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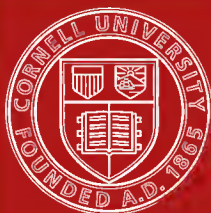
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METHODISM

IN

THE STATE OF NEW YORK,

AS REPRESENTED IN

STATE CONVENTION,

HELD IN SYRACUSE, N. Y.,

FEBRUARY 22-24, 1870.



NEW YORK:

CARLTON & LANAHAN.

SAN FRANCISCO: E. THOMAS.

CINCINNATI: HITCHCOCK & WALDEN.

1870.

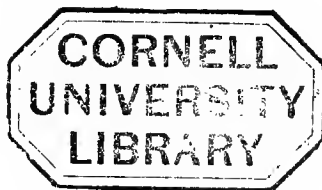


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PREFATORY NOTE.

AT the request of the Convention, the Secretaries and Rev. J. W. Eaton, the official Stenographer, have acted as a Publishing Committee in preparing the following Report of its Proceedings. The Journal of the Convention was furnished by Revs. J. B. Foote and S. Hunt, Recording Secretaries, and all the Stenographic Notes by Mr. Eaton. These materials, together with the Reports of Committees and manuscript Addresses, were forwarded to Rev. W. H. De Puy at the Book Room, and under his supervision have passed through the press.

Owing to the necessary rapidity with which the pages have been stereotyped, it was found impracticable to carry out the original purpose of submitting the proofs to the several authors. If any errors or imperfections shall be found to have resulted from this fact, the Publishing Committee will greatly regret it, but will also hope for the considerate judgment both of the authors of the manuscripts, and of the Methodist public.

The acknowledged success of the Convention leaves little to be regretted either in its composition or proceedings. Yet it may be properly stated, that though nearly every District in the State appointed the requisite number of Delegates, it was found that the shortness of the time elapsing between the

meeting of the Preparatory Committee at Albany, and the assembling of the Convention, and also the engagements of many Pastors in the special religious services common to the season of the year, prevented the attendance of many brethren whose presence would doubtless have given additional interest to the deliberations of this first great gathering of the Methodists of the State of New York.

That the Convention, though an experiment whose issue was doubted by many, achieved so marked a success in attendance, in enthusiastic interest, rising higher with each session, in harmonious and able deliberation, in conclusions marked by sound judgment, in practical financial results, and in a pervading tone of spirituality, is largely due to the fact that it strictly adhered to the order proposed in the carefully prepared programme of the Preparatory Committee.

PUBLISHING COMMITTEE.

NEW YORK STATE METHODIST CONVENTION.

PRELIMINARY ARRANGEMENTS.

IN accordance with the action of various meetings of ministers and laymen of the Methodist Episcopal Church, held in different parts of the State, a call was made for a "Preparatory Committee Meeting," to be held at Albany on Tuesday, January 11, 1870, at half past seven o'clock P. M. The desire was expressed that each Conference whose territory, either in whole or in part, lies within the State, should send four delegates—two ministers and two laymen—and that these delegates should constitute a Preparatory Committee.

The meeting was held at Albany in pursuance of the call. The Conferences were represented as follows: *New York*: Rev. C. D. Foss, M. D'C. Crawford, D. D. *New York East*: Rev. D. Curry, D. D., J. H. Taft, Rev. E. G. Andrews, D. D. *Troy*: Rev. J. T. Peck, D. D., J. E. King, D. D. *Central New York*: Rev. L. C. Queal, Rev. D. D. Lore, D. D., James Mitchell, Esq., N. B. Foote, Esq. *Wyoming*: Rev. H. R. Clark, D. D., Rev. W. G. Queal. *East Genesee*: Rev. J. E. Latimer, D. D., Rev. W. H. Goodwin, D. D., Hon. D. A. Ogden, H. G. Moore, Esq. *Genesee*: F. H. Root, Esq.

Hon. D. A. Ogden, of Penn Yan, was elected Chairman, and Dr. D. D. Lore, of the "Northern Christian Advocate," Secretary.

It was unanimously resolved to hold the Convention. Syracuse was selected as the place, and February 22 as the time for the opening. It was resolved that the delegates be chosen by District Conventions called by the Presiding Elders, and to be composed severally of the Presiding Elders, Pastors, and District Stewards. The Bishops were invited to attend. Bishop Janes, being a resident of the State, was specially constituted a member of the Convention. The District Conventions were invited to take such measures as they should choose for the payment of the expenses of their delegates. Each district was authorized to send twenty delegates—ten preachers and ten laymen; fractional districts along the State boundary to have a proportionate representation. The following general programme of business and assignment of topics for the Syracuse Convention was adopted:

First Session.—Tuesday, February 22, two o'clock P. M. Organization. Subject: The Statistics and Historical Development of Methodism in the

State. Real and Relative Resources. In charge of Rev. E. G. Andrews, D. D., Rev. K. P. Jervis, and Rev. W. H. De Puy.

Second Session.—Tuesday evening. From half past six to seven o'clock, Prayer-meeting. Subject: Temperance. The exact right and duties of the hour. In care of Rev. L. C. Queal, Hon. J. Mitchell, Rev. B. I. Ives, Prof. H. A. Wilson, and C. C. Case, Esq.

Third Session.—Wednesday morning. From half past eight to nine o'clock, Devotional Exercises. Subject: Our Position and Duties as Christian Citizens. In charge of Rev. J. T. Peck, D. D., F. H. Root, Esq., Rev. W. H. Goodwin, D. D., Hon. H. G. Prindle, and Rev. I. S. Bingham.

Fourth Session.—Wednesday, two P. M. Subject: Education, its Present Condition in our Church, and its Future Demands. In charge of Rev. J. E. Latimer, D. D., Rev. D. D., Lore, D. D., Rev. J. B. Wentworth, D. D., Rev. J. E. King, D. D., Rev. D. W. Bristol, D. D., Rev. S. R. Fuller, and Rev. A. J. Phelps.

Fifth Session.—Wednesday evening. From seven to half past seven o'clock, Devotional Exercises. Subject: Development of the Working Forces of the Church, Clerical and Lay, both Male and Female, in Home Evangelization. In charge of Hon. D. A. Ogden, Rev. F. G. Hibbard, D. D., Rev. D. H. Muller, S. Barker, Esq., and J. Hillman, Esq.

Sixth Session.—Thursday morning. From half past eight to ten o'clock, Love-feast. Subject: The Spiritual Life of the Church, Actual and Demanded, and Church Discipline. In charge of Rev. W. H. Ferris, D. D., Rev. C. D. Foss, Hon. Willard Ives, and Hon. G. G. Reynolds.

Seventh Session.—Thursday, at two P. M. Subject: The Family, its Divine Institution and Obligation, and its Dangers. In charge of Rev. H. R. Clark, D. D., Rev. D. Curry, D. D., Rev. W. H. Olin, D. D., Hon. A. Y. Stewart, and Col. J. H. Thurston.

Eighth Session.—Seven P. M. Subject: The Press; the Development of our Publishing Interests; Reading for the People; Missionary and Sunday-School Causes. In charge of E. L. Fancher, Esq., Rev. C. Z. Case, N. B. Foote, Esq., J. H. Taft, Esq., and C. P. Easton, Esq.

The following Resolutions were also adopted:

1. That the Committee in charge of each subject be limited to one hour for its presentation and discussion by the essayists or speakers selected by them; after which each subject shall be open for public discussion, each speaker being limited to ten minutes.

2. That a Committee of Correspondence and Invitation be appointed, consisting of Rev. M. D'C. Crawford, D. D., J. E. King, D. D., Rev. J. B. Foote, J. E. Latimer, D. D., and Revs. R. S. Fuller, G. L. Taylor, W. G. Queal, and A. D. Wilbor.

3. That an Executive Committee be appointed, with power to make all further necessary arrangements in connection with said Convention, namely: Revs. D. D. Lore, D. D., Auburn; J. B. Foote, Syracuse; A. J. Phelps, Manlius; J. T. Peck, D. D., Albany; Dr. Porter, Syracuse; W. W. Comstock, Trenton; W. W. Williams, Manlius.

LIST OF DELEGATES.

The following is a list of delegates in actual attendance upon the Convention, held in pursuance of the plan arranged by the Preparatory Committee at Albany.*

* In certain cases additional names were added to the district lists, to take the place of others previously appointed, but who could not attend.

BLACK RIVER CONFERENCE.

ADAMS DISTRICT.—*Ministers*: T. Richey, J. T. Hewitt, C. H. Guile, W. D. Chase, M. M. Rice, I. L. Hunt, E. W. Jones. *Laymen*: Hon. C. G. Briggs, Hon. W. A. Gilbert, M. Kau, J. C. Wright, W. H. Overton, D. A. Stewart.

WATERTOWN DISTRICT.—*Ministers*: L. D. White, J. H. Lamb, S. R. Fuller, I. S. Bingham, W. A. Nichols, R. N. Barber, J. F. Dayan, A. Cheeseman. *Laymen*: Hon. A. G. Stewart, C. C. Case, O. Dimmock.

OGDENSBURGH DISTRICT.—*Ministers*: L. Clark, H. W. Bennett, W. Merrifield, A. T. Copeland, E. E. Kellogg, A. F. Markham, M. T. Smedley, J. Dolph, S. C. Corbin. *Laymen*: J. M. Woolley, N. F. Giffin, W. Green.

POTSDAM DISTRICT.—*Ministers*: L. L. Palmer, J. H. Merritt, W. F. Ball, J. B. Hammond, S. O. Barnes, A. L. Smith. *Laymen*: W. Coats, J. Miller, A. N. Deming, W. W. Morgan.

CENTRAL NEW YORK CONFERENCE.

HERKIMER DISTRICT.—*Ministers*: A. B. Gregg, F. F. Jewell, C. T. Moss, H. M. Church, W. H. Anable, W. Jones, B. F. Barker, M. G. Bullock. *Laymen*: W. A. Brownell, E. Remington, J. W. Davison, L. B. Gray, G. P. Folts, M. Ford, W. L. Brown.

UTICA DISTRICT.—*Ministers*: L. C. Queal, J. F. Crawford, M. S. Hard, M. S. Wells, J. V. Ferguson, H. Gee, P. Wright, W. H. Curtiss, T. Cooper, W. Reddy. *Laymen*: J. Mitchell, H. Lewis, D. T. Davis, H. Beckwith, W. H. Comstock, J. S. Barker, J. S. Capron, C. H. Hopkins, J. F. Billings, S. Warner.

ROME DISTRICT.—*Ministers*: B. S. Wright, L. H. Stanley, O. C. Cole, B. H. Brown, R. Redhead, M. D. Kinney, H. Nichols, J. Zimmerman, M. P. Blakeslee, S. Ball. *Laymen*: Dr. R. E. Sutton, T. D. Penfield, A. Palms, J. E. Barber, L. E. Elmer, J. C. Brewster.

CAZENOVIA DISTRICT.—*Ministers*: A. J. Phelps, A. L. York, J. H. Hall, E. H. Munger, L. A. Eddy, B. W. Hamilton, A. S. Graves, T. H. Youngman, W. Watson. *Laymen*: W. S. Smyth, W. W. Williams, P. Mattoon, E. Adams, E. Evringham, A. B. Walden, J. E. Darrow, J. J. Carver, E. Kinne, G. N. Tackaberry.

SYRACUSE DISTRICT.—*Ministers*: J. B. Foote, E. Arnold, T. J. Bissell, J. D. Adams, E. G. Bush, F. H. Stanton, E. Horr, Jr., T. B. Shepherd, G. M. Peirce, D. W. Roney. *Laymen*: Dr. W. W. Porter, H. P. Sullivan, V. V. Nottingham, J. B. Tallman, F. G. Weeks, J. H. Gregory, R. North, M. B. Bannister, R. Patterson, L. L. Patterson.

AUBURN DISTRICT.—*Ministers*: B. I. Ives, D. D. Lore, S. P. Gray, D. D. Davis, I. Harris, F. M. Warner, W. Searles, E. C. Brown, D. W. Beadle. *Laymen*: Hon. J. S. Roe, H. Daniels, P. Martin.

OSWEGO DISTRICT.—*Ministers*: A. E. Corse, E. C. Curtiss, R. C. Houghton, C. L. Dunning, W. R. Cobb, G. C. Wood, H. Skeel, H. M. Danforth, R. Houghton, L. L. Adkins. *Laymen*: F. Richardson, C. S. Eggleston, M. Worts, W. F. Ensing, J. J. Hollis.

CORTLAND DISTRICT.—*Ministers*: G. S. White, W. E. York, J. T. Crippen, J. V. Benham, B. Shove, A. M. Lake, O. H. Warren, W. D. Fox, H. Meeker. *Laymen*: A. T. Tanner, J. S. Wood, A. Terwillager, S. Salisbury, M. J. Robinson, J. T. M'Elhenny, J. Wilbur.

EAST GENESEE CONFERENCE.

ROCHESTER DISTRICT.—*Ministers*: F. G. Hibbard, Prof. S. A. Lattimore, K. P. Jervis, G. G. Lyon, D. Nutton, G. W. Paddock, W. Bradley, J. Dennis. *Laymen*: H. Wray, E. Jones, N. L. Button, H. Davis, F. Vose, G. A. Gould, A. Mandeville, H. B. Jolley.

GENEVA DISTRICT.—*Ministers*: R. Hogoboom, A. F. Morey, I. Gibbard, W. Manning, J. Alabaster, M. S. Leet, W. W. Runyan, G. Van Alstyne, J. M. Bull, A. W. Green. *Laymen*: P. Crane, L. H. Palmer, W. Kennard, L. Wilcox, J. M'Call, W. C. Greggs, J. W. Benton.

PENN YAN DISTRICT.—*Ministers*: T. B. Hudson, W. H. Goodwin, J. E. Latimer, S. M'Gerald, J. W. Putnam, A. F. Countryman, R. L. Stillwell, C. L. Bown. *Laymen*: Hon. D. A. Ogden, E. Truesdell, W. Fisher, J. M. Latimer, A. C. Lindsley.

HORNELLSVILLE DISTRICT.—*Ministers*: A. Sutherland, A. N. Fillmore, W. B. Holt, S. D. Piekett. *Laymen*: J. M. Wood, E. Fritz.

ELMIRA DISTRICT.—*Ministers*: T. Tousey, D. Leisenring, C. P. Hard, J. G. Gulick, C. Z. Case, J. L. Edson, M. Wheeler, C. J. Bradbury, U. S. Hall, H. Harpst, G. W. Chandler. *Laymen*: D. Decker, Col. J. S. Thurston, E. S. Huntley, H. S. Chubbuck, A. R. Frost, J. L. M'Dowell.

GENESEE CONFERENCE.

BUFFALO DISTRICT.—*Ministers*: D. H. Muller, T. Carlton, W. Kerley, W. H. De Puy, A. D. Wilbor, L. L. Rogers, A. P. Ripley, J. B. Lanckton. *Laymen*: F. H. Root, I. Gale, J. D. F. Slee, J. N. Dorris, J. S. Lyon, L. G. Wilsie, H. H. Otis, I. Hollaway.

NIAGARA DISTRICT.—*Minister*: L. T. Foote. *Layman*: Hon. L. R. Sanborn.

GENESEE DISTRICT.—*Ministers*: E. E. Chambers, S. Seager, S. Hunt, J. N. Simpkins, D. Steele, D. D. Cook, C. C. Wilbor. *Laymen*: Hon. G. M. Copeland, S. Grunendike, A. Allis, R. Van Voorhies, W. H. Moore, E. C. Chriswell.

WYOMING DISTRICT.—*Ministers*: —. *Layman*: G. E. Torrey.

OLEAN DISTRICT.—*Ministers*: W. S. Tuttle, S. B. Dickinson, L. A. Stevens, W. Blake, F. W. Conable. *Layman*: A. W. E. Damon.

NEW YORK CONFERENCE.

NEW YORK DISTRICT.—*Ministers*: J. P. Hermance, D. W. C. Van Gaasbeck. *Laymen*: J. Storey, A. T. Serrell, Philip Phillips.

POUGHKEEPSIE DISTRICT.—*Minister*: E. L. Prentice. *Laymen*: J. P. H. Tallman, A. G. Newman, R. Mackellar.

RHINEBECK DISTRICT.—*Ministers*: R. Wheatley, Q. J. Collin, A. Flack. *Laymen*: W. B. Sheldon, I. G. Calkins.

PRATTSVILLE DISTRICT.—*Ministers*: T. W. Chadwick, C. Gorse, J. J. Dean, E. Tinker.

ELLENVILLE DISTRICT.—*Ministers*: T. Lamonte, G. Clarke, E. S. Osbon.

NEWBURGH DISTRICT.—*Ministers*: W. B. Abbott, D. D. Gillespie, J. Croft, J. C. Hoyt, F. S. Barnum. *Laymen*: O. B. Tuthill, T. E. Durland, C. B. Wood, W. E. Gowdy, J. H. Phillips, J. L. Sloat.

NEW YORK EAST CONFERENCE.

NEW YORK DISTRICT.—*Ministers*: W. C. Steel, George Lansing Taylor. *Laymen*: C. H. Applegate, J. Wood, J. Stephenson.

SOUTH LONG ISLAND DISTRICT.—*Ministers*: E. E. Griswold, H. Alston. *Layman*: G. Wilson.

NORTH LONG ISLAND DISTRICT.—*Ministers*: W. H. Studley, W. H. De Puy, W. T. Hill, W. H. Boole. *Layman*: D. H. Brown.

TROY CONFERENCE.

TROY DISTRICT.—*Ministers*: C. F. Burdick, M. A. Senter, M. Hulburd, H. Eaton, J. W. Belknap, J. M. King, G. W. Fitch, W. W. Bedell. *Laymen*: D. H. Flack, A. Perry, L. R. Avery, J. Hillman, J. D. Lobdell, W. Tucker, G. Howland.

ALBANY DISTRICT.—*Ministers*: J. T. Peck, S. M'Chesney, L. H. Grant, J. W. Eaton. *Laymen*: Prof. W. Wells, W. L. Woollett, J. H. Stafford, C. P. Easton, J. W. Osborn.

SARATOGA DISTRICT.—*Ministers*: L. Marshall, G. S. Chadbourne. *Laymen*: D. Hayes, S. B. Howland.

CAMBRIDGE DISTRICT.—*Ministers*: S. Washburn, J. E. King, B. Hawley, G. W. S. Porter, S. M'Kean, F. A. Soule. *Layman*: T. B. Farr.

WYOMING CONFERENCE.

BINGHAMTON DISTRICT.—*Ministers*: D. W. Bristol, W. Round, A. C. Bowdish, D. D. Lindsley, W. H. Olin. *Laymen*: L. Harding, Hon. D. C. Squire, J. M. Grimes, M. West, T. Casterton, N. T. Childs, M. T. Winton, L. S. Smith.

CHENANGO DISTRICT.—*Ministers*: T. Harroun, Lyman Sperry, W. A. Wadsworth, E. W. Caswell. *Laymen*: S. Shumway, A. Eastman.

OTSEGO DISTRICT.—*Ministers*: W. N. Cobb, W. G. Queal, R. W. Peebles, G. Parsons, H. A. Blanchard, J. Pilkinton, G. M. Mead. *Laymen*: G. Reynolds, J. Eddy.

OWEGO DISTRICT.—*Ministers*: H. R. Clark, J. L. Wells, J. K. Peck, H. Wheeler, A. Brooks, R. Hiorns. *Laymen*: A. Phelps, J. Barnes, B. B. Bignall, J. H. Marshall.

MINUTES OF THE CONVENTION.

FIRST SESSION—ORGANIZATION AND STATISTICS.

THE Convention met, pursuant to call, at Shakspeare Hall, Syracuse, N. Y., at two o'clock P. M., February 22, 1870. In the absence of Dr. Lore, Chairman of the Executive Committee, Rev. J. B. Foote, Secretary of the Committee, called the Convention to order, and on his motion Francis H. Root, Esq., of Buffalo, President of the Board of Trustees of Genesee College, was unanimously elected temporary Chairman. On taking the chair, Mr. Root made a brief and pertinent address. Rev. J. B. Foote, Presiding Elder of Syracuse District, Wyoming Conference, was appointed temporary Secretary.

At the request of the Chair, Dr. H. R. Clark, Presiding Elder of Owego District, Wyoming Conference, and Dr. Jesse T. Peck, of Albany, Troy Conference, conducted the opening devotional services, the former reading the Scriptures and announcing the hymn, and the latter leading the Convention in prayer.

The roll of Delegates was called, and at the first reading 246 responded, namely, 163 ministerial and 83 lay delegates. On motion of Dr. Lore, the Conference delegations were instructed to make corrections of the lists, and report the same to the Secretary.

On motion of Dr. W. H. Goodwin, the Chair appointed a Committee, consisting of one minister and one layman from each Conference, to nominate permanent officers of the Convention. The following were appointed on the Committee:

Dr. W. H. Goodwin, H. S. Chubbuck, of East Genesee Conference; Rev. I. S. Bingham, Hon. A. Y. Stewart, of Black River; Rev. A. J. Phelps, F. G. Weeks, of Central New York; Dr. G. W. Clarke, L. Fay, of Erie; Rev. E. E. Chambers, G. M. Copeland, of Genesee; Rev. E. L. Prentiss, W. E. Gowdy, of New York; Rev. George Lansing Taylor, J. Stephenson, of New York East; Rev. F. A. Soule, C. P. Easton, of Troy; Dr. H. R. Clark, C. D. Barnes, of Wyoming.

On motion of Dr. W. H. Olin, it was voted that the Rules of Order of the last General Conference be adopted as far as applicable; also, that the "Programme of Business" arranged by the Preparatory Committee (printed on pages 5, 6) be adopted.

On motion of Dr. Olin, it was resolved that a Business Committee be appointed, consisting of one minister and one layman from each Conference, to which all new business proposed to the Convention should be referred without debate, the members of the Committee to be designated severally by the Conference delegations.

PERMANENT ORGANIZATION.

Dr. W. H. Goodwin, on behalf of the Committee on Nominations, reported the following nominations of permanent officers of the Convention, which were unanimously confirmed:

President.

Rev. JESSE T. PECK, D. D., of Albany.

Vice-Presidents.

New York East Conference.—Rev. GEORGE LANSING TAYLOR, A. M., New York; JOHN STEPHENSON, Esq., New York.

New York Conference.—Rev. J. P. HERMANCE, New York; J. P. H. TALLMAN, Esq., Poughkeepsie.

Troy Conference.—Rev. F. A. SOULE, Sandy Hill; W. L. WOOLLETT, Esq., Albany.

Central New York Conference.—Rev. D. D. LORE, D. D., Auburn; JOHN H. GREGORY, Esq., Skaneateles.

Black River Conference.—Rev. L. D. WHITE, Watertown; Hon. A. Y. STEWART, Carthage.

Wyoming Conference.—Rev. D. W. BRISTOL, D. D., Binghamton; N. T. CHILDS, Esq., Binghamton.

East Genesee Conference.—Rev. F. G. HIBBARD, D. D., Rochester; DAVID DECKER, Esq., Elmira.

Genesee Conference.—Rev. E. E. CHAMBERS, Batavia; F. H. ROOT, Esq., Buffalo.

Erie Conference.—Rev. G. W. CLARKE, D. D., Forestville; LINCOLN FAY, Esq.

Secretaries.

Clerical Secretaries.—REV. J. B. FOOTE, A. M., Syracuse; S. HUNT, A. M., Batavia.

Statistical Secretary.—REV. W. H. DE PUY, A. M., Brooklyn.

Financial Secretaries.—JOSEPH HILLMAN, Esq., Troy; ORANGE JUDD, A. M., Flushing, Long Island.

Rev. Dr. Lore and Rev. A. J. Phelps were appointed to conduct the President to the chair. On taking the chair, Dr. Peck addressed the Convention as follows :

BRETHREN OF THE CONVENTION: I have but one method of expressing my gratitude for the confidence you have shown in me by elevating me to this position. It will be to lift my heart to God to give me gracious aid, and to devote to the work of this Chair such powers as God has given me.

With regard to the purposes of our assembling, they are so well defined already as to require but a few remarks at this time. I understand that we are not assembled for the purpose of conferring honor or distinction upon our beloved Methodism; that we are not to give our time and tongues to denominational egotism; that we are not here for the purpose of haranguing each other; that we are not here for the purpose of announcing in the presence of God and the people our extravagant claims to the confidence of the world. Rather, if I understand the spirit of our gathering, we are here to express our gratitude to God for our Church privileges in honestly and thoroughly examining our present condition, looking carefully into our defects, recognizing our want of power where that is true, and recognizing also our obligation to greater Christian influence. Indeed, I think we are here to look out upon our past, and gather our lessons of instruction from it; and then look out upon the future, and ask how we may best gather and command our great moral forces for still greater conquests. Let us carefully consider the questions that shall come before us. Let us remember that if God's blessing shall come down upon our Convention; if our souls shall draw nearer to God; if our faith shall command more of God's grace, and we shall go out with our trust mightier than before, and with our unity consolidated and our efforts so directed that we shall labor together more earnestly and effectively for the advancement of the Saviour's kingdom; if God shall put this honor upon us, so that, feeling strongly our responsibilities, we shall gather new power to meet them, and in the name of our venerated fathers and of our God, we shall be able to show that we are true Methodists, that we are true to our theology and our history, and yet that God has enabled us to grasp with stronger hand the great issues of the age,

and the mighty forces of the age with which we are identified, and march up abreast with, if not in the van of, our brethren of other Churches in all the elements of true progress, while yet we hold on to our humility, and are still possessed with an undying love of souls: if we do this, we shall have occasion to rejoice in the grace that has brought us together.

Humbly hoping that God may give us this power, and that we may show ourselves awed by the grandeur of interests that have brought us together, and shall show ourselves equal to the responsibilities that are upon us, let us lift up our hearts to the Lord that he may honor our endeavors, and that the future may show that we have been here to glorify God. With this spirit we shall go forth to win victories that will save souls, and fill up the ranks of the saved in the future, and the ranks of the redeemed in heaven.

At the close of Dr. Peck's address the regular subject of the session was taken up, namely, "The Statistical and Historical Development of Methodism in the State."

Rev. W. H. De Puy, Assistant Editor of *The Christian Advocate* at New York, on behalf of the Committee appointed to report to the Convention the Statistics and Historical Development of the Methodist Episcopal Church in the State of New York, presented the following paper:

REPORT ON STATISTICS.

The Methodist Episcopal Church in the State includes, either in whole or in part, eleven Annual Conferences, namely, Black River, Central New York, East Genesee, East German, Erie, Genesee, Newark, New York, New York East, Troy, and Wyoming. Of these only the two first named lie wholly within the territory of the State. In compiling the statistics for this report, great care has been taken to include only the statistics of those portions of the Conferences within the State.

For the convenience of consideration, the items under review have been classified as follows:

- I. Ministerial Force.
- II. Lay Membership.
- III. Church Officiary.
- IV. Educational Institutions.
- V. Church Property.
- VI. Sunday-School Work.
- VII. Benevolent Contributions.
- VIII. Ministerial Support.
- IX. Comparative Growth.

X. Status and Progress as compared with other Denominations.

XI. Status and Progress as compared with the general population of the State.

I. MINISTERIAL FORCE.

The ministry of the Methodist Episcopal Church in the State of New York is composed as follows: Resident Bishop, 1; Traveling Preachers, 1,457; Local Preachers, 817. Total, 2,275.

The Traveling Preachers may be classified thus: Presiding Elders, 45; Pastors of Congregations, 1,039; Officers and Professors in Educational Institutions, 16; Editors, 6; Book Agent, 1; other Agents, 8; Chaplains, 2; Secretaries, (American Bible Society, and Young Men's Christian Association, Washington,) 2; Foreign Missionaries, 7; Supernumeraries and Superannuated, 331.

There are in the State 113 Circuits and Stations returned in the official Minutes "to be supplied." In accordance with the usage of the Church, which leaves no congregation without pastoral supervision, all these have had pastors, chiefly from the local ranks. If we add this number to the number of itinerant preachers assigned to charges at the Conferences, we have the total number of Pastors in charge of congregations, 1,152.

II. LAY MEMBERSHIP.

The whole number of Lay Members in the Methodist Episcopal Church in the State is 182,438. Of these the members in full connection number 156,377, and those on probation 26,061.

The present membership of the Church is divided into 1,092 pastoral charges. Sixty of these charges have two pastors each; the remainder have each one pastor. As the membership above does not include the number of pastors, we add, in order to obtain the whole membership, the number of pastors, and the number of the other classes of the itinerant ministry, including the resident Bishop, giving us as the actual total membership, 183,955. In this calculation the local preachers not engaged in pastoral work are included in the returns of the laity.

The average lay membership to each pastoral charge in the State is 167. Bedford-street Church, New York, returned in 1869 the largest membership, namely, 1,049; the second largest was returned by Hanson Place and Fleet-street Churches, Brooklyn, each 680 members.

III. CHURCH OFFICIARY.

The lay officary is made up chiefly of Trustees, Stewards, Class Leaders, Sunday-school Superintendents, and Local Preachers. Allowing 8 Trustees for each Church, (house of worship,) for each pastoral charge

8 Stewards, for each Sunday-school 1 Superintendent, and 1 Class Leader for every 25 members, we have the following figures :

Trustees.....	13,536
Stewards.....	8,736
Class Leaders.....	7,298
Superintendents.....	2,265
Local Preachers.....	817
Total.....	32,652

Deducting one third in order to compensate for the number holding more than one office, namely, 10,884, we have a total lay official force, not including Sunday-school teachers, of 21,708.

IV. EDUCATIONAL INSTITUTIONS.

As the Statistics of our Educational Institutions are to be reported by another Committee, they are purposely omitted here. See p. 59.

V. CHURCH PROPERTY.

The present number of Church edifices (houses of worship) and parsonages, with their value, is shown by the following figures :

No. of Churches.....	1,692
“ Parsonages.....	833
Value of Churches.....	\$10,200,595
“ Parsonages.....	1,815,900
Total value of Churches and Parsonages.....	\$12,016,495

The average value of Church edifices, \$6,029; average value of parsonages, \$2,180. While there are about one half as many parsonages and churches, the number of parsonages to that of the number of charges bears the ratio of 4 to 5, that is, about *four fifths* of all the pastoral charges in the State are severally furnished with parsonages. In addition to these, a considerable number of charges are supplied with permanently rented residences.

The highest rated parsonages in the several Conferences are these, omitting the returns from East German Conference, not reported, and including only those located in the State :

New York Conference: Grecne-street, Central, and St. Paul's Churches, New York city, each.....	\$25,000
New York East: St. John's, Brooklyn.....	20,000
Troy Conference: North Second-street, Troy, and Ash Grove, Albany, each.....	10,000
East Genesee: Hedding Church, Elmira.....	10,000

Newark: Mariners' Harbor, Staten Island.....	\$6,000
Central New York Conference: North-street, Auburn, and Aurora-street, Ithaca, each.....	5,000
Genesee: Albion.....	5,000
Wyoming Conference: Waverly.....	4,500
Black River: Lowville.....	4,000
Erie Conference: Sherman and Westfield, each.....	2,500

NOTE.—A full record of the Church property in the State would include the amounts invested in the various literary institutions in the State, and the Book Concern at New York. An estimate of the former is given in the report of the Committee on Education. The Book Concern at New York (the property of the whole Methodist Episcopal Church) is estimated in the Exhibit of November 30, 1869, at \$1,839,271 31, with liabilities, arising chiefly from the purchase of the new buildings, amounting to \$902,276 07, leaving the net capital stock at \$936,995 24. In this Exhibit the assets are purposely put at low figures, much less, indeed, than it is believed the property would bring if placed in the market. The real value of the Book Concern, over all liabilities, is over one million of dollars. This includes the property of the Depository at Buffalo, valued at \$23,297 70; but does not include that of the Northern Advocate office at Auburn.

