

It is believed, that the interests of Universalism demand, at least, the *collection* of such facts and anecdotes relating to the rise and progress of that doctrine in the state of New-York, as shall furnish data for its future history. We say the state of New-York—because, whatever connexion is felt and acknowledged between the professors of Universalism here and in other sections of our common country, still in its progress, [New York] has had little or no dependence on what was doing elsewhere. In this respect, it resembles a colony left to its own resources—it has lived by its own energy, has instituted its own regulations—followed its own course—and prospered.

Whether the *publication* of the materials which we may be able to accumulate, is entirely proper at this early period, may be problematical—let it then be remembered that the object is *not* a formal history of Universalism.

It must also be obvious to every person who reflects on the subject, that there are a vast number of facts in relation to the planting of the word of truth, and the consequent organization of societies in this country, which can only be obtained from the present generation. The death of the actors will extinguish the knowledge and the memory of many events—which if not of permanent importance, may still be highly useful as illustrative of individual character, or of the temper and spirit of the religious community.

These facts, it is desirable to rescue from oblivion, and especially to render them useful—by showing that with the humblest means, integrity and perseverance will in a few years effect very important results.

The time has come when Universalists will hold a place among the Christian denominations of this country. But as a people, they are not even now sufficiently aware of the station they are to fill, and the influence they are destined to exert in society. A knowledge of their *progress*, their *numbers*, and their *resources* cannot fail of inspiring them with new incentives to faithfulness; while at the same time, it must have a tendency to secure the respect of other denominations.

It is intended, in a series of numbers, to show when, and by whom, the doctrine of Universalism was introduced into the state of New-York—the manner in which the sentiment was received, and the temper of its opposers—the progress which it has made in particular instances, and its gradual and general advancement.—These particulars will include the organization of societies and churches—the number and location of preachers, and the formation and character of the respective ecclesiastical bodies or associations instituted for the purpose of order and discipline.

...

No apology is made for presenting Universalists with a brief view of their own concerns, since it comes to them in the cheapest of all possible forms—the columns of a periodical paper, and is furnished without “fee or reward;” in the hope that by embodying the primitive materials, a foundation may be laid for the publication at some future time of a history of Universalism in the state of New-York.

S[tephen] R. Smith

Clinton, April 13, 1829

From the *Evangelical Magazine*, Utica NY, 9 May 1829

UNIVERSALISM—[No. 1]

Rev. Edwin Ferris first publicly preached the great doctrine of Universal Salvation on that part of the state of New-York which lies west of Hudson's River. He was a member of the New-England "General Convention of Universalists," and first visited the county of Otsego in 1802. In this place, among the scattered families of a recent population—in the very bosom of a rugged and immense wilderness, he found a few believers in the boundless goodness of Almighty God. To these he preached several discourses with some little effect; but whether in the place which became the scene of his future labors—or whether from this preliminary visit we are to date the mighty operation of the leaven of truth, does not appear. It was on this occasion, however, that the *first public testimony* was borne to the truth in this country.

Mr. Ferris determined to locate in the region which he had visited, and in the year following removed from some part of Dutchess County, and established himself in the town of Butternuts, county of Otsego. Some estimate may be formed of his labors and encouragements, from the following statement made by himself. "In the spring of 1803, I settled in this town with my family, where, the summer following I continued to labour with my hands in the field week-days, and to preach the Gospel of Universal Grace every Sabbath." Such were his labors, gratuitously tendered, or at most without any specific compensation: but he found the reward which he sought—for the pleasure of the Lord prospered in his hands. It is probable that his ministry was not confined to one place, but that it was directed to the dissemination of his sentiments by preaching occasionally in the vicinity.—This was certainly the case in 1804, when he says— "I usually preached every other Sunday in Butternuts— [and on] other Sundays in the neighborhood."

In the autumn of 1803, a society consisting of about twenty-five male members was organized in the town of Butternuts. This, if there be no mistake in the *date*, was the first Universalist society in the State of New-York. It has however been generally supposed that the oldest regular society was formed in the town of Hartwick, but a few miles from the former. But it is certain that the latter was formed sometime in 1804.

The society in Butternuts comprised a small church collected in 1804, consisting at first of only eight members, but which ultimately increased to 20 or 30 persons. Some of these were received by baptism, but it is not known whether the regular administration of what are denominated *ordinances*, was continued for any considerable time. The labors of Mr. Ferris were received by this society until 1810, during which time it had continued gradually to increase, though its greatest number of male members never exceeded forty. It had encountered every species of opposition from without—but it was united, and asserting its rights, in the confidence of truth, it braved the tempest of public indignation and triumphed.

In 1810, Rev. C. Winslow succeeded Mr. Ferris (who had removed to an adjacent town), as the ministering servant of the society in Butternuts. For some time, he was successful in his ministrations, and the society continued to prosper—but the destroyer had come, their light was obscured by folly and corruption, and discord and confusion followed. The society continued to linger for several years, the victim of a wretched indifference—its regular and stated meetings were neglected, the maintenance of public worship ceased, and its visibility is no more.

Notwithstanding the dissolution of the society, the doctrine of Universalism still prevails. There has been no "falling-away"—no "drawing back to perdition," no death-bed recantations, and no diminution of numbers. On the contrary, there are many sincere and faithful believers of the truth, who still cherish its temper and spirit; and perhaps at

no time since the introduction of Universalism among them has there been a greater number of its professors in that place than at present.

For the last eight or ten years, Mr. Ferris has again occasionally ministered to them in holy things; and they are now once more desirous of re-organizing a society. Sensible at length of the folly of neglecting their own duty, because disgusted at its scandalous violation in a single individual, they are about to rise in their former strength and rebuild the waste places of their spiritual Zion. May the "evening-time" of this people be light, and their present laudable efforts to unite their energies be crowned with abundant success—and may the still more desirable object of promoting the spread of the principles and spirit of the "Gospel of God our Saviour" be ultimately and fully attained.

