friends of education in our denomination having commenced, will not falter or fail until the school is fully endowed and placed on such a footing as to not only fill its full measure of usefulness as a school, but also be a credit and an honor to the denomination.

Respectfully submitted,

L. B. STORRS,

Sec'y and Treas. of St. Lawrence University

Proposed Publishing House

By vote, the President appointed a Committee of three—whereof Hon. L. J. Bigelow is Chairman—to consider the feasibility of establishing a Universalist Publishing House in New York city. This Committee is to report at the next annual session.

“The Guiding Star”

The following resolution in regard to the new Sunday School paper was submitted by Rev. I. George. It was passed with perfect unanimity:

Resolved, That we welcome with peculiar satisfaction to the important field of Sunday School labor the publication of *The Guiding Star* in the city of New York, by our worthy and devoted sister, Mrs. Caroline A. Soule, that we rejoice in the success attending her noble enterprise, and commend to our friends everywhere and especially throughout the State, her claims upon their earnest co-operation and patronage.

THURSDAY MORNING, AUG. 27.

The first business this morning—after prayer by Rev. L. Holmes—was the introduction by Rev. D.K. Lee, of the following resolutions, the discussion of which proved the most edifying and inspiring work of the session:—

Resolved, That in the opinion of this Convention, the prosperity of our cause in this State and elsewhere urgently demands a new and thorough spiritual awakening, a general revival and diffusion of religious zeal and feeling in the life and character of all our people; and that for the

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accomplishment of this purpose we advise the employment, by all our preachers and pastors, of special meetings and unremitting labors.

Resolved, That one of the effective means of attaining this desirable end is a closer and more earnest co-operation of pastors and churches in religious meetings and practical works.

Resolved, That during the ensuing year religious mass meetings be held in New York city, Central, Northern and Western New York in which ministers and laymen from different sections may visit each other and keep on the good work.

Resolved, That Committees, one for each of these localities be appointed to arrange and provide for the conduct and success of these meetings.

Rev. Mr. Lee, with much feeling and in a practical way, urged not only the adoption of the resolutions, but a thorough and self-sacrificing co-operation of the brethren in giving to them practical effect. Rev. E.G. Brooks, in a speech intended not for discouragement but for caution, spoke of the danger of *spasmodic* zeal. For nine years he labored in Lynn, Mass., in a district that had been literally burned by a great awakening in Essex County some years before—an awakening in which the reaction had been desolation and death. Rev. J.M. Austin had recollections of that awakening, but was not before aware that such unhappy results grew out of it. Rev. G.H. Emerson knew something of the paralyzing effects of that unhealthy and spasmodic zeal. A person unwittingly described to him the nature of the excitement by saying to him in regard to a great meeting in Mechanic Hall in Salem,—“I tell you, that was a meeting to last one a whole year.” Yet he was in favor of the resolutions. There are no present indications of danger in the excess of zeal. Let the meetings have specific objects, and good will grow out of them. Hon. L. J. Bigelow thought the present pulse of the denomination in New York would safely bear quickening. Rev. I. George was very emphatic in support of the resolutions. More of life, more of the religious unction is an urgent need. Revs. L.C. Browne and O.K. Crosby favored them. Mr. Browne was very humorous in making the distinction between “protracted” meetings which we do not favor, and “continued” meetings, which we do favor. The resolutions were passed with no dissenting vote. A Committee to arrange for the meetings was appointed. The names we cannot give in this connection.

Report on Education.

Rev. E. Fisher submitted this report. Its length is such that we must defer its publication for, we trust, not more than a week.

Clinton Liberal Institute.

The report on this School, replete with financial details, we give entire in this connection as follows:—

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In accordance with the annual custom, I now present for the consideration of the New York State Convention of Universalists the following report, showing the present value of the academic property of the Clinton Liberal Institute, located at Clinton, Oneida Co., N.Y., and its receipts and disbursements for the past year:

Present value of	Grounds	\$4,000.00
“ “	Buildings	32,500.00
“ “	Philosoph’l Apparatus	1,100.00
“ “	Furniture	6,500.00
Other real estate		1,200.00
Government Bonds		6,200.00
Stock in First National Bank, Utica		1,380.00
Total value of all property except cash in Treasurer’s hand		54,994
Total receipts during the past year, from all sources		\$30,828.79
Total disbursements		26,253.95
Balance in Treasurer’s hands		\$4,574.84

We congratulate the friends of the Institute upon its financial condition. The year just closed has been to the school a prosperous one. As its merits and claims have become more favorably known and felt, the circle of patrons has enlarged, until now the attendance of pupils is larger, and increasing from year to year.

It is proper to acknowledge that through the exertions of one of the Professors, and the liberality of the students and other friends of the Institute, a fine Engineers’ Transit and a Levelling Rod, at a cost of \$220, has been added to its Mathematical Apparatus, thereby greatly increasing the facilities for instruction in that department.

The struggles of our school, in years past, with adverse times and circumstances, have been severe. That part of its history, you, its friends, are familiar with. Though you were then few in number, you labored on faithfully and with wisdom—confident that it would attain to the development of all its possibilities as an agency in the promotion of enlightenment and progressive learning. You are now relieved largely of that anxious solicitude with which you have watched its struggles and its growth. Its success as a self-sustaining institution—with its present aims—is, we think, no longer problematical; and to-day it ranks *first* in the class to which it belongs.

But though it now occupies a high place among the institutions of learning in our State, and has become an acknowledged power in our midst, there is still a great opportunity and a great *need* for a further enlargement of its powers, and capacity for usefulness. The educational wants of the people are but beginning to be realized—new institutions of learning are springing up about us, charged especially with the responsibility of meeting more fully

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these wants than some of the older schools have done, or now seem disposed to do. If we would maintain our Institution in its present rank, or better still, see it make progress with advancing years, we must afford some little time for the contemplation of its new wants, and give ready labor and make willing sacrifice to its demands. The appeal of to-day is for a greater scientific culture. The growing development of the resources of our country demands it. Our social and political well-being needs it; and enlightened Christianity pleads for it. Shall we listen and give heed? or shall we rest in quiet, satisfied in pursuing the beaten track of years?

As guardians of the educational wants of the youth of our age, we cannot shirk or shift our responsibility. We must encourage and foster the growing desire for a more enlightened course of instruction, and keep our favored Institution upon such a foundation, that its facilities for instruction shall be commensurate with the demands which may be made upon it.

That it may accomplish its high mission, it needs and *must have* your active co-operation and support. It needs liberal endowments, that it may increase its facilities for affording a thorough and full course of instruction for its graduates. It needs the outspoken sympathy and the patronage of the professed friends of our liberal faith. It needs an enlargement of its Charter privileges and powers, that it may grant to those of both sexes who have completed its higher courses a suitable Degree, as a better and more acceptable reward for their years of persistent study and toil.