VI. SUNDAY-SCHOOL WORK.

The Sunday-School statistics present the following figures:

Whole number of Methodist Episcopal Sunday-schools..	2,265
“ Officers and Teachers	27,366
“ Scholars	167,066
“ Volumes in Library.....	854,428
“ Expenses of Schools in 1869.....	\$78,057 35

These figures give an average of 74 pupils to each school. Reckoning an average of *three* officers in each school not engaged in teaching, we have a total of 20,651 teachers. The last number, compared with the whole number of pupils, gives us an average of *one* teacher to every *eight* scholars. These figures show that, so far as *numbers* are concerned, the Methodist Episcopal Church in the State of New York is well supplied with teachers.

The largest Methodist Episcopal Sunday-school in the State reported in 1869 is that of Fleet-street Church, Brooklyn, numbering 881. The next largest is that of Hanson Place, Brooklyn, numbering 812. There are a considerable number of schools numbering from 700 to 800 pupils.

VII. BENEVOLENT CONTRIBUTIONS.

The following are the amounts paid by the Methodist Episcopal Churches in the State, as returned in the official statistics for 1869:

Raised for the Parent Missionary Society.....	\$130,497 49
“ Conference Claimants	32,694 96
“ American Bible Society.....	23,265 59
“ Church Extension Society.....	10,290 56
“ Sunday-School Union.....	5,281 62
“ Tract Cause	4,731 78
“ Expenses of Sunday-schools	78,057 35
	<hr/>
	\$284,819 35

These returns do not include the sums paid for the support of the Freedmen's Aid Society, local missionaries, and educational societies and other miscellaneous benevolent institutions. The Methodists in New York city paid for the support of a single local organization, (the New York Sunday-School and Missionary,) outside of and above all aid from the Conference Missionary funds, the sum of over \$51,000. Another local Methodist beneficiary society received last year over \$32,000.

VIII. MINISTERIAL SUPPORT.

The total amount paid by the Methodist Episcopal Church in this State during the past year as salaries to pastors in the effective work (not including the salaries of Bishop, Editors, Teachers, Agents, and others outside of the pastoral work) was \$854,428. This is an average of \$797, or in round numbers, about \$800. In most cases this sum does not include the estimated rent of parsonages, or furniture of the same.

Three of the Annual Conferences report in their local annual Minutes the amounts paid by the congregations as donations, East Genesee Conference reports for 1869 a total of donations of \$18,986; Black River reports \$8,046, and Central New York \$30,733. These sums are, very properly, not reported as salaries. They are mentioned here merely as an item worthy of notice in connection with figures indicating the support of the ministry.

The highest average salary paid by either of the Conferences is that of the New York East Conference, \$1,254; the lowest that of Wyoming, \$567. The highest salary paid by any Methodist Church in the State is \$5,000, paid by St. Paul's M. E. Church, New York city. An examination and collation of the proper figures in the local Minutes of the several Annual Conferences reveals the following facts: Of the Pastors in the State,

62 receive	\$1,000	13 receive	\$1,800
6 “	1,100	19 “	2,000
40 “	1,200	2 “	2,300
3 “	1,300	1 “	2,400
5 “	1,400	9 “	2,500
18 “	1,500	5 “	3,000
5 “	1,600	1 “	5,000
1 “	1,700		

SALARIES OF PRESIDING ELDERS.

We have next a table showing the amounts and average of salaries paid Presiding Elders of Districts lying in whole or in part in the State. In this average only one is estimated, namely, that of Adams District, Black River Conference; this is estimated at \$1,000.

District.	No. in New York.	Total Salaries.	Average Salaries.
Black River.....	4	\$3,750	\$937
Central New York	8	7,655	957
Erie.....	2	2,908	1,454
East Genesee.....	5	5,863	1,173
Genesee.....	5	5,000	1,000
New York	6	8,500	1,417
New York East.....	3	6,554	2,185
Newark.....	3	5,643	1,881
Troy	5	6,300	1,260
Wyoming.....	4	3,802	950
Total.....	45	\$55,975	\$1,244

SUPPORT OF CONFERENCE CLAIMANTS.

During the last year (excluding the East German Conference, the figures of which are not given) 165 preachers and 148 widows were beneficiaries on the funds raised for Conference Claimants, making a total of 313. The following table gives by Conferences the number and classes of beneficiaries, with the amounts and maximum appropriations made:

CONFERENCES.	Preachers.	Amount Paid.	Widows.	Amount Received.	Total Preachers & Widows	Amount Paid all.	Highest to Preachers.	Highest to Widows.
Black River.....	13	\$897 00	10	\$695 00	23	\$1,592 00	\$217 00	\$182 00
Central New York...	38	3,251 15	27	1,288 45	65	4,539 60	136 53	68 27
East Genesee	15	1,560 00	17	1,572 50	32	3,132 50	150 00	150 00
Genesee	13	1,430 56	13	1,068 00	26	2,498 56	219 00	200 00
East German.....	..	..	..	..	..	..	..	..
New York.....	41	6,484 50	33	3,961 50	74	10,446 00	411 00	405 50
New York East	18	3,038 97	24	3,528 22	42	6,567 19	300 00	300 00
Troy	21	3,065 00	19	1,955 00	40	5,020 00	260 00	160 00
Wyoming.....	6	793 48	5	539 62	11	1,333 10	181 50	124 50
Total.....	165	\$20,520 66	148	\$14,608 29	313	\$35,128 95	...	...

An analysis of the official reports concerning the Conference Claimants gives another interesting classification, thus:

112 Preachers received \$100 or over.	71 Widows received \$100 or over.
66 " " 150 "	34 " " 150 "
36 " " 200 "	17 " " 200 "
26 " " 250 "	6 " " 250 "
9 " " 300 "	5 " " 300 "
6 " " 350 "	4 " " 350 "
1 " " 400 "	1 " " 400 "

As indicated in the preceding table, the highest amount paid any Conference clerical beneficiary in this State in 1869 was \$411, and the highest paid any widow was \$405 50, both in the New York Conference.

IX. COMPARATIVE GROWTH.

Since 1860, or during the last nine years extending from 1860 to and including 1869, the growth of the Methodist Episcopal Church in the State is seen, as follows:

Net increase of Members, 15,806, or over *ten* per cent.

“ “ Churches, 252, or over *twenty-three* per cent. .

“ “ Parsonages, 281, nearly *fifty-one* per cent.

“ “ Sunday-schools, 102, nearly *five* per cent.

“ “ Teachers, 3,622, over *fifteen* per cent.

“ “ Scholars, 47,648, over *thirty-nine* per cent.

“ “ Value of Church edifices, \$5,954,902, or over *one hundred and forty* per cent.

“ “ Value of Parsonages, \$1,129,325, or over *one hundred and sixty-four* per cent.

“ “ in total value of Churches and Parsonages, \$7,084,227, or over *one hundred and forty-three* per cent.

X. STATISTICS OF THE METHODIST EPISCOPAL CHURCH IN THE STATE AS COMPARED WITH THOSE OF OTHER DENOMINATIONS.

In the following table the figures giving the summaries of churches, ministers, and members of the four principal denominations in the State are given. The summaries of the Roman Catholic Church are not quoted, because in the item of numbers the whole *population* of the Church is given, while in those of other denominations only the *communicants* are reported; besides, we regard the Roman Catholic statistics, as reported by the authorities of that Church, to be unreliable.

Denominations.	Summaries for 1869.		
	Churches.	Ministers.	Members.
Methodist Episcopal.....	1,692	1,457	182,438
Baptist.....	840	627	100,032
Presbyterian.....	734	992	109,363
Protestant Episcopalian.....	524	603	63,047

In this table the number of ministers given does not include the Local Preachers, (817, see p. 14.) 113 of whom were engaged as pastors during the year. Every Methodist Episcopal Church was supplied with a pastor; either from the itinerant or local ranks.

COMPARATIVE PROGRESS FROM 1850 TO 1860.

We have already given figures showing the growth of the Methodist Episcopal Church during the last nine years, or from 1860 to 1869, includ-

ing the latter year. As the other denominations do not report the same items of statistics, we cannot make a complete table showing their relative progress during the same years. We compile, however, the following table from the official returns of the United States Census of 1850 and 1860, showing the progress of these denominations in the State of New York in the items of *Churches* and their *value*:

Denomination.	1850.		1860.		Increase in Churches.	Increase of Value.
	Churches.	Value.	Churches.	Value.		
Methodist..	1,231	\$2,886,043	1,683	\$5,739,137	452	\$2,853,094
Baptist.....	781	2,253,050	765	3,310,685	d.16	1,057,635
Presbyterian	671	4,356,606	715	6,170,130	44	1,813,524
Episcopal...	279	4,110,824	411	7,175,800	132	3,064,976

STATE RELIGIOUS CENSUS FOR 1850 TO 1860.*

The following table will give the relative condition of the various religious denominations in the State as to Church edifices and their value in 1860. The figures are compiled from the United States Census reports of that date, and includes those of that date given above:

Denomination.	Churches.	Accommodation.	Value.
Methodist.....	1,683	586,924	\$5,739,137
Baptist.....	765	297,386	3,310,685
Presbyterian.....	715	334,097	6,170,130
Episcopal.....	411	175,594	7,175,800
Reformed (Dutch).....	287	139,840	3,274,900
Roman Catholic.....	360	229,570	4,749,075
Congregationalist.....	231	103,225	1,495,110
Lutherans.....	137	51,693	555,450
Friends.....	116	35,465	237,800
Christian.....	102	29,785	123,700
United Presbyterian.....	37	18,204	214,850
Reformed Presbyterian...	14	6,050	87,800
Jewish.....	20	10,440	376,000
Freewill Baptist.....	75	23,285	102,200
Seventh-Day Baptist.....	24	9,160	48,800
Adventist.....	6	1,250	3,350
German Reformed.....	5	1,900	11,300
Moravian.....	5	1,540	60,100
Shakers.....	3	1,600	24,000
Spiritualists.....	1	200	1,000
Total.....	4,997	2,057,208	\$33,761,187

OTHER METHODISTS IN THE STATE.

The following tables show the principal items of statistics furnished by the official returns of the African Methodist Episcopal Zion Church and the African Methodist Episcopal Church in the State for the year 1869:

* For similar table for United States, see Appendix, B.

	A. M. E. Z. Ch.	A. M. E. Ch.
Churches	56	26
Itinerant Preachers.....	55	26
Local Preachers	53	31
Lay Members	3,603	2,066
Sunday-schools.....	50	21
Teachers and Officers.....	357	152
Scholars	1,917	1,125
Value of Churches	\$262,400	\$156,346

The largest of these Churches is Zion Church in New York city, corner of Tenth and Bleecker-streets, having a membership of 762, and an edifice, with the ground, valued at \$100,000.

We have sought to secure the statistics of the other Methodist bodies in the State, but up to the date of making this report reliable figures have not come to hand.

TOTAL METHODIST MEMBERSHIP.

Adding to the membership of the Methodist Episcopal, African Methodist Episcopal, and African Methodist Episcopal Zion Churches, a moderate estimate of the membership of the other Methodist Churches in the State, we have a total of about *two hundred thousand members*. Multiplying this figure by *four*, the ratio usually given, we have a total Methodist *population* in the State of eight hundred thousand.

XI. STATUS OF THE METHODIST EPISCOPAL CHURCH WITH REGARD TO THE GENERAL POPULATION OF THE STATE.

The total population of the State in 1860 was 3,880,735, and in 1865, 3,831,777, a decrease during the five years of 48,958. We do not place sufficient confidence in these figures to make them the basis of tabular estimates showing the relative growth of the Church. Even making liberal additions to the returns for 1865, the progress of the Church relatively thereto has been encouraging. We believe the progress of the Church population has been quite as great as that of the population of the State, and considerably greater than the increase of the Protestant population.

The total general population given above was classified by the Census of 1860, as follows:

	State.	New York City.
American born.....	2,879,095	427,324
Foreign born	1,001,280	386,345

A large share of those foreign born are non-Protestants. Of the whole population in the State in 1860, 524,767 were under five years of age, and 979,378, or *over one fourth* of the whole, were under ten years of age. These are important facts to be considered in any estimate indicating the proportion of the membership (not *population*) of any Protestant Church to the general population of the State.

As a matter of interest to some, we subjoin a table indicating the real and relative growth of the membership of the Methodist Episcopal Church in the six principal cities:

METHODIST POPULATION.

CITIES.	1840.	1850.	Incre'se.	Per cent.	1860.	Incre'se.	Per cent.	1869.	Increase.	Per cent.
New York	6,175	8,948	2,773	45	11,426	2,478	28	12,759	1,333	12
Brooklyn.	1,366	2,891	1,525	112	5,980	3,089	107	9,603	3,623	61
Buffalo ..	244	606	362	148	864	258	43	1,320	456	53
Rochester	785	898	113	14	1,041	143	16	1,402	361	35
Albany...	1,071	912	159	dec.	1,756	824	90	1,966	230	13
Troy.....	1,012	886	126	dec.	1,817	431	48	1,702	885	29

GENERAL POPULATION.

CITIES.	1840.	1850.	Incre'se.	Per cent.	1860.	Incre'se.	Per cent.	1865.	Increase.	Per cent.
New York	312,710	515,547	202,837	65	813,669	298,122	58	726,386	87,283	dec.
Brooklyn.	47,613	138,882	91,269	192	266,661	127,779	92	296,112	29,451	11
Buffalo..	18,213	42,261	24,048	132	81,129	38,868	92	94,502	13,373	16
Rochester	20,191	36,403	16,212	80	48,204	11,801	32	50,940	2,736	6
Albany...	33,721	50,763	17,042	51	62,867	11,604	23	62,613	246	2.5
Troy.....	19,334	28,785	9,451	49	39,255	10,450	36	39,293	58	15.100

CONCLUSION.*

In view of the facts presented in the various statistics of this report, let us be profoundly grateful to Him whose servants we are, whose benedictions have thus far crowned the labors of our Churches in this State, and who now calls us to renewed consecration and zeal.

On motion of J. P. H. Tallman, Esq., the paper was accepted, with the thanks of the Convention to Mr. De Puy for its preparation.

Rev. G. L. Taylor said that he thought the Convention at this time, in view of God's great blessings upon the Church, would do a proper thing to rise and join in singing the long meter doxology,

"Praise God, from whom all blessings flow;"

whereupon the whole Convention and audience rose and sung it, filling the large hall with a volume of praise such as rarely or never before shook its walls.

Rev. Dr. Lore said: I think we ought not to permit these statistics to pass without a single remark. They are certainly

* A resolution, to accompany the Statistical Report, was reported at a subsequent session by Rev. K. P. Jervis, of Rochester, of the Committee. See p. 80.

indicative of much hard work and of great successes, the honor and glory of which we claim not to ourselves—not to ourselves as laborers or as members of the individual Churches—but we do think that we should call attention to these successes in order to encourage labor for God in the future. No man who labors for God labors in vain. No Church devoted to the work of spreading the Gospel is unsuccessful. God looks to it, and crowns all such efforts with success; and we have sung here, "Praise God, from whom all blessings flow," and thereby we recognize his hand. We give him all the glory. We were not a people but a short time ago. Behold now what, under the divine blessing, we have become, and what we are makes our responsibility before God. Can we look these statistics in the face, and fold our hands and do nothing? In this age of such great interests, can we look upon ourselves and say we have no lot nor part in the decisions of the great battles of the world? We cannot. Our numbers declare our responsibility; our wealth tells us and the world of our responsibility, and our past successes declare it. If so much has been done in the past, what may we not expect to do with the advantages we now have? I would use these statistics to impress responsibility upon the Church. Responsibility is according to ability, and if our ability seems to be greater than others we ought to do more, and not to do more, we fail to do our duty. We ought to stand in the front in every great conflict against evil. The world expects this of us, and we should not prove recreant to the trust. With our strength in numbers and in wealth, I submit to you if this strength, baptized with the Holy Ghost, is not sufficient for all possibilities. Is it not? Why, then, do we pause upon the threshold of great enterprises, and say we cannot go up and possess the land? We can. In the name of the Master we can.

Rev. G. L. Taylor: One brief item in this report struck me as greatly disproportionate to the rest. I believe the number of Methodist professors in colleges in the State was reported as sixteen.

Rev. W. H. De Puy: There are sixteen *itinerant* ministers

in these professorships. There are other Methodist teachers who are not ministers, or not in the itinerant ranks.

Rev. G. L. Taylor continued: It is well known that the larger part of the professors of colleges in the Methodist Church are ministers. But few of them are laymen, and but few Local Preachers. It strikes me that this proportion indicates a great deficiency in this field of effort. With one hundred and eighty-three thousand members, and only sixteen public instructors with the rank of College Professors, indicates short coming on our part. We ought to have fifty at least. We ought to have colleges of our own, with professional chairs enough to demand the energies and time of fifty well-trained ministers. This single item struck me as one in which we ought to criticise ourselves frankly before the public, and try to stir ourselves up to do our duty. We have more children to be instructed in the State than any other denomination; but I think the Presbyterians can show a larger number of Professors in colleges than we. We ought carefully to look into this, and ask ourselves if we are doing our duty.

Rev. W. H. Olin: I heartily and humbly coincide with Brother Taylor in the main in what he has said; but I have one suggestion which will, I think, explain in some measure that seeming discrepancy. The fewness of Professors in colleges from the itinerancy may find its reason in the fact that our itinerant ministers who are competent to do the work of a Professor in college, are competent to do the better work of the pastorate well.

Hon. D. A. Ogden: There is one item in the report which I, as a layman, wish to notice. I find that there are over thirty thousand laymen that are officers in the Church. I desire to call attention to this as a layman, and as one who believes that the laymen of the Church are soon to receive the honor of being admitted into full communion with the Church in all her branches and interests. But I wish to say this to dispute the opinion that has been expressed by some, that the laymen have had nothing to do heretofore in the government of the Church. There are to-day thirty thousand laymen in the Church in this State who govern at the very sources of power.

This clearly shows the fact that the clergy and the laity are one, and they should not be separated; and in the course of a few months more I hope there will be no place in the Church where they shall not be found together.

Rev. T. A. Goodwin, D. D.: We shall not forbid the banns when that time comes.

Rev. E. Arnold: I regard it as one of the most fruitful sources of gratitude to God that these statistics reach through the decade that includes the war. How large a number we have buried we cannot tell, and yet all through the whole of this God has thus wonderfully blessed us.

On motion, the Convention adjourned. Benediction by Rev. D. W. Bristol, D. D.

SECOND SESSION—TEMPERANCE.

Tuesday Evening, February 22.

After prayer-meeting of half an hour, the Convention was called to order by the President at seven o'clock. The order of the evening was then taken up, namely, "Temperance—the exact Right, and the Duties of the Hour." Rev. L. C. Qneal, from the Committee, presented the following report and address:

The past has its lessons: in it the successes and failures out of which history is made, mark the temperance movement.

The temperance cause was a never-to-be-forgotten success, under the lead of the Washingtonians in the field of reform. From reforming drunkards to preserving temperance men, this educating force very naturally carried the sober and religious part of the people. While the advocates of this cause contented themselves in the work of reform, the opposition were sympathetic. But when *prevention* was advocated as *better than cure*, the opposition lost their good nature and proclaimed the defeat of the temperance cause. It is not reaction of excessive, but opposition to real and true growth of temperance principles which prominently marks our time. The opposition can be most truly estimated by the effects produced upon society. Taking the Census of 1860, and the Revenue Report to the Treasury, January, 1868, two years ago, we have this statistical and approximate estimate of the force and effectiveness of the rum power:

In the United States and Territories the number of licensed places were 130,000; number of employes, 390,000.

Cost of liquor sales for the year 1867.....	\$1,483,491,865
Estimated value of loss of time by drinking, one half the cash cost.....	741,745,932
Cost of litigation, one third.....	494,497,288
Cost of crime and pauperism, one sixth.....	247,248,644
Total proximate expenses	<u>\$2,966,983,729</u>

The payment of our national debt is a problem taxing the brain of our men of finance; it is a load at which the greatest of great nations is tugging, the management of which will justify the people in making or breaking political parties; and yet it is less than the annual cost of intoxicating liquors and the results of their use.

Annual results to individuals, men and women imprisoned..	100,000
Children, worse than orphans.....	200,000
Persons dying drunkards.....	60,000
Murderers and suicides.....	700
Total.....	<u>360,700</u>

Three hundred and sixty thousand seven hundred victims are enough to engage the attention of all who are concerned for the safety of the people. If England, France, and Austria were to form an alliance against the liberty, and endanger the lives, of our citizens, we would pronounce the man a traitor who would cry, "Peace, peace," when there was no peace. We could be roused, and would rouse ourselves to resist such an alliance, though we should sacrifice our fortunes and our lives.

Are the people less in danger because the unfriendly alliance is among our own citizens? Are we sufficiently aware of the "Whisky Ring," which has proved stronger than courts, in which has been bound Legislatures, and which dictates to political parties the conditions of their existence? Is it not time that we recognize the fact, that when the people procure a law restraining this *outlaw* from a lawless violation of all the rights of the people, which law *courts* and *officers* feel obliged to execute, the "Whisky Ring" seeks first to have the fines as low as possible, and then pays them, encouraging a reckless and lawless spirit in its nearly half a million of employes. Ought not the people to know that the "Whisky Ring" imposes burdens on the people in the form of taxes every year which exceed the national debt? The murderer must be hunted out, though he hide in the fastnesses of the mountains, and apologize to society for his crime by dying in a halter.

But this debaucher of young men and palsier of old men; this curse of maidens, and blight and heart-breaker of wives; this poisoner of sixty thousand and murderer of seven hundred annually, for a small license tax, is voted respectable. Corporations and monopolies are jealously watched

to prevent their increasing the cost of riding per mile, or procuring legislation to their advantage; but none of these are so reckless of the rights of the people, and destructive of honest and patriotic legislation, as the consolidated rum power.

The family, the Church, and the State are invaded, and the enemy seeks to fortify himself in these sacred inclosures. With the rich, a sumptuous fare includes wines and other liquors; and when friends call, they must be served with what they prefer from the wine-cellar. It ought not to be an occasion of surprise that the sons in such families often become a shame to parents and a curse to society. Because it is legitimate, it is not the less sad that those who have opportunity and the means for great usefulness, by this intemperate and sensual training curse and bless not, and, living and dying, reap the corruption of their crimes.

In the families of the poor drunkenness is uncovered. The squalor and wretchedness, the ignorance and crime, the leasliness and burning, may be covered by those who have money enough to buy clothing for such nakedness; but they are only covered, for they always appear when the money is gone. Pestilence and war have desolated many households—intoxicating drinks have more. Death, in his kingliness, takes possession of our friends; their countenances are changed, and they go away; vacancy and absence succeed: but all that is twilight to the darkness which prevails in the household when, in the fires of alcohol, all of manhood, the father and husband, have been consumed, and the chair or bed is filled by what will soon fill a drunkard's grave. Who shall perpetuate "the abomination that maketh desolate?"

The Church is not weakened by her fellowship with those who seek her reformatory and saving power, that they may be saved from the present death and eternal doom of the drunkard. Few Protestant Churches keep the drunken poor in their fellowship. Some are only horrified with the uncovered fruits of intemperance, and spend all their time and power in seeking to reform inebriates rather than prevent inebriation. Social customs are to some of our Church members what Delilah was to Samson, and by them they lose their power, and in the hands of these Philistines become blind to the wickedness of the social glass. Alcoholic beverages in social life is a upas-tree, beneath the branches of which Christians die "in trespasses and sins." If there be a minister of the Gospel who, for *beer* or *wine*, will with it seal his lips in silence, and by that silence be an apology for moderate drinking, he will be required to answer to God for those who through his neglect sink to a drunkard's hell. Drunkenness is only a failure of an attempt to drink moderately. "Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that

tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." It may be used as a medicine, as Paul recommended Timothy to use it, but then "only in cases of extreme necessity."

Intemperance is recognized as the cause of a large per cent. of the crimes committed, and, therefore, the State must multiply Penitentiaries and Inebriate Asylums. It is the source of nearly all the pauperism, and, therefore, Poor-houses at the expense of the people. The State must provide for the homeless and orphans, most of whom are bequeathed to the burden-bearing people by the wrecks made by intemperance. "The worm of the still" has eaten through the planks and timbers of the ship of state, and in pours the liquid death. What shall be done? If we decide to yield to the counsels of those who want us to attempt nothing more than the reformation of the drunkard, and the care of his family, and a kind persuasion of those whom God pronounces a woe against because they make men drunken, our cause is triumphant. Every body will join us, and political parties will enlarge their platforms, so our plank can go in beautifully inscribed and prominently seen. Some one may ask, Is it possible to do more? Yes; and we do. By law and agitation we regulate, restrain, this ruinous work. The law may not be all you desire, but it is all you can execute. Don't attempt so much that you will defeat yourselves, says wise Conservatism. Temperance work, in reform and in legislation, is like ascending a steep mountain. Those who think the mountain top should be gained, and that whatever should be done, it is not only possible, but duty to do, are grateful to all who have helped to present height, and unwilling to be hindered by them from reaching the top. It will be easier to stand on the top, where we ought to stand, than on the side of this mountain. If the authorities of this city can by law regulate the number of fires here in a year, they may be able to tell how many fire insurance and fire companies will be needed. But why not vote all fires out of the city, and save the people from their expense and consequences? Who objects to such a treatment of intemperance and its promoters? Those who make gain by impoverishing the people, and live by killing more than 60,000 annually. One says, "It is an element of our civilization." If so, it shows no defectiveness.

But it is objected, that if we propose to seek the prohibition of the great evil of intemperance, we invoke the aid of law, and go beyond gospel to legal suasion, and take temperance into politics. Who make this objection? That class of politicians who are more concerned about the *ins* and the *outs* than *right* and *wrong* in the government. We boast "government by and for the people," and when they do not serve to the end of good government, it is the right and duty of the people to alter or abolish them. All good governments "are a terror to evil-doers, and a

praise to them that do well." Mischief framed by a law is mischief still. The State has no right to license the cause of intemperance, and is responsible for the legion of evils in its train. "Touch not, taste not, handle not," is the only safe rule. *Prohibition* is essential to the preservation of the family, the purity of the Church, and the peace and prosperity of the State. This is the exact right for which Christian men pray when they say, "Thy kingdom come, Thy will be done in earth as it is in heaven," and for the consummation of which all who gather with Christ work. Impracticable radicalism! cry the men who think what they have not done is not likely to be done. In the last ten years the people have said, Prohibit the pollution of free soil, prohibit aggressions upon liberty, prohibit the breaking up of the Union, prohibit or abolish the cause of these prohibited effects. Repealed and enacted laws, amended and created constitutions, prove the end of "the sum of all villainies."

Intemperance, the source of all villainies, is not mightier than the people in possession of the facts concerning it, and awakened to a sense of responsibility for their peace, safety, and prosperity. All who add to the above-named considerations the certainties of the eternal world, must see that to keep men out of hell, they must be kept out of drunkenness, and the business of making drunkards. The only approved eloquence on this subject is action. Multiply temperance documents, meetings, and lectures in every city, village, town, and school district in our State. If a part of the zeal and energy shown in a general election is employed, the facts and motives for prohibition will multiply advocates until distilleries, rectifying and liquor houses will be converted into something else than what they now are, the fountains of poverty, pauperism, corruption and crime—the sources of a malaria which destroys both soul and body in hell. If the pulpits of our own Church, and of all Protestant Churches, should deal with this subject in the spirit with which the Roman Catholic Bishop of New Jersey is meeting it, there would be action on this subject which would sweep our State with a temperance triumph. It can and will be done if the Churches are true to Christ, and faithful in meeting their responsibilities to the State. American citizenship makes Christian men responsible for who shall be nominated, as well as elected, to office.

The Christian who thinks he will be defiled if he attend primary political meetings or nominating caucuses, has forgotten that it is not what goeth into, but what cometh out of, a man that defileth him. Such a man may say, "Lord, Lord," but his conduct makes him a man-pleaser. "Verily, verily, I say unto you, they have their reward," but not in heaven. For prohibition, intelligent, steady, and faithful work, accompanied by the blessing of God in answer to prayer, enter into the duties of the hour. We do not propose to regard as less than criminals against the State the dealers in intoxicating drinks, and we do propose to increase our vigilance in securing the execution of our present license, or moderating laws. We shall kindly

remember the political party by which present restrictions of the traffic have been secured. But we see no reason why the moral and Christian citizens of the State should hesitate, *if need be*, to make fragments of existing political parties, and form such a party as will serve the people in this hour of their need. With an uncompromising adherence to our *principles*, we say, if any existing political party will incorporate our principles, and help, or allow us to serve the people by suppressing intemperance, to it we will give our strength. But if political parties attempt to serve themselves by discarding the principles we cherish and avow, we pronounce our purpose to leave them to perish in their corruption. Persuaded of our responsibilities in the case, and of the righteousness of our position, we pledge ourselves to talk, pray, and vote till God and the people shall triumph in the destruction of the rum power, and the filling of our State with "temperance, against which there is no law."

ADDRESS OF REV. M. S. HARD.

Rev. M. S. HARD, of the Central N. Y. Conf., then delivered the following address on "The Social Evils of Intemperance."

MR. CHAIRMAN: The fabled story of the men who saw the sign of the English Inn, and with every turn saw a new side, is familiar to each. Not unlike that is the subject so vital to us, and which we are here to discuss in this hurrying hour. Intemperance, as it lifts its head, gray with age and bloated with crime, is justly looked upon as having a relation that is national and personal; that is allowable and unendurable; that belongs purely to the public, and is only known in a social way. It has a national side, since nations are said to be besotted or temperate. It has a personal side, since a man can not drown himself in the great sea of souls that boils and seethes around him. It has an allowable side, as viewed at a single glance since the men who assume to have character, and lead our parties, and lead our politics, and lead us in our national capitol, and too often lead us in our churches, are the men who lead our children to deem intemperance allowable. It has an unendurable side, since its bloated face is never out of sight of our gaze. It has surely a public side, since it affects the quiet of a town and the character of a city. It has a *social* side, since to be purely temperate too often brings the charge of being absolutely unsocial. And thus we see there is no lack for points of attack upon this fortress, but which tower we shall first assail, with prospect of success, is the query of the thoughtful.

Let us notice, then, for a few minutes, the evils of intemperance, socially considered. Society is a term representing interest, and concerns, and pleasures, and benefits, and happiness, and duties. That which affects society at all, helps or hinders; aids to position, or leads to ruin, each of these. It is not possible that that which affects nations and brings govern-

ments to prestige and rank, should not affect the *social* side of men. It is not to be conceived that the telegraphs, and steam, and tunnels, and bridges, and the tying together of the oceans with an iron cord, can affect a united kingdom without affecting the width and wealth of men's homes, the growing thought and self-respect of men's wives, the wit and sharpness of men's children; in short, without affecting men in *every* way as they are socially considered. So it is not possible that the air should be thick with oaths; that night should be black with crime; that new prisons should be one of the demands with each year of legislation; that graves should be dug whose number is never told, and widows weep whose tears are never counted; that feet should be bare that are never shod, and forms should be half naked that are never covered; that souls, departing, should wrap about them a mantle of despair, and spirits just entering the unknown should blanch and quake at the name of Deity, and shiver themselves out into a hopeless doom: I say that it is not possible that a nation should feel the throb of such a life without its pulse running down and beating on the *social* side of men. Intemperance has done what we have named; and thought is not keen enough, nor words broad enough, to tell all that it has done. It has not only made France drink its wine, and Germany its ale, and America *every thing that can be swallowed*, but it has robbed many a mother, whose heart was living in her boy; it has given to many a bride the *corpse* of him to whom she gave her destiny and hope; it has passed down to children a fame they have never earned, as the masses sweep by them and brand them as being "*drunkard's children*." We blush, as well we may, when a Vice-President seeks to deliver his inaugural, when his tongue is so thick that it will not do his bidding, and his thoughts so muddled that they will not join. But feelings are not less keen in *cottages* than in *capitols*; and shame brings as much of agony in its kind to the *mothers* as it does to the *masses*. He has not comprehended the strength of the giant we meet, when he asserts that this monster of evil has wrought its vastest ruin when it has blasted the fame of a people, and laid in its sepulcher the sobriety of a nation.