S. R. S.

From the *Evangelical Magazine*, Utica NY, 9 May 1829

UNIVERSALISM—No. 2

Sometime in the year 1804, Miles T. Wooley, from New England, a Minister in fellowship with the General Convention, established himself in the town of Hartwick, Otsego county, and commenced preaching in that place and vicinity. He appears to have been successful for a time, as in March following a Society was organized in that town, which employed him as their pastor for the term of six months. *This was ever considered, and probably is, the first Universalist Society in the State of New York.*

In June 1805, Nathaniel Stacy from Massachusetts—a member of the General Convention—visited and itinerated much in the counties of Oneida and Chenango, particularly in the towns of Brookfield, Sangerfield, Whitestown, and Hamilton. In the two latter towns, Societies were formed in the course of the summer; and while a new and powerful impulse was given to the spirit of free inquiry, the knowledge of the doctrine of the restitution was greatly promoted by his instrumentality. Most of the places he visited were *new* ground, where the feet of the heralds of illimitable grace had never trod. And it was his voice which first announced to the thousands who now rejoice in the “faith once delivered to the saints,” the message of peace, pardon and salvation, from their Father and their God.

He settled in Brookfield (then Chenango co.) with his family in 1806, dividing his labors among the towns of Brookfield, Whitestown, Hamilton, and Hartwick, encountering great difficulties and hardships, and overcoming prejudices the most inveterate. At the same time, by the introduction of order and system into the concerns of the infant Societies, a foundation was laid for that almost unparalleled prosperity which has attended the denomination in this country.

It will be difficult for the next generation to form an adequate idea of the situation of a Universalist minister in this country, at the time of which we have been speaking: in a country just emerging from a perfect wilderness, among a people who had indeed been nursed in the arms of the genial communities of New England, but were still strangers to each other; and whose means and exertions being necessarily devoted to securing individual comfort, left little to the support of social institutions. In addition to these considerations, each family had brought its peculiar prejudices; and though the social ligaments which had previously fostered as well as produced them, were dissolved, still they were cherished by a fondness by no means the less ardent because those associations existed only in memory. The preacher of *Universalism*, therefore, was compelled to meet all the difficulties of a situation peculiar to what is emphatically called a new country; to preach with little or no pecuniary aid, and of course to provide for his family, and minister to his own wants, by the labor of his hands; to combat the bitterest prejudices, to meet scandal and contempt in every form, and win respect from those who held his person and his opinions in abhorrence.

In the month of July 1805, a general conference of Universalists was holden in the town of Burlington, Otsego Co. “for the purpose of taking into consideration the propriety of organizing an association.” Three preachers were present, viz: Messrs. Ferris, Wooley, and Stacy, who were all of the public laborers of the order then in the country. A council was formed by appointing a Moderator and Clerk, and two discourses delivered, on by E. Ferris, the other by M. T. Wooley.

Notwithstanding the discouragements which must have presented themselves, the conference found reasons for congratulation and confidence. It was resolved—“That considering the present prospect of the growth of Universalism in this country, it is proper to organize an Association; and that application be made to the General

Convention of the New-England States and Others for counsel to assist in said organization, should it deem proper." M. T. Wooley and N. Stacy were then appointed a committee to present the resolution and request of the conference to the General Convention. These proceedings were approved, and W. Farwell, H. Ballou and J. Flagg were appointed "to attend and assist in the organization of a council."

From this conference arose the Western Association, which in *twenty-three years* has given fellowship to about sixty Societies, and now recognizes in its former limits, eight sister Associations.

Thus commenced in the State of New York the progress of that most important truth to man—the doctrine of universal purity and happiness, which has strengthened with the increasing energies of the people. Truly may the first faithful laborers in this field of our common Lord say with the Psalmist—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

S. R. S.

From the *Evangelical Magazine*, Utica NY, 20 Jun 1829

UNIVERSALISM—No. 3

It has been observed in a preceding article that the *first* Universalist society in the State of New York was most probably organized in the town of Hartwick, Otsego County. This had always been supposed—and a careful examination of all the facts in relation to the subject has resulted in the full conviction that there was an error in the *date* of the formation of the society in the town of Butternuts of more than a year. Those conversant with the early transactions relating to Universalism in this country, are unanimous in the testimony that *the oldest regularly organized society of Universalists in the State of New York* is in Hartwick.

The society in Hartwick was organized on the 13th day of March, 1805, at which time Nathan Field, Eliphalet Dewey, Abner Pier, Chauncey Newell and Abel Calkins were appointed Trustees—E. Dewey, Moderator; Isaac Barch, clerk; and Nehemiah Burch, Treasurer. The society thus formed consisted at first of *twenty-four* male members, who appear to have entered into the cause of truth “with full purpose of heart,” and who lost no time in employing the means which they could command for the promotion of their views. They engaged Mr. M. T. Wooley to preach to them for six months, but whether for only a part, or all of the Sundays during that time, does not appear. And whether any regular engagement was afterwards made with him, we are not informed, though he continued to preach with them at least a part of the time for a year. [However,] he was neither “apt to teach” nor a very respectable man. And the consequence was that his labors were worse than useless—tending rather to disperse the congregation and break down the energies of the few friends who had united for his support, than to edify the believer and gather and instruct the inquiring multitude.

Mr. N[athaniel] Stacy succeeded as the minister to the society, and devoted about one Sunday in each month to their service. Under his ministry the drooping spirits of the friends were revived—the alienated were restored—the scattered congregation again collected, and the society prospered as a “vine of the planting of the Lord.” How long he continued to preach in Hartwick does not appear; but from his own removal into another society, and the establishment of his successor, it is probable about two years.

Sometime in 1808, Mr. James Babbit removed from Duanesburg, Schenectady Co. into Hartwick, and became the minister to the then flourishing society in that place. He also labored with them about two years—during which time the society seems to have remained about stationary, at least, no advance was made in either numbers or influence. No reproach, however, is known to have been attached to Mr. Babbit; and the causes why the society made no progress were probably laid in the mysterious and secret workings of apathy and remissness which succeed to seasons of great ardour.

It is not intended to represent that this society was ever agitated by those violent paroxysms of fanaticism which sometimes occur in community, and which shake the institutions of order, and overwhelm the voice of reason and of truth. No, it was the fact that the doctrine of the restitution was new to the people—[it] opened to the mind a new theme of religious contemplation, and became the subject of perpetual inquiry and deep interest, and consequently kept the attention closely fixed to one object. When the mind became familiarized with the subject, it relaxed its ardour, and sank into indifference. Instances of this description are by no means rare—and ministers accustomed to preach in places where the doctrines they inculcate are new, they will have frequent occasion to lament an evil which they cannot remedy.

