

[Huntington, Suffolk Co. NY]

Settlement in Huntington

We find the following in the *New York Tribune*:

CALL ACCEPTED.—The Rev. Hiram P. Crozier of Jersey City has accepted a call to become pastor of the Universalist Church in Huntington, L. I., and will enter upon the duties of his charge on the 1st of May.

We understand that Mr. Crozier was formerly a Presbyterian clergyman, in Central New York, that of late he has been connected with the Unitarians residing in Jersey City, engaged in secular business, and preached occasionally, as opportunity offered. He is an entire stranger to us.

H. L. [Rev. Henry Lyon]

The Christian Ambassador, Auburn NY, Sat. 12 Mar 1859

☆☆☆☆☆☆☆☆

Rev. Mr. Crozier, Huntington, L.I.

A friend who has heard Mr. Crozier preach, informs us that he is a very able and sound man, and that our Society at Huntington, is to be congratulated on securing him as a minister. We believe he has never called himself a Unitarian, although he may have preached in Unitarian pulpits oftener than in Universalist.

The Christian Ambassador, Auburn NY, Sat. 19 Mar 1859

[Huntington, Suffolk Co. NY]

Rev. Mr. Crozier, Huntington, L.I.

BR. [JOHN M.] AUSTIN:—The notice which your *friend* has felt called upon to take of Br. Lyon's notice of the Rev. Mr. Crozier's settlement in Huntington calls for a word of explanation. He is represented by your *friend* as "a very able and sound man" and "our Society in Huntington" is "congratulated on receiving him as a minister." The inference which your readers are left to draw, is that the Rev. Mr. Crozier is a believer in the doctrine of Universalism.

Now, if your *friend* is well enough informed in relation to the Reverend gentleman's opinions to speak for him, he knows that he is what is commonly called a *Parkerite*—is an attendant on the ministry of the Rev. O. B. Frothingham of Jersey City, the extreme laxity of whose views is a matter of regret, even among the great body of Unitarians. If *our* Society in Huntington is to be congratulated on the settlement of an advocate of the views of Mr. Parker, their [?] of Bible christianity must have gone back upon their dial more than *ten degrees*. I am informed, moreover, that he does not propose to discharge the duties of a pastor. As Br. Lyon stated, he is engaged in secular business—is a clerk in a dry-goods store in this city, which position he proposes to retain and preach for *our* society in Huntington.

Your friend says that Mr. Crozier "has never called himself a Unitarian." However that may be, others, who have assumed to speak for him in reference to his settlement in Huntington, have; but that is a matter for them to settle among themselves.—Will your *friend* who speaks for him please answer two or three plain questions.

Has Mr. Crozier ever preached in a Unitarian pulpit?

Has he ever preached in a Universalist pulpit, except the one in Huntington?

Does he enjoy church relations with any body of christians whatever?

I ask these questions because your friend's language is so non-committal. He says, "may have preached in Unitarian pulpits oftener than Universalist."

It may seem to you, Br. Austin, that this is giving too much prominence to a local matter; but when you bear in mind that it involves a great principle of Discipline, the necessities of the case will appear. If our brethren are so prompt to call ministers who take the mighty stride of Parkerism into infidelity, how far can our Societies go in that direction, and still retain the fellowship of our ecclesiastical bodies?

UNIVERSALIST

The Christian Ambassador, Auburn NY, Sat. 2 Apr 1859

[Huntington, Suffolk Co. NY]

Letter from Rev. H. P. Crozier

JERSEY CITY, APRIL 4, 1859

Rev. John M. Austin Editor Christian Ambassador.

DEAR SIR:—

In the number of your paper under date of April 2d is an answer to a previous notice of myself, and my contemplated settlement at Huntington, L. I., signed *Universalist*, in which I am called a *Parkerite* "an attendant upon the ministry of Rev. O. B. Frothingham of Jersey City, the extreme laxity of whose views is a matter of regret, even among the great body of Unitarians." My friend who speaks for me is called to the witness stand to answer two or three plain questions, such as—

"Has Mr. Crozier ever preached in a Unitarian pulpit?