The best part of the people are never known. All of society does not appear at the ballot-box. *Kings* are hid among the masses, whose garb and means are never levied upon for tax. *Queens* stand up in the ranks of the yeomanry, whose names are never entered on the census. Princes and peers might be gathered by squadrons from the hordes that are never known to the rulers. Maidens, whose spirits are as pure as the breath of morning, whose ambition is as sinless as the waiting angels, whose soul-longings are as noble as ever were peculiar to a patriarch—*such* maidens walk the shore of the great sea of souls, unknown to the men who rule them, and to the Churches who should love them. But, down in the souls of such maidens there throb pulses that are affected by that which affects princes. We associate kings and queens and princes and peers with gov-

ernments, and make kingdoms responsible for their history, and nations offer them sympathy in times of their sorrow. . But these kings and queens and princes and peers, unknown by the census, and unsought by the Churches, who shall sympathize with *them* in their sadness? These may know nothing of the progress of invention, the machinery of the government, and the workings of the Church; yet these have been *forced* to know about the progress of that which they might gladly exchange for the cholera; they have been *forced* to know about the machinery of that whose adjustment seems more perfect than the monitor; they have been *forced* to know of the workings of that which puts rags upon them, instead of wholesome garb; that gives them scanty fare instead of ample food; that makes society tread them into obscurity, and bury them without hope of resurrection.

Intemperance, as *socially* considered, does all this evil. Daylight does not go every-where, but it would seem that intemperance will. Volcanoes do not open in every kingdom, but intemperance does. The silk-worm will not feed in every climate, but intemperance does. The cholera has not raged in every land, but intemperance has. There are homes where the carriages of state never call, but into those homes there walks this guest, *intemperance*, daily. There are hovels where prayers are never breathed, but into these hovels there walks this blaster of hope, and this destroyer of prayer, with every night. There are women who never hear the mellow tones of an organ, or listen to the chauntings of the singers, or are comforted by the words, budding with hope, that drop from the lips of the man of God. But in their companions, whose eyes are spiritless and dreamy, whose cheeks are blushing and bloated, whose breaths cannot be changed by the unnumbered arts of scenting, whose garb is rags, and whose wardrobe is empty—in *these* they see the triumph of intemperance, and hear the language that seems to be a forerunner of the vernacular that shall be used in hell. These are some of the evils of intemperance, *socially* considered. If the steed that maliciously refuses to be governed, and dashes away, would only go alone to *ruin*, and sacrifice its life as an offering to its folly, there would come a sense of relief. But the mother and her child are following the furious beast, and cannot escape. The parent feels that *she* could go, with a sense of composure, if her *child* were not there. Men try to stop them, but past them all the steed rushes until it batters out its brains upon a rock, and the mother and her child are taken up wounded and bleeding and faint. The saddest social wrong which intemperance forces the masses to accept is, that its victims *will not go alone*. By a link which law nor language can break, men are fastened to the women and children in their homes. Men may assume that others are not responsible for, nor affected by, their deeds or spirit. But the facts demonstrate that he who wallows in the gutter drabbles his family with the filth he there gathers.

I could lead you to a home to-night where there sits a woman rocking two half-clad children. Her maiden life was spent in a royal home. Her days were those of cheer, and her Sabbaths were those of worship. One who seemed worthy won her heart, and took her from her father's home. Sunshine, with little of shadow, blessed her early married life. But the cloud was rising, and from the size of a man's hand it spread to the veiling of the sun, and the covering of the tops of the mountains. The evenings she spent alone multiplied. The nights that there was an unnatural sparkle to the eye, and an ominous odor from the breath of him who promised to "forsake all others and cleave only to her," came thick and fast. The little of means that years of diligence had secured was rapidly wasted. *Temptation* triumphed over a weeping wife, over squandered property, over a glance at the past and a sighting at the future, over reputation ruined and character waning. *Temptation triumphed*, and the rents were unpaid, the wife was unclothed, the children were unfed, and he who in the early days was loving now came to be fiendish, and soon died of delirium in a prison. And the loving wife, whom he was murdering through these years, he left with a pale, gaunt face, a broken step, and a shattered frame. Not only so, but on her heart, and for her hands, were two little forms sleeping on the hearth in their rags. And there she sits to-night, jogging the cradle of those poorly-fed children, while over her life is drawn a vail as black as the shadow of death that none in the rush of these years pauses to lift, save Him whose love is the legacy of the poor, and whose unspoken words tell her that "earth hath no sorrow that heaven cannot heal." O, if this blight of death, red-hot from hell, would only damn its *victims*, and let the curse then cease, earth would be spared the sadness it cannot now portray, and hell would be robbed of half the souls that now shall feel its fires! And this is some of the evil that intemperance does, as *socially* considered. As ministers, we lift our hands above the graves where mothers have just been lowered times that are so sadly frequent. The crowd speaks of a mysterious death from an unknown cause. But He who watches motives and understands thoughts has seen that at the center of these souls there were burdens that beasts could not carry, nor machinery lift.

In a southern city there is a congregation that each Sabbath listens to the mellow voice that sings of a salvation broad and grand, as it comes from one whose mother sleeps in the Greenwood just outside the city where he worships. No mother ever loved more; no son was ever blessed with greater native promise. Wealth favored the father's home. Cadetships were offered, the schools of finest culture were at command, and efficiency and skill were the pleasing features, as manifested by the boy. But the demon who walks through every city touched him now and then, and made him do his bidding; and then, in the short hours of morning, there were men seen carrying a form, and into this mother's parlor they bore it.

and on her velvet-covered floor they laid it. The mother, with a heroism known only to her sex, would quietly lower the heavy damask and draw the rich lace curtains, that the gaslight might not reveal to any passer-by the awful shame that had entered her home. Promises of reform were often made. Inducements were offered. Journeys were taken. Distant schools were selected, all to break the former hellish associations. New alliances were formed, with good results for a time. But the evil, which is only second in omnipotence, had been before him wherever his schools or alliances were found. Possessed of feeble resistance, again, and *again*, and *AGAIN* was he overcome. Dismissed from each school he entered, he finally reached college. The course of promise and failure, of reform and relapse, of hope to-day and despair to-morrow, bleached out the cheek of the mother. It took the spring out of her step, the beauty off from her brow, and the comfort out of her days. One hemorrhage followed another, until she lived for months on the borders of two lands. The son continued his life of promise and failure until the Faculty could no longer endure the shame, and he was expelled from college. This broke the mother's heart, and she died breathing the name of her erring boy. And I could point you to-night to the white sentinel that watches the dust of the mother who was *martyred* by the *social* evils of intemperance.

Is there justness in heaven? If so it is well, for there seems to be none on earth. Is there to be a scene where men are to be rewarded or condemned, and they *alone* shall bear the weight of their joy or grief? If so, that shall be grand; for here he seems to be the most successful who makes the greatest number sad. And I demand to know if it is not an evil, damnable beyond the might of thought to grasp, that thus lays mothers upon altars they never built, and crucify them for crimes they never wrought. In a home which is not her own, there sits a woman to-night who gave her love and joined her fate to a man who, in two short weeks, was laid at her feet stiffened and dead. Would to God that the awful accidents of Carr's Rock and Angola had been the occasion of his sudden dying. But the truth comes to us, sad beyond expression, that the honey-moon had not yet passed before the groom ran his race, and his spirit went to join other spirits who are damned already because of intemperance. Turn over this evil as you may, as it is related to society, and there is no pardonable aspect in which we may view it. "It is evil, and only evil, and that continually." Four nights ago, in the little village I represent, a man who was once rich, but who then was poor, reeled into an open shed, and sank upon a pile of coal and there *froze*, as another victim to the *social* evils of intemperance. Two days ago we buried him, the last of *three* brothers whose names are added to the countless throng that *social* intemperance has brought to their hopeless dying. It is folly to plead that appetite is stronger than will. It is a libel upon manhood to say that those hours of thirst-passion cannot be con-

trolled. I could name a man who was born in a tavern, who served an apprenticeship at bar-tending from the time he was able to hand down a bottle until he reached out into his teens; who was daily in the presence of liquor selling and drinking for many long years, who knew what it was to taste and love, too, the spirits that he sold. But that man, for a quarter of a century past, has not known what it was to taste of liquor as a beverage, or to be overcome by appetite or persuasion. He is foolish to complain because his arm is broken and his thigh is crushed who stood between the rails and saw the engine puffing down to meet him. So he is foolish, and tells but half the truth, who spends his hours in the presence of an army of bottles, where liquor-fumes is the constant air he breathes. God made feet, but holds men responsible for their use; and he who uses them for walking "*into temptation*," does just what God intended never should be done with feet. The sentiment that has been ripe in society for time immemorial, that a social entertainment was shabbily given, and that an evening was not properly concluded, without something "*to drink*" being offered, is reaching the hour of its death. Mrs. Grant and Mrs. Colfax have demonstrated that Washington receptions can be held, with all the diplomatic corps in attendance, and *no wine* be offered. God grant that these women may multiply themselves all through the nation!

But my time is exhausted, and I leave this subject with a single word. Our *social* life is next to the life we live by faith. That evil which affects me *socially* does me a violence that touches me in every joint. Intemperance *has* done to social life all that we have said. Let us *frown* it down, and *pray* it down, and *live* it down, and *vote* it down. Let us seek to wipe from the gaze of our children that which is seeking to wipe hope from their brows. Let us wipe out not only the *evil*, but the cause; and when that hour shall bless the nation, the thousands of mothers that are now living in hovels, because of *social* intemperance, shall say, Let now thy servants depart in peace, for our eyes have seen thy salvation.

Philip Phillips having entered the hall was called upon, and sang one of his heart-stirring songs. Rev. L. C. Queal read the resolutions of the Committee, which, after slight amendments, were adopted as follows:

Resolved, 1. That the manufacture of, or traffic, in intoxicating liquors as beverages, and all voluntary acts intentionally contributing thereto, are crimes against God and man, and subversive of all good government.

Resolved, 2. That the Methodist Episcopal Church in the State of New York owes it to her history and to her Discipline, to declare in this, our first State Convention, that prohibition of the liquor traffic is the exact right, and should be the aim of temperance men.

Resolved, 3. That the known burdens—*pauperism, crimes, and sufferings*—occasioned by intemperance, are sufficient reasons for demanding that the sanction of law should be withdrawn from this cursing and accursed traffic.

Resolved, 4. That we are not ignorant of the resources and strength of the

rum power; but believing in the righteousness of our purpose and in the power of God, we confidently anticipate the breaking of that power, and the triumph of Christ in the emancipation of the people from the slavery of intemperance and the establishment of prohibition.

SPEECH OF REV. B. I. IVES.

Rev. B. I. Ives, Presiding Elder of the Auburn District, Central N. Y. Conf., then addressed the Convention as follows:

MR. PRESIDENT: I am frank to confess that I hardly know where to begin on this subject, and I am sure I shall not know where to stop. To my mind this is the great subject that will come before this body, and if right conclusions and correct action can be reached here upon this subject, I think that we and the Church of God and the country shall be well paid for the time and money spent in this Convention. Now, to my mind, with all that we have heard and seen and known in reference to this terrible curse and nuisance of intemperance, we do not fully realize how terrible an enemy to God and man it is. To my mind, intemperance has caused more hearts to ache, more tears to be shed, more untimely graves to be dug, and more money to be squandered, than every other evil put together since God made the world. Pestilence, famine, slavery, and war put together, are as nothing compared to it; and I hope that we will to-day pronounce the sentence upon it which it deserves.

A few years ago, when there was a famine in Ireland, how speedily ships were fitted out and loaded with food for the starving, and started for that country; and yet no twelve months pass in which intemperance does not kill more people than ever died of famine in the history of this continent. A few years ago, when the cholera passed through this country, how ready were the Legislatures to create Boards of Health and vote money to be spent in endeavoring to stay the ravages of this fearful disease; and yet not twelve months passes in which more people do not die of intemperance than cholera has slain since this country was discovered; yet how slow we are to secure laws to abate this nuisance! How often we hear of the three hundred thousand soldiers who died, and as many more who were made cripples for life, in the late war; and yet, since the war closed, intemperance has buried more than died on the field of battle or in the hospital, to save the country! How often do we hear discussions in reference to the question of taxation and finance in the politics of the country, and a year ago this was the great question in politics. Various propositions have been made as to how to pay the national debt; and yet, according to the sworn statements of rumsellers themselves, with all the lies thrown in, if the cost of all the liquors sold over the counters in this country, to say nothing of other ways of selling, could be saved, we could pay the last cent of the national debt in eighteen months! But we want something practical! It is often asked of temperance men, "What do you propose to do?" That is just the question

which I think we should be able to answer, and I think it should have three answers :

First, We propose to save the unfortunate inebriate just so far as we can. It is for this purpose that Temperance Societies are organized, and the Church of God ought to be first and foremost in this good work. On a certain occasion, as I was addressing some Temperance Orders in a grove, I looked about upon the various banners all around me with their different devices, and my eye caught, among the rest, one with this motto: "Rescue Lodge." That, said I to myself, is just the motto for the Church of the Lord Jesus. She should aspire to be the "Rescue Lodge" in this great work.

The second object we have in view is, to educate the whole people as to their personal obligation upon this subject. Many very good men seem to think they are not specially charged with this work. I find some of this class among otherwise good men, who say, "I have no fear as to myself or my family, and why should I be active?" God forgive us, if we are so selfish as this! We must be active upon this great question. The Lord has said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." And we shall be held responsible not only for what we do, but also for what we might have done but did not. The day is past when this cause can be carried forward by mimicking drunkards upon the lecture platform, or telling bar-room stories. It must be carried forward now by stern and hearty work. It must be placed upon the heart and conscience of good men, and the Church is to take the lead in the work.

But our ultimate object is to give society protection by law from the traffic in intoxicating drinks. With less than this we can never be satisfied. Short of this we cannot stop and be consistent men. More than this it will not be necessary for us to do. The great necessity now is, I think, that the Church should wash her hands from all guilt, and should positively assume the position stated in the first resolution, that the whole traffic in, and manufacture of, strong drink, from beginning to end, is a crime against God and society, just as much as thieving or murder is. There is where God has placed the sin of drunkenness and drunkard-making, and let us not try to soften it. No matter what men may do or say, the word of God is the great standard of right. Suppose that tomorrow the telegraph should bring the news to us that under the shadow of the Capitol at Washington men, women, and children were being sold at auction. How startled should we be in the midst of our rejoicing that a colored man from Mississippi is filling out the unexpired term of Jeff Davis in the United States Senate to hear such news as that, and how the nation would be in arms against it. But, I ask, would it be any worse now in the sight of the law of God, because the law of the land is against it, than it was twenty years ago, when the laws upheld it? God's law is like its

author, the same yesterday, to-day, and forever; and God's law places the sin of drunkenness and drunkard-making where it places lying, thieving, adultery, murder, and every other mean crime of which men can be guilty, and there is where we are required to place it; and when we reach that position, I have no fear for the result; for I believe it is in the power of the Church to wipe out this crime in less than twenty-four months time, and God will hold us responsible for it. I am interested in this subject for several reasons. First, placed in the position in which I have been for some years past, I have often heard it pleaded in mitigation of an offense, and in seeking pardon for criminals, that the man was drunk when he committed the crime; and I am the more deeply interested, because our Legislature is now looking toward a law making drunkenness an excuse for crime; and when we reach that, we are in greater danger than we now are for the plea of insanity in the moment of crime; and if it shall come to pass that a man cannot be held responsible for crime if drunk, where is there any safety for us? It is true, as Wayland says in his "Moral Science," that habit cannot change the moral character of an action; and as Paley says, that in just so far as habit affects the soul, just in so far does it affect the character of the crime committed. For instance, there comes a man reeling up one of the streets of one of our cities toward his home, and his little girl comes out to meet him, and he catches her up and dashes out her brains against the curb-stone in front of his own house. Now, that man's crime was not so much in dashing out the brains of the child, as it was in putting himself in a position where he was likely to do such a thing.

I remember a man who came into prison not many years ago. Before his term had expired, he came to me and said, he thought he had been there long enough for his crime, "for," said he, "if it had not been for whisky I should not have been here." I said to him, "Charley, if you got drunk and got five years in the States prison, though you never did any thing else, you have no reason to complain." He said he thought that was rather hard. I said, "Yes, it is hard; but other things are hard also. You took your wife out of a happy home, and when you stood at the altar with her you promised to protect and love her. You have children, and it is your duty to care for and educate them, and fit them for successful and useful life. With all these vows and responsibilities upon you, you deliberately got drunk, and placed yourself in a position where you were liable to commit any crime, even that of murder. There is where the difficulty lies, and not in the mere stealing of the watch that brought you here."

The thought suggested by Brother Hard is true, that the innocent suffer more than the guilty. Look here, in the western part of this State, on a cold winter's day. There is a wife who had Christian parents, and once a happy home. Her husband is in prison, wearing comfortable clothes and well fed; but here, in this bleak, cold winter's day, that woman, clad

in rags, is being taken in an open lumber-sleigh to the County-house. Who is it that suffers most, the guilty husband or the innocent wife? All over the country, how would our young ladies be shocked to know that they were receiving the attentions of known thieves! And yet they do receive the attentions of men known to drink, and a man who drinks is worse than forty thieves. Against thieves you can guard yourself; but what can guard against a drunken man?

The making of this stuff that kills, and the selling of it, whether in the first-class house or the underground groggery, is a crime. It is all of hell from beginning to end. In my mind there is no comparison between a robber and a man who sells rum. It is unjust to the robber to make a comparison. I would say to any man, Shoot my boy through the brain and let him die, but do not make him drink. What is robbery? It is taking a man's money without rendering him an equivalent. Rum-selling is taking life by the wholesale. Facts are stubborn things. What do you suppose that widowed mother in Auburn would have given to have known that her son—a graduate of college, but who had contracted the habit of drinking—when, in a neighboring town he drank with another on a wager to see who could drink the most, and he, too honest to cheat even this, drank off every drop, while the other slyly poured it out—what would she have given to have known that, when he was carried home dead to his his mother, he had died sober? When the news of his death was carried to his mother her first exclamation was, "O God! how did he die?" She knew his besetment, and what would she not have given to know then that he had been robbed and shot, and died for his money, but died sober?

What a man does by another he does himself, and so every man who puts his name to the rumseller's bond, or lets a building to sell rum in, is equally guilty with the actual perpetrator. This is the position that the Church is to take, and this will include beer-sucking and hop-raising, currant-wine making, and every thing of the kind. There has been a rage for currant wine all over this country, so that God had to curse the very currant-bushes so that nothing but worms would grow on them!

As a whole, I am thankful to God for the position which the Church and ministry generally in this country have taken upon this question; but suppose that in this State, with all our ministers, and our thirty thousand official members, and our one hundred and eighty thousand members, we were all of one heart and mind upon this subject, do you not think our power would be felt more mightily than it is? We should not be so afraid of being called politicians. We should be sending petitions to the Legislature in boots rather than on paper. When we shall have reached that point, then we shall see it to be our duty to enact laws to protect the people. When in practice any thing appears clearly to be a greater curse than blessing, it should be forbidden by law, and this is so in other things; and we defy any and all men to show that there is any thing good in the liquor

traffic; and it is the duty of society to legislate to put it out of the way. If one is weak, it is our duty to help him. If a man bribes a witness, the law takes hold of the man who bribed him as well as the man who committed perjury. So the man who makes another drunk should be punished as well as he who gets drunk. This is the way we reason. Is it not correct? Then let us do our duty, and may God help us and prosper the right.

At the close of Mr. Ives's address, Philip Phillips sang with touching pathos the song of "The Drunkard's Wife."

The resolutions were read again, and after brief remarks by D. A. Ogden, Esq., D. Nottingham, Esq., Revs. A. Flack and G. L. Taylor, and others, were severally passed, as printed above.

Rev. S. B. Dickinson offered the following resolution, in addition to those reported by the Committee:

Resolved, 5. That the attempt in the present Legislature to repeal the Metropolitan Excise Law, and substitute in its place a law recognizing drunkenness as not a crime but a misfortune only, and licensing the public desecration of the Christian Sabbath by the private sale, on that day, of all intoxicating beverages, merits, and can but receive, our unqualified disapprobation.

The resolution was adopted, and, on motion of Rev. G. L. Taylor, the series of resolutions, as a whole, were adopted.

The Convention adjourned, to meet at nine o'clock to-morrow morning. Benediction by Rev. G. L. Taylor.

THIRD SESSION—OUR DUTIES AS CITIZENS.

Wednesday Morning, February 23.

After a half hour passed in devotional exercises, the Convention was called to order at nine o'clock by the President.

On motion of Rev. J. P. Hermance, the following Committee on Finance was appointed, consisting of two from each Conference:

Black River: Rev. L. Clark, R. I. Easton. *Central New York*: Rev. B. I. Ives, Charles H. Hopkins. *East Genesee*: Rev. K. P. Jervis, Philip Crane. *Genesee*: Rev. S. Seager, E. C. Crestwell. *New York*: Rev. T. W. Chadwick, A. G. Newman. *New York East*: Rev. W. C. Steele, C. H. Applegate. *Troy*: Rev. G. S. Chadbourne, J. Hillman. *Wyoming*: Rev. D. D. Lindsley, L. Harden.

The following nominations were reported for the Business Committee ordered yesterday, and were confirmed :

Black River : Rev. I. S. Bingham, C. G. Riggs. *Central New York* : Rev. W. Searles, V. V. Nottingham. *East Genesee* : Rev. R. Hogoboom, J. S. Thurston. *Genesee* : Rev. W. S. Tuttle, J. S. Lyon. *New York* : Rev. A. Flack, J. L. Stout. *New York East* : Rev. W. H. Boole, George Wilson. *Troy* : Rev. J. E. King, L. R. Avery. *Wyoming* : Rev. W. N. Cobb, M. P. Lincoln.

On motion of Rev. G. L. Taylor, all invited guests were requested to take seats in the Convention and participate in its deliberations. It was also resolved, that all letters in the hands of the Committee of Correspondence be passed to the business Committee to report to the Convention.

Rev. S. Hunt said that there was no regularly elected delegates present from the Niagara District, Genesee Conference, but that several brethren from that district, not delegates, were present. He moved that such brethren be admitted as delegates, and the motion prevailed.

The following invited guests were reported as present : Rev. Dr. Wm. Butler, of the New England Conference, Secretary of the American and Foreign Christian Union ; Rev. Dr. Crooks, Editor *American Wesleyan*, Syracuse ; Rev. A. S. Wightman, Pastor Wesleyan Church, Syracuse ; and Rev. J. W. Loguen of Syracuse, Bishop of the African Methodist Episcopal Zion Church.

The regular order of business was taken up, namely :

“Our Position and Duties as Christian Citizens.”

Rev. Dr. Jesse T. Peck, on behalf of the Committee, read the following paper, which was indorsed by acclamation of the Convention :

THE CHARTER OF POLITICAL REFORM.

The Committee having charge of the subject to occupy the attention of the Convention during this forenoon, namely, “Our Position and Duties as Christian Citizens,” would respectfully report as follows :

I. OUR POSITION.

1. We propose to speak and act, not as churchmen, but as free American citizens.
2. We ask no peculiar privileges for our own Church ; we will concede none to any other.

3. We demand equality of rights for all loyal citizens.
4. We do not question the right of sectarian education by those who are willing to meet the expense and bear the responsibility.
5. We insist upon equal privileges of education for all future American citizens in common schools as a public charge.
6. A refusal to enjoy these common privileges furnishes no ground of exemption from equal taxation, or right to special appropriations.
7. It is according to the common law of the United States of America, as well as of England, that civil liberty and modern civilization are grounded in the Christian religion. We propose, therefore, to maintain our rights as citizens by an unflinching defense and fearless propagation of vital Christianity.
8. Not sectarian education, but secular learning and moral culture, based upon reverence for God and his Holy Word, are indispensable to good citizenship, and hence the proper charge of the State.
9. The Bible was given to man as man. There is, therefore, no legitimate power in any man or combinations of men to deny its use, for any length of time, to any human being. It is our national Book, and we will firmly and unitedly resist all attempts to remove it from our Common Schools.
10. In the above named principles the American Republic had its origin; it cannot survive their destruction.
11. Drunkenness, and supplying in any way intoxicating beverages, are crimes against the State; they should therefore be suppressed, not sanctioned by law.
12. We announce as our distinct aim, the absolute prohibition of the sale of intoxicating liquor to be used as a beverage. We propose, therefore, to contribute our entire influence to the elevation of public sentiment and law to this grand result. In the meantime we stand opposed to the entire license system, and propose legislation which shall hold all dealers liable to prosecution and damages for the injury inflicted by their acts upon the persons or estates of the American people.
13. The Christian Sabbath is fundamental to American freedom; its protection by the Government is therefore a high public trust.
14. Bribery, and all forms of political corruption, are destructive of the rights of the people; they should therefore be exposed, punished, and prevented by the people.

II. OUR DUTIES.

1. No man has a right to sink his citizenship in his religion, nor to surrender his manhood to any man or any number of men. Christians should therefore be intelligent, active, and thorough, in every department of government by the people.
2. The moral element ought to be vital and controlling in politics, and Christian men are under special obligations to make energetic and persistent efforts to secure this result.
3. When, as at this time, under the promptings of Romanism in the name of Religion, measures are in progress which are directly at war with the fundamental principles of our government, it is the duty of all true citizens to stand up firmly and together, in defense of every thing valuable in "life, liberty, and the pursuit of happiness."

4. When party commands the support of bad principles, bad measures, or bad men, all good men should refuse to obey.

5. Christian citizens ought to rescue primary elections and the ballot from the control of vicious men.

6. The political conscience of American citizens should be formed and directed by the spirit of true Christianity, so that a high sense of public justice may control our elections.

III. ORGANIZATION.

1. We do not propose to form a Christian, nor even a Protestant, political party; but we take the position that good men throughout the State and the nation should be thoroughly organized, and prepared to act promptly and unitedly in support of these principles, and in opposition to every thing that endangers our free institutions; as,

- 1.) The Roman Catholic conspiracy against our Public Schools.
- 2.) The endowment and support by the State of sectarian institutions.
- 3.) The legal sanction of the liquor traffic.
- 4.) The destruction of the Christian Sabbath.
- 5.) All forms of political corruption.

2. This Convention will appoint a Methodist State Committee of fifty-six men, who shall be charged with the duty of disseminating these principles and rendering them practical. They shall remain in office until superseded by authority of a Methodist State Convention, and shall, subject to the above definitions of rights and duties, have power,

1.) To make their own by-laws, appoint committees, direct their action, and dispose of their reports, fix their own quorum, add to their numbers, and declare and fill vacancies.

2.) To unite with representative men, holding these principles, in calling conventions, and organizing for such work as good citizenship may require.

3.) To bring into requisition the press and all other appropriate agencies for the accomplishment of the end proposed.

4.) They shall call a second New York State Methodist Convention at such time and place as they may deem best—not, however, sooner than one year, nor later than two years from the twenty-second instant, and make all necessary preparations for the same.

5.) The cordial union of all citizens accepting and representing these principles, is of paramount importance. We therefore do hereby tender to our fellow-citizens, irrespective of denomination or party, our hearty co-operation in the work proposed, and invite the appointment of committees for mutual consultation and united action.

6.) We strongly indorse the petition now in circulation, asking the Legislature of New York to repeal a law appropriating moneys to the support of sectarian schools, and will sign said petition as members of this Convention.

7.) Whether we shall act with existing organizations or *independently* must be determined by future developments, and *especially by the manner in which our principles and honest endeavors to arrest political corruption are treated.* This question is referred to a State Convention of citizens agreeing in the views herein set forth, to be held under the auspices of the above-named Committee, and other co-ordinate committees.

Rev. W. H. Goodwin, D.D., said, It was not the purpose of the brethren or of the chairman of this Committee to assign to me an entire review of his very able report, but at my own option I desire to dwell for a moment upon one or two points embraced in it. My remarks, however, cannot be exhaustive. I intend them to be only suggestive, while the more labored and complete explanation of the report may be expected from the lips of the able Chairman at an hour to be designated by this Convention, I hope.

When my respected friend, Dr. Peck, presented me this masterly report I was possessed with the idea, and in my judgment it is true, that this is the great paper of the times. It is just such a paper as the times demand and as the moment requires at our hands, and I rejoice that it is before us.

To one point especially do I desire to direct attention for a moment, and that is to the invasive policy and purpose of the Roman Catholic hierarchy with reference to our Common Schools. It is no longer our alternative to look around and choose our ground. We are already in line, and the battle is set in array; and I need not add, that politically between Romanism and Protestantism there can be no compromise, for the two are so opposite in their character and designs that the conflict between them is a necessity. And this conflict is upon us, and it must be quick, sharp, and decisive. Let us be ready for it.

REV. I. S. BINGHAM being called upon, said, "I did not purpose to speak upon this question, as I prefer to give the time I might be expected to take to the Chairman of the Committee, Dr. Peck; and as the Convention may claim some rights of speech upon this subject to itself, I move that the report be now given to the Convention for discussion till eleven o'clock, and at that hour the Chairman of the Committee be heard." The motion prevailed.

Rev. William Butler, D.D., Secretary of the American and Foreign Christian Union, was called upon, and addressed the Convention. He said:

I feel thankful to God both for the report which has been read, and the address to which we have just listened. It has been the great pain of my heart to find in the United States such wide spread apathy upon this question, and this has caused painful forebodings in my mind. But this report, and the speeches in this Convention, cause my hopes to revive, and I believe the American people only need to know the true state of the case, and they will rise up in their might and settle this question forever. Protestantism and Free Schools have made this land what it is, and without

them it cannot retain its glory. I have seen the unchecked influence of Romanism in my native land, and the greatest curse of Ireland was the royal authority which bound this miserable system upon the Irish people.

In dealing with this question we must look at history. It has been my lot to live for years in a land where for forty centuries heathenism has held unbroken sway, and where, for the want of the Bible one hundred and eighty millions of Hindoos to-day worship a caricature of humanity, while still larger numbers pray by machinery. If we would escape the perils that have destroyed these hundreds of millions we must hold fast by our Protestant principles and the holy Bible.

I am glad that this controversy is being more and more understood. Many in the past few months have supposed that by giving up the Bible in the schools the controversy would be settled; but Romanists would not be satisfied even with this. Speaking for themselves, they say, and you may read it in the "Freeman's Journal," one of their chief organs, "If the Catholic translation of the books of Holy Writ, which is to be found in the homes of all our better educated Catholics, were to be dissected by the ablest Catholic theologians in the land, and merely *lessons* to be taken from it—such as Catholic mothers read to their children—and with all the notes and comments in the popular edition, and others added, with the highest Catholic indorsement—and if these admirable Bible lessons, and these alone, were to be *ruled* as to be read in all the Public Schools, this would not diminish in any substantial degree the objection we Catholics have to letting Catholic children attend the Public Schools."

Their idea is to destroy the School System itself. Their own words are, "*Let the public School System go to where it came from—the Devil.*" We cannot mistake this. They say, "We want Christian schools, and the State cannot tell us what Christianity is."