In 1809 or 1810 Mr. C. Winslow succeeded as preacher to the society in Hartwick. What part of the time is not exactly known—probably little more than one quarter. The

flame of his zeal for a time shed a partial light upon the gloom of the society—and they awoke only to feel their misfortunes and mourn over an ill-judged and unhappy connexion, which they hastened to dissolve. His labors soon became unprofitable, and he was dismissed sometime in 1811.

Since that time, the society has made no particular effort to rise from its depressed state. And as several new societies were soon after organized in the vicinity, by which most or all of its members could be equally well, if not better accommodated with the privilege of public worship, they have gradually withdrawn from the parent institution, and adopted the religious home of its offspring. The society in Hartwick has therefore ceased to be—most of its members being now included among those of the society in the town of Otsego.

S. R. S.

From the *Evangelical Magazine*, Utica NY, 29 Aug 1829

UNIVERSALISM—NO. 4

The arduous labors of Mr. Stacy were eminently successful in promoting the doctrine of the restitution; and in the first year of his ministry in this country, two societies were formed, which for number, stability, and influence have had no parallels in the state of New York.

The first of these was organized according to the provisions of law, on the third of December, 1805, by choosing Oliver Collins, moderator, Salmon Lusk, clerk, and Stephen Bingham, Heli Foot, and Amos Ives, trustees. This society was denominated *The Universalist Society in Whitestown,* and holds its annual meeting on the second Tuesday of September.

The location of this society was exceedingly favorable for holding communication with different sections of the country, and it accordingly became the centre from which truth radiated in every direction. Some of its members were exceedingly active and persevering—availed themselves of every existing means of religious information—encountered their opposers with success, and spared neither labor nor expense in propagating the word of truth. As the members were scattered over a large district of country, it was difficult to fix on any one place which would accommodate all: the meetings for public worship were therefore held at different places. And neither storms nor the inconveniences of traveling prevented the attendance of most of the society. Every exertion was also made to awaken the attention [of opposers] and to induce [them] to hear and judge for themselves. For this purpose lectures were appointed in every neighborhood where a door of utterance was opened, “and the word of God increased, and the number of the disciples multiplied greatly.”

In June, 1806, this society applied to the “Western Association,” at its first session, for counsel and assistance in the formation of a church compact. Accordingly, the association appointed N. Stacy and J. Flagg a committee, with instructions to write to the society, and give such aid as circumstances required. The following letter, in the name of the association, was therefore written during the session.

“Columbus, June 4, 1806

The Western Association of Universalists, to their dearly beloved brethren in the faith of the gospel and hope of everlasting life, living in Whitestown, N. Y. and its vicinity, in answer to a request of said brethren (acting in society relation) to this association for advice on the subject of forming into the church relation, for the purpose of attending to the ordinances of the christian church, and for the privilege of watching over each other for their spiritual welfare. Dear brethren, it is the unanimous desire of the association, acting in the fear of God, for the best good of his Zion, that you, even all who feel it to be your duty as well as privilege to do so, to form into regular church order, on the following general regulations.”

Then follows a preamble and an ecclesiastical plan, as it is denominated, consisting of six sections designed for the regulation of the concerns of the church, and specifying the duties of its members. These are all good in their kind—such as every similar community would in general accept—and they are remarkable for the liberality which they inculcate.

In conformity to the recommendation of the association, a number of the members of the society assembled at a small village called Middle-Settlement, in Whitestown, on the 5th day of August, 1806, and adopted the profession of faith recommended by the General Convention of Universalists—the ecclesiastical plan, proposed by the association, and signed a mutual covenant, by which they became regularly organized as a christian church. At this time, two Deacons were appointed, and about twenty persons signed the covenant. These [individuals] usually transacted all the business of the society, as no compact had ever been adopted which admitted of direct membership, except by the church. Hence the great majority of those who countenanced and supported the meetings took no part in the internal regulations of the society.

From 1806 to 1812, the church received about twenty additional members—from that time up to 1818, seven or eight more were united, and between 1818 and 1824, twelve others were added, making in all about sixty members, which may be considered as nearly its present number. When, therefore, we refer to the number of members of the church, we do not consider them as constituting the whole, but only a small part of the number who were directly or indirectly connected with the society.

It is not known that baptism was ever administered, except in one instance, to any members of this church. But the observation of Eucharist, or Lord's supper, was very regularly kept up, from the date of their organization until 1825.

At the annual meeting of the society in 1806, it was voted unanimously to obtain the labors of Mr. Stacy exclusively, if his engagements would permit; and if not, to secure them three fourths of the Sundays in the coming year. He accordingly removed into Whitestown, in the January following, but he did not confine his services to that society more than half or three fourths of the time.

During the winter of 1807, Mr. Stacy was called to visit several places in the vicinity where the doctrine of the restitution had not yet been preached, particularly Western, Deerfield, Sullivan and Litchfield. In the latter place, especially, the greatest and most formidable opposition was manifested to what was generally considered *the new doctrine*. Here, to use his own words, he "met the combined forces of the Baptists and Presbyterians, headed by Elder W[illiam] Underwood, then a zealous Calvinistic Baptist preacher—but the Lord blessed the interview, to the great advancement of the truth." Subsequent events proved this remark to be fully justified, as this interview laid the foundation for the conversion of many who were present, together with Mr. Underwood himself, who in a few years became a firm believer and faithful advocate of the doctrine he had in vain attempted to overthrow. He has frequently declared that he went to the place of meeting with the greatest assurance of being able effectively to overthrow every argument in favor of Universalism, and that he left the meeting with as firm a persuasion that the devil assisted his opponent.

In the spring of 1808, Mr. Stacy removed from Whitestown to Hamilton, having resided in the former place about one year and a half, and having preached there nearly three years. From the time of his removal, the society in Whitestown was destitute of any ministerial services, except the occasional visits of different preachers, mostly from New England. Among these were Messrs. Farwell, H. Ballou, J. Flagg, and P[aul] Dean, whose mutual labors were productive of the happiest effects in confirming the faith of believers, and in calling the public attention to the subject of divine truth. About the time Mr. Stacy left the society, an effort was made to obtain the services of Mr. Ballou, which proved unsuccessful. By his recommendation, however, application was made to Mr. Dean, who accepted the invitation, and settled with the society in 1810. His labors were devoted to the society but one half of the Sabbaths—the remainder of his time being divided between

the societies of Madison and Fairfield. His efforts were indefatigable for the advancement of the truth, and for several years he preached nearly every day. The consequence was that while the knowledge of Universalism was greatly extended, the society in Whitestown grew and flourished.