"Has he ever preached in a Universalist pulpit, except the one in Huntington?

"Does he enjoy church relations with any body of christians whatever?"

As I never have employed any "friend" to speak for me, counting myself of age and competent to speak for myself, I will answer all the questions of your anonymous correspondent in the affirmative; and will further add in answer to the first notice of my settlement in Huntington, that I never had the misfortune to be a "Presbyterian clergyman." I entered the ministry through the door of the Whitesboro' Association of Independent Congregationalists, and this is the only ecclesiastical body to which I ever belonged, and I belong to this, for the simple reason that *character* and not *dogmatic faith*, is the condition of membership. I resigned the charge of the church in Peterboro' because a creed was sought to be imposed on me, and should as quick resign the charge of the church at Huntington, under similar exactions.

I am not a "Parkerite"—not willing that so large a man as Theodore Parker should define my religious faith, although I pity any man whose religious nature does not warm and glow in the thought of the *Fatherhood* of God as Perfect Cause, and Perfect Providence, which is the Representative Idea of Theodore Parker's writings and preaching; and I have no sympathy with even a "Universalist" who can flippantly call Mr. Parker an Infidel. Unwilling as I may be that others should define my faith for me, I am willing at all times to define it for myself. I am a Unitarian, as I understand their views of the unity of God, the mission of Christ, the dignity of human nature as made in the divine image, the superiority of the spirit to the letter of the Bible, the progressive development of truth, the disciplinary, as opposed to the retributive, nature of punishment; and if others falter in their faith of the Restitution, I affirm and preach this faith, as opportunity offers, believing it a necessary supplement of any just faith in Divine Providence.

Once more, I am an attendant upon the ministry of Rev. O. B. Frothingham of Jersey City, and have preached for him many times, and shall deem it an honor to preach for him times without number, whenever occasion may offer—

[Huntington, Suffolk Co. NY]

believing essentially in the great truths which are the staff of this ministry: the Fatherhood of God—the brotherhood of man—the ultimate Heaven for all God’s weary children. When the world is prophetic with the light of these central truths of christianity, and the awakened soul of man is gazing with awe and joy upon its glorious possibilities, here and hereafter—when from across the waters comes the echo of our highest ideal of Christianity, in the strength of Jowett, the stately utterance of Martineau, and the plaintive spirituality of Robertson, is it not humiliating to see mousing textualists and critics under disguised names spying out a liberty which they are jealous of, merely because they do not comprehend its *laws*?

Finally, I am in secular relations, and propose to continue so, for this year and the year to come, and perhaps indefinitely, unless some door of help for those dependent upon me is opened in other directions. In secular affairs it is an old and wise proverb that “people get rich minding their own business”—a proverb capable of a spiritual application.

I know not whether your correspondent is Lay or Clerical in his functions; but in either case, if suffering from any undue apprehension from the influence of secular preaching, I would advise him to recast his opinions of the sacred and the secular from the lazy, idle, monastic morality which blighted the church from the fourth to the fourteenth century—which blights it now with false ideas of sacred and secular functions—and re-mould them in the light of the New Testament and primitive Christianity, where the historic fact shows us Christ the son of a carpenter, and Paul, the chiefest of the Apostles, a tent maker, and the very genius of which consecrates all time, and all duties, and all places, making even the body the temple of the Spirit of God, and streaming the light of transfiguration over the dust and toil, the temptation and routine of life.

Truly Yours,
H. P. CROZIER

The Christian Ambassador, Auburn NY, Sat. 16 Apr 1859

[Huntington, Suffolk Co. NY]

Rev. Mr. Crozier

In the *Ambassador* or April 2d, "Universalist" seems somewhat troubled, fearing Mr. Crozier is not one of "us." John told his Master (Luke ix. 38) "we saw one casting out devils in thy name, and he followeth not us, and we forbade him because he followeth not us." Now "Universalist" may be a beloved disciple; but does he not partake a little of that *sectarian bigotry* which prevails in the minds of the disciples of old, and of some of more modern times?