Again they declare in a preamble and resolutions, published in the "Freeman's Journal," "Whereas, it is no more the duty of the State to provide for the schooling than for the clothing and feeding and housing of children; and whereas, twenty-five years of experiment of schools supported by public tax—but to the *exclusion of all positive religion*, has lamentably proved that teaching to read, write, cast up accounts, and have an idea of the topography of other countries—without the daily inculcation of the principles of Christian morals, as built on the dogmatic teachings of revealed religion—only make more expert knaves and more dangerous neighbors; therefore, resolved, that the Public, or Common School System, in New York city is a *swindle* on the people, an *outrage on justice*, a foul disgrace in matter of *morals*, and that it imports the State Legislature to *abolish* it forthwith."

Again they say, "This subject (of the Public Schools) contains in it the whole question of the progress and triumphs of the Catholic Church in the next generation in this country. Catholics, let us all act together!

Let us all read and listen to the same sentiments, that we may know how to act together." Such are their sentiments; we cannot mistake them. We have been brought into this position—that a petty Italian prince and chief bishop undertakes to dictate to Americans what our government should be! We object to this.

The Pope does not understand our position; and for a man at his distance, with the ignorance of our views and circumstances that must pertain to him, however "infallible" he may be, to attempt thus to interfere with this nation is an impertinence that should be sharply rebuked. Our language to him is, Mind your own business, we will attend to ours. We may well add that if he could point to his own people as examples of virtue, and learning, and patriotism, it might be somewhat different; but it is notorious that if you wish to find a people debased and ignorant beyond all others, you have only to stand upon the Vatican and look around you.

Another fact. For twelve centuries Romanism has held sway in much of Europe. But a few years ago Austria concluded a Concordat with the Pope which controlled her school system, and what is the result? Two years ago upon the battle-field of Sadowa she was defeated by Protestant Prussia. When they came to seek for the reasons of that unexpected defeat they saw that the Concordat had been the source of their weakness, and their Emperor called a free parliament, and the first act of that Parliament was to take up that Concordat and heave it overboard. The Pope protested; but the Emperor replied, "I had either to sign that act or abdicate my throne." And when it came to a push between himself and the Pope he let the Pope go to the wall, and saved his own scepter.

One of the first acts of this Parliament was to establish a Free School System very much like our own, and this was promptly condemned by a Bull directly aimed at her new school system. Austria stands up to this question bravely and manfully. Is this the hour when our free America is to yield to what the very Romanism of Austria has rejected forever? May God forbid!

Spain, too, is following in the track of Austria, but the Pope arrays himself against all progress. Let me prove it. The Pope says in his Syllabus, referring to the doctrine that the entire direction of public schools may and must appertain to the civil power, with the choice and approval of teachers. He quotes the sentiment that he may condemn it. He anathematizes the free and liberal convictions of that whole people, and then issues his Bull against them. Passing over the immoralities of his times, and the wickedness of those he directly governs, he comes down, in doleful language and bitterness of heart, upon the aspirations of a great people after all that we regard to be good and holy, and tries cruelly to crush their hopes. In the grief of his soul he complains that "these laws establish free liberty for all opinions, liberty of the press, and of all faith, and no matter what confession or doctrine."

And because the Austrian Parliament, spurning the shameful law that insulted the dead, and opened the graveyards of their nation to receive in decency and kindness the bodies of Protestants, whether native or foreigners, this man, professing to represent Christ and Christianity, dares to utter and sign these heartless words, of which a heathen might well be ashamed: "This law suppresses all authority of the Church over cemeteries, and Catholics are bound to allow the bodies of heretics to be buried in their churchyard if they have not any of their own."

This unworthy and wicked language reminds us of the sad experience of Dr. Young, the author of the "Night Thoughts," when he bore his beautiful girl to Madrid in the hope that the southern climate might arrest her consumption; and when, in spite of all efforts, the loved one sunk into the arms of death, and he went from his hotel to seek a grave where he might bury his dead, the heathen sons of Heth were more merciful than the bigoted Romanists of Spain. He was refused, bitterly refused. How pathetically he describes his state and feelings:

"While nature yearned, superstition raved;
That mourned the dead, and *this* denied a grave."

And to-day, when Spaniards and Austrians, rejecting forever this vile bigotry, have removed this shame and reproach from their country's laws, the Pope of Rome is the only public man on earth who stands up against them, complains of their action, and would fain turn them back to the cruel intolerance of an age that has gone forever!

It is well that he has made the effort, that Americans may understand the real character of modern Romanism. Is it any wonder that the tide of enlightened and determined conviction is rising against it in this land, and that men are realizing so fully that no Romanist, so long as he is faithful to such teaching, can be a true American while his conscience owes allegiance to the foreign despot who wrote these words?

The eyes of the Protestant world are upon us to see how we are going to conduct ourselves under the contest which has thus been forced upon us by this foreign influence and aggression against our cherished institutions. Let us, therefore, stand up for God and his holy word—for our free institutions, our school system, and all that our fathers have taught us to hold as good and sacred. Let us do it with determination, as we shall answer to God in the day of judgment for the charge placed in our hands, and remembering that upon the fidelity of this day may depend the character of that future which awaits American Christianity and American freedom.

After singing, led by Philip Phillips, Rev. Jesse T. Peck, D.D., addressed the Convention.

MR. PRESIDENT: There is a grand conspiracy in the Romish Church for the destruction of our Public Schools.

Archbishop McClosky says, "I can answer that, so far as our Catholic children are concerned, the workings of the Public School System have proved, and do prove, highly *detrimental to their faith and morals.*"

"A Catholic Priest," in the "Boston Advertiser," says, "Catholics would not be satisfied with the Public Schools even if the Protestant Bible, and every vestige of religious teaching, were banished from them. . . . They will not be taxed either for educating the children of Protestants, or for having their own children educated in schools under Protestant control."

The "Tablet" says, "The education itself is the business of the spiritual society alone, and not of secular society. The instruction of children and youth is included in the Sacrament of Orders; and the State usurps the functions of the spiritual society when it turns educator. The secular is for the spiritual, is subordinate to religion, which alone has authority to instruct man in his secular duties, and fit him for the end for which his Creator has created him. The organization of the schools, their entire internal arrangement and management, the choice and regulation of studies, and the selection, appointment, and dismissal of teachers, belong exclusively to the spiritual authority." That is, to the Roman Catholic Church. The attempt of the State to take care of the children, and provide for their education as American citizens, is a usurpation of the rights exclusively belonging to this gigantic despotism. We are *usurpers* because we have ventured to say from what books our children may be taught their mother tongue and other lessons of primary education. Usurpers here in our own Protestant free country, because we have dared to select other persons besides priests and "sisters" to teach our children! Usurpers, because we have not meekly submitted to the dictation of this audacious hierarchy!

But listen further. The "Freeman's Journal" says, "The Catholic solution of this muddle about Bible or no Bible in schools is, 'Hands off!' No State taxation or donation for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We don't want to be taxed for Protestant, or for godless schools. Let the Public School System go to where it came from—the Devil. We want Christian schools, and the State cannot tell us what Christianity is." Yes, to give spiritual despotism a chance to triumph in this Republic, "let the Public School System go to the Devil!" Romanists may rest assured that it will be a long time before these words will cease to vibrate upon the ears of American freemen.

To prepare their victim for immolation, they must asperse and degrade it before the eyes of the people. Let American citizens listen to the slanderous assault made upon their most cherished institution: "The horrible immoralities of the youth in the Public Schools, and the disregard

of religion," that is, Romanism, of course, "among those brought up under their influences, prove our position, that the future of the Catholic religion in this land is bound up with the exclusion of every kind of schooling not under Catholic direction and control." So it undoubtedly is. Nothing is more evident than that the enlightenment of Catholic, as well as other American youths, from the great system of free public instruction, would disqualify them for the vulgar superstitions of Romanism, and have the war declared against these schools.

The following also is Romanism: "Whereas it is no more the duty of the State to provide for the schooling than for the clothing and feeding and housing of children; and whereas twenty-five years of experiment of schools supported by public tax, but to the *exclusion of all positive religion*, [Roman Catholic,] has lamentably proved that teaching to read, write, cast up accounts, and have an idea of the topography of other countries, without the daily inculcation of the principles of Christian morals, [nor such as the Holy Bible, without note or comment, would teach, but] as built on dogmatic teachings of Revealed Religion, [as sanctioned by the Roman Catholic Church certainly,] only make more expert knaves, and more dangerous neighbors; therefore, *Resolved*, That the Public or Common School System in New York city is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and that it imports the State Legislature to abolish it forthwith." "*This subject* [of Public Schools] *contains in it the whole question of the progress and triumphs of the Catholic Church in the next generation in this country.* Catholics! let us all act together! Let us all read and listen to the same sentiments that we may know how to act together!"

Listen still further: "There can be no sound political progress, no permanence in the State, where, for any length of time, children shall be trained in school without [the Roman Catholic] religion." And again: "This country has no other hope, politically or morally, except in the vast and controlling extension of the Catholic religion." Similar extracts from the most authoritative sources might be multiplied indefinitely. It is, however, unnecessary further to prove what is not only not denied, but now hardly assumed as a distinct and doctrinal policy. The movement is developing itself in the different States, as in Ohio, California, etc., showing that no means within the reach of Rome will be omitted which promise this wholesale destruction of a fundamental institution of American liberty.

Let us now examine carefully the grounds on which this war is waged. A Roman Catholic citizen, writing in the Tribune, says, "We don't want to mix up with Protestants, and Jews, and Infidels in school matters, because we want our children to grow up in the Holy Roman Faith, like their fathers, and not imbibe the loose and irreligious independence of the age. We don't want our children to attend irreligious schools, nor schools

where they shall be mixed up with other children; we want to send them to Catholic schools, under Catholic teachers, and we want our proportion of the school money according to the number of our scholars, and we enter on the controversy with this sole aim and purpose, and we don't want any false issues made about it."

But there is a reason still lower down than this. The Public Schools are doomed to destruction because they are the firm support of American liberty.

Bishop O'Connor, of Pittsburgh, says, "Religious liberty is merely endured until the opposite can be carried into effect, without peril to the Catholic world."

The Archbishop of St. Louis says, "If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."

The Catholic Review, in January, 1852, said, "Protestantism of every form has not, and never can have, any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."

Father Hecker said, "The Catholic Church numbers one third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion will be Catholic."

Thus, Mr. President and gentlemen of the Convention, it appears that our Public Schools are to go down because they are at the foundation of civil liberty. They are marked for destruction, that the edifice reared upon them may tumble to ruin.

Let it be still more broadly stated that the two systems, American and Roman Catholic, are utterly incompatible with each other. Romanism assumes the papal right to dictate faith to individuals, and usurps absolute authority over civil governments, not in any timid way, but whenever and wherever it is safe to do it. This claim is to be enforced by the most terrible pains and penalties. Look at the haughty style of the Pope's Bull calling the Council now sitting at Rome.

"No man will be at liberty to oppose, or rashly contravene this, our indiction, announcement, convocation, statute, decree, command, precept, and invitation; and *if any* shall presume to attempt this, let him know that he will insure the wrath of Almighty God, and of his blessed Apostles Peter and Paul." What can we say to such blasphemous mockery? True, we can hardly suppress a smile as we are assured that, as some millions of us have dared to resist this usurpation, as true as Pope Pius IX. is infallible, St. Peter and St. Paul are after us in terrible wrath this day!

Now, in the words of the learned Dr. Lilienthal, "What shall the non-Catholic citizens of this country say when they are informed that the Bishops and the Archbishops of the globe, at the behest of the Pope, are now assembled in Rome, to declare as dogmas of the Roman Church the following sentences of the Syllabus, issued a few years ago by the Holy See?

There we read, "The Church has the right of employing eternal coercion; she has direct and indirect temporal power; or, in ecclesiastical language, power of civil or corporeal punishment."

In order to understand the importance of this sentence let us not forget that the present Pope, in 1861, censured the teaching of the Canonist Nnytezs, in Turin, because he allowed only the spiritual, but not the temporal punishment of the Church. Let us be reminded that in the Concordat concluded in 1863 with the Republics of South America, it was laid down in Article 8, that the civil authorities are absolutely bound to execute every penalty—parenthetically, this means imprisonment, scourging, and banishment, as the Jesuit Shneeman explains it—decreed by the spiritual courts. And in a statement addressed by Pius IX. to Count Duval de Boillieu, published November 13, 1864, the power of the Church over the government of civil society is expressly guarded.

What shall we do with such a dogma, which the Catholic has to accept on peril of salvation? Must our Superior or Police Court execute the orders hereafter to be issued by the Archbishop, or will the law continue to be administered without regard to creed or religion? Yes, what shall we do with this new dogma in our free country?

Still more dangerous are the 77th, 78th; and 79th propositions of the Syllabus, which condemn the existing views of the rights of conscience, and privileges of religious faith and profession. They declare it as a wicked error to admit Protestants to equal political rights with Catholics, or to allow Protestant immigrants the free use of their worship.

Of course they wait till they *can* put these vile principles into practice. Jesuit Shneeman says, pointedly enough, "Till then the Church will of course act with the greatest prudence in the use of her temporal and physical power, according to altered circumstances, and will not, therefore, at present adopt her entire mediæval policy." Not at present, but in the future, will not the Syllabus declare religious liberty and rights of conscience an abomination in the sight of God and man?

The 18th proposition of the Syllabus declares emphatically that all are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable.

In uniformity with this proposition, Pope Innocent III., in a bull issued August 12, 1215, declared the English Constitution, the Magna Charta, null and void, and excommunicated the English Barons who obtained it.

In uniformity with this proposition, Leo XII. addressed, in 1824, a letter to Louis XVIII., pointing out the wickedness of the Liberal French Constitution, and urgently pressing him to expunge from that charter those articles which savored of liberalism.

In uniformity with this proposition, the Grand Duke Leopold of Tuscany was compelled, against his will, under pressure from Rome, to abolish that article from the Constitution which asserted the equality of all citizens before the law and the courts of the country.

In uniformity with this proposition, Pope Pius IX. declared that in 1868 the new Constitution of Austria, which grants civil and religious liberty to all citizens, without distinction of religion, an *infanda sane*, an unspeakable abomination; and in his allocution delivered on the 22d of June, 1868, he declares the Austrian charters to be null and void—*nullius in robore fuisse de fore*—and considers it further an abominable act to have allowed Protestants and Jews to organize educational institutions.

Will not the Roman Church in course of time declare the American Constitution too to be “null and void,” and stigmatize it as a thing still worse than an “unspeakable abomination,” because its spirit is still more liberal than either the English, French, Italian, or Austrian constitutions? Already, Mr. President, our free Constitution is under anathema from the infallible vicegerent of God!

In 1832 Pope Gregory XVI. issued his famous Encyclical Letter against the new Belgium Constitution, and declared therein “freedom of conscience to be an insane folly, and freedom of the press a pestiferous error, which cannot be sufficiently detested.” And in 1860 the “*Civiltà Cattolica*,” the official organ of Rome, published an article, saying, “Christian States have ceased to exist; human society has again become heathen, and is like an earthly body with no breath from heaven. The political power, Parliaments, voting urns, civil marriages, are dry bones. The Universities are not only dry, but stinking bones, so great is the stench that arises from their deadly and pestilential teaching.”

I do not exaggerate; I quote literal translations. What shall we American non-Catholics say to such a spirit, to such tenets, which our Catholic brethren must accept under peril of eternal damnation?

That ought to be enough. But even that is not all. Now comes the Papal proposition, to be indorsed by the Œcumenical Council, by which the whole human race, with the exception of the Catholics, is put under the *excommunication major*, and given over to everlasting hell and damnation.

But I have no time to add the just issued Satium, condemnatory of every principle and part of our purest modern civilization, with the ever-returning impious refrain, for every man who dares in any way to assist human beings to rise, “Let him be accursed.”

Now let us glance at the fair system of public instruction to be over-

thrown, because it is likely to make future American citizens too intelligent to endure this insulting despotism.

In 1805 the Public School Society in New York petitioned for a charter for the education of the masses, and urged as a reason, "the benefits which would result to society from the education of such children, by implanting in their minds the principles of religion and morality. Mark! "The principles of religion and morality!" not Romanism, nor sectarianism of any kind, but sound "principles," such as they would get from the Bible, without note or comment.

In 1812 the Common School System of this State was established. Only fifty-eight years have elapsed, and we now have 11,736 school districts, and 11,674 school-houses. For school buildings, grounds, and appurtenances we expended in the year 1868 \$2,184,006 95; in ten years \$9,366,296 53. In 1868 we had 970,842 children and youths in attendance. In our great State we have 27,783 teachers employed, at an annual expense of \$2,520,000, and no money is paid by the American people more cheerfully.

Our course of study rises from primary studies up through our splendid graded schools to a fine business education, preparation for college, and to really collegiate education in the sciences, languages, and mathematics. And God's blessed Bible, with the true spirit of ethical truth derived from it, and in harmony with it, scattered throughout our best text-books, and coming out of the minds and hearts of multitudes of Christian teachers and school Boards, presides over the whole.

This, Mr. President, is the grand system of moral honor and beauty against which Romanism declares eternal war, shouting every-where, "Down with the Public Schools, or Romanism can never take this country and destroy this accursed system of religious and civil freedom."

First it was, "Put away your Bible, it is rank heresy;" then, "Divide the School Fund; we claim a large share of it to make Romanists with." Then, "We will not be taxed to support these infidel (?) schools." Then, "Protestants, who are the great property holders, *shall be taxed* to educate Romanists, and imbue the minds of millions of future American citizens with the profoundest hatred of every thing American!"

Now, Mr. President, you can understand why, in the report before you, we say, in defining

OUR POSITION,

We propose to speak and act, not as churchmen, but as free American citizens.

We ask no peculiar privileges for our own Church; we will concede none to any other.

We demand equality of rights for all loyal citizens.

We do not question the right of sectarian education by those who are willing to meet the expense and bear the responsibility.

We insist upon equal privileges of education for all future American citizens in common schools as a public charge.

A refusal to enjoy these common privileges furnishes no ground of exemption from equal taxation, or right to special appropriations.

It is according to the common law of the United States of America, as well as of England, that civil liberty and modern civilization are grounded in the Christian religion. We propose, therefore, to maintain our rights as citizens by an unflinching defense and fearless propagation of vital Christianity.

Not sectarian education, but secular learning and moral culture, based upon reverence for God and his holy word, are indispensable to good citizenship, and hence the proper charge of the State.

The Bible was given to man as man. There is, therefore, no legitimate power in any man, or combinations of men, to deny its use, for any length of time, to any human being. It is our national book, and we will firmly and unitedly resist all attempts to remove it from our Common Schools.

In the above named principles the American Republic had its origin; it cannot survive their destruction.

My argument now turns to the defense of our positions on the liquor traffic, which we believe to be a stupendous immorality, a crime against the State, against every man, woman, and child which it reaches; and we affirm it to be a wicked barbarism to give the criminal the shield and authority of law against his victim. We propose to punish this Heavendaring crime, not to shield and indorse it by law. But let no man misrepresent us, sir. We are not the advocates of reckless legislation. We cannot yet reach our aim of absolute prohibition, and we propose to elevate public sentiment and law together. But we would, therefore, no more license the cruel wrong that we cannot suppress than we would follow the precedent of France and license prostitution, with the pretense of reducing it to order and decency. We would punish the public enemy who poisons the people with vile drinks just as we would one who sells bad meats, and attempts to make himself rich by wholesale murder! Let any man, if he can, show how a Christian conscience will allow any thing a hair's breadth different from our proposed action.

Drunkenness, and supplying in any way intoxicating beverages, are crimes against the State; they should, therefore, be suppressed, not sanctioned, by law.

We announce, as our distinct aim, the absolute prohibition of the sale of intoxicating liquors to be used as a beverage. We propose, therefore, to contribute our entire influence to the elevation of public sentiment and law to this grand result. In the meantime we stand opposed to the entire license system, and propose legislation which shall hold all dealers liable to prosecution and damages for the injury inflicted by their acts upon the persons or estates of the American people.

I ought also to make an argument in defense of our proposed amendment for the Holy Sabbath, but I have no time. We ask no law *enforcing* Sabbath observance. This is a matter of personal religious obligation, in regard to which no man can be *coerced*. But we demand *protection* in the quiet enjoyment of our Christian rights on this day. The Christian

day of rest is the divine day of rest. It is in law *non dies juridicus*. No executive, or other public officer, can do lawful work on this day, and we need the rest. The bloody French revolution abolished the Sabbath, and established a *decade* in its place, "the last day of which was made a day of rest for all the functionaries of the State; and by the decree of 4th Frimaire, year II, the whole French people were called on to regulate their labors in accordance with this division of time. It being found that this invitation to cease work was disregarded, a law of the 17th Thermidor, year VI, proscribed rest from all labor during the whole of each tenth day, and then it was ordered that the half of each fifth day should be a holiday. These regulations were enforced by a fine of from two to two hundred francs, with imprisonment, except in seed time and harvest. Another decree, still more stringent, was passed on the 6th Prairial, year XII. All of which is a grand testimony forced from infidelity by God himself to the salutary, indispensable law of rest from trial. How delightfully Christianity devotes this sacred time to the refreshings of grace in holy worship! Can we say less than we propose?

The Christian Sabbath is fundamental to American freedom; its protection by the Government is therefore a high public trust.

Finally, sir, we are outspoken on the matter of political corruption, and here we are all painfully aware that no proof is necessary. The vile demon of political barbarism flaunts his flag in the face of every freeman every election day; indeed, every day in the year. We can, we will, say at least as much as this:

Bribery, and all forms of political corruption, are destructive of the rights of the people; they should, therefore, be exposed, punished, and prevented by the people.

But, Mr. President, to *say*, and not *act*, is pusillanimous, is cowardly imbecility. I demand of the members of this Convention, in God's name, have you not bowed down long enough to the tyranny of party, and followed long enough the *dicta* of political demagogues, issued from the abodes of rum, prostitution, and blasphemy? How much longer time, Christian men, do you ask to rise up and free yourselves from the dread of the lash in the hands of party despots? Two years? One year? One month? No; in the name of freedom and Methodism, I declare the hour has come. The vile conspiracy—Romanism, rum, and party tyranny—is null and void from this very hour! In the name of bleeding virtue, and in the sight of Heaven, we declare the emancipation of the American Christian world from this very hour! Henceforth we know no master but Jesus Christ, no political creed but universal right, no aim but justice.

We make no new party to be ridden down by political bankrupts, but we rise to the nobler functions of political regeneration. We declare

No man has a right to sink his citizenship in his religion, nor to surrender his manhood to any man or number of men. Christians should,

therefore, be intelligent, active, and thorough in every department of government by the people.

The moral element ought to be vital and controlling in politics, and Christian men are under special obligations to make energetic and persistent efforts to secure this result.

When, as at this time, under the promptings of Romanism in the name of religion, measures are in progress which are directly at war with the fundamental principles of our Government, it is the duty of all true citizens to stand up firmly and together in defense of every thing valuable in "life, liberty, and the pursuit of happiness."

When party commands the support of bad principles, bad measures, or bad men, all good men should refuse to obey.

Christian citizens ought to rescue primary elections and the ballot from the control of vicious men.

The political conscience of American citizens should be formed and directed by the spirit of true Christianity, so that a high sense of public justice may control our elections.

We hold out the hand to every Christian, every true patriot, every philanthropist, for a union in this battle firm as the great laws of brotherhood and right, and move straight forward to organize *political reform and victory* for freedom and right, for man and God, in the great American Republic.

After the address of Dr. Peck the report was taken up *seriatim* for action. The first, second, third, and fourth items under the first head, "Our Position," were adopted. The fifth item, relating to Common Schools, was read.

Hon. D. A. Ogden said :

I desire to say a few words on this school question, not so much by way of discussion, as to express a thought or two that seems to me pertinent. I have no great fear on the subject. If we have a contest over it at all, it will, I think, be sharp, short, and successful. If Rome should be mad enough to make an attack on our Free School System she will be overborne in the contest. We shall stand on the defensive, and shall resist the assault. We have our School System intact. It is a noble system, open and free to all. Catholic as well as Methodist are the recipients of its privileges and blessings, and I felt a renewed assurance and security as the just and liberal propositions touching the question were read. It is solid ground to stand upon. We ask nothing for ourselves that we do not concede to others. Here, then, on this broad American platform of equality of rights and privileges, and of civil and religious education for all, we plant ourselves, and thus fixed, we will resist every effort, come from whence it may, to alter, undermine, or change our base. Our Free School System is a part of our State policy. In my judgment, it is the very corner-stone of free institutions. It recognizes neither sect nor creed ; it seeks to elevate all of every denomination, and by the diffusion of knowledge and intelligence to

make good citizens of the entire people—right in principle, and essential to the maintenance of just government. We say to all, Hands off, asking for ourselves nothing but what is right. We will consent to nothing wrong. Thus standing and thus intrenched, we shall be able to resist all attacks, and triumph in every encounter. With truth, toleration, and liberty for our bulwarks, nothing can overcome us. What we want is to be fully armed, organized, and ready, and then stand to our arms and calmly await the assault. In my judgment the enemy, if she dare to come, will be vastly more damaged than we by the encounter. On the subject of the Bible, and its being read in our Common Schools, I would simply do nothing. I would not by statute regulation force the Bible in, nor would I consent that by statute it should be excluded, or its reading prohibited in our schools. Left as it is, it will regulate itself without serious trouble. I would hold fast our glorious and just Free School System at every hazard, hold fast to it for the good and benefit of the Catholic as well as the Protestant—hold fast to it because it is the real base of the Republic, the real strength of liberty. The question rises above all mere sectarian feeling; it is higher than party, it appeals with equal force to all denominations and all parties; and for one, irrespective of creed or party, I propose to stand by and uphold the true American System of Free Schools for all the people. I am sure that my party, which is probably largely in the minority here, will never assail or seek its overthrow; but should it or any other party do so unwise a thing, I should not for a moment hesitate as to what was my duty. Standing firmly and unitedly, without regard to party or sect, around the Common Schools, we shall, I think, prevent the attack, and secure the victory without a fight. We take our position in defense of our schools, and not to war upon the Catholics or their rights; and by the help of God we intend to maintain it to the bitter end. We wage no aggressive war upon any, but stand for the defense of all, and thus planted on the right we shall triumph.

Rev. W. H. Olin said, "The greatest danger that the American people, and especially the good citizens of New York, have to fear in this contest with the Papacy, is in the idea that we are in no danger. I wish, for one, to repudiate that idea. Rome never sleeps, and we do well to remember that "eternal vigilance is the price of liberty."

The articles of the paper were read and adopted *seriatim*, and the report as a whole was adopted by a unanimous rising vote.

On motion of Rev. W. H. Boole, a special committee was appointed to forward a copy of this report and resolutions to

the Senate and Assembly of our State Legislature, with notice of the unanimous action of the Convention. The following were appointed as the committee: Dr. J. T. Peck, Chairman; Rev. W. H. Boole, Rev. L. C. Queal, Dr. W. H. Goodwin, Dr. D. D. Lore, C. H. Hopkins, Esq., Hon. D. A. Ogden, John Stephenson, Esq., and F. H. Root, Esq.

On motion of J. B. Foote, the Business Committee was instructed to present nominations for the State Committee provided for in Resolution No. 2. Adjourned. Benediction by Rev. B. I. Ives.

FOURTH SESSION—EDUCATION.

Wednesday Afternoon, February 23.

The Convention met at two o'clock, Dr. Peck in the chair. Prayer by Rev. W. Gorse. Philip Phillips led the Convention in singing. Rev. Dr. Crooks, Editor of *The Wesleyan*, Syracuse, addressing the chair, said:

I wish, sir, through you, to tender my hearty thanks to the members of this Convention for the honor conferred upon me in inviting me to sit with them and participate in the proceedings of this body. And I especially feel this to be an honor, in view of the noble action of this morning. I take pleasure in pronouncing the document which was read before us and adopted by this body a most noble and honorable record. You are making history to-day that is to live when you are dead, and it will grow brighter and brighter as time rolls on, and I am sure you will never have occasion to be ashamed of the action of this morning.

THE CHAIRMAN: I wish to say to Dr. Crooks, in behalf of the Convention, that your presence here gives us great pleasure. I extend to you, and through you, in behalf of this Methodist State Convention, to the Church of which you are a member, our cordial greetings, with the sincere wish that we may come nearer and nearer together till we shall become one in organic union.

The special order was now taken up, namely: "Educa-

tion: Its present condition in our Church, and its future demands."

OUR EDUCATIONAL INSTITUTIONS.

REV. J. E. KING, D. D., Principal of Fort Edward Institute, presented the following statement, which he said had been made up from whatever data he could command, but particularly from our own Church reports and the reports of the Regents of the University of the State:

SUMMARY OF SEMINARIES IN NEW YORK STATE, UNDER THE PATRONAGE OF, AND OFFICERED BY, THE METHODIST EPISCOPAL CHURCH.

No. of Institutions.	Teachers.	No. of Pupils. Males.	No. of Pupils. Females.	Total.	Value of Property.	Annual receipts from Literature Fund.
25	185	3,180	2,622	5,802	\$582,000	\$8,000

Dr. KING said:

The Committee having charge of this subject have instructed me with the duty of supplementing this report with a few remarks upon it. To me it is a wonder that institutions whose only endowment is the favor of God and of the people should have such a sustained and signal prosperity as have those under our care as a Church. Among the youngest of the denominations, taking the youth of our State where the Common School leaves them, we are fitting more for college, or for the activities of business life, than any other denomination. Nor is it in the power of this Committee, or of arithmetic, to convey any adequate idea of the influence these institutions are exerting upon our Common Schools in the work of furnishing well qualified teachers for them, much less to convey an idea of the moral and Christian influence that has gone and is going out from them to bless the Churches and the world.

These institutions are State institutions. They are a part of a grand system of fundamental education to prepare the young for the duties of citizenship. They are only denominational in so far as that is necessary in any institution that recognizes God, the Sabbath, and experimental religion; and also and only in so far as our denomination has been instrumental under God in rearing them, and is responsible for the sound faith which is inculcated in them. There is no religious test prescribed, but all denominations are welcomed with equal cordiality; and yet those honored appliances which our fathers used with so much success are not absent in any of them, but are faithfully employed to induce the youth committed to our care to give their hearts to God. And they do it; and if the numbers who have found Christ in these seminaries could only be shown, you would honor these schools as you never yet have honored them. If the moral and Christian history of Gouverneur, Amenia, Caze-

novia, Genesee, and others of these schools, so eminently useful in the past, could be had—if the facts which have made the history and glory of these schools could be written—they would make a volume of deep interest. I speak it with humility, but with devout gratitude to God, that more than eleven hundred young men and women have been hopefully converted to God in the institution with which I am connected during the eleven years in which I have been there. Our students attend the Church of their own choice, and are required to do so; but we invite them to come to “the fountain filled with blood,” and they come. We are not here to-day to ask any thing of this Convention, only your continued confidence and prayers. You are not asked to increase the endowment of these seminaries. We invite you to send us the selectest youths you can find, and leave us for an endowment the favor of God and of the people.

ADDRESS OF DR. J. E. LATIMER.

Rev. James E. Latimer, D. D., of the East Genesee Conference, then addressed the Convention as follows:

MR. PRESIDENT: When orator or statesman stood upon the Pnyx in ancient Athens to vindicate his cause, or inaugurate some great project, he commenced his plea by invoking all the gods and goddesses to smile upon the undertaking, and render the hearts of those who listened propitious to him. We have in the light of Revelation an infallible oracle and a regnant God, who touches all the sources of secular history, as well as opens the fountains of spiritual life for his Church. Therefore it behooves us at this time, in presenting to this Convention, and thus to the Methodism of New York State, our educational plan—it behooves us to look up to God for his blessing, and pray most earnestly that he will give us wisdom to guide in the inception, and at every step in carrying out, a plan so magnificent, and whose results will reach down to distant times.