Respectfully submitted in behalf of Trustees,
E. J. STEBBINS, Treasurer

The Burial Lot Report

At the Rochester Convention a collection of \$59.22 was taken to procure a burial lot in the Mount Hope Cemetery in Rochester, for the remains of the late and lamented Rev. J. W. [James Wilson] Bailey. Rev. A. Saxe was made Chairman of a Committee to appropriate the funds. He reports that after purchasing the lot, and placing therein the remains, but \$4.22 remain; that \$200 or \$300 will be needed to put the lot in good order and erect a suitable monument. He suggested another collection. The following resolution was passed:—

Resolved, That the Committee appointed by this Convention last year for the purpose of purchasing a lot in Mount Hope Cemetery, Rochester, and preparing the same, and interring their [there] the remains of our late Br. Bailey, and erecting a monument to his memory, be continued another year, and authorized to raise money to complete their labors, in such manner as they may think proper, and report their doings at the next session of this Convention.

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Revision of the Constitution.

It appears that in some regards, the new Constitution was not wholly consonant with the special needs of the cause in New York—admirable in principle, a few of its details need modification. In view of this it was

Resolved, That a special Committee of three be appointed to whom shall be referred the Constitution and By-laws of this Convention, with the draft for the organization of Associations, Societies and Churches submitted to this body by the General Convention of Universalists at its last session, and that such Committee be requested to report to the Trustees of the General Convention, and to this body at its next session, such revision and improvements, if any, as in their judgment may be deemed advisable.

Power of License.

The question was raised as to the prerogatives of the Convention and the Associations. It was made clear to all that no Association had the prerogative of fellowship, discipline, or ordination—these matters being exclusively in the hands of the Convention. But is the power of *license* for a limited period exclusively in the hands of the Convention? May an Association grant a license for ministerial labors within its limits? On this point opinions did not agree. Whereupon Rev. E.G. Brooks moved that the Committee named above be instructed to report such revision as will vest the power of license, as well as of fellowship, discipline and ordination in the Convention. An animated discussion followed. Revs. I. George and T.D. [Theodore Dwight] Cook opposed the motion; Rev. Mr. Brooks supported it. It was carried.

Compensation for Services.

With marked unanimity, and in view of the many labors imposed on the Secretary, it was

Resolved, That the sum of fifty dollars a year be appropriated as compensation to our Standing Secretary, commencing with the commencement of his services under our reorganization, the same to be paid by the Treasurer from any funds that may come into his possession.

In Memoriam.

Many esteemed brethren have passed away since the last session of the Convention. All were remembered in the several resolutions passed by a standing and unanimous vote, as follows:—

Whereas, In the providence of God, who doeth all things well, our venerable and beloved father in the ministry, Nathaniel Stacy, has recently been called [on 5 Apr 1868 in Columbus, Warren Co. PA] in ripe old age, from his labors and trials on earth to his crown of righteousness in Heaven, therefore,

Resolved, That this Convention would express its high appreciation of the history and character of our departed brother—the purity of his life, the

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fidelity, and courage, and zeal with which he advocated the Gospel of the world's reconciliation, during his long life—and his unflagging interest in the welfare of our cause up to the hour of his dissolution, in which respects he has placed before the ministry an example worthy of all imitation.

Resolved, That this Convention tender its deep sympathies to the venerable widow and family of our deceased father, in the great affliction to which they have been subjected by this afflictive dispensation of our Heavenly Father.

Resolved, That the Permanent Secretary of this body be instructed to transmit a copy of these resolutions to the widow of the departed.

Resolved, That we remember with sincere respect and love our departed brother, Rev. E.W. [Elhanan Winchester] Reynolds. We recall his frank and genial spirit; his earnest, brave and loyal devotion to truth and right, and his unflagging, persistent struggle against a cruel disease [consumption, or tuberculosis] to the very last. His name will live in his writings, and in the memory of his labors.

Resolved, that this resolution be communicated to his family as a testimony of our regard and sympathy.

Resolved, That in the death of Br. Norman Van Nostrand [in Ridgewood, Queens Co. NY on 13 Mar 1868, age 52] this Convention feels that our denomination has lost one of its purest, most faithful, and most industrious laymen—one who was earnest and consecrated in the maintenance of all denominational interests; one who in various ways has officially served the special interests of this Convention; one whose face was ever welcome in our public meetings, and more especially in the office of THE AMBASSADOR—where for years he was a tried, trusted, and faithful Publishing Agent; one who was attached to so many of us by the tie of friendship unusually strong. We in sorrow for our loss, but in gratitude for the virtues we remember, gladly bear this testimony to the worth of our lamented brother.

Resolved, That this Convention heartily sympathizes with those who the more directly feel the great bereavement—the esteemed family of our deceased brother.

Resolved, That a copy of these resolutions be forwarded to the family by the Secretary of this Convention.

Vote of Thanks.

The thanks of the Convention were by unanimous vote tendered the Utica brethren for their hospitalities. And the Convention adjourned to meet next year in Watertown.

In preparing the above report we have sought to omit no essential matter. Yet, as despite the best precaution, oversights will occur, we dare not hope that our efforts have been entirely successful. We shall be eager

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to publish any important items which any reader may discover lacking. The weather was pleasant throughout; the Convention was well attended; the best spirit prevailed; and all seemed pleased with the work. God bless the session to the upbuilding of our cause!



PREACHERS AND LAY DELEGATES

*Present at the New York State Convention of Universalists,
at Utica, Aug. 25, 26 and 27, 1869*

Ira Adams	E. [Ebenezer] Hathaway
W.G. Anderson	H.B. Howell
J.H. Amies	L. Holmes
J.M. Austin	D.K. Lee, D.D.
J.M. Bailey	S.P. Landers
Daniel Ballou	A.H. Marshall
J.G. Bartholomew	G.W. Montgomery
B.L. Bennett	W.P. Payne
L.C. Browne	F.B. [Francis Benson] Peck
E.G. Brooks, D.D.	W.B. Randolph
A.J. Canfield	L. [Luther] Rice
A.G. Clark	E.C. Sweetser
T.D. Cook	J.R. Sage
O.K. Crosby	Q.H. Shinn
G.H. Emerson	E.R. Sanborn
E. Fisher, D.D.	N. Snell
R. Fisk, Jr.	D. Skinner, D.D.
C. Fluhrer	J.H. [John Henry] Stewart
I. George	D.C. Tomlinson
S. Goodenough	C.W. Tomlinson
W.H. Grigsby	C.L. Waite
J.H. Harter	S.R. [Samuel Roland] Ward
J. Hazard Hartzell	H.L. White.—46

VISITING CLERGYMEN.

Benton Smith, *Boston, Mass.*; J.A. Dickson, *Tideout, Pa.*; E.L. Rexford, *Cincinnati, Ohio*; A. Lansing, *Massachusetts*.

LAY DELEGATES PRESENT.

At Large—Hon. L. J. Bigelow, Black River Association; Geo. A. Moore, Buffalo [Association]; Dr. H. Robinson, Horace P. Hall, Cayuga; T.L. Kingsley, O.B. Gridley, Central; L. Harrington, Chautauqua; C. Williams, S.P. Whitcomb, Genesee; Ezra Graves, Mohawk River; Martin Thatcher, New

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York; W.S. Hicks, Ontario; C. Mathews, Otsego; P.H. Bitley, A. Oatley, Steuben; J.W. Ellis, L.B. Storrs, St. Lawrence; E.T. Marsh.