I am somewhat familiarly acquainted with Mr. Crozier, and I am sure that he is not tenacious about being called by any other name than an *honest man* and a Christian. He was formerly a Presbyterian preacher, and pastor of the church in Peterboro, N.Y., where Gerritt Smith resides. But he renounced the distinctive tenets of the Presbyterian Church some thirteen or fourteen years ago, and became too liberal even for the anti-sectarian Gerritt Smith. He then engaged in secular business; but has preached every day since, and to good effect, by his well ordered life and conversation. I have bought several thousand dollars worth of goods of him, and I believe if there was ever an honest man, he is one.

I have heard him preach frequently within the past six years, and if I ever heard Gospel preaching, I have heard it from him. As a speaker he is far above mediocrity, and as a preacher, or lecturer, a workman that needeth not to be ashamed. He is bold and fearless, rebuking iniquity wherever found, and battling manfully for the truth and for the right. He makes no compromise with bigotry or hypocrisy, let it be clothed in whatever garb it may. But the down-trodden and oppressed of every name and in every clime find in him a fearless advocate.

If he entertains any peculiar views in regard to theology, he is competent to answer for himself.—But if he does, I have been unable to discover it either in his preaching or conversation.

A.

Watertown, N.Y.

The Christian Ambassador, Auburn NY, Sat. 30 Apr 1859

[Huntington, Suffolk Co. NY]

Rev. H. P. Crozier

BR. AUSTIN:—As this gentleman has at last spoken for himself, be kind enough to grant me the privilege of speaking once more through the *Ambassador*, and I engage on my part to let the matter drop. There is a want of frankness in this letter, as also in his *friend's* notes, which would make a continuance of the discussion anything but pleasing.

It appears that he "entered the ministry through the door of the Whitesboro' Association of Independent Congregationalists," in which Association, if I remember right, DR. BERIAH GREEN figured to considerable extent, a man whom some of your readers in Central N.Y. may know.

Mr. Crozier denies being a Parkerite in one breath, and in the next, approves and applauds him, and takes occasion to administer a rebuke to the man who presumes to call Mr. Parker an infidel. To this I have only to reply, that if *Thomas Paine* was an Infidel, *Theodore Parker* is one, and is no more, in any point of view, than Paine might have been under different influences. Mr. Crozier denies being a Parkerite simply because he will not acknowledge a leader. Perhaps Mr. Parker is a *Crozierite!*

It appears, also, [that he?] fully endorses Mr. Frothingham, although Mr. Livermore, editor of the *Inquirer*, told one of our ministers in the city, that he did not think he did endorse him to the full extent. He is, it appears, more latitudinarian in his views than that judicious man supposed possible.

For a better understanding of the whole matter, I close this note with the following from the pen of Rev. S.[Samuel] Jenkins:

**** With Mr. Crozier I have no personal acquaintance. He preached in my desk in Huntington some weeks ago, afternoon and evening, but as he and his friends did not see fit to attend my service in the morning, I declined attending his service. I however sent a reporter from who I received the following account, which agrees with the reports given by his hearers generally. He read from that *trap* of a translation, by Rev. L. A. Sawyer, because our common version is so faulty that it is not proper to be read. The theme of the afternoon discourse was the divinity of Christ, which truth, with an occasional thrust at the inspiration of the scriptures, he labored to overturn. In the evening he preached a sermon after the style of those so often pronounced on "Representative men," a theme frequently chosen since the publication of Carlyle's "Heroes and Hero-worship." He succeeded in proving, to his own satisfaction, that Napoleon, and some others, were *heroes*, and Jesus of Nazareth was a *hero* too, and that he did a great deal for the world, considering the age in which we live, and the [circumstances in which we are surrounded?]. It probably will excite no wonder when I tell you that the sermons gave great satisfaction to all the more prominent sceptics among us.