The project we propose is the foundation, in the immediate future, of a central university—a university to be established by the combined forces of our Church in this State—a university that shall be worthy at once of our Methodism and of the Empire State—a university, in fine, that shall have no struggling infancy, no vacillating youth, but which shall spring into being fully manned and equipped, like Minerva from the head of Jupiter, rattling her armor, and challenging every foe. We have long enough proposed colleges with inadequate endowments; we have long enough seen them struggle for an uncertain existence; have seen some of them pass out of our hands, or die a lingering death. We now propose to meet all these contingencies at the first—to look in the face of all possibilities—to count the entire cost before the first stone is laid—and thus we strike the key-note of ultimate success when we say, *Break* no furrow of

ground, lay no corner-stone, leave the project incomplete until the Curators of the University can count, as productive endowment, beyond buildings and apparatus, *one half a million dollars*.

From the beginning our Church has honored and fostered learning. Its great founder was nurtured at Oxford, and every Methodist pilgrim who walks amid the quadrangles, or saunters down the broad walks that stretch along the Isis, wanders on to Lincoln College, of which John Wesley was once a Fellow. Under the lead of this great man, who saw so clearly then what we are learning more thoroughly every day, that no Church can afford to leave the education of its children in the hands of others, least of all that of its best minds—I say under his lead the Wesleyan Church has established colleges and schools, such as the Wesley College in Sheffield, the college at Taunton, and the Wesleyan Normal Institution at Westminster, besides the Theological Institutions of Richmond and Didsbury. What Wesley did in England, Asbury attempted here. Soon after 1780 the plan was adopted to build Cokesbury College in Maryland. In 1785 the corner-stone was laid in due form, and \$50,000 was raised by the infant Church for this indispensable work. Then reverses came. In 1795 the building lay in ashes. In his bitter disappointment the Bishop cried, "The Lord called not Mr. Whitefield nor the Methodists to build colleges!" It was too great a strain for the struggling Church, but yet prophetic of our achievement at a later day. Other colleges have been founded, and men have been raised up to fill our pulpits and man the press, from the old Wesleyan, from Dickinson, from Ohio Wesleyan, from Indiana Asbury, from the Northwestern, and from Genesee. Our Bishops and our leading laymen now take the position exactly counter to that of Asbury, and cry with one acclaim, "The Methodist Church must educate her young men for the pulpit, and all other activities which the age thrusts upon us;" while they limit our zeal only by insisting that we make no more mistakes in such foundations, by leaving them too small and too insecure.

Some three years ago the dim outline of the project we now propose to inaugurate with good purpose dawned upon the minds of some earnest men in this region, and in the western part of the State. A central university, geographically considered—a central university, which should be a monument of Methodist enterprise—a central university, which should be magnificent enough to satisfy State pride—a central New York university that could instantly, by endowment and apparatus, stand up the peer of any in the land, presenting attractions which would win the patronage of every Methodist young man, and save him from the necessity to seek Yale, Amherst, Williams, Union, or even the Wesleyan. Such a plan has been taking shape in the minds of our first men, and now we hope to secure the co-operation, and even the enthusiasm, of the Methodist Church of the Empire State.

A beginning has already been made. The plan is far beyond its incep-

tion. The worthy citizens of Syracuse have offered us the buildings. The city stands pledged to give us property to the amount of \$100,000. Yet more, agents have canvassed these Conferences, of which Syracuse is the center, and subscriptions to the endowment have been obtained, in spite of all obstacles and uncertainties, amounting to the respectable sum of \$125,000. Here is, then, in substantial pledge \$225,000 toward the \$600,000, which should be our lowest limit. So we come now to press this matter upon the attention of the Church, to kindle unquenchable enthusiasm on this question—if you will, “to fire the Methodist heart”—and it may be, to pledge the Convention to build an institution at Syracuse worthy of the three and a half million Methodists whom God has raised up within a century and a quarter in the Old and the New World.

This enterprise should commend itself, instantly and constantly till finished, to our Church in the State of New York. We have about 1,600 churches within our limits, we have 180,000 members, we have more than half a million of hearers in our congregations. What educational provisions are made for our young men and women connected more or less immediately with our Church, who may choose to seek a culture more or less complete?

Our seminaries are abundant. These schools of intermediate grade between common school and college have been established in great numbers, and with abundant success. There is no want here—we have rather a plethora than otherwise. But it is not so as regards the higher education. In all New York State, for all these hundreds who seek a college education, there is but one college of our denomination, and that one cannot command the Methodist patronage. Genesee College has now been established for nearly twenty years. Sixteen classes have gone forth with the diplomas she can confer, and the whole number of graduates, both male and female, is one hundred and ninety-two. Thus the average per year is only twelve. Taking males alone, which will show the comparison with other colleges more fairly, Genesee College has sent forth but nine graduates per annum for sixteen years. There is reason enough for this small attendance, as I will show hereafter. I only state it here to indicate what is evident to every unprejudiced person, that our one college is totally inadequate to the demands of the State.

What now is the probable number of students going forth from Methodist families to the seminaries, who yearly enter college, and start, at least, on the higher curriculum of study? The Methodist seminaries of the State prepare and send out to college every year one hundred and seventy-five young men. Whither do they go? Genesee receives but nine of these annually, while the remainder go to Union, and to the colleges of New England. See how the Wesleyan University at Middletown, Conn., is maintained by New York students. Her catalogue shows one hundred and forty students in all the classes, and forty of these are from our State.

Nearly one third of the patronage of the Wesleyan then comes from New York, because we have no college within our borders that can command their regard.

In the church of which I am Pastor are four families having a son each in college. A university, such as we propose to locate in Syracuse, would command them all; but now one of these boys is at Williams College in Massachusetts, and the three others are at Cornell University. There is no reason why all these one hundred and seventy-five students should not be kept in New York State, instead of wandering away to New England to find a college; no reason why they should be exposed to other influences than a Methodist college could throw about them; no reason, in one word, why the higher, as well as the lower, education of these young men should not be under the control of the best minds of our own Church.

We need, then, a great central university that can stand up in this lively competition for students, and retain our young men of New York in a home college, as well as present sufficient inducements to attract the Methodist youth of other States. Genesee cannot meet the demand. She has less than \$100,000 of productive endowment. She can command no more, or so little in addition, that it will be of no account. It is hopeless to think of uniting on Genesee, and endeavoring to make it satisfy our State Methodist pride. The tide of Genesee has ebbed, and can never become flood again. All things conspire to show the necessity of great endowments, as well as the centralization of the greatest literary and scientific attractions in one institution. The small colleges are overshadowed by the large ones. If Genesee had to-morrow \$250,000 of productive endowment she could not compete with Cornell and Union and Wesleyan. A college of to-day must have a wider curriculum than in times past. The resistless pressure is for a wider range of elective studies than in olden days, and, within proper limits, this must be allowed. Hence the necessity for a larger faculty. We must have in our colleges, if they will successfully rival others, courses of study that bifurcate in various directions, and even lecture courses that may be called post-graduate, which yet shall attract under graduates, and even the citizens of the town where the college may be placed. The oldest and most conservative of our colleges are pushed to adopt these methods. Yale is doing it by degrees. Harvard is inaugurating these lectures on an extensive scale, and thus attracting multitudes to her halls. Hedge lectures on Goethe, Lowell on Southern European Literature, Goodwin on Plato, Abbott on New Testament Criticism, Bowen on Philosophy, Agassiz on Zoology, Pierce on Mathematics, and Wyman on Ethnology. To cluster such attractions as these about a college—to make it the center of literary influence to the city and the region round about, as well as furnish it with the solid working corps of professors for daily drill and regular advancement in the college course—will require twice the Faculty needed for the old-time colleges, and an

endowment that twenty-five years ago would have been esteemed a waste.

It may be desirable here to show in brief exhibit what colleges cost, and how much yearly expenditure is necessary to maintain their existence. A well-equipped college is no toy that may be built with slight outlay in the beginning, and kept up by a small yearly income. Adequate buildings, first of all, draw from the funds \$100,000; the simplest apparatus for natural philosophy and chemistry, the merest shell of a cabinet for natural history, mineralogy, and paleontology, requires from \$15,000 to \$25,000. A library that shall satisfy the demands of the student of these days, and especially that shall be abreast with the demands of modern science in all its departments, however carefully it may be selected, must number 20,000 volumes, and cost \$50,000 dollars. Then these are to be kept in good order from year to year, fitting additions are to be made as necessity requires, and, finally, provision is to be made for extensive enlargement in the way of laboratories, cabinets, and libraries. In fine, the buildings and apparatus, the mere outfit in these days, ought to be, at the lowest figure, \$250,000. Next, provision is to be made for a Faculty. Cornell has in its inception sixteen in its regular Faculty, and six or more non-resident professors; Union has twelve professors, besides its tutors; the University of the City of New York has in the college proper thirteen professors; Columbia College has fourteen in the Faculty of Arts. The mean of these four Faculties is fourteen, a number which our Central University ought to have, but not perhaps indispensable at the outset. A professorship needs at least \$30,000 for its endowment, so that your productive endowment must be at least \$400,000. Summed up, then, the gross amount needed to make such an institution as we ought to have will be but little less than \$700,000. Let me cite a few cases to show how other colleges are furnished for their work. Take first the real estate and apparatus. Rochester University, \$120,000; Hamilton College, \$200,000; College of the City of New York, \$225,000; Columbia College, \$332,000; University of the City of New York, \$375,000. Take now the endowments and incomes:

Colleges.	Endowments.	Incomes.
Hobart College.....	\$160,000	\$11,500
Hamilton College.....	160,000	14,500
University of Rochester	170,000	15,500
Union College.....	362,000	20,000
Columbia College.....	2,350,000	152,000
Harvard University	2,100,000	185,000
Yale College	1,200,000	90,000
Michigan University	560,000	Runs in debt.

With this apparent munificence of endowment, all these colleges are calling for more money. Columbia College alone, in this State, is rich and

can do what she may choose to undertake. Yale College has been seeking for more endowment for years past, and even Harvard is just gaining the funds she asked for so piteously five years ago. Wesleyan University, at Middletown, has now been established for forty years. Fisk, and Olin, and Cummings have strained every nerve for its endowment. At times it has seemed inevitable that the College must become bankrupt, and not till the summer of 1868 was its security placed beyond a peradventure. Those who were at that Commencement will remember that at the dedication of the "Rich" Library, President Cummings announced with tremulous voice, which brought tears of joy to the eyes of many an alumnus, that by the donations of Rich and Drew, adding \$50,000 to the productive funds, the long struggle was at last over, and the Wesleyan would not die. The Wesleyan owns in gross \$650,000, of which less than one half is productive. Its endowment hardly foots up \$300,000, and its yearly income at present is below \$20,000. She needs instantly more funds, and must wait till then to accomplish the cherished plans of her friends.

If we would do any thing worthy of New York Methodism, if we would avoid the errors of the past, founding a college worthy of the name, and triumphantly successful from the first, we must devise large things, and take no step forward to commit ourselves until success is beyond contingency. For this purpose we call upon the whole Church of New York State to take part in this noble work, and we trust this Convention will give no uncertain declaration as to the propriety, the necessity, and the feasibility of such a University foundation.

1. There must be union of our State Methodism for this purpose. We can do all proposed, and more yet, by concentration of interest upon a central plan. The need is urgent for a New York Methodist Institution of this highest grade, while the Church needs only to say yes to the project, and it will succeed.

2. We must lead the public sentiment of the Church by proposing and working after this largest, amplest plan. Determine upon it here, talk it over in all its phases wherever we go, strive to reach the ear, and heart, and purse of our wealthy men; set on foot project after project, as preliminary to this great endowment; and what seems chimerical to some to-day, and purely impossible to others, will be seen to march on to assured success. Let us agree upon this plan, and, from far and near, contributions will pour into the treasury. One man has already suggested his desire to bring the profits of his business hither, and thinks he could endow the College, in great part, in fifteen years.

3. We have a providential opening here which makes it possible to build an educational monument worthy of the Church to which we belong. We have no such towering monument as yet. Dickinson is struggling for existence. The same is true of Indiana Asbury. The Ohio Wesleyan is but little better off, the North-western labors under embarrassment, and

finally, the Wesleyan University, the subject of so many prayers and tears, the Institution of the Methodist Church for so long a time, now stands in pressing need of \$200,000 more to enable her to compete with Yale, and to stand forth as a model College. Let the Churches of New York combine to build this central University, let them bring their treasures to place at the feet of the guardians of the same; let them, from St. Lawrence to Chemung, from Albany to Erie counties, bring in their gifts, swelling the amount to three fourths of a million of dollars, and the University of Syracuse will be the grandest memorial that Methodism has yet built.

4. See what Genesee College has already done for education and for the ministry of our Church. With feeble endowment, with limited facilities, with straitened accommodations, with the smallest Faculty, she has sent forth earnest students, and our Conferences have many young ministers in their best appointments who have received their culture at Genesee. Give us a college with ample endowment, with abundant accommodations, with a full Faculty, and all else that is indispensable to a college in these days, and we can furnish for pulpit, and press, and seminary, workmen whom we need not be ashamed to place in comparison with the alumni of any other institution.

5. The past cannot be undone. We have made great mistakes in our plans of education. We have certainly built too many seminaries. We have established colleges with inadequate endowments, and many of them are gasping for breath to-day. The Troy University project was a terrible failure, and the four spires, that point heavenward from Mount Ida, speak to us a lesson of burning shame, that we should build a great school edifice for the propagation of the Romish superstition. Enough for us. No more such failures. Let us build now on wide foundations and deep. Let us build only after the plan is mature, and success is certain. Let us build as we propose, and it shall be not for the present alone, not for this century even, but for all time.

It is not yet the time, nor is this the place, to enter into details as to the curriculum of study, the courses that shall be elective, and the range of the topics to be pursued in the proposed institution. Nevertheless some general statements, as to what we should propose and aim at, may be ventured. The question has been asked, May not this Central University stand in intimate relationship to the seminaries of the Church in this State, and so related that the seminary courses of study shall be modified for this centralizing object, and when this lower course is finished, the mother institution shall take to her bosom those whom the seminary can profit no longer? I do not see the feasibility of any such plan at present, any farther than as I will now propose. We have in the State about twenty-five seminaries and union schools that are under Methodist influence, more or less, or which might be induced to come under certain provisions regarding the University. Let the Trustees of the Central College

decree that one hundred students from these seminaries, that is, four from each annually, who shall be prepared for college, and shall have reached a certain grade of scholarship, may enter and complete their course free of tuition in the University at Syracuse. Thus you will secure a relation to the seminaries which is as intimate as will be found practical, and you will elevate the scholarship of the class preparing for college. Besides, you thereby secure one hundred students to the University, many of whom will be induced, by the offer of free tuition, to enter upon the higher education, who would otherwise esteem themselves too poor to incur the expense.

There should also be large provision made for aid to needy students. Aid of \$100 at most, yearly, which may be disbursed by some competent member of the faculty or otherwise, might add fifty more students to the catalogue, and give the inestimable benefits of an education to many who would otherwise be debarred from the privilege. The larger colleges are obliged to fill their halls by this method. Harvard disposes of \$2,600 annually to indigent students, by gift or loan. Yale remits tuition to the amount of \$2,800 from its charity funds. The University of Rochester, two years ago, reported that in the academic and theologic departments, taken together, \$4,000 had been given to poor students, and thus seventy students had been aided from the charitable fund.

One more suggestion let me make. The Syracuse University should take advanced ground, and open its halls freely to women. Let us strike a killing blow at that barbarism that excludes the daughters of a family from the advantages offered to the sons. Let us open to her the avenues to the best culture the world affords. We shall only anticipate other colleges by a few years. In a quarter of a century no first class college will bar its doors against our sisters and our daughters. Above all, let not Methodism, which has enfranchised woman in the Church, opening her mouth in exhortation and prayer, and thus securing, in a large measure, her great success—let not Methodism shut out her daughters from the model college we design to build.

In planning this University, and its courses of study, we do not propose to break with the past; its lessons cannot be ignored with impunity. We propose no radical change from the policy of our fathers in the work of education. Colleges are established for two objects—to give us knowledge, and to give us culture. The last is, by all odds, the most important function. An education is but a preparation for the life-work. A liberal education can never be a special one. All efforts in this direction are false. We want our sons educated in all the branches of a wide culture. At the close of the common curriculum let their studies be special. Then it is time for them to say we will be theologians, or engineers, or architects, or jurists, or physicians. Within certain limits let the course be elective. Up to these limits let the tastes of the individuals have free play, but

never let us allow the common college curriculum to be a mere field in which to deploy the various trades and professions.

Finally, I appeal to the religious sentiment of the Methodist Church of this State to give us a great University that shall stand upon a thoroughly evangelical foundation. Let us have a University which, by its Faculty,—by its *esprit du corps*—yea, by the very atmosphere one shall breathe in its halls, shall be Christian, shall be Methodistic. This is the day of a false and misleading liberalism. Colleges are now established with the minimum of religion in charter and in plan. The practical working of these unevangelical foundations is yet more loose, and they would not be out of place in, nor jar the religious sensibilities of, a pagan city. This question is to be settled—shall we have Christian education, or a culture without Christ? Shall our banners float the motto, “Liberalism, Modern Enlightenment; or, Christianity in Earnest?”

John Stuart Mill tells us, in his Inaugural Address, that “a University is a place for free speculation.” So be it. Let the largest breadth of discussion be allowed. Let objections to revealed truth, drawn from philosophy and science and history, be fairly drawn. But O, let us have in our University of Syracuse, in the various chairs, men who are settled in their faith, and not floating up and down in the wide sea of doubt. Still less, men who have broken with Historic Christianity, and are now traveling, with blinded vision, “the dim and perilous way,” along which they are led by “destructive criticism” in theology, by materialism in science, and by pantheism in philosophy.

Philip Phillips led in singing.

ADDRESS OF DR. D. W. BRISTOL.

Rev. D. W. BRISTOL, D. D., of the Wyoming Conference, Presiding Elder of Binghamton District, spoke as follows:

MR. PRESIDENT: I suppose the question of the necessity of a University for Central New York is one that is fully settled in the mind of every lover of education, and of every Methodist who has thought upon it throughout the State; and I believe that the question to be settled now is, how to achieve that object. I apprehend that this is the object at which we should aim to-day. We are standing at the present beyond the past. I mean by this that we find things to-day different from what they were at the beginning of our history. While we have advanced as a denomination, while other denominations have advanced, while, in the common current of events, education has advanced, we find ourselves beyond the mark of our beginning in this respect. I apprehend that the necessity for the denominational seminary has passed in the State of New York. Our graded schools are taking their place, and in every considerable town the

system of the State bears the student on to thorough academic acquirements. A little while ago it was not so. The Common School was all the State gave us; but to-day it has lifted its standard. The question, then, arises, What are we to do with our seminaries? Already have we been compelled to enlarge their curriculum, so that some of them are now equal to some of the colleges of the State. The letter of Dr. Lindsay says, "Rear out of your present seminary system a University;" and this, I apprehend, is the true idea. Let us have a University here with the broadest basis at the central city of the State; but let this be done by lifting your seminaries into colleges, and all that is necessary for that is an Act of the Legislature, which can easily be procured. Enlarge your curriculum, if you please, and then let the twelve Seminaries in this State be incorporated as the University of New York; and then you have your teachers, your library, and more than all, property, as set forth by one of the speakers, to the amount of more than five hundred thousand dollars. Then have a Board of Instruction in this city. Have your Professors on the ground, and let students come here for examination, and here let the degrees be conferred. Then, when a student enters one of your seminaries, he enters the University of New York. With this plan you may put your University in operation at the annual meetings next June.

Allow me to say that while my brother was expressing the wish that we might see a university springing up like—like—Jove, is it, from the head of Minerva? well, I will tell you the idea looked to me very much like the manufacture of Cardiff giants. Universities never come in that way, they never grow in that fashion; they are the growth of years. But taking the work you have done already, you may reach the accomplishment of the idea at once.

Another advantage arising from this plan is this, that it unites the whole denominational interests of our Church in the State to one grand center. Thus the golden links will be laid from every seminary of the State to the center at Syracuse, and your students, instead of going elsewhere, will find their home in the institutions of our own Methodism.

It would also unite the interests of the denomination throughout the State, binding us together, and concentrating our forces upon this one grand idea of a central university. With this plan you have not to wait till you have gone through the slow and painful process of raising a subscription of five hundred thousand dollars before you lay the first stone or put forth the first effort; but you can begin at once and carry out your plan, and commence from the very year of planting to gather the harvest.

Now, in the view of these veteran educators, this view may seem chimerical; but let me say that it is by no means a new one. In the twelfth or fifteenth century the University of Paris was formed upon materially the same plan, and upon this plan every university of the old world is based to-day.

RESOLUTIONS.

The following resolutions were presented on behalf of the Committee by Dr. Latimer :

Resolved, That the signal and sustained prosperity of those seminaries in our State which are officered by or under the patronage of the Methodist Episcopal Church is gratifying to us, evincing, as it does, that, in the favor of God and of the people, these institutions are finding a reliable and unfailing endowment.

Resolved, That this State Convention of the Methodist Episcopal Church of New York approves of the plan to establish, without delay, in the city of Syracuse, or its immediate vicinity, a first class university.

Resolved, That whenever the Trustees of Genesee College shall remove said college to Syracuse we recommend that it be incorporated as an integral part of such university.

Resolved, That we recommend that immediate measures be taken to raise at least five hundred thousand dollars to endow the University.

Resolved, That a committee of ten men, namely : J. T. Peck, D.D., J. E. King, D.D., H. R. Clark, D. D., T. Carlton, D.D., Revs. E. L. Bruce, S. R. Fuller, A. T. Stewart, S. H. French, I. S. Bingham, and Alonzo Flack, be appointed to co-operate in establishing this new University, with the Commissioners already appointed, or that may be appointed by the Annual Conferences of the State.

ADDRESS OF REV. A. FLACK.

Rev. Alonzo Flack, A.M., of the New York Conference, Principal of the Hudson River Institute at Claverack, N. Y., spoke as follows :

MR. PRESIDENT : I am greatly embarrassed to know what to say in the multitude of thoughts that fill my mind on this subject. It is to me a matter of intense wonder and astouishment that the great Empire State and the great Methodist Church in this State, with such a powerful corps of professors and large number of students in our seminaries, has no great central college. I insist upon it that no man in this body can properly account for this lack. My friend Dr. King has shown you that one fifth of all the higher English students in this State are educated in Methodist seminaries, and that these seminaries receive eight thousand dollars from the State. He has shown you also that we send away to College one hundred and seventy-five young men annually. Multiplying this by four, the number of years in the course, and you will see that we have enough students for a better university than exists to-day in the United States. We receive in our own schools our own people, and yet, besides this, we are patronized immensely by other denominations because we are religious, and if we had the same proportion of college students as are in our seminaries, we should have constantly at least seven hundred and fifty undergraduates. We cannot afford, then, to remain in our present position. In other States, as well as ours, the best academics are the Methodist

academies. I do not say this to eulogize Methodist schools, but only to refer to recognized facts. When Dr. King draws the most money for the public funds of any school in the State we cannot help it, and if the next largest falls upon another Methodist school, why, we cannot help that. If our schools are at the head we must accept thankfully that fact, and I draw the inference from this that we ought to be ashamed that in this great State we have no great university.

I wish to say a word here in regard to the plan proposed by Dr. Bristol. That proposition astonished me. If he is going to make my school a part of his college I do not know what I shall do. What he says of the universities in Europe is true. There are several colleges, for instance, composing the Oxford University, but they are all at Oxford; they are not scattered through the land. With the University of London, however, there is no college. Students only go to London to get their degrees.

I wish to thank Dr. Latimer for the caution about commencing this enterprise without money. Our troubles in the past in all such enterprises have come from financial embarrassment. Let us guard this in future.

I think, too, we should take great care as to the character of our buildings; and while I am not an admirer of European civilization as compared with our own, yet I think we may learn something of them. When at Rugby, I saw in the outskirts of the town buildings which I took to be the residences of gentlemen, but I was told that they were buildings that had been given to the University. Upon inquiry, I learned that these buildings were each occupied by a professor, who had with him in the building, and under his care, a certain number of students, say about thirty, for whose care he was responsible to their parents and friends. These students were constantly under his supervision, living with him in a sort of family, and for taking care of them he received a certain specified sum. It seems to me we may learn something from this. From my experience I say, do not put over about thirty students in one building. We will find men to build these separate buildings and give them to the University. Rich men do not wish to board their children as cheaply as others, and they ought to have the privilege of gratifying their own wishes by building buildings and taking care of their children as they please. This is the best way to provide for the poor also, for in these various buildings expenses may be made to vary according to the style of living.

Rev. Dr. Lore presented the following paper :

Resolution passed by the Alumni of Genesee College, present at a meeting held in the Vanderbilt House, Syracuse, Feb. 23d, 1870.

Whereas, The subject of the establishment of a Central University of the Methodist Episcopal Church of the State of New York has, for three years, been prominently before the Church, and an important subject before the present Convention; and whereas, it is desirable that the position of the Alumni of Genesee College be well understood respecting the establishment of such University; and whereas, the Alumni of Genesee College, at a

meeting held in Lima in 1867, expressed themselves unanimously in favor of the removal of Genesee College; therefore,

Resolved, That we, the undersigned, Alumni of Genesee College, members of the New York State Convention, reaffirm the action of the meeting in 1867, and declare, as our judgment, that the interests of the Church in this State, and of Education generally, demand the immediate founding of a Central University, such as shall be commensurate with the great educational interests, and present and prospective growth, of Methodism.

GEO. VAN ALSTYNE,	C. C. WILBOR,	JOHN ALABASTER,
M. S. HARD,	THERON COOPER,	ISAAC GIBBARD,
C. P. HARD,	J. N. DORRIS,	J. C. HITCHCOCK,
W. A. BROWNELL,	M. G. BULLOCK,	B. F. HITCHCOCK.

DR. LORE'S ADDRESS.

After the reading of the foregoing paper Dr. Lore addressed the Convention, saying,

It is my purpose to look at this for a moment. The Alumni of the only college we have in the State, I think I may say, are unanimous in their approval of this project of establishing a central college at Syracuse. We have already secured great unanimity among the members of the Church who understand this subject. It is doubtful whether any subject could be introduced to the people of the Methodist Episcopal Church in the State of New York upon which there would be so perfect an agreement as upon this. Such has been the case for years, and yet here we are to-day where we were three years ago. Why is this in such a practical body of men as the Methodist Church? Why is it that in this matter we have produced nothing tangible as yet? Are we disposed to satisfy ourselves with theories or with fine talk upon this subject—and we have had fine speeches here, and have had the evidence here that we have men to man such an institution as this we contemplate—while we act so efficiently in other things? God and the Church have given us means and men to do this work. Will we use them, and provide that they may be used for the salvation of men? I feel that we are responsible for this. Who speaks? Do we hear the voice of our laity? We heard their voice yesterday, and we are always glad to hear them. Do they speak now? Speak and let the work be done. We are told that we have one hundred and eighty thousand and over members, and many of their pockets are filled to overflowing, and their business is widening and their wealth increasing. Let us be practical now. We are a practical people. Let us do the first thing first, and then proceed to the next. What can we do toward establishing this University which we all feel is demanded at our hands? Why do we hesitate? For the *money*, only for the money, that is all; and my beloved brethren, laymen of the Methodist Church, you must give us the money to build and endow this University. To you we look. The time is past for the pastors to go up and down through the land taking twenty-

five-cent subscriptions for literary institutions. We cannot do it now. We must begin with tens and hundreds of thousands of dollars. Now, brethren of the Methodist State Convention, we greet you here, and are glad in God you are here. Some of us have been a little nervous about this Convention, but it is a glorious success. We are brethren. Let us have all things common till this University is built.

[Rev. D. STEELE, D. D., was here introduced and delivered an address, which reaches the Editor too late to be inserted in its proper place. It is printed in full in the Appendix.]

Bishop LOGUEN, of the Zion Methodist Episcopal Church, was introduced to the Convention. He said :

MR. PRESIDENT, AND BRETHREN OF THE CONVENTION : I am taken rather by surprise, and, therefore, it would be more in accordance with my feelings to be excused from making an exhibition of myself, especially after listening to the excellent speeches we have heard. You will remember that I have not had such advantages as many of these brethren here, and, therefore, as your worthy President said, "I feel my littleness." I was brought up as a slave, and I have just got to be a citizen of the United States the other day. I am very young yet, though I think I have grown very rapidly of late. We grow rapidly as a race. We have taken one of our people and pitched him up into the United States Senate. Jeff. Davis vacated his seat there for one of my brethren. We have put another on the Bench down in South Carolina, and we think we are growing. I thank you for the honor of this introduction. I did not ask for it. I am going to quit asking for these things now, for they come fast enough in regular routine.

THE CHAIRMAN : Allow me to say to Bishop Loguen that our brotherly interest in his Church, and in the future of his people, is strong and increasing. I will say, as I did in relation to another branch of Methodism, that it is our earnest desire that our approach to each other may be brotherly, and kind, and rapid, till our organic union shall be as complete as our Christian union is at this hour. God bless your Church, sir, and I hope that this brother and the Rev. Mr. Crooks, and their respective Churches, will take notice that the Methodist Episcopal Church, large as she is, has already traveled more

than half way to them, and, therefore, they can well afford to unite with us.

Rev. J. B. FOOTE: I do not propose to make any extended remarks at this time, not because I am not heartily with you in this college enterprise, but because my heart would so rejoice to hear from three to ten, or more, of these laymen upon this subject. Deeply interested as I am in this project, I yield the time I might otherwise occupy to my brethren of the laity.

Dr. PORTER: I did not expect to make any remarks before this large Convention, nor do I now propose to speak at any length, thus occupying time that could be more profitably occupied by others. The great question before us is, How are we to get the money to build this college? The question proposed by Dr. Lore, Why has it not been done? is one of interest. I answer, as a layman, Because right appliances have not been brought to bear upon the work. We have wealth and members enough. To say that one hundred and eighty thousand members cannot raise a half million dollars for this purpose is a slander. I would not belong to a Church that, with such a membership, cannot endow a college with a million of dollars. I would recommend that we put a subscription list in the hands of every pastor in the State, and ask him to be our agent in this work. I think this work can be thus accomplished within the next six months. I do not believe in the general agent plan. Such agents will be strangers to most of us; but put this subject in the hands of the pastors, and we shall hear from them, for we know them, and have confidence in them. If we will do this we shall have a half million dollars in six months, and a million in a year.

HON. J. M. COPELAND: I think this business to be the most important of any thing that has been or will be before the Convention. I have long known this city, and it has been impressed upon my mind for years that this is the place for a great central Methodist institution. As a layman, this thing has been upon my heart for years. I have had children to educate, and have sent them to Lima. The war took away one before he reached graduation. Another entered college, and I found it very difficult to keep him there because there are so

many influences brought to bear upon young men to draw them away to larger institutions. I think it a reproach to us that this work has not already been done; and I have no doubt that if one half the labor and money which have been spent in the attempt to remove Genesee College to this place had been directed to the building of a new one, we should now have a college here. I hope the time has come when the laymen of the Church will feel compelled to show the largest possible liberality toward this enterprise, and that all will come up like men to this great work. This, it seems to me, is certainly our duty.

'PROFESSOR WELLS' ADDRESS.

PROF. WM. WELLS of Union College, was introduced, and addressed the Convention as follows :

MR. PRESIDENT: I would not rise to speak on this question, surrounded as I am by many who might treat it with much more interest than I can, but that I may possibly, from my experience in educational institutions, be able to explain some things that perhaps others might not allude to.

For some fourteen years I had the honor and pleasure of being connected with our college in the western part of this State, and I can fully sympathize with much that has been uttered here to-day.