S. R. S.

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 2 Jan 1830

UNIVERSALISM—No. 4 (Concluded)

The frequent journeys and untiring perseverance of Mr. Dean called down the particular notice of the more daring clergymen of different denominations; and he was called to defend before the public, the doctrine of Universalism against the attacks of the Methodists, Baptists and Presbyterians.

Early in 1811 he was attacked at the close of a lecture by a Rev. Mr. Lacy of the Methodist connexion, now Rector of St. Peters in Albany. After a short discussion, the congregation was dismissed without any definite conclusions of the arguments of either. In May following, Mr. Lacy again followed him to a lecture in the town of Floyd, where a more formal dispute occurred.

The positions assumed by Mr. L. were that some [people] die in their sins—that those who die in their sins will be punished, and that their punishment will be endless misery.

To each of these positions Mr. Dean objected; to the two first—as he informed the writer of this at the time—merely for the sake of throwing the labour of proving them upon Mr. L., as he was fatigued with the labor of speaking antecedent to the commencement of the discussion. This course, however, was not attended with a good effect—for the friends of Mr. L. regarded it as an evidence of weakness in the cause of Universalism.

In what light the subject was viewed by Mr. Lacy is not known; he, however, threw out from time to time, remarks of such a nature as ultimated in another interview. This took place in February, 1812, at the Presbyterian church in the village of New Hartford, and was attended by a very numerous assemblage of all denominations.

The same propositions were again assumed—the two first of which were admitted, and the discussion rested wholly on the subject of the *duration* of punishment. After nearly exhausting the catalogue of quotations and criticisms, Mr. L. remarked that if Mr. D. could adduce evidence of the unconditional will of God to save all men [sic], he would *concede* the argument. This was accordingly done, and the demand made for the promised concession. Mr. L. denied having made such a promise, when a gentleman rose and assured him that he was understood to have done so. To this he replied in substance, that the person was a Universalist, and he would not receive his testimony. The acrimony with which this remark was pronounced evinced a state of mind little short of desperation. Mr. Dean sarcastically replied that if Mr. L. had any friends, he would take their testimony. The latter then rose and said if he had made such a statement, he had forgotten it. So palpable was the evasion, that the congregation rose in disgust, and rushed out of the house.

A few weeks after the discussion with Mr. Lacy, Mr. Dean held a public debate with Mr. Lansing, a Presbyterian clergyman of Onondaga, at the court-house in that place. Here an immense concourse assembled, and whatever might have been the nature or merits of the arguments, the cause of Universalism lost nothing in the result. We can

furnish no particulars, as we are not in possession of any data which will authorize us in so doing.

Similar debates were held in several other places. In Madison, both the Baptist and Presbyterian clergymen made attempts to put down the rising heresy, by endeavoring to convince Mr. Dean of what they considered his error. These two men, Mr. Morton and Mr. Townsend, were distinguished for the strength of their intellects and the blunt austerity of their expressions; and it appeared that they were willing to supply the want of argument by the application of vulgar rebuke. These however, instead of aiding their cause, only disgusted the honest inquirer, and evidently increased the public interest in the great doctrine of Universal Salvation.

In the summer of 1813, Mr. Dean closed his connexion with the society in Whitestown, which continued destitute of any regular preaching for the greatest part of the year. The services of Mr. Lester—a man venerable for his years and distinguished for his parochial sociability—were obtained in the spring of 1814. His preaching was rather edifying and comforting, than instructive, and from his peculiar charity and tenderness for professors of other denominations, he was probably less obnoxious to them than any other minister of Universalism in the State. This condescension to the feelings and prejudices of others was productive of much good to the society, and several members of the Methodist connexion were won over to the knowledge and belief of the truth. Mr. Lester left the society in the spring of 1815, and the labours of Mr. S. R. Smith, who had then recently entered the ministry, were obtained half the time for the year.

At this time, [1815] there was not a meeting-house owned or occupied by a congregation of Universalists in the state of New-York, except one in [New York] city used by Mr. [Edward] Mitchell, and even that was not known by the [Universalist] name. The want of a convenient place for holding meetings had long been felt by the society in Whitestown, and it was resolved to obviate the inconvenience by erecting a building, which would, at least, accommodate the society at its ordinary meetings.

A liberal subscription was soon raised, and a building of wood, fifty feet by thirty, including a small gallery across the end in front of the desk, was erected at New-Hartford, and completed during the summer. Above the pulpit on the inner wall is a circle of about 2 feet in diameter, in which is inscribed this motto:—“*A house of prayer, and where the spirit of the Lord is, there is liberty.*” The house is finished in the plainest manner, and until 1822 there was neither cushion nor cloth of any description on the pulpit. An error of more consequence than was apprehended at the time was committed in the choice of the location of the house. For though it stands in a convenient and beautiful place, it is too far from the village. It should have been recollected that villagers are never the most regular attendants on church, and especially, that they will not go out of their way to attend one destitute of popular favor. This cause has, no doubt, had its full share of preventing a more general attendance upon the church of New-Hartford. Its congregation, however, has always been respectable, but never numerous. and the countenance and support of others has been sacrificed by inattention to their inconvenience.

In March, 1816, Mr. A[bner] Kneeland, who was traveling through this section of New-York, visited and preached in New-Hartford, and was immediately engaged by the Society to preach with them three Sundays in each month. His age, gravity, and peculiar plainness in preaching drew, for a time, a more numerous congregation than had ever attended the meetings of the Society; and in the course of that and the next year, several respectable individuals united with the church.

To facilitate the means of inquiry, and to convey more effectually the knowledge of the doctrine of the restitution, a conference was held every week, at which some question

relating to the scripture doctrine was proposed and freely discussed. Unhappily a very unprofitable subject became the theme of the most labored and critical investigation. It was that of the state of the dead between death and the resurrection. And as its discussion excluded the consideration of other subjects, generally and perhaps properly believed to be of greater moment, the attendance became less numerous, and after a few months the conference was discontinued.

...

During the ministry of Mr. K. the society acquired strength and influence, and was no doubt, at that time, the most powerful if not the most numerous society in the state which professed the doctrine of Universal Salvation.

In September, 1818, Mr. K. suddenly and very unexpectedly to the society, closed his connexion with them and removed to Philadelphia. He was succeeded by the writer of this, who continued to minister to the society until the summer of 1825. During this time, there were several persons added to the church, and the progress of the society was, in general, in the ratio of the general increase of the number of believers in other sections of the country.