Societies and Sunday Schools—Orrin Terry, B.A. Blair, Clinton; John E. Spicer. James Frelot, Troy; Dr. W. Potter, Miss Adaline Ehle, Fort Plain; W.C.H. Waddell, Dr. G.G. Needham, New York; E.C. Sweetser, R.L. Marvin, Syracuse; Richard Macy, Sarah Gage, Hudson; H.L. Wood, Middleville; H.M. Ball, Mrs. E.C. Tomlinson, Watertown; S. Lockwood, Russia; E.R. Sanborn, Fulton; F. Eggleston, Cortland; Chas. Wright, W. Wright, Cicero; Jas. G. French, Utica; W.T. Taylor, P. Greenman, Trenton Falls; Wm. R. Dryer, Victor; Lucy Manchester, Little Falls; Walter Buell, Jane Keeler, Frankfort; Geo. O. Smith, F.B. Mayhew, Williamsburgh; Thos. Hunn, R. Wilcox, Bristol; J. Murray Bailey, No. Bloomfield; S. [Solomon] Hitchcock, Conesus; C.L. Wait, Canton; A. [Anson] Titus, Clifton Springs; Squire Harris, Sherburne.



THE SERMONS.

We choose to defer to our next issue what we have to report of the excellent sermons preached on the occasion of the Convention, in preference to the very brief notice which our crowded columns would this week force upon us. We say here simply, that Rev. J.H. Hartzell preached on "Sowing and Reaping," Rev. E.G. Brooks on "The Kingdom not with Observation; and Rev. E. Fisher on "The Office and Work of the Holy Spirit." Next week we put upon our first page the Occasional Sermon. In the editorial columns we will give something of a sketch of the several sermons named.

Christian Ambassador, New York NY, Sat. 5 Sep 1868

OCCASIONAL SERMON,

Preached before the New York State Convention of Universalists,
at Utica, Wednesday morning, Aug. 26th, 1868

BY REV. G.W. MONTGOMERY

"For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, growth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."—EPH. ii.18-22.

This brief and compact statement of the central object of Christianity, recognized the necessity of *order* without any lawlessness in form or thought, it fully sustains the need of *organization*, without which there can be no order. It therefore avows the fact, that *government* is an imperative

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method in securing spiritual results; for, in its absence, even divine truth would be powerless amid the currents that sweep through human life.

The terms and symbols used by the apostle, are senseless if they do not imply organization, government and order. A brief analysis of the passage, simply confirms this position. In moulding the individual man into Christian life, it places him squarely on "the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone," the main support, the immovable Rock, by which he feels that imperishable strength is upholding him. By faith in Christ as revealed in the divine Word, he obtains access "unto the Father," because the spirit of truth opens the eyes of his soul to destiny and duty in all their glories and responsibilities. This spirit of truth reveals God to him as the Father, teaches him to believe and trust in him as his Father, as the best guides he can have—words that give him courage and comfort when in trouble, by bringing him face to face with the immortal world—words that yield him strength to control his passions and create in him enthusiastic love for true thoughts and holy action.

In this condition, he is no longer a stranger and foreigner, but a fellow-citizen with the saints in the kingdom of God, and a member of his household. Now the very idea of a genuine household, its members living in harmony with each other, in whose hearts the angels of light and love reign, disposing them to labor for the happiness of the family; such an idea has its roots in organization, government, order. For without these, it could not possibly be, what it should and might be, as correct a photograph of heaven itself as earth can furnish. God's household is the fruit of order, and is ruled by the laws of truth and righteousness, under the authoritative government of God the Father.

The same fact appears in the affirmation of the apostle, that the believers grow into a temple of holiness, where God dwells in the spirit of love and right—a temple "fitly framed together," strong and orderly in every part, beautiful in design and grand in proportion, decorated with the divine graces, and illuminated by the light of prayer and the incense of souls consecrated to the Saviour's perfect life.

The thought distinctly appears throughout the entire representation, that truth, not only in its operations in the soul, but in its outward relations, must have method, must follow law, must be held by order, or else it will fail to be a power in the world. For nothing is more evident, than that truth is unable to develop into successful action, unless it be clothed with institutions in perfect harmony with its own nature and objects. Human experience in every department of life demonstrates this conclusion. The political truth that "all men are created equal;" that "they are endowed by their Creator with certain inalienable rights;" that "among these are life, liberty and the pursuit of happiness;" and that government derive "their just powers from

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the consent of the governed”—this political truth has no power to confer its benefits upon men [sic] until it assumes substance in the form of an organized republic, with all the needed paraphernalia for securing, cherishing and protecting the public liberty. But even with such an organization, this truth must fail of its possible results, if there be no order in the administration of government—the order of justice, honesty and vigor, following clearly defined channels for the welfare of each citizen. Full of resistless force as this truth is—force that, in the future, will change the social and political relations of the race—yet without institutions through which to exert that force, organized despotism will always be its master. Not as a guerrilla, but as an able and prompt general, leading a thoroughly equipped and disciplined army, must it strike for God and humanity, in order to crown itself with victory.

Now, without seeking for other illustrations, of what is everywhere and under all circumstances an obvious fact, I affirm that it is pre-eminently true in relation to the progress and prosperity of Christian truth in developing spiritual life in the soul, and in impressing itself, through that life, upon social and national relations. For Christianity has no affiliation with anarchy as to its doctrine, its precepts and its methods, and no harmony with inefficient forms and lawlessness of administration. Nor, on the other hand, can it flourish in a system of despotism that bands the mind with iron hoops; that denies the exercise of reason; that kills all consciousness of truth, and withers all individual sense of responsibility and freedom. Nevertheless Christianity, itself a perfect organism from the mind of God, seeks and must have an outward organization that grows out of its spirit and tendencies; a government that harmonizes with the truth it seeks to nourish and protect; and an order of administration vital with wisdom, vigor and Christian love.

By observing what occurs in the formation and progress of Societies, we shall see these views in full activity. Those who have received Christian truth, have felt its power in their souls, and therefore know how precious and important it is, always seek for association, that they may enjoy social communion and worship, and that, by their united influence, they may give strength to the doctrine they in common entertain. This is the band that binds them into a compact body. Elsewhere they hear what they do not believe; what indeed pains them to hear; and through which they can neither find comfort nor correct views of the divine character. Therefore, they seek for affiliation “in the unity of faith, and of the knowledge of the Son of God.” If their opinions were discordant, they would separate, and gravitate towards bodies where they could attain harmony of belief.

These followers of the Lord find, at the first step of their union, that certain things are absolutely necessary, before they can have fair hope of success. They must have temple as a common, religious home for social

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worship, especially on the first day of the week. They must have a preacher of the word as their teacher and example. And they must institute measures for raising means to discharge the expenses thus incurred. To protect their children from error; to educate them in the truth; to attach them to the one faith; they must have, in addition to home-teaching and example, the Sunday School. They must have, for their own spiritual good and the advancement of the cause of Christ, the Church for the celebration of the Lord's supper; the communion with the broken body and flowing blood of the Saviour. For every believer is morally, and as I think, scripturally bound, to make an open, public profession of his faith and love for the Son of God, that he may show the world where he stands, and how much Christianity has done for his growth in truth, righteousness, and spiritual power.