[Huntington, Suffolk Co. NY]

"In his offer to the committee at the Huntington Society, Mr. Crozier uses the following language in reference to the inspiration of the Bible: "I do not accept the old doctrine of plenary inspiration, but more the Quaker doctrine of spiritual insight, spirit judging of spirit." I regard this statement as not a little singular, since the Quakers hold the doctrine of Plenary Inspiration as strenuously as any other sect in christendom. Even Elias Hicks, who is oftenest charged with a departure from this doctrine, held it as a prominent article of his faith.

"You may be ready to ask me if the Huntington Society has fallen so far below the standard of Bible Christianity as to covet a preacher of such lax latitudinarian sentiments? I answer, No! The Society is sound in faith, but it has been cruelly deceived. Mr. Crozier's employment here has been brought about by means the most reprehensible. The first representation was that he was a student of Dr. Chapin's—then, that he was a student of Dr. Chapin and Bellows. But it appears from his letter to the *Ambassador*, that he considers himself of age and allows no man to speak for him. And he himself has sought to offer a bait by representing that *he* could have frequent exchanges."

There, Br. Austin, I am now done. I think that Mr. Crozier's position is understood, and the position also of the Huntington Society. I leave the matter in charge of those to whom it belongs, trusting that any action that may be taken, whether of inquiry, reproof, or any thing farther, will be such as the wisdom of our denomination will approve.

UNIVERSALIST

The Christian Ambassador, Auburn NY, Sat. 30 Apr 1859

[Huntington, Suffolk Co. NY]

The Universalist Society at Huntington

To the Editor of the Christian Ambassador.

SIR:—An undesirable notoriety has been given to the above name Society, (of which I am a member and Trustee) through a series of bad-tempered paragraphs and misstatements, by anonymous correspondents of your paper, touching the engagement and character of our present pastor, the Rev. H. P. Crozier. Beyond that gentleman's letter in your issue of the 16th ult., these anonymous paragraphs and misstatements would have elicited no formal reply, had not the Rev. Samuel Jenkins, our late pastor, thrust his pen into a controversy of entirely impertinent origin. As it is, I ask space simply to correct the misstatements of Mr. Jenkins, as contained in your issue of the 30th ult. He says in that letter, that the engagement of Mr. Crozier was secured by the most "reprehensible means." I reply, that the prosperity of the Society having demanded a change in our pastor, an extension call of six months, from Nov. last, was extended to Mr. Jenkins, in order that both he and we might have ample time to prepare for the change. Several weeks prior to the close of his term, the Society appointed a Committee to provide a new pastor. Correspondence with Rev. Drs. Sawyer and Ballou, and others, not resulting in finding the talent and experience desired, it was decided to call Mr. Crozier, who had previously and very acceptably occupied the desk of our church. Mr. Crozier's testimonials were deemed good, and his labors have thus far fully sustained them. He was called with a clear understanding of his doctrinal views, and with entire deliberation and unanimity. Mr. Jenkins says the Society have not fallen in faith, but have been "grossly deceived" in calling such a "lax and latitudinarian" teacher. I reply (with entire confidence that I speak the sentiments of the Society,) that if we have been deceived, in must have been in, or by, some prior pastor—we have not been deceived in or by Mr. Crozier.

Mr. Jenkins says further that on the occasion of Mr. Crozier's first appearance in our desk, he declined to attend that gentleman's service, on the ground that Mr. Crozier had declined to attend his. I reply that Mr. Crozier was detained by lack of conveyance at a distant Railroad station, and could not reach this place until considerably past the close of Mr. Jenkins' (morning) service. But had he even been here and stayed from church, the Golden Rule should have taught Mr. Jenkins a more christian conduct. As to Mr. Jenkins' estimate of his "reporter's" account of Mr. Crozier's discourses on that day, I have only to say that his "reporter" is not to be credited, and his estimate has no sympathizers. His allusion to the pleasure of "all the leading sceptics," is as uncalled for as it is unchristian. He knows, as well as I, that there are none such in our Society—indeed none in this community. In conclusion, I beg to refer yourself and your readers to the accompanying official proceedings of our Society and to suggest that all meddlers with our affairs hereafter have the

[Huntington, Suffolk Co. NY]

manliness to speak the truth, state their charges clearly, and manfully put their names to the same.