In 1820 a lecture was occasionally delivered in the vicinity of Clinton, where several prominent friends and members of the society reside; and as there was no convenient place for holding these lectures, it was determined to build another meeting house. Accordingly, in 1822 a very convenient brick building, about 50 feet by 40, was erected in the village of Clinton, and denominated "*Free Church*." It is handsomely finished, in the modern style, and has a cupola calculated for a bell. Directly under the desk window in the front is a square block of white marble with this inscription, "FREE CHURCH, ERECTED 1822. *And Peter opened his mouth and said, "of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him."* Acts X.34,35.

A single individual, Mr. Joseph Stebbins, bore full one half of the expense of this building. After the completion of the Church in Clinton, the meetings of the society were held alternately there and at New-Hartford; and while the latter meeting was not diminished, the former place became respectable for its numbers.

In 1825, Mr. J[ohn] S. Thompson was employed as the preacher at New-Hartford, and in the year following, Mr. Lisher at Clinton. Neither, however, continued a year, and the churches were for some time closed. In 1827, Mr. D[olphus] Skinner devoted a part of his time to the congregation in New-Hartford, but closed his engagement at the end of one year, since which they have had no stated meetings at that place. The church in Clinton, after having remained closed about two years, was again reopened to a former incumbent, who continues to labor in the testimony of truth in that place.

Since 1825, the two congregations which constituted the "Universalist Society in Whitestown" have ceased to act in concert; and accordingly a new Society was formed at Clinton in May 1829 titled The First Universalist Society in the town of Kirkland."

It is worthy of remark that during a period of twenty-five years, no single contention arose in the Society in Whitestown of sufficient moment to materially affect its peace. In that whole time, it is believed that no one member withdrew from the communion table because another presented himself—or ever once objected on account of personal grievance. How much of animosity may have existed, we pretend not to determine; but if the interchange of the most affectionate tokens of friendship, and the utmost freedom of social intercourse furnish a criterion of judging, we should conclude that if offences came, they were light afflictions which were but for a moment.

Within a few years past, the Whitestown Society has lost a number of its most able and devoted friends, by death. There have also been several societies formed which maintain regular preaching, within its former limits. These events have considerably diminished its numbers, and its resources, but it still lives—*esto perpetua*.

S. R. S.

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 9 Jan 1830

UNIVERSALISM—No. 5

In the summer of 1805, a number of persons convened at Hamilton, Madison Co. and adopted certain articles of social compact, under which they declared themselves to be a religious society, by the name of "The Universalist Society in Hamilton and its Vicinity." This compact was signed by 23 male heads of families from six different towns—viz. Hamilton, Brookfield, Sangerfield, Madison, Eaton and Lebanon—in each of which a society has since been formed. What the articles of this compact were, we are not informed: probably little more than the avowal of their faith in Universal salvation, the specification of rules for the admission of members, their respective privileges, and of order in the management of the concerns of the society. These particulars usually comprise the whole of such compacts, the objects of which are the union and cooperation of the members in promoting the cause of truth.

From this time, the services of Mr. Stacy who had been itinerating for a few months in this section of country, were obtained one quarter of the Sundays, until his settlement with the society in 1808. During this time, a period of nearly three years, the meetings for public worship were very well sustained, notwithstanding the most spirited and determined opposition of those who claimed exclusive orthodoxy, but it does not appear that the society received any material accession. It is certain, however, that the public mind had been greatly excited, [and] the germs of future progress had taken deep root, and were in due time unfolded.

On the fourth day of April 1808, a number of brethren who were desirous of enjoying the privileges of communion, and the watch-care of a christian community, organized themselves into a church, by adopting the profession of faith recommended by the general convention of Universalists, and signing the covenant. This church after two successive meetings consisted of only eight members. From this small beginning, however, arose the most numerous church of believers in the restitution in this state—and it is believed the greatest number of communicants of the same denomination ever congregated in America.

Baptism has been administered to those members who preferred that mode of admission into the church—each individual designating the particular method; but in a majority of instances, immersion has been preferred. And the Eucharist, or Lord's Supper, has been regularly celebrated about four times a year in this church, from its first organization to the present time.

Sometime in this year (1808) the society which had dispensed with the forms of law in the first instance reorganized, according to statute, by the name of "The Universal friendly society of Hamilton and vicinity." At this time, the influence which had been previously exerted by the doctrine of impartial grace, and which had hitherto carried on its salutary operations—in many instances almost unperceived—was at once fully manifested. For on the legal formation of the society, between 50 and 60 members, mostly or all heads of families, signed the compact. This number came with full purpose of heart...and brought their wives and their children and their effects with them. Scarcely an instance occurred in which the members of each family where Universalism found an advocate were not unanimously attached to the meetings of that denomination.

The accession of numbers and resources induced the society to take measures for hearing more frequent opportunities of hearing preaching. Accordingly, as Mr. Stacy had now settled in the town, arrangements were made by which his labors were devoted to the society from one half, to three quarters, and ultimately the whole of the time. From this period, the progress of church and society was uninterrupted. Prejudices, founded in

ignorance and misconception, were gradually overcome, christian charity took a larger circle, and Universalists were regarded as moral men [sic] and pious believers in Jesus Christ.

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 27 Feb 1830

UNIVERSALISM—No. 5 (Concluded)

In addition to the general process of the doctrine of the restitution, and the constant increase of the society, the church in Hamilton received from time to time respectable accessions; so that in 1816, eight years from its establishment, it comprised about twenty members.

In the course of this year (1816) a remarkable spirit of inquiry, earnestness and zeal made its appearance in Hamilton, which spread with great rapidity through the several societies of Presbyterians, Universalists, Baptists, and Methodists, and continued to exert a most powerful and overwhelming influence through that and the following year. With whom, or in what denomination this very extraordinary awakening commenced, is not known, nor are we informed of any very particular and immediate cause. Whatever it might have been, and wherever it originated, it diffused its influence speedily and effectually, and in a few months pervaded not only that town, but several others in the vicinity. Not a house, not a family, but was visited with this mighty energy, and scarcely an individual did not partake of its power.