Thus we perceive, that the believers necessarily cement into organization, government and order. And in the administration of the government, we see that it just as necessarily applies to faith and life, as to the secular affairs of the Society. In the Church and Sunday Schools, persons are selected with direct reference to the soundness of their faith and the purity of their lives, for officers and teachers. This selection is essentially what we call *fellowship*. And if any one of them should turn away from that faith and teach contrary views, or should fall into unchristian conduct, he would be expelled, if admonition failed to produce reformation. And that is *discipline*, to all intents and purposes.

It is evident to my mind, that Christianity must have just such institutions in order to be a power in the land and acquire a commanding influence over the individual man. It is at least comparatively powerless without these. If [obliterated] we should expect to find as good a condition of religious believing and living in a town or village without such organizations, as in a town or village with them. But such is not the case. Individuals and families may be found everywhere, who, having no opportunity for Society-relations, yet [still] hold to Christian truth and decorum. But, as a general thing, there will be found in all places of this character, abundance of Sunday loafing, hunting, gambling and drinking, and an entire neglect of spiritual culture. And, as a rule, it will be a resulting fact, that property will be from twenty-five to fifty per cent less in value than in a village where Sunday is consecrated by religious services, all other things being equal.

Nor can a Society, regardless of government, order, faith and life, be of substantial use to Christianity, nor command the vital elements of endurance. A Society made up of the odds and ends of all kinds of faith, and of no faith; that receives all who will come into its net, whether Christian, sceptic [skeptical] or pagan, and confers upon them equally the name of disciples of the Master; that has no admonition or discipline in regard to the life, is sure to die in infancy. It is like a house built of bits of

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sound and rotten timber, with pieces of iron, some whole and some eaten by rust, and with a foundation parts of which the air is sure to disintegrate. Such a building will require constant propping, and a frequent patching that will at last so increase its weight as to crush the weak thing into dust. Such wrecks may be found all over the land. I am therefore convinced, that the most faithful adherence to Christ; the greatest warmth of Christian believing and living; and the large activity in all that appertains to the interests of the Master's cause; are to be found in Societies having the best organization, the wisest government, and the most vigorous order of administration. The voice of experience and observation utters precisely this conclusion.

A Society thus organized, is completely prepared to work efficiently in its own sphere of labor. But it is not able to command an intimate communion and co-operation with all other Societies of like precious faith, and to institute those measures that are absolutely necessary for the general interests and wide prosperity of Christian truth. No one society has the requisite numbers and means to command the power of the press for the diffusion of the Gospel; to establish and endow educational institutions for the advancement of learning in the Denomination, without the overshadowing influence of great errors; and to create a watch over a ministry spread over the whole land. In earlier times, our Societies and faithful ministers, feeling the pressure of this fact and the need it indicated, necessarily gravitated towards a higher body growing up from the lower organizations, in which derived powers should be centralized for the inauguration and support of measures for the general good and welfare. In our Denomination, this higher body is called the State Convention, for the administration of whose objects we are now assembled in annual Council.

Like the individual Christian or the organized Society, the vital power, the central fact of the Convention, is a definite faith, embracing the fundamental truths of Christianity, through which it can alone expect to reach the minds of man and command their perfect trust in God and their service in the fields of righteousness. Without a definite faith, definitely expressed, the Convention, as a branch of the Denomination holding the same faith, can have but little influence for substantial and enduring results, and must fail in every worthy object. To avow an essential change in this faith; or to avow an entirely different faith; or to avow nothing but doubt, would change the character and aim of the Convention, and require another name than that of Universalist, to express its nature and intentions. So long as it would remain what it professes to be, it must inflexibly adhere to the Winchester Confession, as a plain and simple analysis and condensation of the New Testament teachings, and which fairly and squarely bases it "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

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This Confession embraces all the fundamental positions in Christianity, that underlie unity of faith. God, as the Father; Jesus, as the Son of God, the divinely appointed Mediator between God and men, with credentials of his mission based upon his miraculous power, his individual resurrection, his truth and his matchless life; the resurrection of all the dead; the certainty and disciplinary nature of punishment; the final triumph of good over evil, resulting in universal reconciliation; and the authority of the Sacred Word through which God has communicated these tidings to the world. These views were essential to the faith of the noble and true men who gave organization to that faith; were and are vital to the Denomination, from its inception to its present commanding influence; and must be inflexibly retained as a common bond of union, if we expect to reach still higher planes of power for the advancement of unadulterated Christianity.

While there may and will be differences of opinion among us, as to the manifestation of God's inspiration, whether it extends to every word of the Bible, or only to the truth to which man could not, in and of himself, attain; as to the question of whether Christ pre-existed or not; as to the times and methods of the resurrection, and other kindred topics—yet while the Denomination remains what it is, it must adhere *to* and with harmony of faith insist *upon* the fundamental points in Christian Doctrine, or it must disintegrate and die. These are vital in its life, as they are the very essence of Christianity. They are to be more cherished, because they are perfect in themselves, and satisfy the intensest yearnings of the soul. No progress, no discovery, no culture can improve them, or equal them. They came from the hands of the Saviour complete, as complete as they are to-day, or will be in any future age. Like the sun they need no addition to their power as right-bearers. Undoubtedly there will be, as there has been, fuller and freer developments of these points of doctrine; clearer and stronger illustrations drawn from nature, science and revelation, to give a more vivid perception of them; and truer and more efficient methods of their application. But the truths themselves will remain just the same.

No one can expect to find a truth better than the universal fatherhood of God, or a more perfect Teacher than the Saviour, or a nobler book than the Sacred Scriptures. No one can hope to attain anything more inspiring than the fact of the resurrection of all the dead; more consoling than the fact that all evil life will die, and all good be eternal; or more useful than the fact that punishment, of whatsoever kind, should always aim at reformation. These form a perfect faith, alike fitted for all times and circumstances—the foundation stones on which our Denomination has stood in the past; on which it now stands; and where it must continue to stand.

This form of faith must always be a prominent consideration, when the Convention exercises its important and responsible power of Fellowship,

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Ordination and Discipline. Fellowship, with its culmination in the sacred rite of Ordination, is an act of absolute necessity; for without it, the Societies would know nothing of the qualifications of the persons they may call to fill the ministerial office. It is to them, the certification of the Convention, which has or ought to have the means of knowing whereof it affirms, that the persons who have received its sign-manual, are not only intellectually and morally prepared for the sacred profession they have chosen, and will be not only examples of spiritual training, but also faithful teachers of the Word—of that Christian truth which has called our Societies into existence, and which is so precious in the hearts of the people. With this Fellowship of the centralized experience and character of the Convention, the newly pledged servants of Christ are sure of a hearty welcome wherever they may locate, and at once gain a social place in the homes of the people, which, without that Fellowship, it might require years to attain. In fact, the endorsement of the Convention secures to the candidate the confidence of the people. They trust him as a true man and faithful minister.