Yours Respectfully,
C. D. STUART

At a meeting of the congregation of the first Universalist Society of Huntington, Long Island, held at the close of the morning service on Sunday, the 1st inst., the following preamble and Resolutions were unanimously adopted:—

Whereas, By a unanimous vote at a meeting of this Society, the Rev. H. P. Crozier was invited to the Pastorship thereof, to enter upon the duties immediately upon the close of the Rev. S. Jenkins' services—

It is therefore *Resolved*, that we view with pain and regret, the attempts which are being made to injure the usefulness of the Rev. Mr. Crozier, by creating a prejudice against him in advance, by correspondents of the *Christian Ambassador* paper, and we feel that the opening of its columns to this controversy is not only unjust and injurious to our Society, but is also contrary to the spirit of the teachings of the Gospel of which said paper is an advocate.

Resolved, That we protest against interference with our right and competence to select our own pastors, and manage our own affairs generally—that we have entire confidence in the christian character and ability of our pastor, Mr. Crozier, and that we will always be ready to maintain the soundness of our faith when it shall be respectably challenged before a competent tribunal.

Resolved, That a copy of these proceedings signed by the Trustees of the Society, be furnished to the *Christian Ambassador* for publication.

GEO. W. CONKLIN
JARVIS S. LEFFERTS
GEO. A. SCUDDER
WM. A. SAMMIS
CARLOS D. STUART
Trustees

Huntington, May 2, 1859

The Christian Ambassador, Auburn NY, Sat. 14 May 1859

[Huntington, Suffolk Co. NY]

The Universalist Society of Huntington

BR. AUSTIN:—In the *Ambassador* for the 14th inst., I find an article from the pen of C. D. Stuart in relation to the above named Society and its present pastor, the Rev. H. P. Crozier, in which I am charged with sundry misstatements. I confess to not a little surprise at the appearance of the article before me, especially as I remained in Huntington several days after the receipt of the No. of the *Ambassador* containing my statements—mingled freely with the members of the Society, and yet, *no man* said one word to me except to approve them; but as soon as my back was turned and I could not speak for myself, I was arraigned and condemned as a falsifier and slanderer. It appears from the date, that I was still in town when the resolutions were passed, though entirely ignorant of their existence, and of any action of the Society. And to this I add, that I was at the houses of some of the members of the Society on the evening of the day they must have been passed, if the Society passed them, and yet no man even hinted that any action was taken. And still further, I stated all that has appeared from my pen in the *Ambassador*, and much more, to the members of that Society, over and over again. Members of the Society have charged the same things repeatedly, and no man presumed to call their truth into question until after I was away. The whole transaction but verifies the remark of a true friend of the Society who is a devoted Universalist, when he gave me the parting hand of friendship, just before my departure: “your enemies,” said he, “are now silent as death; but as soon as your back is turned, and you can not defend yourself, all manner of evil reports will be circulated about you, but justice will ultimately be done.”

One more preliminary point it is well not to lose sight of, and that is, that no one has ever presumed to deny or even palliate the charges of latitudinarianism in Mr. Crozier’s theological opinions, which is the true point at issue in this discussion. Even Mr. Stuart, after all his sound of trumpets, has let this matter go by in silence. Those who feel an interest in this controversy will please make note of this fact.

But Mr. C. D. Stuart presumes to charge me with the utterance of misstatements in reference to the Huntington Society and Mr. Crozier, and I proceed to notice his specifications and see how he has made out his case.