It was notorious that Universalists as a religious community laid no stress on such excitements—that they sought to advance their own opinions by an appeal to the *understanding* rather than to the passions, and that they relied much more on the sober and moral life of the professor [i.e. believer] for evidence of his piety, than upon the relation of the most remarkable exercise of his feelings. These facts rendered it [a] matter of curious speculation among the wise ones—what would be the result with the Universalist society,

Among those who hazarded an opinion on this subject was Mr. Moulton, the minister of the Presbyterian church, who without hesitation gave out that—he had long been waiting for the present time of refreshing—that it would bring down Universalism to the dust, and that Mr. Stacy would, in consequence, certainly have to leave the place.

The work however continued to go on—conferences and other religious meetings were multiplied—different and opposing sects mingled their devotions at the same altar—but one theme in general engaged all hearts, and employed every tongue: the love of God and the salvation of the soul. As there was yet no pettifogging for particular creeds, no canting insinuations against other denominations, and even the minister who at the first had predicted the fate of Universalism, if he was not inspired with better feelings, at least, learned more prudence.

On Sundays each denomination held its separate meeting, and new converts attended where habit or choice directed. Wherever that happened to be, they were almost certain to hear the preacher descant on the same general subjects—the imperishable love of God and the plenitude of divine grace. Generally speaking, no terrors forged in gloom and glowing with the fires of hell tortured the imagination or wrung the heart of the returning penitent—but grace—illimitable grace charmed the spirit into peace, submission and life. But this was Universalism, and [it was] welcomed by [the] community with admiration, gratitude and joy.

The consequence was that so far from prostrating or diminishing the Universalist congregation, it was greatly enlarged, and of the number who during this *revival* made a public profession of faith in the gospel, a majority united with that denomination, so that in a few months, the usual place of worship, which had hitherto accommodated the congregation on ordinary occasions, was wholly inadequate, and a temporary addition was made without delay. Still though double the number of persons could now be seated, the congregation was overflowing.

In the meantime, the society which had hitherto consisted of about sixty members, increased to more than a hundred, and the church, which during eight years had never comprised more than twenty persons, now received an accession of sixty members—about forty of whom were baptised by immersion.

The Presbyterian and Universalist congregations held their meetings very near to each other. On one occasion, when the latter were celebrating the Eucharist, at the moment when the administration was about to commence, an unusual movement was observed at the door. There was a momentary pause in the service—when to the great astonishment of all, the minister of the Presbyterian church, Mr. Moulton, followed by most of the members of his church, entered. All were in tears—a powerful sympathy instantly filled every eye—and the strange and affecting scene was now witnessed, of two societies of very dissimilar opinions, extending to each other the hand of fellowship and kindness, and mutually weeping for joy.

At length Mr. Moulton found words to address the congregation—he said, “he had formerly felt unfriendly to Mr. Stacy—that he had not supposed there ever was, or could be any real christians among Universalists; but that recent events had convinced him of his error—that he had prevailed on his church to come with him on this occasion, to join with him in this confession, and if they could be permitted, to unite with Mr. Stacy and the Universalist church in the reception of the symbols of the death and love of their common saviour.”

The scene which followed is indescribable—they wept, sang and prayed together—mutually took part of the sacrament—forgave one another—and rejoiced “with joy inexpressible and full of glory.”

Alas, how illusive are appearances! How few possess sufficient moral courage to enable them to persevere in that which they know is right, when opposed by the interested and the powerful!

In a few days after this transaction, a meeting of Presbyterian ministers took place in a neighboring town. Mr. M. was of course present, and effectual measures were taken for preventing, in future, any indications of fellowship for Universalists. An early opportunity was in consequence, taken by him of apologizing to his congregation for having condescended to favor them, and he charitably imputed both his recent feelings and conduct toward them to the insinuations of the devil! Many persons have a peculiar talent in pacifying their consciences by ascribing their irregularities and inconsistencies to diabolical influence. This unexpected conduct of Mr. M. did not indeed call down the sentence of condemnation from the presbytery—the leading members of which had no doubt dictated the course pursued; but it aroused the indignation and contempt of community, and he found it convenient to leave the place.

The Universalist society still continued in a state of moderate prosperity, though as might be expected, the extreme fervor which had so long and so generally prevailed gradually subsided. But it does not appear that this event was productive of the many evils which are sometime the result of great excitement. The congregation was not thrown into confusion, nor were its general efforts so relaxed as to constitute indifference to its

best interests. And though several new societies were formed within the original limits of that in Hamilton, still its number was not diminished.

The establishment of these societies—and perhaps the omission of some legal punctilio, rendered it expedient to reorganize the society, which was done in 1827, when it adopted the name of “The First Universalist Society in Hamilton.”

This society, though abundantly able, has never built a place of worship, while at the same time, it has perhaps felt the need of one, more than any congregation in the state. But it has retained for more than twenty-four years the labours of the same indefatigable preacher, who has shared with them in all the embarrassments incident to an infant and persecuted denomination, as well as in the satisfaction derived from the reflection that their course has been attended with great and uncommon prosperity.

The present number of supporting members is about ninety, whom we fervently pray Almighty God, to keep in “the unity of the spirit and in the bonds of peace.”

S. R. S.

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 13 Mar 1830

UNIVERSALISM—No. 6

Sometime in the year 1810, Mr. P[aul] Dean, who had then located with the Universalist society in Whitestown, commenced preaching in the town of Madison. This was the first regular meeting of that denomination which was established in the town—though there were a number of very respectable friends and believers who had occasionally sustained the labors of Mr. Stacy and others for several years. They now made arrangements to employ Mr. D. one quarter of the Sundays. No man could have been a more acceptable, or a more successful preacher, and a large and increasing congregation always attended on his ministrations. Opposers were foiled in every attempt to convince him of error, and reproach and rebuke uniformly recoiled upon the heads of their authors, to their own confusion, and the advancement of the doctrine of the restitution.

The advocates of universal salvation, gaining in numbers and strength, found it expedient to form a society. This was accordingly done, and the “Universalist Society in Madison” was duly organized on the 29th of March, 1811, when Jacob Miller, Amos Maynard and Joseph Curtiss were chosen Trustees. About 25 persons of respectable character, among whom were several of the most wealthy and influential inhabitants of the town, became members, and the concerns of the society were transacted in the most orderly and effectual manner.

A number of the members of this society were proprietors in the Baptist and Presbyterian churches, each of these denominations having already erected places for worship, and meetings were occasionally, if not regularly, held by the Universalists in the Baptist church. Whether this was in consequence of greater liberality in that denomination—or owing to the state of the property in the house—is not certain, but probably the latter. Here several interviews took place between Mr. D. and the venerable but rigid and hard spoken Elder Morton—sometimes to the great amusement as well as edification of the hearers. The gravity, stern severity and overbearing bluntness of the aged Elder contrasted strongly with the youth, pleasantry and mildness of Mr. Dean.