Now, with these important results flowing from the act of Fellowship and Ordination, we see how grave is the responsibility imposed both upon the Convention and the candidates for the ministry. The Convention is bound by its solemn duty to the Societies, not to treat that responsibility lightly and carelessly. It has no right to send forth a man, whose character will not benefit those who receive him as their Pastor, and whose religious views are antagonistic to the fundamental principles of faith on which the Denomination stands. And when it has rightly conferred the badge of the ministerial office, and the subject of it afterwards becomes a bad man, or no longer holds the essential faith, the Convention is equally bound by its duty to righteousness and truth, to withdraw its Fellowship. No countenance should be given to a sinful and vicious minister, nor to a denial of the faith. A man may change his opinions. If the reasons seem adequate to him, he has the right to do so, and the undoubted right to utter his convictions. I honor any man for being true to himself, and for honestly acting in accordance with his views of truth. But let him not seek to give publicity to his views under a name to which he has no claim, and under a flag to which he renders only a nominal allegiance. The Convention should see to it that he be prevented from doing so. If a fair and candid man, he will at once surrender his fellowship, and go out into the world, where in manly freedom he can seek to impress himself upon others, and if he can, raise a new Denomination, with a name that boldly avows his views. But if he will not thus go out, he must be made to go out, by the withdrawal of Fellowship. This may be and is called persecution. Be it so. I call it simple honesty and justice to the truth we profess, and the discharge of an imperative duty to the constituency we represent, and for whose interests we are bound to act.

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No Denomination can exist without a ministry. It is a vital necessity. But with a ministry that has no harmony in the essentials of faith, and with no thorough watchfulness over the morals of its members, a Denomination must lose its influence and become an enemy to the truth it professes to uphold. But with a band of men who have spiritually consecrated themselves to the service of proclaiming the truth as it is in Jesus; who strive to fashion their lives into examples of the power of their faith; who join heart and soul in every well-conceived plan for the diffusion of the Gospel; who, disdaining to be swayed by mean jealousies and by a wicked spirit that strives to destroy the success and influence of others, love to encourage each other in every good word and work, and to join shoulder to shoulder, in the warfare for truth and righteousness; such a ministry will invest a Denomination with resistless force as and advocate for God and humanity. Therefore do I affirm, that it is the imperative duty of the Convention to look well and carefully after the applicants and incumbents of its ministry.

It is also the duty of the Convention, because it is utterly impossible for individual Societies to discharge it, to harness the Press more largely into its service, for the diffusion of the truth, by bringing it more prominently before the public, in newspapers, in books, and in well-digested tracts scattered all over the land by willing hands and hearts. It is a fact, whether we recognize it or not, that the Press is a resistless force in swaying the destinies of the world, either for good or evil, and, as I thoroughly believe, infinitely more for good than evil. It will not answer to ignore this fact, and to refuse an instrumentality that should be intimately connected with the Pulpit in the work of the Lord. The Denomination that does not use this means for calling it into its service, [will?] essentially fail in its aims and objects. Much has already been effected by our papers and books, as every person must with gratitude acknowledge. But much more may be done. The mode and manner of attaining larger success in this direction, should received careful consideration.

It should be, and is the duty of the Convention to devise ways and means for encouraging, fostering and perfecting our educational institutions up to the largest efficiency and success possible. No reflecting person will for a moment doubt the fact, that these institutions have given the Denomination a commanding influence in society and a larger respect from the public, than it could otherwise have attained. Nor is it less evident that they have been of signal service to the cause of truth, by the education of great numbers of our young people under the direction of teachers of our own faith, thus shielding them from the influence of religious errors which we repudiate. For these and other considerations, the Convention should be an active agent in the interests of these institutions. Especially should this be the case in

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reference to the Theological School, from which so many accessions have been made to the ministry, and to which we must largely look in the future for recruits to our ranks. I will not stop to argue its usefulness nor the necessity of having trained men for the Christian work. But this I know, from the struggles of my own experience in the ministry, with my limited opportunities of preparation in early life, that a person who enters the field of the Saviour, thoroughly equipped with knowledge of the work he is to do, and armed at all points with information derived from every department of nature and revelation, will, always supposing him to be honest in his convictions and ruled by an enthusiastic love for the cause of the Saviour, impress himself far more powerfully on the public mind for the advancement of truth, than one having the same honesty and love, can possibly do, in the absence of such training. Therefore I do most heartily rejoice in the advantages now offered to candidates for an education that will render them strong in the ministry. The Convention can not do too much for a School of such vital importance to our successful progress.

There is another subject of equal importance, that needs the special attention of the Convention. It is indicated in the fact, that there are families of believers scattered all over the land, having no connection with any of our Society-organizations, and yet who, if they could be brought into united centers of action, would far outweigh in strength our present enrolled force. Very many of these families are alive to Christian responsibilities, have heart-feeling and outward devotion in their homes, and give generously in aid of our organic efforts. But the bulk of these families add nothing to the power of the Denomination. Now, it is very evident, that if they could be awakened to the duty of fashioning their homes into households of the Lord; if they could be inspired with earnest love for the prosperity of truth and righteousness; as if they could be made to feel that it is their sacred obligation to bestow something each year for the support of our institution, they would not only more than double the strength of the Denomination, but they would become nuclei of religious strength for the conversion of other families and the formation of new Societies. How to reach these families effectually, is the problem to be solved. I do not pretend to say how it may be done. Yet it is of the gravest importance, and should receive the serious consideration of our wisest and most thoughtful men.

The success of these and other appropriate measures for the advancement of our religious interests, will largely depend upon the financial ability of the Convention, to command the entire time of one of our best ministers as its Secretary; as its medium of communication with the Societies, and with the United States Convention, to whom all allegiance and support should be rendered in the very important work it has instituted; as

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its agent to advise with and aid feeble Societies, and foster all efforts for new organizations, and all possible methods, to strengthen the cause of our precious truth. Then, the Convention will be heard every day by the people, instead of once a year, and our work, instead of being loosely executed or not executed at all, will be faithfully performed and with the best results. In my judgment, such an arrangement should be consummated at the earliest possible time.

The attitude assumed by the Convention and the Denomination, as one among many professed religious bodies, and the spirit it evinces, will vitally affect its interests. It has those peculiar forms of truth to sustain which give it individuality, and its own peculiar work to do. To these it should adhere in a firm manly independence, neither offering nor receiving compromise of principle, nor suffering any outside interference. But it should not be narrow in heart, shutting itself out from all that may be learned from others, and refusing to extend the hand of sympathy to other communions in every good word and work. On the contrary, it should be the living exponent of the formula so compactly stated by another—"In necessary things, unity in doubtful matters, liberty; in all things, charity." Willing to adopt whatever may be found in other organizations, that will improve our methods of government and order; earnest to receive and acknowledge truth and to recognize the Christian spirit and life by whomsoever manifested; it should stand ready to join with all others in those reforms of the day that relate to the common interests of humanity, and the virtue, prosperity and happiness of social life.