1. I am charged with having “thrust my pen into a controversy of entirely impertinent origin.” But let me ask who commenced the controversy? I allow that its origin was impertinent in the strongest sense of the term; but who commenced it in the *Inquirer*, the *New York Tribune*, the *Springfield Republican*? And perhaps Mr. Stuart himself could inform the public who put notice after notice of Mr. Crozier and his settlement in Huntington, into the village papers, and finally had Mr. Crozier’s letter to the *Ambassador* published in the *Long Islander*. If he cannot inform them, I can; but it is not necessary that I do so here. And Mr. Stuart knows that it was not till after Mr. Crozier’s

friend had presumed to congratulate "our Society in Huntington" on his settlement among them, that any notice was taken of these things, and then only in the form of an inquiry which has not yet been answered.

2. I am charged with misstatements in saying that the employment of Mr. Crozier was brought about by means the most reprehensible. When I made this statement, I added specifications sufficient to sustain it, not one of which Mr. Stuart has denied. But he has labored to invalidate them, by a prosy statement of the affairs of the Society, one or two items of which demand a notice.

No one knows better than Mr. Stuart that the "extension call of six months," to afford both parties ample time to prepare for the change, was nothing but a *trick* to get rid of a contract with me, and he knows also that the Society only passed the vote because the spokesman of the clique, Wm. A. Conant, said that the law required that although they had a settled pastor, they should pass a vote to re-engage him every year, and that such was the practice of Dr. Sawyer's Society in New York. In this, however, they did not succeed. And he knows that the "demand" for a change in "our pastor" was an attempt to bring several persons into the congregation who would not come in unless they employed a preacher of Mr. Crozier's theological stripe, and of some of whom the remark was repeatedly made, that it was the highest praise that could be bestowed on me as a christian minister, that I was not a man to attract such characters. But the most marvelous thing of all is, that Mr. Crozier's "labors have *thus far*" fully sustained his testimonials. This is marvelous indeed when we bear in mind that the "thus far" comprises the period of *one whole Sunday*!

3. The thrust at my reporter is as uncalled for as it is discourteous. I re-affirm that the account received from this source, corresponded fully with the representations of those who listened to Mr. Crozier on the Sabbath referred to, and even Mr. Stuart has not, and dare not, deny one of the specifications.

4. I am charged with misstatement in saying that Mr. Crozier's "sermons gave great satisfaction to all the more prominent sceptics among us, and to this it is added that I "know as well as he does that there are none such in the Society—indeed none in the community." No sceptics in that Society or community! Without the most distant implication of any other person, let me ask this same C. D. Stuart with what class his religious sympathies identify him? Is he not the man who is constantly dwelling upon the necessity for "an expurgated edition of the Bible to render it fit to be read in the family circle?" Is he not the man who presumes to measure Christ Jesus by the stature of his own manhood? And I will name that a trader in the town of Huntington informed me not one week before my removal from the village, that this same C. D. Stuart came into his store, and spoke so opprobriously of the Bible and the christian church, that he felt obliged to send his boy away from the hearing of it. No sceptics in that community! when there is a man living almost within call of Mr. Stuart's place, (and he knows him well) of whom my predecessor, the

[Huntington, Suffolk Co. NY]

Rev. Porter Thomas, remarked, that for hatred and spite towards Christ and christianity, he never met his equal. This man, who is an open advocate of Free-Love—who occasionally, I am informed, edifies the congregation at *Moderntimes*, a Free-Love settlement near Thompson Station, on the L. I. R. R. who has taken special pains since the "Sickles tragedy" to propose Free-Love as a panacea for all such ills—this man took special pains to applaud Mr. Crozier's efforts and to commend the soundness of his discourse. And if Mr. Stuart does not know all this, he is too ill-informed of what is passing in his own vicinity to make his statements reliable. To this I only add that if such *bosh* does not, to say the least, enter largely into the composition of scepticism, pray what does?