On one occasion, a joint meeting of the Baptists and Universalists took place, when the respective ministers were each to deliver a discourse. The Elder ascended the pulpit, and fixing his eyes and pointing his finger with unerring aim upon Mr. D., recited with great deliberation and emphasis Acts xiii:10, “*O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*” The observations which followed were in the style of the text—and a more rude attack, or more violent philippic was seldom made on any occasion. But this effort entirely failed—its impudence was the subject of ridicule, and its weakness a theme of triumph to the believers in the restitution.

Mr. D. rose in turn, and quoted Acts x:28, “*But God hath showed me that I should not call any man common or unclean.*” The discourse was of course a defence of the doctrine of divine impartiality, while no further notice was taken of the preceding assault than was sufficient to fix upon its author the seal of public indignation.

Towards the close of 1814, or early in '15, Mr. Seth Jones became the minister to the society in Madison. He had for a number of years preached in the Baptist connexion, and had been recently been converted to the faith of Universal salvation. So electrifying was the influence of his change of views, combined with the greater simplicity of Universalism, that from being a faltering and stammering speaker, he became almost at once distinguished for great fluency of utterance and freedom of delivery. He probably

preached but half the Sundays in Madison during his engagement, which continued about one year.

In the summer of 1816, Mr. A[bner] Kneeland, who was now ministering to the society in Whitestown, commenced preaching in Madison. He preached there but one Sunday in the month, for about two years. During his ministry several subjects were agitated, which led to much inquiry. He very carefully examined the doctrine of the trinity, and taught the simple humanity of Jesus. Previous to this time, it is probable there were few, if any, trinitarians in the society—but it had never been a subject of particular attention, and probably many persons were at a loss to explain their own views of the nature of atonement. On these subjects Mr. K. was exceedingly explicit and intelligible, and no doubt assisted much in aiding others to systematize their opinions. He was less happy in the introduction of the subject concerning an intermediate state. It appears to have been too metaphysical for the general purposes of a sermon; and it was deemed of too little importance to command much attention.

The society in Madison was destitute of any regular preaching during the fall and winter of 1818-'19, but it was occasionally supplied by Mr. W. Underwood and others. And it is believed that the meetings were very well sustained by the spirited efforts of several members of the society, who kept up the appointments by conference.

In May 1819 Mr. S[tephen] R. Smith, who had succeeded Mr. Kneeland in Whitestown, was engaged to preach to the society in Madison about one Sunday in each month. At this time the society was in great harmony, and considerably affected by the unusual excitement then in progress in the parent society in Hamilton. A number of persons were very much excited, and a general earnestness evidently pervaded the congregation. It was now customary to hold a lecture in the evening of the day in which they had preaching, at the close of which several persons commonly made remarks. These were, in general, descriptive of some distinguishing of the divine goodness, or of some particular exercise of mind, or consisting of a warm exhortation to love and good works. These remarks were commonly interesting, though strongly tintured with enthusiasm.

At this time, ordinances had never been administered, as no regular church compact existed among the Universalists in Madison. But as a number of persons were desirous of entering into church relationship, a general meeting of the society, and of others friendly to that object, was called to deliberate on its expediency. This meeting was held about the middle of November at the school house in Madison village, and it was very unanimously agreed to adopt the profession of belief, plan of church government, and covenant usually approved by Universalist churches in this country, which differs but little from that recommended by the General Convention.

Just as the business of the meeting was about to close, an incident occurred—only important from its singularity and extravagance. A middle aged and well-dressed man rushed into the room, who appeared intent on some important purpose—greatly agitated and perspiring at every pore. After remaining a few minutes, he requested liberty to speak, which was readily granted. He then proceeded to state that, impressed with the sense of an imperious duty to lay aside the cares and concerns of this world, and devote himself to the interests of a better, he had disposed of his property (a good farm in Madison), and abandoned his wife and children, to follow and serve the Lord. Nor was it for himself, nor for the christian world, that he was so deeply interested—but for the poor and perishing Heathen. He was going to India—was then on his way, and should, he trusted, become the instrument of leading the children of Brahma to the knowledge and worship of the true God.

He then expiated on the great danger of religious delusion, the fatal consequences which were sure to result from false opinions, and concluded with a most pathetic exhortation to his neighbors there assembled to be cautious of what they did with the word of the Lord. He admonished them by their love of truth—he warned them by the prospect of death, by the fears of hell, and by the terrors of an offended God, not to reach forth one sacrilegious hand to pollute the ark of Jehovah. All were satisfied of the sincerity of the man, and equally so, of his derangement. Yet the promoters of his delusion could and did suffer this man to sacrifice the happiness and perhaps the comforts of his family to their schemes of converting the heathen!

Several of the members of the newly organized church desired baptism. It was accordingly administered by immersion previous to communion to seven or eight persons by Mr. Stacy. The number of communicants is not distinctly known—probably from 30 to 40, which may be regarded as the number in fellowship.

From this time, as before, the society moved on steadily and permanently—it acted in concert, and prospered. Its meetings were numerous and composed of those who would render any meeting respectable. The silly cowardice which makes even honest believers ashamed to be seen attending a Universalist church, was overwhelmed and swallowed up in the strong current of favor that was now carrying forward that denomination. And if at this time there was a popular religious sect in Madison, it was that of the Universalists.

But the congregation felt the need of a suitable place of its own, in which to hold meetings. A meeting of such as were friendly was therefore called sometime in December 1820, when the following preamble and resolutions were adopted, viz:

“At a meeting of the several persons who have associated themselves together for the purpose of building a meeting house in the village of Madison, it was:

“Resolved that said association proceed to build a meeting house within said village of Madison;

“Resolved that Stiles Curtiss, David Woods, Lockert Berry, Joseph Curtiss and Isaac Coe be the Trustees of the said association.”

In conformity with this determination, a plan of the projected building was immediately drawn, on which the pews, or slips were marked, and the number determined. Those who took an interest in the undertaking agreed to take one or more of the slips, until a sufficient number were taken up at a stipulated price, to defray the expense of building.