Finally, we see that we have a great work to do serious obstacles to overcome in accomplishing it. But that fact should excite no discouragement. On the contrary, drawing encouragement from the success of the past, and from the solid fruits of our present prospering position, we should press onward [line obliterated] organization, to seek for the most efficient government and the best methods of its administration. And though we may not at once accomplish all that may be desired in these respects, yet let us be careful that the step taken to-day, is a step in the right direction, being satisfied that such steps, successively taken, will at last crown our efforts with success. If we cultivate love for our precious faith, live in its spirit, and earnestly and prayerfully labor for its diffusion, we shall have our reward in the approval of God and the Saviour, and in the widening of the borders of our Zion by the greater multitudes that press to the cross of Christ. Nor will it be less a reward to us, that the noble band of saints who have found the fruition of their faith in the realities of the immortal world, will rejoice over the fact, that we do not fail to declare "the whole counsel of God."



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REPORT OF THE COMMITTEE ON EDUCATION.

To the New York State Convention of Universalists:—

Every ambitious, zealous and progressive religious denomination in this country has opened before it a vast field to occupy, to subdue and to fill with the generous culture of God's holy truth. No nation among men has or ever had a domain so wide, so fresh, so susceptible of comprehensive work, with promise of the noblest results as ours. No former age has ever presented such rich and ample means for the most satisfactory culture of such a field as ours.

If progress is to be the order of events for the future, this wide domain will be controlled by such classes and orders of men as have the most sagacious and comprehensive policy added to the most compact, free, well-ordered organization. For the work will be done and the success won by organized bodies. It will never be done by radicals, free religionists, or undenominational men. They have no faith in any enclosures. Breakdown all fences, they will plough a common and sow it with promiscuous seed, as chance or fancy may dictate. The harvest will never be welcomed with joy. No one can fail to see that *institutions* are the work of organized bodies. Those who are capable to lead an organized body to success must be men alive with the progressive and prophetic spirit of the time. They must be sons of liberty, sons of light, servants of law. They must not fear progress, but they must perceive that it consists in something besides the overturning of old ideas, or the inventing of new ones. Its highest triumphs may be won in putting to living, practical use, old truths whose vital forces are yet by no means exhausted, nor even fully developed. The discovery of several substances used as anesthetics was of small value to the world compared with the benefits received by their practical application to the alleviation of pain. Here was real progress.

The men who are to control the future must plan in the spirit of a wide, comprehensive foresight. Their polity must be broad in the sweep of its circumference, but well centred in the pivot on which it is to turn. There must be a well defined centre without despotic centralization, and a wide circumference without diffusive generalizing, local narrowness or enfeebling individualism. There must be great aims and generous plans, not selfish care for persons, places and narrow interests. Majestic rivers have far off sources. The most prosperous and thriving commerce has great marts and depots wherein it gathers from far, and whence it diffuses its merchandise; but if every man insists on having a mart near his own door, then commerce becomes impossible, and each must content himself with what he can find in his own narrow district. It is seed wisely thrown afar which brings the bounteous harvest home. If any member is to have strong, healthy growth, it must be by the growth of the whole body.

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Some of these principles we as a denomination see in part, and are beginning in some degree to act upon; but we need much clearer and more extended vision, and a greatly increased and more practical faith.

The work of Education is a most important part of the duty now pressing upon us in view of our desire to occupy and fill the great field now invitingly spread out before us. All that civilization and Christianity have gained for us may be lost by supine inaction and indifference; or doubled by zeal, sagacity and well-directed labor. It is an encouraging sign that our denomination, or at least its most thoughtful men, clearly perceive the conditions of success. It is one of the most hopeful signs of a condition of vigorous life amongst us, that earnest attention and resolute effort are given by a few, at least, to this work. The feeling and the faith are spreading; we hope they may continue to increase and spread until our work shall be so nearly commensurate with our means, that we may point to it without shame.

The educated man or woman does more in life, and gets far more out of life than the uneducated. Education is the one best preventive against that narrowness which curses strong or energetic natures with the spirit of bigotry, localism, miserly greed of gain, partisanship or fanaticism, burning some one spot with the concentrated heat which, diffused, should warm a wide circle; or poisoning some pent enclosure with that which, wisely scattered, might manure and enrich broad fields.

Any uneducated hand can pound a piano and bring out its rich tones in stunning profusion, but only the educated brain and trained muscles can command the sweet harmony which enchants the soul. Any untrained rustic may give the word of command which hurls great masses of soldiers against entrenched lines or unassailable height; but only the trained brain can wield the mighty strategy of war, and end the long turmoil and roar of conflict with the smile of victory and peace.

Could the investigation be fairly made, facts would clearly prove to us the great and salutary influence, for example, of our Clinton School. Its [?] are silent [?] and sunlight, potent and beneficent. They are manifest in a great number of our best men and women; in their greater and more intelligent attachment to the denomination and its work; in a certain coherence and friendship among themselves, giving greater unity to the denomination. In their better ability to train their families to the love of life's higher and nobler aims, and finally in a general elevation of thought, aims, and efforts which tends to lift up the style of life in the whole denomination, and to make us more spiritual. Is it too much to say that if no such Schools had been established we would by this time be ready to perish? The same may be said of the School at Woodstock, Vt., whose happy influences are felt most widely in our ministry and Churches. The same, too, we trust, will in coming

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years be very fully and satisfactorily apparent as to our Colleges and Theological School, good tokens of which are even now not lacking.

Two things are apparent from what has been said: First, That what we have given and done in the cause of Education has been labor and money well bestowed—has indeed been indispensable to our present good standing and measure of success. Second, That we need to do much more than heretofore; and that our increased efforts will bring even better returns than what we have already done. Many millions of money are invested in this country in schemes of Education. Whatever it may do indirectly and finally by the very laws and forces of cultivation and Christian refinement, *directly* it tells against us, and if we intend to maintain our ground we must establish some counterpoise to it. Happily we have the long arm of the scale; our hundreds of thousands will balance the millions. To carry on these enterprises of Education requires an apparatus of considerable magnitude: buildings for teaching, and for boarding, endowments for professorships; apparatus, libraries, scholarships. There must be men of education, talent, skill and earnest zeal to superintend and carry on such institutions. Often they must make sacrifices of no small magnitude to ensure success, and there must always be earnest consecration and devotion on their part. Such a man often gives a life of unremitting, devoted, watchful toil to an institution; and surely the gift is as great as that of the man who gives the half million which represents his life time of toil and talent. Both men are necessary; the one is the complement of the other. The rich man cannot teach, the scholar cannot live without money. There must be, then, men who gain and accumulate money. These are the reservoirs whom which the streams of education are largely fed. Such men often labor in places quite remote from the spot where their greatest and most real and lasting work is done. The literary or scientific professor sees his work daily growing into fashion and shape under his hand. He watches its progress with an eager eye, and his pleasing successes yearly repay his annual toils and sacrifices. But often the man who accumulates the money which feeds and sustains such an institution never sees it, never looks on it with pride, and says, "This is my handiwork. This have I wrought out with my years of toil." If such a man would give while he is living, he might see of the fruits of his labors and gather harvests from the reverent gratitude of youthful eyes. His labor would then become *direct*, and it would be far more easy for him to feel an interest.

The work which such men do is of prime necessity. Tufts, Packard, Walker, were indispensable to Tufts College. Without them it still have been a starveling on a naked, cold hill-top. With them it [is] a bounteous reservoir, from which its seat of eminence and beauty sends forth afar liberal streams on every side.