5. It is this C. D. Stuart who, innocent of what is passing among those with whom he daily mingles, presumes to read me a lecture on the "golden rule" of the bible and christian deportment. Had he known the apology made to a prominent Universalist of his village the day after Mr. Crozier's service there, that "no disrespect towards me was intended," that he and his friends meant to have attended my service in the morning, but that "he did not arrive till near church-time"—"was cold" and "had not shaved," he might have been spared his insipid twaddle and the shame of a fruitless contradiction.

6. Those Resolutions contain nothing except a good natured suggestion that it might have been well to let Mr. Crozier have full length of rope and see what he would do with it.

7. As to the soundness of the faith of the members of the Huntington Society, no man knows it better than I do. There are among near fifty members but three exceptions; and two of these are rather indifferent to a well defined faith than hostile to it; and it is these, with one more to assist them as spokesman, who have made all the difficulty—sprung trap after trap upon the Society, as was without doubt the case in the resolutions above referred to, until some are disgusted and disheartened, and others have temporarily retired from a position which they feel they cannot occupy with honor.

There, Br. Austin, I have written plainly, pointedly, and decidedly. The man who presumes to charge me with misstatements must expect to meet his charges, and meet them stripped of the gloss and mist under cover of which, as in this case, he would seek to sustain them. I ask no lenity, and where there is as much involved as there is in this controversy, I grant none. All I claim is the right of both parties to stand before those who are to judge them in their true position, and this, it does me pleasure to say, the editor of the *Ambassador* is forward to facilitate with a manliness that does him honor.

SAMUEL JENKINS

☞ We have endeavored to be strictly impartial between the parties in this unhappy strife. At the same time we have looked upon the whole controversy as uncalled for and injurious. We regretted exceedingly to insert the article and

[Huntington, Suffolk Co. NY]

the resolutions contained in the *Ambassador* of the 14th inst., foreseeing plainly enough that a reply would demand insertion; but, under the circumstances, and especially as it contained the action of a Society, we did not feel free to reject it. Inasmuch as Br. Jenkins was seriously compromised in the article to which we refer, we deem it right that he should be allowed to be heard in reply. But we regret that he has spoken in a strain so sharp and irritating. No good can come from bitter and exciting criminations and recriminations among brethren. And now we are compelled to say, respectfully, yet firmly, that the matter must close, as far as using the *Ambassador* as an organ is concerned. It is highly distasteful and painful to all our readers and the denomination at large, and we do not feel authorized to allow its discussion to be prolonged in our columns. Perhaps it will not be improper for us to state that Mr. Crozier has applied for the Fellowship of the New York Association of Universalists, and that the application is in the hands of Dr. [Thomas J.] Sawyer, who is Chairman of the Committee on Fellowship and Ordination. Mr. C. has hitherto been a stranger to our denomination, yet we shall most gladly welcome him into our ministry if the committee shall deem his views sufficiently in harmony with those which distinguish us, to enable a true tie of fellowship in faith and spirit to be formed.—[Ed. *Amb.*

The Christian Ambassador, Auburn NY, Sat. 28 May 1859

[Huntington, Suffolk Co. NY]

Huntington, L. I.

To show that we would do no injustice to the Huntington Society, but that rather we are rejoiced to allow its friends to speak of its condition, and especially of its prosperity, in whatever terms they may please to use, even when interspersed with censures of our course which are entirely groundless, we insert the following passages from a letter received from Br. W. A. Conant, in which he directs a discontinuance of his paper. We have omitted such portions of the letter as have a personal bearing against other parties than ourself:—

Editor of the Ambassador: —

“Your repeated allusions to the “unhappy state” of our Society, you are not warranted in making.—There is not in our Association, if indeed in our denomination, a Society so thoroughly and completely united as ours.*** Other than that [one family] we are all united—friendly and warm-heartedly united—in the promotion of the great cause of God’s truth. Under the ministrations of Mr. Crozier our Society has more than trebled its numbers.— Our church has been thoroughly and beautifully repaired and painted. It has been lighted for evening service with a new chandelier. Friends *** are flocking back, and their hearts are made warm and glad by the earnest and eloquent preaching of our “Gospel” preacher.