I desire to say, that nothing more in accordance with truth has been announced on this platform than that which was expressed by Dr. King, when he said that figures must fail to give any adequate idea of what has been done by Methodism in Methodist schools. We are told that so many have graduated at Lima in so many years, but that does not express the whole truth. When I perceive so many of my old associates and pupils here in this Convention—when I see this platform so ably occupied as it was by one of those young men last evening—I feel that much has been effected, and as I have seen what they have done and are now doing, as active workmen in the School and Church, I have felt a gratification greater far than could be given me by looking on monuments of enduring marble or polished brass; and yet much, very much more has been done than is visible here. This proves our ability to do. But though much has been done, we should do more, and much more. From the stand point which I occupy, and from my experience in the educational work of the State, I think I can see how criminal it would be for us to neglect to build up a college that shall be at once an ornament of Methodism and an honor to the State. I specially wish to say, also, that though I am not now in the camp of our own educational work, yet my heart is still with you and with the work of Methodist education. I am now occupying a picket-post on

the frontier line, and I think I have seen some things in the position where I now am that may enable me to tell you how young men sometimes slip away from us who ought to be and might be retained.

It has been said this afternoon that perhaps two hundred young men annually leave our academies and go away to colleges of other States, or other denominations. Now why is this? I answer, It is because we have nothing to offer them, or at least nothing to attract them. Within the last three years, through my influence, I have kept at least a half dozen noble young men within our institutions who otherwise would have gone elsewhere. They would have gone to the theological schools of other denominations, because they felt that we had none suitable for college graduates. And besides this, other theological schools offer their pupils money to help them under certain circumstances, and this, sometimes, is no small consideration. I have succeeded in convincing some that they should stay within the fold, and I intend to keep as many more as I can. But I feel that we need, and greatly need, just what these young men are asking for, and that Methodism has no longer the right to neglect these interests. Whatever excuses we may have had in the past no longer exist, and it is a shame that such a Church should allow hundreds of students to leave her for other institutions, and it is a greater shame that Methodist ministers should be educated in other institutions. Now is the time for us to do something, and if we will take hold of this proposition we may perfect our arrangements just here, and secure a representative university for Methodism. I repeat that we do not keep our young men because we have nothing to offer them. If we would retain them, we must have something to give them as good as others can give. Then we shall find no difficulty. I might dwell on this matter longer, but the subject has been fully discussed, though it did seem to me that this point might be profitably touched upon.

One other thing. To-morrow is the day set apart by the Christian people of this land for special prayer for colleges, theological schools, etc., and it seems to me that this Convention should not let it pass by entirely unobserved, but that it would be eminently fitting to spend at least a short time in united prayer for these schools and our precious youth. I make no motion, but simply suggest that this Convention devote a brief period to this subject to-morrow.

Rev. J. F. CRAWFORD: I would like to hear the laymen speak, and I would like to see each speech supplemented by a subscription of about ten thousand dollars or more. It seems to me that we have reached the point where all these pretty essays and this applause should be supplemented by something else; and it seems to me that if we allow this Convention to

break up without *doing* something, we shall present ourselves to the Church and the world in a rather ridiculous aspect. I wish to say that I began my active life some years ago with only two clean shirts, a pair of pantaloons, a pair of overalls, and some kind of a hat.

(A voice.) You had a coat, had you not?

Crawford—No, sir. I was not worth a coat of any kind. I was left an orphan at fifteen years of age, and was compelled to provide for myself. God has always blessed me, and he has given me a little of this world's goods, and I am here to-day to say that I am ready to give down to the last cent I have on earth to build and endow just such a college as we have been talking about. And more than that, I am ready, if the Church will take hold of the enterprise as she can and ought to do, to give my energy and business wholly to this work till we have reached an endowment of five hundred thousand dollars; and whether that can be done in six months, or twenty years, or only a little before or after I die, I am ready to stand to this pledge. And that is not all. I have prayed over this in my closet and in my family; and one morning, as we arose from our knees from the family altar, my little boy sat back in his chair with the tears running down his cheeks, and I said to him, "Eddie, what are you crying about?" "Why," said he, "I was thinking, what if you should die before the college is built!" "Well," said I, "suppose I should, what then?" "Well," said he, "if you should, I would do about it just as you are going to do till it was built." So I thank God my family are interested with me in this good work.

We must take hold of this in right-down good earnest. There are men enough in this Convention who, if they would dedicate their business to God for five years, could endow this college with a million of dollars. I wish to say more. I have felt deeply upon this subject, and it has been long upon my mind. I never made a speech upon it before in public, but I have talked among my private friends very much about it. I have been looking about this city for a proper site upon which to locate this college, and a short time since I laid my hand

upon what I thought was just the place for it; and I think you would think so too if you could see it. I ventured to buy it, and I have it already paid for within about four thousand dollars, and I can provide for that in less than a week; and if the Commissioners will accept the offering, I am prepared to say that you can have one of the most beautiful sites in the State of New York for your college. I am prepared to say more; that if they will accept it, by the first of next July I shall be prepared to deed it to them in proper form, free from all incumbrance, without its costing them a single cent. I wish to say more. I have a business for which I have been offered, within the last six weeks, over twenty thousand dollars. I refused it, on the ground that I meant to keep it in my own hands and run it for this college until the Methodist Church has built and endowed a college worth at least five hundred thousand dollars. And now I am ready to stand to this from this time forth; and if the Lord should want me more in heaven than on earth, and take me away, I calculate to leave such an impress upon my little boy and girl that they will carry it through for God and Methodism.

It seems to me, that what we want now is, to have every speech supplemented with something that means doing something. I cannot tell you how I have felt upon this subject. I have felt it going all through me, from my head to my feet, and from my feet to my head, and cross-wise, and every way, till it has taken entire possession of me. I dream about it, and pray about it, and talk about it, and yet it will never be done if we only waste our breath in talking about it, and saying it should be done. I wish God would move the hearts of these laymen to-day to say, many of them, "I am ready to give ten thousand dollars." I get wondrously blessed of God in this work of giving, and O, how I feel the guiding of Divine power! God comes into my soul and fills me with glory; and I tell you if you want to get blessed of God as you never have been before, *give down till you feel it.*

Rev. G. L. TAYLOR: I am not an alumnus of a Methodist college, but I am a Methodist preacher, and am deeply interested in the educational interests of our Church. There is

more Methodism in the State of New York than in any other. We are richer here than anywhere else. We have more culture here than anywhere else. Upon the Methodism of the State of New York, therefore, lies a great responsibility, and I believe that if the Methodists of this great State do not face these responsibilities our scepter will depart. See what Illinois, and Michigan, and Iowa are doing! It is the shame of my native State that Methodism in these new States is eclipsing Methodism in this State. If I could say what I would to the laymen in this Convention I would ask them, How can you take the challenge of this Methodist preacher who has just addressed you, who begun in his boyhood with nothing, and has worked his way up on the salary of a Methodist minister and the strength of his own purpose, and now comes here with this princely offering? May this example take hold till every Methodist layman's cheeks shall both begin to burn with shame that they have not this grand monumental pile already built and paid for here in this central city of the State! And then may their pockets begin to burn till they shall pour out their money for this cause! It is for you to take hold of and accomplish this great work.

W.W. Morgan, Esq.: The question is how to build this college. If we had a church to build we should select a Building Committee, and send them out to collect money and subscriptions for their work. Now select twenty such men as Brother Ives, and send them out to raise money, and you will get it as easily as we in Potsdam can raise one thousand dollars for Church purposes. Our brother says, Give this work to the Pastors. That, in my opinion, wont do. They have enough to do now to get their own pay. Send us such men as Brother Ives, specially commissioned to raise this money, and you will get it.

Rev. J. T. Peck: I have heard it said that talk will not build a college, but that money will. I propose that you instruct Brother Ives to stand here on the platform and see how much can be raised here and now. All in favor of this say aye.

The proposition was unanimously approved, and Rev. B. I.

Ives came forward and said, "It is said that an Irishman, once digging a well, the well caved in on him, and his employer, rushing to the well's mouth, cried out to him, 'Pat, are you dead?' 'No,' said Pat from the ruins below, 'I'm not dead, but I'm *spacheless*.' That is very much the way I feel. I liked that brother's speech over yonder, and about the last thing he said was, 'Send us Brother Ives.' Here I am, and I am after you."

Mr. Ives asked for two hundred thousand dollars from the audience.

Dr. Jesse T. Peck, of Albany, proposed to be one of four to give one hundred thousand dollars toward the endowment of the University. F. H. Root, Esq., proposed to pay the interest on twenty-five thousand dollars for five years. E. Remington pledged to pay twenty-five thousand dollars as soon as circumstances permit, which will be soon. Rev. J. F. Crawford pledged twenty-five thousand dollars. Hon. George F. Comstock pledged the interest of twenty-five thousand dollars for ten years.

Additional subscriptions were then made, in sums varying from ten thousand dollars to one hundred dollars, and amounting in the aggregate to one hundred and eighty-one thousand dollars.

For a complete list of these, and of those subsequently taken at the Convention, see Appendix B.

The resolutions of the Committee were unanimously adopted. Notices were given, and after singing "Marching Along," the Convention adjourned.

Benediction by Dr. Lore.

FIFTH SESSION—WORKING FORCES OF THE CHURCH.

Wednesday Evening, February 23.

After a half hour spent in devotional exercises, the Convention was called to order at half past 7 o'clock by Rev. J. P. Hermance, one of the Vice-Presidents.

Rev. K. P. JERVIS, of the Committee on Statistics, offered

the following resolution, as supplemental to the report presented at the first session, and it was adopted :

Whereas, God hath wonderfully blessed our efforts in this great State, as elsewhere, and hath given to the Methodist Episcopal Church a polity, an organization, and agencies, demonstrated in their past working to be especially adapted to the wants and characteristics of our American people ; therefore,

Resolved, That we recognize a Divine call to a most vigorous continuation of our work, with all the increased facilities furnished by increase in our financial means, and the improvement of our ecclesiastical furnishings, and to a most jealous conservation of all that is essential in our denominational peculiarities.

Subscriptions for the college enterprise were again called for, and several generous pledges were made. [See Appendix.]

DR. HIBBARD'S REPORT.

The order for the evening was taken up, namely : " Development of the Working Forces of the Church, Clerical and Lay, both Male and Female, in Home Evangelization."

Rev. F. G. HIBBARD, D. D., of Rochester, presented the report of the Committee, as follows :

The theme assigned this Committee is, " Development of the Working Forces of the Church, Clerical and Lay, both Male and Female, in Home Evangelization." Your Committee must premise that the subject assigned them is of very large and varied proportions, and the limits assigned them for a report will allow only of a tentative, or suggestive notice of topics. We must, therefore, beg that the Convention will not expect of us more brick than they have provided straw to manufacture.

" *Force*," in the philosophic sense, is any cause which moves, or tends to move, a body ; or which changes, or tends to change, the direction of motion. We see no reason for using the word, in this report, in any different sense. The " development of forces " is simply the dynamics of the question ; namely, the machinery by which force is economized, controlled, and directed most effectively to the ends proposed.

The question, therefore, of " the development of the working forces of the Church " is simply a question of methods, or provisional arrangements, by which the forces vested in the Church for the salvation and conservation of the world shall be most economized, and most effectively directed to these great ends. The Convention will perceive, therefore, that the subject given to this Committee is one which covers the entire field of Church policy in Home Evangelization, involving that most difficult of all philosophical questions in mechanics, and not less difficult in its application to Church evangelism—the economy and conservation of forces.

In presenting our subject we shall confine ourselves to a few sugges-

tions on the more salient points, in the order indicated in the theme as it was given us.

I. The ministry. In the Pastor we recognize the twofold office of preacher and administrative head of the ecclesiastical body. Whatever, therefore, is done by the Church should be done in council with him. He should be "foremost" in all movements evangelical, an example to all, and an encourager of every good work. A few thoughts here must suffice.

1. The power of the ministry itself is a revival power. This is the first form of ministerial development in the apostolic Church. By revival power, we mean the power to awaken the religious consciousness, to rivet religious conviction, and to lead sinners to Christ. The first gifts of the Holy Ghost were exercised in pentecostal energy in this work. Two things are noticeable here: the internal power of truth applied by the Holy Spirit, and the external methods employed in the gifts of the ministry, and the method of treatment of inquirers and of converts. There are external methods, as well as internal, vitalizing energies, to be observed. There may not have been an anxious seat, or an altar of prayer, but there was a separating process distinguishing the awakened penitents from the world of the ungodly; advice, instruction, and encouragement given; an open confession of Christ, repentance and faith in exercise, and an earnest exhortation, "Save yourselves from this untoward generation." Revival *methods* should be simple, appropriate, evangelical; never putting needless burdens upon the awakened conscience, never excusing it from the cross of Christ. They should be simple and natural helps to the inquirer, and facilities for the free movement of evangelizing power. Every minister should be a revivalist.

2. But ministerial power is not simply revival power, in the popular sense, but the power to instruct, educate, and edify as well. The forgiveness of sin, and the renewal of the heart, are but the incipient stage of the great work of salvation. The converts brought to Christ from Jewish and heathen communities called for another class of gifts, and immediately there sprung up in the Church "pastors and teachers," who were to take the stated oversight of the flock, to "feed," to "tend and govern," to consolidate and build up—a class of gifts which were "for the perfecting of the saints, for the edifying of the body of Christ." This power of the ministry is not simply oratorical, or even didactic, but it is the power of timely advice and counsel; the power of prudent and judicious application of Church discipline; the power of calling forth into activity the proper gifts of the Church; the power of tending the flock, and conserving the order and unity of the Church; all which demands familiar knowledge, not of the Church only, but of the community as well, and this requires time and patient labor. One of the chief demands upon the ministry to-day is, for knowledge and skill in organizing the various forces of the Church in plans of evangelical labor. Like the skillful engineer,

he is not himself to draw the train alone, but to see that the propelling force be well applied, not lost for want of use, nor wasted upon impracticable and inadequate machinery. He is to look well to the point that the activities of the Church are evangelizing in their character.

3. One of the great evangelizing forces which Providence has adopted in all ages is *personal influence*. This is the true social power of man. It is the influence of character, as distinct from the accidents of wealth, office, or simple charismatic ability. It is a kind of influence which is never acquired but by personal acquaintance—acquaintance, not such as is formed on the street or highways by the passing civilities of the day, but such as is acquired by the experience of providential circumstances which test the character, and where heart communes with heart. We simply touch this point, observing only that it is worthy our serious thought whether our present pastoral system adequately provides for the development of this primal instrumentality. As the engineer who would safely run the train, freighted with human lives, must understand all the parts of the machinery, with their uses and possible defects, so must the minister the members of his flock, while his personal influence gauges, and regulates, and controls, and conserves every thing.

II. We notice the laity. The development of the working power of the laity correlates with that of the ministry. The one implies and promotes the other. We suggest,

1. That the edification of the Church, according to New Testament law and precedent, depends, secondarily, upon the culture and use of "gifts," which the Holy Spirit has distributed with an equal balance between the ministry and the laity. So far as Church law, or economy, is concerned, it should be the chief concern and study to give to each class its proper sphere, and to each gift its proper exercise and encouragement. The Church, organically, can do no more than this.

In the apostolic age the laity had their proper place and rank in the councils and government, as well as the subordinate service, of the Church. But as, in subsequent centuries, the Church developed into a hierarchy, and began to take on the outline of Papacy, it dropped by degrees the laity from its councils, till, finally, the lay element was abolished from the governing power of the Church altogether. We congratulate the Methodist Episcopal Church upon the prospect of a speedy restoration of these antique, reasonable, and scriptural rights of her laity. We cannot doubt that such a restoration will be followed by a quickening and culture of many edifying gifts which hitherto have been inadequately developed.

2. As the vast importance of the doctrine of gifts, or, as it is technically called, *charisms*, in the Christian Church is not duly appreciated, we would suggest that there seems to be demanded by the Church at this time something in the form of specific lectures, or a training class in each pastorate, perhaps also in each seminary and college, in which, by familiar and

thorough instruction, free conversations, reviews, reading, and otherwise, the whole field of Church enterprise may be unfolded, the gifts called for explained, and the culture of these gifts more directly encouraged and called out. The breadth, variety, and importance of the spheres of Christian activity, and the vital necessity of special culture and special consecration of the various gifts by which these spheres are to be filled, seem to make such an institution necessary.

The object would not be not so much to teach particular branches of biblical literature, theology, or history, as to explain the various lines of Christian activity, the gifts they require, and the best methods of cultivating and using those gifts. Such an institution would be to the laity somewhat answerable to the department of Pastoral Theology and Homiletics to the clergy.

We need special *lay* culture as well as *clerical*. If the Church ever "walk worthy of her calling," it will be when she is thoroughly instructed in the claims of that calling, and fully consecrates her gifts and time thereto. An institution like the one herein mentioned would call the attention of the Church more effectually to the subject, and we think would inaugurate a new era of more efficient, because more intelligent, evangelism.

3. But we would suggest, further, that no Church economy, no conventional arrangements, can supersede the necessity of self-culture in the development of individual power and talent. Each member is the steward and guardian of his or her own gifts, and the Church can do no more for each member than to remove obstructions, guarantee privileges, and offer encouragement. The development of her gifts and moral forces then comes by individual use and culture. Our Church has certainly developed an unsurpassed amount of individuality by the freedom and simplicity of her institutions, and the life and vigor of her membership.

We are happy to know that our Church has, with remarkable foresight, made provision for the widest exercise of spiritual gifts, and the largest spiritual liberty of its members, consistent with Church order. Witness the harmonious working of the gifts of Local Preachers and Exhorters in harmony with the regular pulpit ministration of the Pastor. Witness also the origin and operation of the organization of Praying Bands, a movement distinctively due to the activity, piety, and zeal of the laity.

III. Our third general suggestion will relate to the position of the female mind and talent.

As an evangelizing agency, we have no more efficient force in the Church than the female gifts and influence. The question arises, Have we cultivated and called into activity this instrumentality up to the measure of Scripture precedent, and the necessities of the age? We do not consider that, as a Committee, we are called to propose merely ecclesiastical reforms, but to suggest methods of cultivating and calling into action simply

evangelizing forces. Our Church, we are happy to believe, is already liberally modeled after the apostolic precedent in this regard, and such large discretion is left to local judicatories and societies that little need be added by way of enlarged disciplinary recognitions and encouragements. And yet, such is the force of custom and traditionary prejudice, that even in our Church women cannot fill all the spheres to which she is adapted, and fulfill all her mission, without some courage to meet public sentiment, not to say criticism. We beg to suggest that a little further disciplinary recognition in behalf of woman's sphere and duty in our Church would greatly relieve the embarrassment.

We think it will not be disputed that woman's peculiar place is found in the social sphere of Church life, rather than in the legislative councils or administrative functions. To this department the office of "Deaconess," in the New Testament, must be assigned—a generic word of very wide application, denoting *service* or *ministration*. Phebe was "*Deaconess of the Church at Cenchrea*," and stands first in the list of worthies enumerated in Romans, sixteenth chapter. The description given in the first verse clearly shows that she was a leading officer in that Church, while in the second verse she is commended to the confidence of the Church at Rome, "that they assist her in whatsoever business she had need of them." Thus we find a female Church officer, herself undoubtedly the bearer of Paul's Epistle to the Romans, more than six hundred miles from home on Church business, under the apostolic approval as a helper and a "succorer of many." The manner in which she is spoken of indicates clearly that it was not an unusual thing. Priscilla accompanied her husband, Aquila, in his journeys and evangelical labors as a co-worker, and was competent to instruct the eloquent Apollos. Paul, who well knew how to appreciate female helpers, repeatedly mentions her in his epistles among the honorable and influential workers. Philip, the Evangelist, had "four daughters which did prophesy." John, the beloved Apostle, addressed his second epistle to the "elect lady," or the "most excellent lady." She is not identified by name in the New Testament, but John addresses her as the most influential, if not the official chief of the Church where she resided, and warns and instructs her against encouraging those who preach false doctrine, and receiving and entertaining them as the disciples of Christ. Paul, in his letter to the Philippians, "beseeches Euodias and Syntyche to be of the same mind in the Lord," which supposes them to have such office and influence as that their harmony of judgment and faith involved the harmony and peace of the Church. These, and other influential women at Philippi, "labored with Paul in the Gospel." This, also, was the Church of which Lydia, the model of noble, practical, enterprising women, was the first notable and leading convert. It is remarkable that in the Old Testament, where the Hebrew customs in regard to women are fashioned more closely after the Asiatic type, we find such instances as that recorded

in the thirty-fourth chapter of Second Chronicles, where Huldah the prophetess is called before King Josiah, in the presence of the High Priest and the dignitaries of the court and priesthood, to explain to the King the awful import of the law of Moses, and to utter solemn predictions of the nation's destiny; and this, too, at a time when the Prophet Jeremiah was alive, and probably in Jerusalem. Deborah, a prophetess of Ephraim, was in such repute that "the children of Israel came up to her for judgment" in their most trying political condition; and she was the leading spirit of their army and their councils, and delivered the nation, and judged Israel. We will only add that the office of *Deacon* in the apostolic Church comprehended both secular and spiritual duties, private and public, and that the *Deaconess* succeeded to the same office, with such modification of duties only as the proprieties of the sex, and providential circumstance, would suggest.

On this subject, where so much might be said, we aim to say only what will suffice to give scriptural sanction to our urgent appeal to the Church to call into exercise more fully the potent evangelizing agency of female labor. A few suggestions further must conclude our remarks under this head.

1. We believe our Church is in need of more female Class Leaders for adult members. This point needs no more than a simple statement.

2. We suggest—and it is with feelings we cannot express—that the Church is suffering, more than from any other one cause, for want of more female Leaders of juvenile classes—Leaders who are competent to instruct, to interest, to govern, and train, and to develop the religious conscience and sensibility of the more advanced child, in acts and habits of Christian worship and Christian confession and recital. We do not speak of infant classes, nor Sunday-school classes, nor adult Church classes, but classes formed of children and youth of from eight to fifteen years of age, who may be met once a week for prayer, religious conversation, singing, and instruction upon the evidences of personal piety, and the application of religious principles to their daily life. The object is, to cultivate the mind in religious knowledge and devotion; to lead the soul to Christ; and to establish it in the evidences of a true conversion, and the habits of daily piety and worship. The child should be taught to speak and judge of its own religious exercises, and to exercise itself socially in worship, and to govern its life consistently.

For this work the Church has need of the best female talent and experience, and the ripest fruits of personal piety. There is to-day less call for ministers than for competent female laborers in this department. The meetings of such a class should be cheerful, social, adapted to the juvenile mind and sphere of daily life, strictly experimental and practical, free from embarrassing formalities, yet reverent and well ordered. Thousands, and hundreds of thousands, of our youth are lost to the Church and to God for a want of some well-adapted means to take hold of them just at

that most formative, most impressible, most sensitive, and most tractable period of their life. What can be done to awaken the female mind of our Church to this subject? What can be done to provide trained and competent leaders for these juvenile classes? If God in his providence would answer this question the millennium would dawn.

3. The ladies of our Churches, especially in villages and cities, should be more fully called into action in the form of the Pastors' Aid Committee, or Ladies and Pastors' Christian Union. Such an organization is for the purposes of visiting and bestowing Christian labor upon families; visiting the sick; finding out such as do not attend divine worship and inducing them to attend; bringing children into the Sabbath-school; keeping note of strangers moving in; of all changes of residence of members; of such persons as are specially serious whom they find in their visits, and reporting to the Pastor all items of information which he may need to know for the better accomplishment of his pastoral work. Such laborers the Apostle referred to when he said, "Help those women which labored with me in the Gospel, . . . whose names are in the book of life." In view of these wants we hail, as an auspicious promise, the organization known as the "Ladies and Pastors' Christian Union," of Philadelphia, whose auxiliary societies are increasing throughout the States. It must succeed. It is already a power, and should be taken into the closest fellowship and confidence, and to the warmest heart, of the Church.

IV. Our fourth and last general suggestion is in relation to the expediency of creating a new council in our Church, of the nature of a biennial State Convention.

We do not introduce this point as a simply ecclesiastical question, but only for its relation to the better development of the evangelical forces of the Church. By the present structure of our Church government we have acquired great efficiency and promptness in our organic movements; but this could be effected only by great concentration of power, which, in Church or State, under all ordinary operations of government, is a doubtful expedient. Two objects should be secured by Church government, namely, *efficiency*, and a *just balance of power*; or, in other words, a strong connectional bond should be harmonized with a just distribution of power among primary and lower judicatories. In our present form all legislative power is merged in the General Conference, excepting the voice which the Annual Conferences have in the simple question of changing the constitution. Not only the creation of new offices, but all elections to offices, are in the power of the same body. All local legislation is simply impossible without the concurrent assent of delegates from every part of the continent, and from foreign Conferences also. The faulty element in our present theory of government is the assumption of absolute ecclesiastical homogeneity, as necessary to scriptural Church unity. This is exactly the rock on which the post-apostolic Church struck, and on which it was subsequently

wrecked. It is with no fear of imminent catastrophe that we speak, but only with a view partly to disencumber, and partly the more effectually to develop and economically adjust, such the evangelizing forces of the Church.

A few years ago the Church was agitated, even to the danger of secessions, on the simple question of renting pews. At present we make no difference in several important respects, such as the Presiding Elder's office, and the term of ministerial services between city and country, frontier life and the old settled sections, and the varying customs, tastes, and even types of civilization, over this vast continent, not to mention here other inconveniences. As our time limits us, we proceed at once to suggest that some third power seems to be called for, which shall occupy a middle ground between the General and Annual Conferences, which shall embody more of the popular and local mind of the Church than can possibly now be represented in the General Conference, even with the proposed lay element added, and also which shall relieve the General Conference of some of its enormous burdens. This third judicatory, or assembly, might be called the "State Conference," or the "Synodical Conference," though the former would be more homogeneous to our technology. Such a Conference might be endued with the following, among other powers:

1. To act upon all questions of legislation affecting the particular localities within its jurisdiction.
2. To act as a court of final appeal for all cases within its jurisdiction, which are now referred to General Conference.
3. To elect all Editors of all Church papers through an Electoral College.

Among other advantages of such a "State Conference" would be:

1. A more perfect representation of the popular mind and local circumstances of the entire Church. The General Conference, as now constituted, represents the clerical bodies from which it originates, but cannot be said, by any common acceptance of terms, to represent the people who have had no voice, or choice, in creating it. With the lay element added, still it would not embody an adequate representation of the whole Church for all the ends of local legislation, or the ascertainment of the real sentiments and judgments of the people. Add to this the consideration of the multitude of subjects to be canvassed and determined at General Conference, all within the space of about thirty days, and then say if it appears probable that due justice will be given at once both to the connectional and local bearing of questions, to the opinions and wants of both clergy and people. A body emanating freshly from pastorates, of ample numbers, holding its jurisdiction within the same State lines where its pastorates lie, brought up under the same forms of law and custom, familiar with the practical wants of the Church within its bounds, and with the genius of the people and the conditions of society, charged with the special supervision of their home Church, would be far more likely to judge accurately, and act safely, than our present provision can be assumed

to warrant; and the voice of such an assembly would be a far safer and more authoritative exposition of the public mind within its bounds than any present methods offer. It would also supply a more effective lead and direction to public sentiment. We are to mold, reform, and direct public sentiment, as well as represent it.

2. Another advantage of such a "State Conference" would be a more just and equal distribution of the powers of government, and hence a powerful safeguard thrown around the integrity and stability of government. A statement here is all we can offer.

3. Such a measure would enlist a far larger number of the Church in the exercise of their varied gifts, and in the study of Church law and literature; would devolve a more equal burden upon the laity, and draw them closer to the heart of the Church; would widen and strengthen the connectional feeling, and would largely disembarass the ministry, by placing the responsibility of ecclesiastical and semi-secular affairs more upon the laity.

In conclusion, we submit only three resolutions:

Resolved, That the present vast expansion of the territory and membership of our Church has so accumulated and complicated the business of legislation and supervision, and the necessity is so imperative of preserving the prudential forms and principles of our government in harmony with the institutions, customs, genius, wants, and conditions of our ever-growing country, and our ever-varying types of civilization and culture, that, in the judgment of this Convention, there is called for at this period of our history the creation of a new delegated biennial council in our Church, to be composed of clerical and lay members, to embrace in its jurisdiction a single State, or two or more States, according to circumstances, which might be denominated the State Conference, the Provincial Conference, or the Synodical Conference, invested with such powers and for such ends as have been already enumerated.

Resolved, That the progress of the vote on lay delegation in the Annual Conferences is cheering in favor of the proposed change, and we confidently anticipate a large increase of moral power to the Church by its final triumph.

Resolved, That we heartily commend, as a means to more diffusive evangelism in our charges, the organization, wherever it is practicable, of the "Ladies and Pastors' Christian Union," after the model of, or auxiliary to, the Parent Society in Philadelphia.

The first resolution was read, and a motion made to adopt it.

Rev. WM. REDDY addressed the Convention as follows:

I have the highest veneration for the Chairman of this Committee, who has just addressed us; but it seems to me a peculiar phase of things to have brought before this body a question that is legislative in its character. The idea of submitting to a popular body like this a change in the Constitution of the Church; that we should be called upon to discuss this

question, or vote upon it, seems to me a little peculiar. And it seems to me also, without presenting an opinion on lay delegation, that it is a little peculiar that that should be made a prominent point in this discussion of the working of the Church. The idea that we shall vote upon this question now, and thus bring to bear a force upon those who must soon vote constitutionally upon it, seems to me to be out of place.

The point of order was taken that the first resolution was not included in the subject-matter set apart as the order of the evening, and the Chair decided the point well taken. An appeal was taken from the decision of the Chair, and the Chair was sustained; therefore, the first resolution, by a rule of the Convention, was sent to the Business Committee. The second resolution was read, and a motion made to adopt it.

Dr. W. H. GOODWIN: I can make no allusion to the merits of the resolution just disposed of, but I will say that it is not heretical.

Rev. L. C. QUEAL raised the point of order, that the resolution having been disposed of could not be discussed.

Dr. GOODWIN: I was not discussing it; I was pronouncing its eulogy. I am delightfully impressed with this whole report. It is an able paper, and well worth the careful consideration of this Convention.

Rev. L. C. QUEAL rose to inquire, What is before the Convention? The Chair said, The second resolution of the report.

Dr. GOODWIN: I wish to say that the objection raised against this resolution, because it speaks of the success of the vote on lay delegation, is altogether void. The subject referred to the Committee fully recognizes this vote, and that the laity may now be brought into closer relation with the ministry this subject is presented. That is the reason why Dr. Hibbard has introduced this. I am confident that if this Convention knew the length, and breadth, and depth of that mind, they would not question the order of this resolution as they do. In the name of common sense, what idea could be more in harmony with the subject than this resolution?

THE CHAIR: The question is upon the passage of the resolution, not upon the propriety of its introduction.

Dr. GOODWIN: I am in favor of the adoption of the resolu-

tion, because it looks respectfully toward the accomplishment of the issue now before the Church.

Rev. G. L. TAYLOR: The single reason I have to submit why this resolution should not pass at this stage is this. The item under which this comes up refers to the working forces of the Church. The question of lay delegation is not one of the working forces of the Church, but one of the Constitution and law of the Church.

Rev. E. E. GRISWOLD: I understand that the question of lay delegation is not settled yet. That resolution supposes it is. Another reason why it should not pass is, both lay delegationists and anti-lay delegationists are on this floor, and our action here should be harmonious.

The resolution was withdrawn. The third resolution was read and adopted.

Rev. L. C. QUEAL offered the following resolution, which was accepted by the Committee and adopted:

Resolved, That we deem it important to the development of the working force of the Church to unite the clerical and lay forces in all the sources and manifestations of our power.

Rev. Dr. LORE moved that a Committee be appointed to publish, the proceedings of this Convention, which was carried, and the Secretaries, with the addition of Rev. Joel W. Eaton, were appointed.