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Drew and Cornell were surely a necessity to the institutions which bear their names. And we are to remember that our own enterprises of this kind some in direct comparison and competition with the institutions of other denominations in which is embodied the life-power of many such men in the shape of millions of dollars. Are there any such men in our denomination? Now is the time for them to step forward and do their share of the work. No one else can do it for them. Their power is indisputable and peculiar [i.e. unique]. Much has already been done, and its returns are visible. They will well repay the cost. They show what is in our power. But our present institutions can hardly rest where they are. They are rolled part way up the steep hill, and while they hang there they require perpetual strain to prevent them from rolling back. Let us put to our strength and roll them, if not to the top, at least to a secure resting-place. The facts as to the St. Lawrence University are somewhat as follows, as is shown more fully by the Treasurer's report.

The College Department has, in available interest paying funds, \$22,755, yielding \$1592 income; and of subscriptions soon collectable, \$12,390, which would bring the income up to \$2480. To this is to be added tuition fees, say \$600, making a total annual income of \$3,080. To sustain its three professors, even at the present insufficient salaries, and pay its contingent expenses, it requires \$3,600 per year. But even then, its force is insufficient. Think that in the mind of a young man fitting himself with ambitious hope for his career, it is placed in comparison with the older Colleges; and just now, especially, with Cornell University, with its eighteen or twenty professors, and its tempting array of advantages. To be sure, three things will always weigh on our side—denominational attachments, cheapness, and, what is very important, freedom from the vices and temptations of a great University, a better moral atmosphere, and a more personal interest and paternal care on the part of the Faculty—things of the highest importance to young persons. It will, we think, be found that the smaller Colleges have, in proportion to the number of their alumni, sent out a much larger number of first-class men—men of great attainments and illustrious character, than the great Universities. This fact will [obliterated] have a promise of life, we must add largely to the endowment of the College. It cannot stand where it is. To suspend or abandon it would be fraught with great damage to our present interests, and most suicidal as to our future welfare. The College is necessary to our healthy and continued progress. It must not be abandoned. It must be pushed forward.

The Theological School had last year an average of 33 students, and will have about the same in the coming year. Its pecuniary account, as you will learn from the Treasurer's report, shows money at interest, \$46,545, yielding an annual income of \$3,258. Its current expenses by its present

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arrangements amount to \$3,800 per annum, at least. The deficiency is for the next five years provided for by a subscription to be expended for that purpose.

But the Theological School has [a] most pressing need of another professor. For another year, at least, it will probably remain the only School of the kind in our order. And when one or more Schools of the same kind are established, who will be willing to see our first School, which has won a good name, left to dwindle in inferiority and to pass into obscurity? Such things are hinted at in print; but we hope such is not the fate reserved for us. We will not yield ourselves to it without an effort. There are men in the work who are not accustomed to defeat when engaged in a great and worthy enterprise, and whose minds are not made up to any ignominious ending for Canton Theological School. The powers that have sustained it are not yet entirely exhausted; and the reserve forces that may yet be drafted in, are magnificent. We are only ten years old yet, and do not intend to "die young." We have not yet "done growing."

One suggestion often made must be renewed. Calls are constantly made for ministers, and urgent inquiries addressed to Canton, as to any possible help to be had thence. But, brethren, the looking must begin in another place. It must begin in our Societies, Churches and Sunday Schools. From them the men must first come. They cannot be found at Canton until they are first found there. If twenty Societies each need a minister, and find no one among them to fill the need, some others must send twenty, or the need will be unsupplied. Brethren, you must begin to look at home to see who among you has been called of God to this work of the ministry. Seek out and encourage such. They are most needful to us now.

From the Clinton Liberal Institute your Committee could obtain no statistics for the past year. We only know in general that the Institute is doing its work, and doing it well. All reports are good and encouraging. By the report of the Treasurer you will learn that its income has this year exceeded its expenses by some \$3,500, which must be reckoned for a cause for hearty congratulation.

This, brethren, is the Educational work before us. It calls for one hundred thousand dollars to put our institutions in fair working order. Our field of work covers the wide region from the Connecticut on the East to the Potomac on the West, and from the ocean to the far North. Who believes that this vast region of more than one hundred thousand square miles in the Union, to say nothing of thriving and prosperous Canada, does not furnish an ample field of work? Who believes that the rich and enlightened brotherhood of Universalists, numbering now 193 Societies and 136 ministers within these limits, will shrink from this work as too great for them? We have individual men who could do it all, and not in the least

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impoverish them. We have men who can expend as much as this on a residence for themselves and family, and not do anything incongruous with their pecuniary condition.

Why shall we not take hold of this work in sincere earnest and do it? Has not the time fully come when we may in sober earnest put our shoulders to the wheel?

To your Committee the signs seem auspicious, and we close with the recommendation that the sum of One Hundred Thousand dollars voted, and in part raised, for St. Lawrence University, last year, be renewedly pledged to that institution; and that energetic measures be adopted to make good the pledge.

Respectfully submitted,
EBENEZER FISHER

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THE CONVENTION SERMONS

The Occasional Sermon is a part of the Convention work. There is properly no adjournment to hear it. The close of the Sermon does not close the meeting. The presiding officer is all the while in the chair. It requires the usual formality of a vote to adjourn to close the service. It is thus in all Conventions where parliamentary usage is observed. It was thus in Utica. The Sermon is on our first page.

Besides the Occasional no preaching can be said to be provided for by the Convention, except as provision is implied in the appointment of a Committee on Public Services. Yet it is customary to hold such services. Besides the Occasional, three sermons were preached at Utica. The first was delivered on Tuesday evening by Rev. J.H. Hartzell, on

Sowing and Reaping.

The text was Gal. vi:7,8. There are laws instituted for harmonious government of the world of nature and the world of spirit. These laws operate in the most beneficent manner for the development of order and beauty of both worlds. In the world of nature and the world of spirit we find a striking analogy between the laws of growth and the principles of compensation.

Paul refers to the laws of the natural to explain the laws of the spiritual. The seed dropped in the earth, reproducing its type and kind, illustrates the characteristic results springing from certain conditions of the spiritual nature. The acorn does not produce an elm but an oak, and the pure thought does not arouse unholy desire, but exalted feeling. The seed, reproducing its distinct genus, is a striking example of principles reproducing their spirit and power in the lives of men.

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There are certain conditions for certain attainments in the various departments of human effort. The man who applies his talents and energies to business, and is careful to observe the laws of trade, will be successful. The man who devotes his powers and affections to religion, and is careful to walk in the light of truth and to embody the spirit of charity, will also be successful. In each dominion each character is rewarded according to his doings—business giving the outward charm, religion the inward peace.

It is said that he who soweth to the spirit shall of the spirit reap life everlasting. He who rises above the senses and the passions, and cultivates the graces of Christianity, comes into the enjoyment of heaven. With the study and practice of virtue and honor, under the ministry of the Spirit, the soul becomes conscious of a higher development. With spiritual truth to enlighten and spiritual love to purify, the mind grows more comprehensive and serene, and the heart sympathetic and loving. From a life of selfishness and corruption we rise to a life of purity and goodness, realize the holy nearness of God, and in our love embrace the universe.