*** I am not disposed to let the *Ambassador* pass, however, without at least administering the rebuke which they so richly deserve. The whole tenure of your paper has been, without making any inquiry, to cast censure on our Society and to deal out opprobrious epithets on the head of Mr. Crozier. And now without even expecting you to do us the even-handed justice to state that there is no “unhappy” state of things in our Society, but that we are stronger and more united than ever before, I take my leave of your paper.”

Our readers are entirely competent to decide upon the justice of the above censures. They can determine whether our course in this matter has, or has not, been strictly impartial. We know not what an editor could have done, more or less, in such a case, than we have. We have taken no sides in the controversy—have cherished no prejudice, no feeling against Mr. Crozier or the Huntington Society, or any of its members—have published every word that has been sent by Mr. C. of his friends, or the Society—and only arrested the discussion when from the bitter personalities it was engendering on both sides, it was becoming intensely painful to our readers.—[*Ed. Amb.*]

The Christian Ambassador, Auburn NY, Sat. 11 Jun 1859

[Huntington, Suffolk Co. NY]

New-York Association

Notice is hereby given that the Fellowship of the New-York Association of Universalists has this day been granted to Rev. H. P. Crozier, Pastor of the Huntington, L. I.

Notice is also given that the Rev. Mr. Crozier will be installed, by appropriate services, as Pastor of said Society at Huntington, on the afternoon of Wednesday, July 6, at 2 o'clock.

THOMAS J. SAWYER

GEO. W. PLATT

BERNARD PETERS

Committee on Fellowship and Ordination

New-York, June 13, 1859

The Christian Ambassador, Auburn NY, Sat. 25 Jun 1859

Installation at Huntington

Rev. H. P. Crozier will be installed pastor of the Universalist Society in Huntington, L. I., on Wednesday of next week—services commencing at 3 o'clock P.M. Rev. Dr. Sawyer will preach on the occasion.

We hear cheering accounts of the prosperity of the Huntington Society, under its new pastor, whose position seems to have been by some us, misunderstood. His views, as he himself avows them, entirely harmonize with those of Universalists; and we cordially welcome him into our ministry, and shall ever rejoice in his prosperity with his people in Huntington, or in any place where his labors in coming time may be enjoyed.

H. L. [Rev. Henry Lyon]

The Christian Ambassador, Auburn NY, Sat. 2 Jul 1859

☆☆☆☆☆☆☆☆

[Huntington, Suffolk Co. NY]

Installation at Huntington, L. I.

According to appointment, Rev. H. P. Crozier, who recently received the Fellowship of the New York Association, was installed as Pastor of the Universalist Society at Huntington, L. I., on Wednesday, the 6th inst. The following was the order of service on the occasion.

1. Invocation, by Rev. Mr. Ballou.
2. Selected Hymn.
3. Prayer, by Rev. Mr. Livermore
4. Reading of the Scriptures, by Rev. M. Frothingham
5. Original Hymn, written for the occasion by C. D. Stuart, Esq.
6. Sermon, by Rev. Mr. Sawyer.
7. Installing Prayer, by Rev. Mr. Frothingham.
8. Charge to the Pastor, by Rev. Mr. Livermore.
9. Right Hand of Fellowship, by Rev. Mr. Ballou.
10. Voluntary by the Choir.
11. Benediction, by the Pastor.

The weather was pleasant and the audience good, and everything passed off agreeably and we trust profitably. In the evening Rev. Mr. Frothingham preached to a good audience.

We trust the union thus formed between Mr. Crozier and the Huntington Society may be long perpetrated, and prove mutually satisfactory and profitable.

T. J. S. [Rev. Thomas J. Sawyer]

The Christian Ambassador, Auburn NY, Sat. 16 Jul 1859