Rev. G. L. TAYLOR moved that the Committee edit and publish, at their discretion, the proceedings and papers of the Convention, and the motion prevailed.

On motion of JOHN STEPHENSON, Esq., and L. D. White, it was resolved,

That the Secretary be, and hereby is, authorized to append the names of all the members of this Convention, to the memorial ordered to be presented to the Legislature of this State, remonstrating against the appropriation of the public moneys for sectarian purposes.

Dr. F. G. HIBBARD rose to a question of privilege, and said: "The Committee of which I presented the report this evening has, in my opinion, been misunderstood. It has been assumed here that they have traveled out of their province, and it has been so argued, and action has been taken to this effect. Now

I ask you to put this matter where it belongs. What is the 'development' of the working forces of the Church? is the first question. I assumed that the development of the working forces of the Church had reference to the machinery by which that force is operated or brought to bear. Now, find fault if you will with the manner in which the theme was presented to us, but do not find fault with us for following the wording of the theme as it was given to us. If any body doubts that we have stuck to our text I will say to him as Pitt once said in the British Parliament about the American question, "I am ready to meet any noble lord on that question."

The Convention adjourned. Benediction by Dr. Lore.

SIXTH SESSION—SPIRITUAL LIFE OF THE CHURCH.

Thursday Morning, February 24.

A love-feast was held from half past eight to ten o'clock, Rev. Dr. Seager, of the Genesee Conference, having charge. At the close the President took the chair, and, referring to the fact that this is the "day of prayer for colleges," called on President Steele of Genesee College, and Rev. M. Hulburd, of Troy Conference, to lead the Convention in prayer. By the Chairman's request our missions in Wyoming and Utah Territories, under Rev. Brother Hartsough, were specially remembered in prayer.

Rev. A. J. PHELPS and Dr. T. CARLTON offered the following resolution, which was adopted:

Resolved, That, as a State Methodist Convention, we tender our most hearty acknowledgments to the citizens of Syracuse for the great interest they have shown in our College enterprise, and especially for the encouragement they have given us in the proposed City Bonds of \$100,000.

Hon. D. A. OGDEN was excused, at his own request, from the Committee to present a memorial to the Legislature, and E. Jones, of Rochester, was appointed in his place.

Hon. G. M. COPELAND presented a resolution in favor of reunion with the Church South, which, under the rule, was referred to the Business Committee.

E. W. JONES offered the following resolution as supplemental to the Report of last evening, and it was adopted:

Resolved, That, as a Church, we are under special obligations to our sisters for their general diligence, activity, and efficiency in all the means of grace connected with our Church, especially the prayer-meeting and class-meeting.

Rev. S. B. DICKINSON offered a resolution to the effect that the question of Prohibition ought to be submitted to the electors of the several counties. Under the rule, the resolution was referred to the Business Committee.

The Business Committee reported through their Chairman, Rev. I. S. BINGHAM, as follows:

1. In reference to letters referred to us, which have been received in response to invitations from the Committee of Correspondence. Such letters, expressing strong sympathy with the members of this Convention, and interest in its proceedings, have been received from the following persons, to wit:

Bishop JAMES, of New York.
 Rev. GEO. PECK, D. D., of Scranton, Pa.
 Rev. D. CURRY, D. D., of New York.
 Rev. W. H. PEARNE, Memphis, Tenn.
 ROBT. F. QUEAL, Esq., Chicago, Ill.
 Rev. R. M. HATFIELD, D. D., Chicago, Ill.
 Rev. A. WITHERSPOON, Plattsburgh, N. Y.
 Prof. JOHN R. FRENCH, Lima, N. Y.
 Rev. E. L. JAMES, Sharon, Conn.
 G. C. COOK, Esq., Chicago, Ill.
 Rev. THOS. H. PEARNE, D. D., Knoxville, Tenn.
 Rev. B. G. PADDOCK.
 Rev. J. CUMMINGS, D. D., LL. D., of Wesleyan University.
 Rev. L. HARTSOUGH.

We recommend that these letters be referred to the Committee on Publication.

2. In accordance with instructions from the Convention, we present the following nominations for the Committee provided for in the report of the Committee on "Our Position and Duties as Christian Citizens," to wit:

Rev. Jesse T. Peck, D. D. and C. P. Easton, Esq., of Albany; John M. Latimer, Esq., of Penn Yan; Hon. Wm. B. Woodin, of Auburn; Rev. W. H. Boole, of Brooklyn; Chas. H. Applegate, Esq., of New York; F. H. Root, Esq., of Buffalo; Hon. J. P. H. Tallman, of Poughkeepsie; Rev. Joel W. Eaton, of Schenectady; Rev. C. P. Lyford, of Syracuse; N. B. Foot, Esq., of Rome; J. W. Eaton, Esq., of Albany; Rev. J. B. Wentworth, D. D., of Lockport; Harry G. Moore, Esq., of Geneva, John W. Osborn, Esq., and W. L. Woollett, Esq., of Albany; and J. Hillman, Esq.,

of Troy; as members of the Committee at large. Members of the Committee from the different Conferences, as follows:

Central New York Conference.—Rev. D. D. Lore, D. D., Rev. J. B. Foote, T. J. McElhenny, Esq., A. Sanford, Esq., W. W. Porter, M. D., E. Remington, Esq.

Wyoming Conference.—Rev. Wm. H. Olin, Hon. G. H. Prindle, Rev. Wm. N. Cobb.

Troy Conference.—Rev. J. E. King, D. D., Rev. C. F. Burdick, J. H. Stafford, M. D., Wm. H. Van Alstine, Esq., H. Wilson, Esq.

Black River Conference.—D. A. Stewart, Esq., Rev. I. S. Bingham, Rev. L. Clarke, Hon. Willard Ives, Rev. L. L. Palmer.

New York East Conference.—Rev. Geo. L. Taylor, Geo. Wilson, Esq., Hon. Samuel Booth, John Stephenson, Esq.

New York Conference.—C. C. North, Esq., Stephen Barker, Esq., J. L. Sloat, Esq., Rev. A. Flack, A. M., Benj. Wiltse, Esq., Geo. H. Smith, Esq., E. L. Fancher, Esq.

Genesee Conference.—Hon. G. M. Copeland, Henry H. Otis, Esq., Rev. S. B. Dickenson, Rev. S. Hunt, A. M.

East Genesee Conference.—Rev. W. H. Goodwin, D. D., H. S. Chubbuck, M. D., L. Wilcox, Esq., Rev. R. Hogoboom, Rev. Wm. Manning.

W. G. QUEAL presented the following resolution, which was adopted:

Whereas, The question of Lay Delegation is now being adjudicated in our Church in a constitutional manner; and *whereas*, some portion of the Conferences in our State have voted thereon, and some have not yet voted; and,

Whereas, Some allusions have been made in this Convention to this subject; therefore,

Resolved, That, as a State Convention, it is not our design to discuss this question, or to express any opinion concerning its desirability or otherwise.

Rev. J. B. FOOTE announced a telegram conveying the intelligence of the death of Hon. Anson Burlingame, and, on motion, the Chair appointed a committee of three to present suitable resolutions on the same.

The following composed the committee: E. Remington, Ilion; Hon. J. S. Roe, Wayne County; Hon. T. J. McElhenny, Ithaca.

Mr. James G. Clark complied with a suggestion of Philip Phillips, and sang, as he said, "for our college enterprise," "The Promised Land To-morrow."

A resolution offered by H. M. CHURCH, to instruct Presiding Elders and Pastors to push the subscription for the University, was referred to the Business Committee.

The order of the day was taken up, namely, "The Spiritual Life of the Church, Actual and Demanded," and Rev. Mr.

Boole, of the New York East Conference, delivered the following address :

ADDRESS OF REV. W. H. BOOLE.*

MR. PRESIDENT: The true power of the Church of Christ is spirituality. Her success will be graduated by the measure of this power in her body, and the wise adaptation of its vital force to the many various purposes of her heavenly mission. This is a simple and lowly word—"mission"—but it embraces the conquest of all nations of the earth.

The work of the Church is a peculiar work, and unlike the object and aim of any other enterprise or corporation in the world, and is to be judged of and criticized on principles unknown to human philosophy. Her work is, in a word, the eternal salvation of man—all men; to turn the hearts of the nations to God by the power of the Holy Ghost dwelling in her, that they may be made "meet for the inheritance of the saints in light." No archangel is clothed with a higher commission, or endowed with a mightier power.

To assist her in accomplishing this work the Church may build colleges and church edifices, use the press, organize "Book Concerns," hold conventions, write and preach sermons, sing, pray, hold love-feasts, take collections, and do many other things; but in the use of any and all of these she must not for a moment forget that they are means only, not the end; that only so far as they subserve her mission and multiply the numbers of the saved are they of any value. Her power is a spiritual power; its essence is invisible, indeed, but its effects wondrously felt and manifested. Her life is not the size of her body—church buildings, colleges, millions of membership—but in the energy and vitality of the indwelling spirit.

The huge form of a giant, with its heavy members, is as strengthless as the pigmy if the breath of life be gone, nor is he more than a pigmy in power when you have breathed into him life sufficient only to inspire a babe; but if he be "filled" with the fullness of life then is he a real giant. Go into a room where there is a galvanic battery. You see it with its cups, and plates, and coils, and wires, apparently perfect. You propose to try its power upon your own person, and so you lay hold of those two shining balls, one with either hand, and wait for the shock, but you do not feel it. Then for a moment you imagine you feel its currents thrilling your frame, but sober reason says it is not so. You press the balls the harder, as though the vigor of your grasp might give them power, but no answering thrill comes, and you throw them down and seek for the cause of the failure, when right there, in the heart of the machine, where the power

* It is due to Rev. Mr. Boole to say that he was appointed on this Committee but a few hours before his report was presented, in consequence of the absence of the original Committee.

should be concentrated, you discover there is no coil, hence no power. Just so is it in the Church. Her machinery may be perfect; she may have her preaching and her prayers, her class-meetings, love-feasts, and missions, but they are naught except the living Christ dwell in her and vitalize all these, for Christ is the life of his Church.

I will take up the subject in its natural order, as it appears in the programme, and I ask,

1. What is the actual state of the spiritual life of our Church?

I answer, Better than at any former period of Methodist history. There never was a day, in my opinion, when the Church possessed the high degree of spiritual power that she does now. She has her Bramwells, her Fletchers, her Lady Huntingdons, her Hester Ann Rogers in greater numbers than Wesley saw. She has more vitality and real strength than in her earlier days, or she could not carry this great body God has given her. She is invested with mightier power than in the days of Wesley and Asbury. Christian experience is more fully exemplified in the practical life of Christians now than in the days of Wesley, Fletcher, and Whitefield. What these noble prophets of the Holy Spirit's dispensation taught, our people, many of them, now experience, and are living. I cannot be a croaker. I do not believe that the olden times were better than the present. The people were no better in heart or life; the first preachers were neither mightier nor holier nor more self-denying than those who speak to us.

2. But another question arises: Is the actual spiritual life of the Methodist Church equal to the great work and splendid opportunities of her present responsibilities and position? I answer, No: I repeat with emphasis, *No!* Her advantages exceed those of any other denomination on earth; she has more perfect machinery than any other, and more ready and effective appliances, and therefore I am compelled to answer that her actual spiritual life is not equal to her responsibilities.

Look at her numbers! How mighty, how vast, is her army! And yet not more than one in twenty is standing in the "front," where the conflict rages hottest. There are more sluggards reclining in camp on flowery beds of ease than are out on the line of battle. We have men and women enough to take the continent for Christ, but we have not done it.

Consider how immense is the wealth of the Church. The world said, as it looked on amazed at the contributions for the Centenary year, that the Methodist Church had demonstrated by her princely gifts what she could do in a century. Rather, it was then demonstrated what our people are able to do in contributions every two years, if not every twelve months. This we ought to do, not a farthing less. Others wondered, but we who could look on the inside, and knew how vast is the wealth of the Church, could not but think, how little has she done! No man who gave, no matter how much, is any the poorer for it, and those who gave the largest sums would be richer to-day if they would duplicate them.

Reflect, too, upon what is our influence, religious, political, social. This was manifest during the late war, so that the chief magistrate of the nation was not ashamed to put his high estimate of it in print and send it out to the world. The Church is represented upon the Bench of the Supreme Courts of the States; our brethren are in the halls of legislation, and we have men among the princes and nobles of the nation. Our Bishops, in times of peril, have profoundly impressed the councils of the nation; while their burning, brilliant eloquence, unsurpassed in the oratory of the age, has moved to virtue and noble action, in behalf of the State, the eager multitudes that hung upon the words of their lips. Our influence is great every-where, and it is acknowledged by all. Are we using that influence to the best advantage? Is it vitalized so that it is a power for Christ—such a power for Christ as it ought to be?

Again; see the perfection of our machinery, our organization. We need not another wheel, or band, or single cog. There is a place in the Church for every man and woman, and they can all find that place, and are invited to take it. There is a place for every child too, and the little lisping one who has received remission of sins can tell it, and tell it so as that it will be effective. There is almost perfection in our machinery and its adaptation to our great work. Has any man mighty gifts? there is a place big enough to take them all. Has another executive ability, power to work? the Church has a place and work for him, already prepared, that shall tax all his strength; and while some have been spending time and talents wastefully, trying to devise new methods, we should have made much greater progress had we stopped theorizing and vigorously used the old ones.

Again; look at the numbers of our Churches and ministers. The churches fill all the land; but they are not half filled. Our ministers are counted by thousands; but while each one should be a general, leading an army into battle and to victory, how many of us are exhausting our strength in the struggling effort to "hold our own" against the pressure of foes within and foes without. We have room enough to-day for double the number of our congregations; they are to be found in the streets, but they do not come in.

Look at the field that stretches before us. The whole world is open to us; there is no place on earth where man's foot treads where Methodism is not at liberty to go, and within the Church is the wealth and power to send the men there. If she would, Methodism could take possession of any and every place for Jesus. Our missionaries could be sent out to win glorious victories for Christ in all lands; but we do not do it. Both at home and abroad, with no lack of means or men, we are doing far too little. The great cities of New York and Brooklyn have scores of preachers, and churches open every Sabbath; but, somehow, with all our "winning ways" of plush and velvet, quartettes and organs, rose-water and

chloroform gospel, the people do not hear us; and those that do are saved in very small numbers. There is a great tract of densely-populated territory, right in the heart of New York city, where I could stand and fire a long-range rifle in any direction and not touch a Church or mission of Methodism. In all the Five Points there is only one Methodist mission, and it is constantly appealing to charity for support to keep it from sinking; and in Water-street, where you have struck the bottom of depravity and degradation, there is but one. "Up town," in our grand churches, where steeples cost enough to plant a prosperous mission in every neglected locality in the city, and support it handsomely, our rich men, merchants, bankers, millionaires, with their thousands, millions, in bank, real estate, and stocks, kneel and pray that God will raise up and send forth laborers into his vineyard. Brethren stand up in love-feasts and say how ready they are to work for Jesus anywhere, and the next day stumble against multitudes ready to perish, without putting forth a hasty hand to help them, or even mentally uttering a prayer for their salvation as they pass along. We ministers stand in our pulpits and preach a splendid gospel of the power of Christ to save to the uttermost; how he nerves with divine strength, and crowns with victory, those who go forth in his name to the conquest of the nations. We do not deliberately take our position before the Gibaltars and Malakoffs of sin, and say to the world that we shall, in the name of our God, there set up our banner, and stay till we have taken these fortresses of the devil. We say that all things are possible to God, and to him that believeth; that whatsoever we ask in the name of Christ we shall have; yet how little do we ask or receive? We dread sin when it goes naked, or is found in rags, and so get as far away from it as we can, and build our churches up town.

I ask, then, Do we show a spiritual life equal to our opportunities and manifest responsibilities? Is not our condition more like life in camp than active service on the field of battle? I well remember that army of which we all were so proud early in the war, that grand army of the Potomac, and those fine equipages and splendid reviews that dazzled the eyes of the nation; those men drawn up, not in battle array, but on "dress parade." It was all a grand sight; and when the artillerymen dashed away at a gallop with their heavy guns over stumps and stones, it almost seemed that they were charging down upon the enemy, when suddenly they wheeled, fell into line, and—waited to salute the reviewing officer as he rode by. Now, it cost just as much to "review" and "dress parade" along the Potomac as it afterward did to fight the enemy on the fields of the South, and in his strongholds. So, too, it costs just as much to review and dress parade the army of the Church, as it would to do the downright earnest work of fighting sin and Satan. We won the fight against the forces of rebellion when our soldiers broke camp, put "hard tack" in their knapsacks for daily rations, and marched on through the heart of the

enemy's country, like the "fiery trail of a comet." So must it be in the Church. We want less dress parade and more *battle* array; less reviewing and maneuvering, and more solid blows for God and his truth.

What are the causes of this inefficiency and weakness of spiritual life in the Church? I answer, Because we are too much conformed to the world. First, in dress. The women, you say; no, not the women only, but the men too. We ape the world's fashion. I do not think well of the Quaker dress, and am glad Mr. Wesley did not do as he once thought of doing, cut out a particular pattern for Methodists' apparel. And yet, while no one particular style of dress is to be desired for Christians, Christians should not seek, with a foolish pride, to bedeck themselves in the gay, unbecoming, and wickedly expensive fashions of the day. Give me the money spent by the members of Christ's body called Methodists in superfluous jewelry and extravagant ornamentation of dress, and tell me where, in the ends of the earth, you wish two hundred missionaries sent and supported, and they shall be sent and supported, and the Church shall still be as well dressed, and in as rich material, as any person of genuine taste would require.

We are too much conformed to the world, also, in amusement. We have in our membership opera-goers, theater-goers, and dancers, a multitude of them. I will not stop to discuss whether these amusements are proper for Christians or not; 'tis enough to say the soldier should not be burdened. The Christian is a soldier.

Novel reading, and a light, flimsy literature, is a prevailing evil in our Church, and makes one of the greatest hinderances to a high-toned spiritual life. As though truth is not better, and even more fascinating, than fiction, that men and women of any respectable measure of intellect must fill their minds with this froth and trash. 'Tis like feeding the body with straws. Then there are the social parties in which religion is ignored, and the spirit of the world rules. Our speech, too, is not with grace seasoned with salt; it is difficult to discover the Christian in our conversation. We talk too little about Jesus and his salvation, and when we do, from a sense of spurring duty, it is in a forced and constrained manner not calculated to win the heart. These may seem to some to be little things, too little for the dignity of a discourse; but nothing is little that affects the grand mission of the Church. Christians are called to a special work, which requires the endowment of a special power, and every thing in or about them that lessens that power is a crime against God. O how little zeal and soul we show in our Christian work! We can talk politics as by an inspiration, because our souls are in it; and in a country such as ours, where every man is a sovereign, each one ought to feel a deep and abiding interest in national affairs. And should we not feel our hearts thrill with the inspiration of our holy cause of Christianity? ought we not to talk as freely and fluently of the joy and salvation of the Gospel as we speak of poli-

tics? And we would talk of Jesus in the same way if he lived in our hearts.

But another question arises. It is this: What is the spiritual life demanded? I answer, Just what the world is seized and possessed of—entire devotion. The spirit of the age is absolute, entire, consecration to work. Let us learn wisdom from these children of the world; men devote themselves to the work they have to do, and it is done. One man conceives the idea that across three thousand miles of unfathomed ocean a telegraphic cable can and must be laid. A thousand men equally wise and sagacious declare against its possibility; but with this single idea in his brain, and burning on his heart, he keeps on toiling through years of discouragement, opposition, and failures, until, in less than the life-time of a child of twelve years, the cable is laid, and two continents are connected by fire—fit emblem of the burning love that shall unite in mutual harmony the kindred nations whose shores the magnets touch. This is the result of entire consecration to an idea, while the world acknowledges the stupendous fact.

What the Church needs is entire devotion to Jesus. This is an old idea; we cannot better it with a new one. It has been repeated many times; it must be repeated many more—repeated till the world is saved! This is the bottom-idea, this demand for entire devotion to Jesus on the part of the Church: there is nothing beneath it or above it, for with it all other things are found added. We must meet the world on its own ground, and with its own weapons. You cannot fight artillery with infantry. The underlying power of entire devotion in any calling or pursuit is love. This is the mighty force that works in good and in evil. For love of strong drink a man will reduce his family to rags, and turn them out of doors. He will break down his own health, and leap into an untimely grave. For love of revenge men will bathe their hands in a brother's blood. Put love of gold in a man's heart, and he will go to the ends of the earth to dig it. Thus in these strong ways the love which is of the world shows itself. Now there is opposed to this one love, which God has given to those that are his, and that is, the love of Christ. This mightiest force, this "love divine, all love excelling," is the underlying motive of the Christian's entire devotion; and if the Church would outshine, outwork, outstrip, and conquer the world, she must love Jesus with "all the soul, might, mind, and strength." This will give her zeal, zeal coequal with the demands of the times, pulling down the strongholds of sin. In war success is not a question of numbers, but of resources; history shows that the nation possessing the greatest resources will ultimately win. Think of our resources in Jesus. What is it we need that is not in him? No matter if Satan be strongly intrenched, the army that will lay siege to his strongholds, and stay there long enough, will witness their fall. It is merely a question of resources, that is, of faith. At the battle of Waterloo,

when a terrible storm of iron hail from the French batteries was mowing down battalions of the English troops, the Duke of Wellington dryly observed to his staff around him, "This is terrible pounding, gentlemen, but we will see who will pound the longest." It is "terrible pounding" of sin and Satan against the Church of God for the conquest of the world. "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places;" it is, however, only a question as to who will pound the longest. And if the Church have confidence in the resources of Christ, let her keep on pounding. But we must be sure of the resources; the Church must be clothed with the power of God "by the word of truth, by the armor of righteousness on the right hand and on the left," having on the helmet of salvation, the shield of faith, and wielding the sword of the Spirit."

Entire devotion to Jesus implies the endowment of a spiritual life which is all penetrating and abiding. The soul is "rooted and grounded in love, and filled with the fullness of God."

Is there now, in the philosophy and theology of Methodism, provision for such complete endowment? I do not ask, "Is there in the Gospel such provision?" for it is a lamentable fact that our faith is limited generally to the straightened boundaries of the Church's creed. The Roman Catholic has faith in his creed, the Calvinist in his, and the Methodist the same. I ask, therefore, not what is in the Gospel, but what is in Methodism.

The provision is not in her actual spiritual life. She does not do the work of her mission, and I do not believe that Methodism or any other denominational Church is doing, or can do, their work of present opportunities with their present endowments. Like causes produce like effects. You cannot do more with present endowments than has been done. A ten-horse power engine is just equal to that amount of work, no more. But you say, "There is latent power enough in the Church to save the world." I ask, solemnly, What is the Church of God doing with latent power? By what right does she thus bury talents intrusted to her for the Master's service? The very admission is a direct confession of enormous guilt. But I do not believe there is sufficient power in the Church at present to save the world. Power shut up will find vent, or if not used in its appropriate work, will burst the bonds that confine it. And spiritual power is subject to the same law, so that if the Church were, indeed, penetrated and filled with the fire of the divine baptism sufficient to save the world, it would save it, or, as Samson bound with the tow and strong cords, burst every band of ecclesiastical restriction in the attempt. In looking into the history of Methodism and her doctrines, I long since made up my mind that she contains in her machinery, doctrines, and faith all that is necessary to her full equipment to take the world.

In the Methodistic experience of her doctrine of entire sanctification I find the provision for this perfect endowment, and it is found nowhere

else. If you grant that every Christian is, by virtue of his relations, pledged to entire devotion to Jesus, I submit that the inward power necessary to secure such constant devotion in active life is that of the entire renovation of the heart from all inbred sin, and the baptism of the Holy Ghost. This alone can move her to deeds worthy of her high calling, and in it there is found full conformity to the mind and will of Christ. The whole Church of God will yet come, I believe, to this experience; the world is to be conquered, and this is the power.

The weakness of the Church is within, not without; neither in her dress, nor the numbers of her foes; it is not so much in a defective justification as in the painful consciousness of indwelling sin. I am weak because I am not conqueror over self, hence I cannot be conqueror over the world. Let a man know that Christ has overcome in him passion, ambition, appetite, longings after the unholy, and all in self that wars against God, and he becomes a mountain of power. Now think of one million and a quarter of men and women so anointed, and filling every position of duty in the Church, and it is no longer difficult to believe that soon the glory of the Lord will fill the whole earth. It is this anointing that makes the Bramwells, and Fletchers, and Asburys, and Lady Maxwells, and Rogers; and we must be "filled with the Holy Ghost" if we would be numbered among them. David had his "mighty men" among the thousands of his valiant hosts; he had also his mighty "thirty," and his Benaiahs, who were "among the thirty, and above the thirty." God also has his strong ones that "run through a troop and leap over a wall," and the world waits only for the multiplication of their numbers before its fenced cities fall an easy conquest to their irresistible valor. It was with a holy audacity that John Wesley truthfully said, "God can no more do without good men than good men can do without him." God the Father loves the world his Son, our Saviour, died and rose again to redeem; the Holy Ghost, reprove of sin, is sent to convince men. With all these agents at work why is not the entire race saved? Because these are not sufficient without human instrumentalities conjoined. Such is the economy of the Gospel, such is God's will. The Church must accept this situation, and prepare her heart to receive the power that shall enable her to consummate the glorious mission of her Master and Lord. We need fire-ships among the enemy's fleet that will burn, and be burned; we need the boldness to attack the strongest fortresses of the foe, and to press into the thickest and hottest of the fight. It was a military law of the ancient Romans that whenever any portion of the army lost the standard among the foe they should suffer death. The more bold and daring of their generals would sometimes take advantage of this decree, and when their ranks wavered and fell back before the furious assaults of superior numbers, the general would seize the standard from the hands of the retreating bearer and hurl it amid the ranks of the enemy, when his troops, seeing

the standard in peril, would wheel, throw themselves upon the foe, drive them back, and in recovering their banner secure also the victory. This is the discipline needed in the Church. There is but one way to conquer the world. Let us hurl our standard of the cross among the thick ranks of the foe, and take both it and them.

Let us look, then, for the endowment of the Holy Ghost. *We must have it.* The Church has been endowing colleges; this is well: but the most profitable endowment we all, ministers and people, can make to God, to his cause, to the world, is to

"Give up ourselves, through Jesus' power
His name to glorify;
And promise, in this sacred hour,
For God to live and die."

Rev. W. C. STEELE made a few remarks.

JOHN STEPHENSON, Esq., of New York, on behalf of the Committee, offered the following Resolutions:

Resolved, 1, That the spiritual life of the Church is the measure of its power.

Resolved, 2, That with humble gratitude to Almighty God, we record it as our deliberate judgment, that this life was never stronger in the Methodist Episcopal Church than now.

Resolved, 3, That a large increase of this power is indispensable to the accomplishment of our true mission as a Church.

Resolved, 4, That the most solemn suggestion of this Convention to the members of the Methodist Episcopal Church is, entire consecration to God and his work.

Rev. W. C. STEELE, of New York, offered the following as supplemental to the foregoing, and they were adopted:

Resolved 1, That we deplore the too general neglect of the class-meeting among us, and recognizing its value as a means of spiritual advancement, we earnestly entreat our members to conform to the primitive practice of our Church in this respect.

Resolved, 2, That we urge our Class Leaders, in order to render their meetings more instructive, to qualify themselves for their work by careful study and earnest prayer, and also to make their meetings more social.

Resolved, 3, That being convinced that a healthful and vigorous application of our Disciplinary Rules or spiritual decay as a Church are the alternatives now before us, we utter our protest against the worldly tendencies of the Church in this age, and declare that we will, as ministers, endeavor more faithfully to administer the Rules of the Church against godless amusements, such as the reading of injurious fiction, gaming, theater-going, and social and public dancing; and that as laymen we will uphold our Pastors in this salutary work.

Adjourned. Benediction by Rev. W. H. Boole.

SEVENTH SESSION—THE FAMILY.

Thursday Afternoon, Feb. 24.

The Convention was called to order by Rev. J. P. HERMAN, one of the Vice-Presidents. Rev. K. P. JERVIS offered prayer, and "Forever with the Lord," was sung.

The President took the Chair.

Rev. I. S. BINGHAM, on behalf of the Business Committee, made a further report concerning the items referred to its consideration. The item in reference to reunion with the Methodist Episcopal Church, South, was laid on the table. The second item, respecting the matter of subscriptions, etc., for the University, was, on motion, referred to the Commissioners of the several Conferences, and those representative college friends appointed here to co-operate with them.

By request Philip Phillips sung "Your Mission."

Additional subscriptions were made in aid of the University. See Appendix.

The order of the day was taken up, namely, "The Family : its Divine Institution and Obligations and its Dangers." Rev. H. R. CLARK, D. D., Presiding Elder of the Owego District, Wyoming Conference, and Rev. W. H. OLIN, of Binghamton, Wyoming Conference, presented papers on behalf of the Committee.

ADDRESS OF H. R. CLARK, D. D.

The central and practical idea of a complete family is that of husband and wife, parents and children, living together according to their true relations of age, sex, and kindred, and reciprocally serving one another pursuant to the entire interests of the domestic circle. Incidentally, the family usually occupies the same house, and frequently includes servants, and other persons. Its true origin is marriage. This foundation of the true family institution is radical. It was laid before the fall, before provision was made for any other relation of human beings to one another. The Father of the race prepared the mold of every person both spiritually and physically for the family relation. From the first human pair, the essential type of all comes to point to that institution as ordained in wisdom and love for man's interests and progress. The original marriage of the first man to the first woman, celebrated by God himself, sanctioned and predestinated the perpetuity and universality of the ordinance. And for

this He who made man at the first, male and female, in equal number, has substantially continued him so for every generation and race. "For this cause shall a man leave his father and mother, and shall cleave unto his wife, (*not wives*), and they *two* (not more) shall be one flesh." They are thus as sacredly made one as the members of the same person. They are permanently joined together by the authority of their Creator, and cannot lawfully be put asunder by man. The distinct voice of nature harmonizes in this with that of revelation, that marriage is lawful between two persons only, and should be the strongest, most permanent tie possible that binds human hearts and fortunes together. Our heavenly Father originally made man for marriage, and ordained marriage for man. He designed it to be perpetual, exclusive, sacred, and tolerant of no interference from without. He never designed it to be subordinate to those interests of property, family pride, and style, which many permit to control in both the fact and time of marriage. It is well here that God often makes his ordinance too strong in the heart to submit to the will of ambitious friends and kindred. Life, liberty, and the discretionary pursuit of happiness, inhere in marriage as its inalienable rights. By essentially identifying the fortunes, the aims, and the tenderest sympathies of the parties, and excluding all ambitions and pursuits inconsistent with the marriage covenant, it provides for the purest forms of enjoyment earth can yield. It furnishes power for the helpless, discipline for the wayward and impulsive, instruction for the ignorant, and wisdom for the erring. It stimulates to industry, economy, education, and morality. As historically the family was the elementary form of civil government, so now it is the source of self-government, of loyalty, of civil order, and national progress. It is the greatest institutional dispensary of virtue and true religion that earth affords. The family is the home and fortress of personal piety and present salvation. The brightest radiations of heavenly light proceed from those families of the earth that steadily call on the name of the Lord.

Where marriage and the family are not, there infidelity and practical irreligion reign and rage. Conscience is trodden under foot of men. Selfishness is enthroned. All the good creatures of God are misused to gratify appetite, passion, and lust. There the habit of intemperance is usually formed, and its tide rolls on resistlessly. Drunkards could generally be reclaimed if the domestic power were brought steadily to bear upon them. Away from the domestic fireside, fashion, amusement, and pleasure are largely the absorbing pursuits of the multitude. It is in those walks of life that true kindness and benevolence disappear, and human virtue is despised and doubted. The great centers of celibacy and irregular marriages are the scenes of lawlessness, riots, and treason. There the holy Sabbath, if recognized, is perverted to the purposes of drunkenness and brutal debauchery. But the scene awakens too many thoughts to find utterance here. The theater, the dance-house, the gambling-saloon, and

the brothel utter one voice, admonishing the lovers of the race to hold sacred the ties of marriage and the family. Revelation, natural religion, and the teachings of civil history unite in portraying the divine origin and the beneficent results of the family institution. Without it society itself brings injury and destruction to the race. With it, civilization and religion walk hand in hand in perpetual progress.