The subject was carried further and illustrated and enforced. The rewards of encouraging learning and religion were dwelt upon at length. The benefits accruing to society by diffusing knowledge and morality were shown. In laboring to advance the world in the cause of justice and righteousness, we advance ourselves.

On Wednesday evening, Rev. E. G. Brooks preached. His subject was
The Kingdom not with Observation.

The text was Luke xvii:20,21. In the proper sense of a word not infrequently abused, it was an *intuitional* discourse—a demonstration of Christianity [obliterated] of the “witness within.” The preacher said that not long since he was in Central Park, and noticed a large gathering of eager spectators. Something powerfully arrested their attention. Drawing near, it was an outfit of six richly caparisoned horses, drawing a single light carriage. It was unusual; it was an oddity; and so people stopped to gaze upon it, and wonder over it, and make comments upon it. Not a few have the notion that the kingdom of Christ must come in a way equally strange; startled by its novelty; hold attention as an oddity. It must make a “sensation.” To all such the words of rebuke are, that kingdom does not come with observation at all. Its appearance is subtle. It is an influence. It is an experience. Its throne and splendor are the human heart. Not without, where men gaze and wonder, but within, where men feel and live, is the kingdom of God.

All theories of Christianity which locate its essential operation in things visible, are set aside by this great principle. It is a vulgar interpretation which supposes a literal coming of Christ in the clouds of heaven; which gives a local hell of physical pain, and a local heaven of physical bliss; or which sees its essence in any organism of faith and ritual. What grossness

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of vision to presume that the kingdom of God is a matter of physical presentation—a strange appearance to startle the senses! In faith, in aspiration, in devotedness of life and purpose, and righteousness, peace and joy in the Holy Spirit, does that kingdom come to the heart. As we apprehend its truth, feel its quickening power, and make its spirit vital in our souls, does it come. Such was the essence of the Sermon—the farthest remove from the “meteoric” species, which it rebuked—which will not bear condensation. It ought to be read in its entirety. It should be printed in full as a statement of the primal substance which, in various ways and applications, all Christian preaching should freely use.

Nature and Office of the Holy Spirit.

Rev. E. Fisher, D.D., preached on Thursday afternoon. The text was John xiv:26. In the New Testament we find frequent mention made of the Holy Ghost as a divine power, an illuminator and a Comforter of men. The words Ghost or Spirit, mean the same thing. The first meaning of the word is breath or air, and hence the word seems a proper one by which to describe that invisible essence of life which we call spirit in man. As we are sensible of a spirit within ourselves by which we live, are we not almost equally conscious of a Spirit around us by which all things live? It takes numberless forms and works through countless modes of invisible, subtle influence, yet we know it is always at work, because the face of things is perpetually changing. The great body of the Christian world are known as Trinitarians, and they consider it important to believe in the Holy Ghost as a *person*, and as being truly God. The Father is God; the Son is God; and the Holy Ghost is God. These statements are incapable of being reconciled unless by juggling with their sense and substance.

To say that we do not believe this doctrine of the Trinity does not, however in the least imply that we deny or doubt the existence of offices or work of the Holy Ghost. As we in our minds distinguish between a man and his spirit, so do we discriminate between God and the spirit of God. Moreover, we notice the influences of the Holy Spirit are exerted upon the spirits of men. It breathes the vivifying breath of a spiritual life into their souls. Sometimes we feel it in the place of worship. Through these influences God is in the place, and we feel it. Some strange power accompanies the spoken word or the services, and the place where we are becomes the gate of heaven to us. Who can tell what it is, or how it operates? Who can explain the sympathy by which the sincere sorrow of a mourner is transferred to our hearts, and melts it with sympathy; or that mild thrill which strings every sinew and makes the blood leap and boil at the recital of some great deed of daring and of lofty heroism! The truth is, we live immersed in a sea of such influences. They are continually operating upon us. And there is one great influence which is above all. It is the Spirit

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of God. This is it which deals with our hearts, as a living influence inspiring all true words and thoughts.

1. We find as in the text the Holy Spirit is spoken of as a teacher, a guide to truth. "He will guide you," says Jesus to his disciples, "into all truth." Thus the spirit guided them in the way of God's pleasure, and they have set up plain monuments and left distinct footprints to show the way in which they went, so that we can all follow after them. The Holy Spirit disclosed to them the great truths and doctrines of the Gospel. How, we cannot entirely say; but in such a way was to command their perfect confidence and fill them with the light and power of the truth. It inspired also the ancient prophets. The spirit of God was upon them when they spoke, and they gave utterance to what the Spirit dictated.

2. It is an opener and applier of the truth through experience. It witnesses within men's souls that they are born of God. Because they feel that his Spirit dwells in them as in a temple. It helps them to this experience to know the truth by having lived the truth and felt it. We know what we live. And we may feel the witness that we please God in our acts and thoughts, and he reveals thus his truth to us, giving us witness by the peace of our minds that his spirit is in us; a spirit not of fear but of power of love and of a sound mind. Now when we are with a friend whom we trust, love, and honor for his justice, humanity and constancy, and with whom we have a sense of security, concord and peace, it is easy for us to know that our spirit agrees with us.

There is some medium of communication between us and our friends by which they influence us and we them. What is it? There is some power by which men sustain the courage and cheer the hearts of others and lift them up to an exalted pitch of heroism. Nations have sunk down into cowardice and languor, and great enterprises have miscarried, for want to the spirit of such a leader. What is this? So is there a Divine and blessed influence that accompanies truth; blesses every effort for the right; opens the mind of God to the human heart, testifies that we are at one with him as with our friend, or at variance with him as with our adversary. This is the Holy Spirit. It belongs to God and is of God as the spirit is of and belongs to man. How puny compared with this lighthouse of the world seem those fitful gleams, the mere phosphorescence of the great ocean of life, which emanates from our modern mediums and seers!

The apostles were enabled by this spirit to establish the Scriptures, building them up like a great division wall to separate the domains of Truth from those of error. Or rather, by God's spirit they placed them like a great burning mountain casting its beam of light over towns and cities and kingdoms. It does not burn out but as time passes rolls forth from its glorious summit vaster volumes of light, illuminating nations and continents

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with its broad unwavering splendor. It rebukes sin and injustice and inhumanity. It kindles the hearts of men with the sacred fervors of worship and faith in God, and pervades the souls of true worshippers with a sweet and mighty sense of the Divine presence; and so this spirit may teach us what no words can express, and open to us what no reason can unfold, and carry us where neither feet can walk nor wings fly—even very near to the foot of our Father's throne.

At the close of this able discourse, the Holy Communion was observed—Revs. L. Holmes and E. Fisher conducting the services. A large congregation remained until the benediction was pronounced. And thus—in a service recalling the Presence and memory of Him, whose disciples we profess to be—the meetings of the Convention closed.

Christian Ambassador, New York NY, Sat. 12 Sep 1868

Transcribed with notes added in Nov & Dec 2013 by Karen E. Dau of Rochester, NY