The following year this plan was carried into effect, and a very neat and convenient building of wood, 56 feet by 40, with a gallery on three sides, was handsomely finished. The front is ornamented by a porch, or rather portico, supported by a range of plain pillars, above which a very well proportioned tower rises to the height of 70 or 80 feet. In a small niche over the centre of the portico is the following inscription—“*For mine house shall be called an house of prayer for all people.*” Isa. lvi;7.

This house, the exclusive property of the Universalist society, was opened and solemnly dedicated to the worship of the only living and true God, the 2d day of January, 1822. Its location in the centre of the village is decidedly more favorable than that of either the Baptist or Presbyterian churches, which are nearly a mile distant, in different directions. Since the completion of this church, the society have procured a bell of convenient size—the first, and till very lately, the only one owned by the denomination in the state.

In the spring of 1822, Mr. O[liver] Ackley became the minister to the society in Madison—a man of sound judgment, upright conduct, and good desk talents. Though

approaching middle age, he was a young but successful preacher. Mr. Ackley continued with the society about two years—preaching only two Sundays in the month in Madison.

In the fall of 1824, after having been destitute of any regular ministry for some time, the society employed Mr. W. Hagadorn. He was a good sermonizer, but was a stranger to the feelings and habits peculiar to the country, and was suffering under a protracted course of ill health. After struggling for a few months with the difficulties of his situation, the connexion between him and the society was dissolved. From this time, the energies of the society seem to have declined—probably in part owing to the relaxation of that ardor and warmth of feeling for which they had been distinguished, and partly from the want of a regular meeting to encourage attention and call out the congregation. They were now again left for sometime without any regular supply of their desk, but in the fall of 1825, or early in 1826, engaged Mr. G[eorge] B. Lisher to preach with them about one Sunday in each month. This proved a very unfortunate connexion, and terminated before the end of the year.

In the spring of 1828, Mr. N. Wright located with the society in Madison, under very auspicious prospects. They were very partial to him and his ministry was exceedingly well calculated to remove the prejudices of opposers. Their wonted efforts were again called into requisition, and their hopes and their efforts again sank into the disgust if disappointment, and the vexations of perpetual change. They remain, however, a numerous and respectable society, and only wait till they are confident of obtaining a minister who will neither injure their cause nor disappoint their hopes. And such an one may the Lord in mercy speedily give them, that they may again be blest in their own house of praise.

S. R. S.

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 15 May 1830

UNIVERSALISM—No. 7

The Universalist congregation in Eatonsville, Herkimer Co. originated as early as 1810, in the Baptist church established in that place. About that time, several respectable persons were expelled from the Baptist communion for the sin of not attending church, which was considered a breach of covenant—or as our correspondent emphatically describes the transaction, “they were ordered to stay at home, because they would not go to church.” These persons either then were, or soon became, professors of the doctrine of Universal salvation, tho’ it is probable neither of them had at that time heard the doctrine preached.

In the summer of 1811, Mr. P[aul] Dean, who had settled in the country the preceding year, was engaged to preach in Eatonsville one Sunday in the month for two years. A very numerous congregation was immediately collected—probably the largest which at that time attended on the ministration of the unbounded grace of God in this section of the country. Inquiry was awakened, the truth was most diligently sought, and it was found to the great comfort and joy of many.

In the fall of 1811, a church was organized, consisting of about twenty members, and the Lord’s supper was regularly administered at stated periods for about two years. The visibility of this church was continued but a short time after the removal of Mr. Dean in 1813, and from a variety of causes has not been renewed, even when circumstances favored the adoption of such a measure.

A society was organized at Eatonsville in 1818, composed of different denominations, and entitled “The Baptist Catholic Society,” because each held property in the church. The Baptists and Universalists were certainly the principal owners, and it is believed were the only denominations who claimed the occupancy of the house; and as it was about equally divided between them, it was [for] a few years used by them on alternate Sundays.

This meeting-house, a convenient wood building, was erected in 1804 or 5, and was originally intended as a *free church*, to be used by all denominations in proportion to the property which each subscribed. This was, therefore, undoubtedly the first meeting-house in the state in which Universalists held an undisputed right, except that in the city of New York. For though the Baptist church was used by them, still it was rather by concession than by the admission of a legal right. And it is a matter of interesting reflection that the church in Eatonsville should so soon be claimed for, and used by, a denomination which was probably wholly unknown to those who secured their rights when the building was erected.

The Universalists in Eatonsville never formed a separate and regular society. They recognize each other by the support which they give to the preaching of that denomination, and by their attendance on the meetings of the order. When any particular occasion requires, a general meeting is called, and the usual course pursued for the attainment of the contemplated object.

From the removal of Mr. Dean in 1813, the Universalists in Eatonsville were destitute of any regular preaching until the fall of 1822, a period of nine years, when Mr. G. B. Lisher settled in that place. He continued to minister to them with great success, one half of the Sundays for three years, appropriating the residue of his time to different places in the vicinity. It was during this period that he commenced and conducted, with some benefit to the cause of Universalism, a periodical religious paper published at Little Falls, rather oddly titled “*The Gospel Inquirer*.” This paper with others was amalgamated with the “*Universalist*” published in Utica in 1825. This year Mr. Lisher closed his connexion with

the congregation in Eatonsville, which remained destitute of stated preaching for another term of about two years.

In the fall of 1827 a Mr. James Priestly, who was passing through the country, and represented himself to be a Universalist preacher, was immediately employed, and for a short time gave general satisfaction. But the connexion proved exceedingly unfortunate, for though a man of talent and erudition and a popular speaker, he was the slave of his appetites, and became a reproach both to the congregation and to his profession. The pressing want of a preacher was the only inducement to employ him, for it was known that he was destitute of and recommendation except his talents. And the consequences of this rash engagement should admonish them and all others to be more cautious in the selection of their public servants. In 1828, Mr. G[eorge] Messinger preached a small part of the time in Eatonsville, since which time the congregation has again been destitute of the stated ministration of the word of life.

Notwithstanding the frequent and protracted interruptions in the ministerial services rendered to the congregation in Eatonsville, the deep rooted prejudices excited by a single indiscreet individual, and the tendency in all congregations to disperse when they have no regular meetings of their own, there is still a large and respectable number of Universalists in that place. And whenever they have meetings, a becoming desire is manifested of promoting by their attendance and by their means, the great doctrine of the final purity and happiness of all mankind [sic].

From the *Evangelical Magazine & Gospel Advocate*, Utica NY, 18 Sep 1830