II. *The Obligations.* It might appear logical to treat of the reciprocal obligations of husband and wife, parents and children, of the children to one another, and of employers and employes. Such a field is too wide for the present occasion. I shall remit this to the standard manuals on moral philosophy, within the reach of all. I rather choose to speak of the obligations to the family institution from two sources: 1. Society; 2. The Church.

1. That society owes to the family institution all the safeguards and supports it can render will appear from its dependence on the family relation. Every valuable member of a well-regulated community, that comes without expense to its support, comes from the family. The family ever labors and sacrifices for society and the State. The rearing of children in the best forms of physical development, in mental culture, and in loyal and patriotic responses, can only be effected by the well-regulated family. Where this institution is wanting, or perverted, are found the culprit, the anarchy, and the revolutionist; while parental experience, wisdom, and love in the family combine to produce those characters which society most needs for purposes of beauty, harmony, and strength. The disastrous consequences of perverted family customs and obligations are obvious at a glance only, across the great waters both east and west. But not in the distance only are the fearful effects of prostrated domestic obligations seen. Portentous clouds impend threateningly over our own horizon. The thronging multitudes are rushing to our shores from countries where the marriage relation for centuries has been greatly disregarded and prevalently ignored. Continental Europe is now annually sending over to us her hundreds of thousands, whose customary estimate of social amusements, above those of domestic culture, demands the abolition of almost all those restraints that protect domestic virtue and favor family culture. Witness the concerted attacks on the excise principle, the sanctity of the Sabbath, the Church, and the School for all classes. Let the rushing flood of vice and social amusement but carry away the barriers of the family circle, and it were easy to foresee the ruin and prostration of individual virtue as well as social order.

Society must protect the family, if the family can save society. It must by law and a sustaining public sentiment guard and foster the marital rights of every person and party interested. It must encourage the formation of community into separate families. It should discountenance every tendency to communism under the specious guises of co-operation. It

should rebuke, as treason to society itself, the sentiment that the members of either sex are at liberty to repudiate or ignore the obligations that were imposed by God himself for the perpetuation, the extension, and the improvement of the race. It must so regulate the interests of property as not to interfere with the higher and more comprehensive interests of the family. Celibacy, scarcely less than polygamy and divorce, should be regarded and treated as an injury to society, and as a fruitful source of vice, scarcely second in its ruinous consequences to intemperance. Every desirable reform from the social vices of the day has promise of success only through the domestic interests and virtues.

2. The Church has also an important work on this subject. She must enlighten the moral judgment, awaken the conscience, and form the religious taste. No authority is sufficient to secure the practical discharge of duty here below that of God's holy word. The language of this is clear and ultimate with every real Christian. If the ethics of religion apply anywhere, they bind here. And it is believed that if some of our religious teachers would devote less time and attention in defending and promoting social amusements and attractions, and give, instead, more interest to the improvement of the domestic circle, both true religion and society would gain. The frivolous might thereby learn the meaning of an earnest life. By leaving the regulation of social fun for the multitude to the worldly and the lovers of pleasure, it would soon appear in the vantage ground of domestic culture and love that life is not wholly

“To eat, and drink, and sleep, and then
To eat, and drink, and sleep again.”

But it must not be forgotten that the soul's interest and fortune are matters of supreme importance. If need be, let every thing else perish; this must not. Family religion must be preserved as an essential fortification of a pure and spiritual Church. Without a family altar prevalent in the families of the Church, the other institutions of the Church are shallow and deceptive. Public worship may be decent and gorgeous, but it is superficial and insincere. “Family prayer,” as the general rules of our Discipline require, must be preserved as an ordinance of God. This is the great conservator and ornament of the Christian family and of domestic life.

DANGERS TO THE FAMILY.—BY REV. W. H. OLIN.

Assuming, as I do in this paper, that the family is of divine institution, and that its obligations can only be measured by the character and nature of its institution, I proceed to consider its dangers. On the additional assumption, that whatever affects our common humanity for good is of divine origin, and as the use or abuse of the institutions God has given is a matter of volition, and that, consequently, the family is ever exposed to dangers which threaten its overthrow, and is surrounded by antagonizing influences,

which are manifestly designed to weaken its bonds, if not designedly and avowedly aiming at its entire subversion, whatever prevents the existence of families according to the divine plan, or is calculated to weaken the bonds that hold the family together, must be considered a danger to the family. I stand by the divine word, which manifestly contemplates the union of man and woman in wedlock as the foundation and head of the family. Marriage is by that word accounted honorable. It also requires increase, that the earth may be replenished, occupied, and subdued. This relation, with its loves, sympathies, passions, and affections, is necessary to the perpetuation and enlargement of the human race. Let it be conceded, as I understand it to be, that the family is of divine institution and obligation, and marriage, as a general rule, would clearly be the duty of all rational persons blessed with a fair measure of reason, health, and strength.

As it is here understood, marriage is a duty that cannot be thrust aside as a mere question of taste, desire, expediency, or convenience, but is to be entered into on the ground that in this relation individual responsibility may be met, and individual duties discharged, in harmony with the ordinance of God.

This duty carries with it all the contingencies, responsibilities, and possibilities of the relation. It is not demanded here that I should assert or prove that the divine plan clearly provided for and contemplated nothing less in human condition than these relations, growing legitimately out of marriage, namely, husband and wife, and parents and children. True religion brings every creature into harmony with the Creator and his laws. Hence the great danger to the family is to be found in the irreligion of the people. But the danger arising from a condition of irreligion has more to do with the question of the existence of the family at all, perhaps, than with its perversion.

I will, then, proceed to set in order some of the dangers to which the family, as found existing among us, is now exposed, and name first, "The power of fashion." I do not aim this as a blow against the amenities, civilities, or courtesies of Christian life. But it is manifest now, as it has been through the past centuries, that worldly conformity is an enemy to all godliness, and by consequence to the peace, order, development and growth of the family, and especially of the Christian family. Whatever head is bowed to the imperious goddess of fashion is bowed to no new divinity, but to an ancient goddess, first revealing her destructive and ruinous power in Eden; but it is designed to call attention to the evident fact that fashionable life is damaging to, if not destructive of, the family. And this, when we consider either the question of family religion, family usefulness, family happiness in its lowest or highest type, or even the existence of the family. Fashion forever stands in the way of family religion. She is so exacting as to leave no

time for this. And it is a notorious fact that the devotee of fashion has no time for devotion at the cross; hence the restraints of Christianity are loosened, if not wholly put aside, in the fashionable family. Fashion demands continuous service; what opportunity, then, for mere acts and works of usefulness by such a family? Fashion demands all service with a view to the tastes, caprices, and wishes of others, and there is no time to secure the personal or collective happiness of the family; this, indeed, is not considered, but how to lead, or how to follow, in the gay race of fashion.

To be maintained, it demands the constant and increasing outlay of more money than the spirit of Christianity approves, and in most instances more than the family exchequer can afford, resulting, in a vast number of instances, in the disaster; humiliation, and shame of bankruptcy, followed by separation of families, by base subterfuges, by corrupt and corrupting shifts, by concealed frauds benumbing to the conscience, and in many instances snapping the family bonds.

To maintain its demands an undue portion of time is required. Time that should be devoted to elevating and useful employments is devoted to calls, dressings, amusements, sensualities, and dissipations, destructive alike of strength, head, heart, and affections. Her demands cannot be responded to but by the surrender of the person to her mad and giddy whirl; and it was never known beneath the sun that a single votary of hers was improved in morals or character:

“She is alike the patroness of scandal and of vice.”

The second danger arises from the neglect of home religious instruction. It is clearly the duty of the head of the family to be the priest of his own household—there will be a priest. He is responsible for the proper moral and religious training of his children: and nothing will excuse him from the performance of this duty. In too many instances the parents have satisfied themselves as to this duty by simply giving their countenance to the Sunday-school by allowing their children to attend it, and by the additional fact that they contribute toward its support pecuniarily. This is well as far as it goes; but it still holds that the parent, in his own household, in its seclusion and privacy, is to make sure the religious instruction of his children and family. And the standard of instruction must be the Bible, and the last appeal must be to it. And is it too much to say that in every instance where this is true—where the commands, precepts, and promises of the word, as precept upon precept, and line upon line, are lovingly and firmly held in the spirit of their great Author, and are illustrated in the work and life of the parent, and the relative duties of the household are lovingly and yet firmly administered—that there, as a result, peace, happiness, prosperity and concord have been in the family?

The absence of this instruction leaves the family open to all ruinous and

deadly assaults. Then the literature of fiction, and, what is worse, the fiction of literature, finds an entrance into the mind unoccupied by the *truth*. Then is found time for theater-going, and balls, excursions, and pleasure-seekings, resulting, as they do every year from each of these, in infidelities, estrangements, alienations, infelicities, divorces, assassinations, and suicides. These things never occur where virtue and pure religion hold steady sway. The only absolute safety to the family is to be found in its pure religious character; religious faith constantly illustrated and beautified by religious works.

The third danger to which I would call the attention of the Convention is found in the mistaken notions and indifference of parents as to what qualifications and endowments are necessary to children in order to their success in life. They proceed, in too many instances, upon the apparent assumption that *they* are to fight the battle of life not only for themselves, and in the present, but for their children, and during all the future. The children are to be educated and elegant drones.

It is clear enough that purposeless and aimless men and women are wholly unfit for the married relation, and that, to-day, jails, penitentiaries, and poor-houses are crowded and strained by their unwieldy load, hourly recruited from the ranks of such as these. It is a mistaken notion among a large portion of our democratic people that labor is dishonorable and degrading; and moved by the purpose to put their children beyond the contingencies of such degradation and its attendant want, fathers and mothers are exhausting their very life in the scramble for wealth and position, that their children may not have to bear the burdens which they have borne. The inevitable and legitimate result is sure to follow. Children grow up with no ability or power, inward or outward, to do profitably, or to suffer gracefully.

If they inherit wealth, they are projected upon society with only the ability rapidly to spend it, or with the spirit and greed of the miser to hoard it. And whichever qualification they may have is not very material, for either is unfavorable to happiness or usefulness, and to that extent against the family. To my view, all children should be reared with the distinct understanding that there is no demand or place for drones in this real world; and also with the understanding that work—real, rough work—continuous and hard work—is highly honorable; and that the highest places are generally reached by the diligent and earnest worker.

"There is room enough at the top," said one, but the top is rarely reached without it is worked up to. Hence we say that much of the misery, degradation, wretchedness, and discomfort of families is to be attributed to this mistaken notion of parents. Is it not a growing evil? All honest work is honorable—the honest, industrious, greasy mechanic is honorable; the sweating farmer behind his plow is honorable; the patient teacher, the plodding lawyer, the sacrificing physician, and the called

embassador of Jesus, are each and all honorable in the sight of God and man if in truth and honesty they fill their mission, and work up to their opportunity.

The fourth danger I name is found in the growing dislike of the parental relation. This is a danger that startles. Wrapped in this is not only the question of family existence, but also of national existence. I do not take your time to inquire as to the underlying causes which produce this condition of things, but simply to call attention to the fact. Paternity and maternity, especially the latter, are accepted in too many households with the greatest reluctance; dreaded by many, abhorred by some, and criminally avoided by others, and by how many the awful revelations of the judgment alone can show.

It is deemed by many vulgar and unfashionable to have children in the family, and if, by some strange and providential visitation, they are surprised into it, the frail and unwelcome visitant, notwithstanding his loudest protest, is made a candidate for the heartless sympathies and mercenary attentions of a strange and uncultured nurse. Wedded life is sought in a vast number of instances as a matter of convenience, and from purely mercenary motives: the husband to secure a fortune by a wife, the wife to secure a home by a husband. By others, to avoid the loneliness of a single life, and the full responsibility of its duties. In these several instances improper motives lead men and women into the relation, and it is inevitable that a family thus constituted should be in danger every hour. Then, to avoid the parental relation, every device is resorted to consistent with the gratification of the lusts of the flesh—device alike debasing to the parties, destructive to all the finer sensibilities of the soul, ruinous to the morals, and criminal alike in the sight of God and man.

As an unavoidable out-come to this vile and unholy condition in married life we find many leading and seemingly reputable journals, daily and weekly, secular and semi-religious, abounding with advertisements of nostrums designed to aid in the commission of crime—physicians, also, lend their professional aid in the commission of murder—where, in too many instances, the godless father, the soulless mother, and the mercenary physician, conspire together against the life of the quick but unborn child. It should be known by all making pretensions to Christianity that murderers of even unborn children, can never walk in white with the saints of God; that the high joy shall never be theirs to behold the King in his beauty; that they who perpetrate these monstrous crimes are counted and esteemed by the law of the land, and the law of God, as among the vilest of the vile; that fœticide, like infanticide, is murder. This growing dislike of the parental relation eventuates in one of two crimes, either legal celibacy or legal prostitution. And because of these, the crying sins of Protestant America, the very air is burdened with the wailing and

sighing of murdered innocents. The family is breaking down under this danger.

Fifth danger. The facilities for divorce, and the growing favor with which the loose laws of free-loveism are received, involving the ideas of attraction and repulsion in their broadest extent, I am happy to know that the great State of New York has not yet run mad or wild on this subject, as some of her sister States have. Yet it cannot be disguised that there is a growing desire on the part of unchristian and licentious men and women even here to break down and overthrow the restraints which, by the laws of the State, are thrown around the marriage relation.

The fact that divorces can be obtained in the courts of some of the States for so trivial causes as they are now, furnishes a standing temptation to selfish, dissolute, and licentious men and women all through the land; and to the extent that the temptation is felt, not to say yielded to, the family is endangered.

And last, but not least, female suffrage. That women have rights and duties, as many, and responsible, and important of their kind, as men have, is undoubtedly true. But the rights of the woman, while they may be just as important and as sacred, are not necessarily the same as the rights of the man, and in many things they must be different. There is a manifest difference in their constitution and design. The difference is so marked, so radical, so fundamental, that no one except the physically blind, or morally obtuse, can fail to see it. I grant there are instances of masculine women and feminine men, and these not a few; but they ordinarily are a disturbing force whenever manifest, and the more noticeable for that reason. It is, however, evident that the male was designed to do some things that the female was not created to do, and so *vice versa*. The point to reach is to ascertain the original or primary design of the Creator, and then conform to it. If that design be sought in the nature of woman, as shown in her physical constitution, in her intellectual aptitudes, and natural moral forces and tendencies, we shall be compelled to decide that in the well-regulated Christian community, as illustrated again and again in our own goodly State, she has found her true position, and is endowed with all her rights. If that design be sought in God's word, we find that woman was created a help-meet for man. And if it be humiliating for the *man-ess* to stand in this relation to the man, it may be understood that the humiliation is equal. A higher intelligence, a purer heart, an eye single to the glory of God, will enable man and woman to apprehend their true relations, and lead them to use the opportunities of time in preparation for eternity. Has not God in his word clearly indicated these duties relatively, as also the relative obligation of the one to the other? And is it not to the application of the principles of Christianity that woman is indebted for her present elevation as compared with what it was previously? And is it not safe, still, to venture the interests of the family to

the guiding hand of that same Christianity, in the full expectation that our common humanity will yet reach a higher moral, political, and ecclesiastical level than it has ever heretofore attained? Or has the time come when the Christianity of the century, and our Christian families and statesmen, shall receive instruction in morals, politics, and religion from the outlaws, harlots, and cut-throats of Wyoming territory, from the polygamists and fanatics of Utah, from the spiritualists, free-lovers, levelers, and infidels of all lands—from strong-minded women, and weak-minded men, dwelling in single blessedness, whom neither God nor men have seen fit to set in families? We judge not. We also judge that in its way and after its kind the Christian family has really no more determined foe than this; that there is no one movement so fraught with portents of evil to the family, especially to the Christian family, as this.

Is it not on the part of women a protest against real womanhood? Is it not a plea made in the interests of the sex by those who are dissatisfied with their sex? Why this insane desire on the part of women to break away from her womanhood—to unsex herself—for transposition? Why?

The resolutions of the Committee were then offered, and being taken up item by item were severally adopted, together with a fifth additional one offered by Rev. E. W. JONES. They are as follows:

Resolved, 1. That the family institution is of God—enjoined upon man for his good, temporal and eternal, and that its sanity must be defended against every form of danger from without or within.

Resolved, 2. We will steadily defend the laws of the State of New York, on the subject of divorce, against every attempt to legalize the divorce of husband and wife upon other than scriptural grounds.

Resolved, 3. That we will endeavor ourselves to sustain family religion, with the family altar, and will seek to make it prevalent in the families of the Church throughout the State.

Resolved, 4. That celibacy, systematic and continued, should be discountenanced, and that its growing evils are serious to the State, to society, and to the Church of God.

Resolved, 5. That we are highly pleased to learn that a bill is to be presented for the consideration of our Representatives and Senators in Congress for the abolishment and punishment of polygamy, especially as practiced in Utah; and that we earnestly implore the law-makers of our nation to put away from our land this foul abomination.

Rev. K. P. JERVIS moved that the Publishing Committee be specially instructed to publish the paper read by W. H. OLIN during this session, and the motion prevailed.

The Committee to present a memorial on the death of Hon. Anson Burlingame presented their report, as follows:

Whereas, It has come to our knowledge that, in the midst of a career of almost unparalleled usefulness, death has suddenly called away our distinguished countryman, the Hon. Anson Burlingame; therefore,

Resolved, That this Convention recognizes in his death a loss, not only to ourselves as a nation, but to all nations, to civilization, and to Christianity.

Resolved, That while the nations mourn over this untimely event, we desire to join in the general grief, and also to express our sympathy with the family of the deceased, devoutly praying our heavenly Father to comfort them in this hour of their sorrow by the gift of his grace. In this prayer we join the more heartily, as we recall the fact of his being a native of our own State, and through an honored father associated with the history of our Church.

E. REMINGTON,	} Committee.
J. S. ROWE,	
J. T. M'ELHENNY,	

Rev. J. T. PECK, D. D., said :

I regard it as particularly fitting that this expression of our sorrow and of our painful interest in the death of our distinguished fellow-citizen, Hon. Anson Burlingame, should be given here. It may not be known generally, and yet it is proper for us to be aware, that Mr. Burlingame was a child of Methodism ; that he was reared by Methodist parents under the influence of our Church ; that he grew up with strong attachment to every thing peculiar to our great communion ; and his tested devotion to the interests of our Church, while he was broadly Catholic toward all, was a matter of honest self-satisfaction to him up to the latest period of his life. He said to me during his late tour as an ambassador in this country, that there had been no change in his feelings of devotion to the Church in which he was reared ; that he prized her interests as highly as ever, and desired, above all things, to see the Methodist Episcopal Church rise more and more to a comprehension and fulfillment of her great mission. He said many things in regard to the missions of our Church in China which I am not at liberty to repeat ; but if they could be said to this Convention, and go out from here as the utterances of this man, they would go out with a power that would move the Church and the land. I repeat that all these assertions were made with the broadest catholicity of spirit, taking into their large grasp all denominations of Christians.

I feel as though it were true that in this event we have lost a brother. Some years ago it was my fortune to be the Pastor of a member of this family in California, a promising young man and minister of our Church, who, since my interview with Mr. Burlingame, has died and gone to his rest. And now this honored and honorable citizen has departed. Let us reflect, sir, upon the uncertainty of human affairs, and upon the power and sovereignty of the great Lord of lords and King of kings, controlling, as he does, all the interests of this world and the world to come.

While we drop a tear over one of earth's fallen heroes, and pass here in the presence of death, who has seldom reached a more shining mark, let us feel our obligation to consecrate ourselves anew to the grand Christian philanthropic efforts of the age, of which he was among the greatest representatives. May the blessing of Christ the Saviour, and of our heavenly

Father, and of the Holy Ghost the Comforter, reach the hearts of the friends suffering under the heaviness of this bereavement; and God's providence take care of the great national and world-wide imperial interests which he has left in the hand of the nations and of God!

The report was unanimously adopted by a rising vote.

On motion of K. P. JERVIS, the Secretary was instructed to forward a copy of the resolutions to the family of the deceased.

Rev. A. SUTHERLAND offered a resolution that colored persons should be admitted to our seminaries and to the proposed University, which was referred to the Business Committee under the rule. Adjourned.

EIGHTH SESSION—THE PRESS, ETC.

Thursday Evening, February 24.

The Convention was called to order by the President. The hymn commencing "Blow ye the trumpet, blow," was sung. Rev. A. N. FILLMORE offered prayer.

On motion of Rev. K. P. JERVIS, a vote of thanks was given to Philip Phillips for his services during the Convention.

Rev. Dr. CARLTON, Book Agent at New York, by request of the Chair, represented the publishing interests of the Church, delivering a very interesting address, showing the origin, progress, and great success of the Book Concern.

The Business Committee reported respecting the item which had been referred to them in reference to the admitting of colored persons to our schools, that, in view of the known sentiment of our Church on this subject no action is necessary. On motion, the report was adopted.

The subject of the evening was taken up, namely: "The Press: the Development of our Publishing Interests; Reading for the People; Missionary and Sunday-School Causes."

The following resolutions were presented by the Committee:

Resolved, 1. That we recognize in the Press one of the mightiest agencies of the Church in the spread of a pure and vital Christianity.

Resolved, 2. That we deem it an imperative duty, so far as in us lies, to guard the masses of the people both within and without the Church against the corrupting influences of a sensational and fictitious literature, which enfeebles the mind, demoralizes the heart, and is a fruitful source of vice and sin.

Resolved, 3. That we will endeavor to advance the publishing interests of our Church by faithfully disseminating our religious literature, periodical and otherwise, throughout the congregations and communities of our State.

REV. S. M'CHESNEY'S ADDRESS.

Rev. S. M'CHESNEY, of Albany, addressed the Convention. He said :

MR. PRESIDENT: The invention of printing in the fifteenth century marked an era in the history of civilization. It may have seemed to us like a strange providence that the world was so long deprived of a power of such wonderful utility. History assures us that ancient Greece and Assyria had made some attempts in the direction of the invention of printing. Seals were used by the ancient Israelites. Cicero gives certain directions as to the use of types; and yet more than fifteen centuries passed after this before the art of using movable type was discovered. That same Providence that directed that the Son of God should not come into the world till the world was prepared for his advent, also directed that so great a power as printing should not be let loose till the fullness of its time had come. Providence waited till the Church had demonstrated to the world that it could survive schisms, and evinced a sublime vitality that could outlive corruption from within and persecution from without; and then, when the morning of the Reformation broke upon the world, and truth was reaching out in various directions for powerful agencies for the dissemination of free Christian thought, the press was found then ready to do the bidding of truth; and from that time to the present, where has there been a reformer who has not recognized its potency and employed its power?

The eighteenth century records the names of Wesley and Whitefield among its great men, but how does it happen that while there are so few external remains of the labors of Whitefield, the fruits of Wesley's labors are seen in one of the mightiest Church organizations on earth?

The first answer suggested will, perhaps, be, that Wesley was an organizer, while Whitefield was not. But is there not another reason, and may it not be found in the fact that Wesley at once laid hold upon the power of the press, and systematically and industriously employed it, while Whitefield did not? Marvelous as were Wesley's labors in preaching, is it extravagant to say that he accomplished as much by his pen and the press as he did by his preaching?

We listened at the beginning of this Convention to this interesting Statistical Report, and were led to give thanks for our great successes. Suppose we inquire into the causes of that success—shall we not find prominent among those causes our Church literature? If we as Pastors are preaching to hundreds, our Editors are preaching to thousands.

Bishop Asbury gave us an excellent example in his careful attention to the work of circulating our religious literature. There are hundreds of good and useful Class Leaders in the Church to-day, and many of them have been aided to become what they are by there being put into their hands years ago such books as *Father Reeves* and *Carvosso*. A young man whom I knew was appointed leader of a class that was badly run down; but soon the class began to come up, and the Pastor, inquiring the reason, found he had purchased and carefully read *Carvosso*, and was practicing upon what he there learned. His class soon filled up, because he received his ideas of class leading from that book.

There is one feature of this question which demands, and should receive, our careful attention. Go into any news-room and you will find in nearly every one a vast amount of that which is sensational, fictitious trash, and it is spreading itself all over the land, corrupting the young, and debasing the old. That is the class of reading that the world proposes to give to our youth. The question is, Shall we let them do it? or, Shall we not keep its place supplied with that which is ennobling? We have a duty to do in this direction, and I rejoice that we are doing it as well as we are, and yet there is room for increased activity. It has been a matter of amazement to me that any editors of any papers could allow themselves to give to the public such sheets as some of those found in our news-rooms. Away back in the days of Socrates a heathen city forbade the circulation of any thing which could injure the youth, and yet these editors are scattering their pestilent sheets all over the State and the land. It seems to me, if they could see what they are doing, they would forsake it in shame. It is said that a lunatic once escaped from an asylum, and when pursued and overtaken, he was found engaged in sharpening a huge knife. When asked what he was going to do with it, he said he did not intend to hurt any one; but there was William Jones, against whom he had conceived a dislike. He proposed, though he did not wish to hurt him, to cut his head off, and put it on the other way, in order that he might look back upon his past life. So it seems to me if some of those editors could look back upon their life, and see the evil they have already done, it might produce profitable reflection, if not reformation. We should take special care as to the character of the literature we furnish for our children. The impressions produced in childhood are permanent. You remember the texts you heard preached upon in your childhood. Do you remember those of a few weeks or days ago? A few days ago I saw in the museum at Albany a slab of stone, and at first I wondered why it was there, as I could see nothing peculiar about it; but my attention was called at last to a multitude of slight indentations upon its surface, and I was told that they were produced by the falling drops of rain while the stone was in a plastic state. These indentations were all at a certain angle, produced by the winds causing the drops to fall at that angle, so that by

looking upon this stone we may learn the direction of the wind, so that the falling rain and blowing wind have left their record upon the rock. We cannot take too much care as to the character of the impressions made upon the hearts and minds of children, for, as a renowned orator once said, "Give us the children of to-day, and we will have the men of the next generation." Children believe all we tell them until taught by experience to disbelieve. Let us look well to it, then, that the literature we put into their hands is pure and true.

The resolutions, as presented by the Committee and given above, were unanimously adopted.

H. WHEELER and ASA BROOKS offered a resolution presented by Rev. E. W. JONES as a supplemental amendment, which was adopted as follows :

Resolved, That we urge our people to patronize our own official press, because of the safeguard placed around it by the General Conference, and because its proceeds go to our connectional treasury.

SUNDAY-SCHOOLS—ADDRESS OF REV. C. Z. CASE.

Rev. C. Z. CASE, of the East Genesee Conference, addressed the Convention as follows :

MR. PRESIDENT: The action taken by this Convention in reference to our Sunday-school work may have more power and influence upon the organization of our work than the action taken by each individual Conference. I think it cannot be otherwise.

1. From the fact that the Convention is so great a success, the wave of influence will be greater than from any other body, and the authority will be mightier than any Annual Conference.

2. The body is larger than ever assembled in this State, or any other, representing our Church, and its voice will be most potent on this subject.

3. The Convention is composed of laymen as well as ministers, who, being warmed by the flame of each session, and of all sessions, will carry the fire home with them to kindle new zeal, and to arouse holy enthusiasm in the schools of each individual Church. An equal number of laymen will go back, carrying this Convention with them into that most practical of all working places in the Church, the Sunday-school.

Therefore, the action taken by us should not be in simple commendation and meaningless generalization of the Sunday-school work; should not be expressed in doubtful language or indefinite resolutions, but should plainly and concisely commend such improvements in methods, such plans of organization, such adjustments of the work, such education of teachers, such discipline in the schools, as shall be for the highest

good of these great and universal interests. For any improvement in our Sunday-school work, that touches all our State, becomes so important, because it reaches every Church of the 1,600, and has to do with every one of the 167,000 Sunday-school scholars in the State of New York.

In the wonderful progress of this department of Christian labor, which is now transpiring, we ought to take the *lead*. With our numbers, there is a greater measure of responsibility. Those leaders that command the largest "corps" of the army are expected to do the most service, and accomplish the *greatest results*. But the greatest results are accomplished only by the most efficient leadership, by the most approved tactics, and the most efficient discipline. The leaders of the Methodist Episcopal Church in the State of New York, the ministry and the laymen, leading the Church at large, or leading in each individual society—the members of this Convention, upon whom the eyes of the State are now fixed—are charged with the responsibility of placing the Sunday-schools of the State of New York in the van of progress in this intense age, and this is a great responsibility. It arises somewhat from the fact of the large numbers in our schools. It is estimated that there are in Protestant Sunday-schools in our State about 500,000 scholars; in the Methodist Episcopal Sunday-schools 167,000; or one third of all the scholars in the Sunday-schools of the State. This is not far from accuracy, and the future of this State is being determined to-day in the Methodist Sunday-schools. Our great responsibility is being weighed in the balance. The stock of this Convention has gone up very high, and it will weigh heavily on the right side, if action shall be rightly taken. I am coming to think the action of this Convention will go with great emphasis to every Church in the State of New York. It is our opportunity, then, to speak *and be heard*. We have the ear of every Sunday-school Superintendent now, of the whole Church, and we will speak to the 27,000 teachers; yes, to 182,000 Church members. Take the most advanced position, go to the van, raise your banner high, lead on, and rally the army of 500,000 of New York.

In this view of the situation, we present the following resolutions:

Resolved, 1. That every Sunday-school should make it a prime object in all labor to convert and to train in the religion of Christ all its scholars, and that all methods of teaching and of organization should be made to contribute to this great end.

Resolved, 2. That as a Church we ought to exalt *the office*, and by all possible emphasis assert the responsibility of the Sunday-school teacher.

Resolved, 3. That we recommend the gradation of all our Sunday-schools into four departments, namely, Primary, Junior, Senior, and Normal departments.

Resolved, 4. That we believe our Sunday-school work demands the arrangement of a course of Bible Study of five or six years, to be a national one, by a committee appointed by each of the denominational bodies.

Resolved, 5. That the Sunday-school, in its organization and administration, should be made not a school for youth only, but the "Bible School" of the Church.

Resolved, 6. That we regard the "Teachers' Class" an indispensable necessity to the thorough organization and highest efficiency of the Sunday-school; the mainspring in regulating the movements and harmony of the machinery.

Resolved, 7. That every Sunday-school should be a Temperance organization, so far as to pledge to and to educate every scholar in the principles of Total Abstinence from all intoxicating liquors as a beverage.

Resolved, 8. That we would warn our Sunday-schools against valueless, trashy, and injurious literature for Sunday-school libraries, which may often be found in libraries put up expressly for Sunday-schools; and that we recommend that they provide themselves with a larger and more mature class of books than formerly; and that all books be subject to examination by competent committees before purchased.

Resolved, 9. That we commend the Berean Series instituted by Rev. J. H. Vincent, Corresponding Secretary of our Sunday-School Union, to all our Sunday-schools, believing that it takes the advance in Sunday-school progress.

Resolved, 10. That the "Sunday-School Teachers' Journal" should be placed in the hands of each teacher; that no teacher should be without so valuable an assistant in the work.

Resolved, 11. That the "Sunday-School Advocate," now placed in every family of our Sunday-schools, has our highest approval as a child's paper.

Resolved, 12. That our Missionary organizations in our Sunday-schools, according to the plan of the Discipline, we esteem not only valuable in securing to the Lord's treasury large sums, but most fruitful as a means of education in systematic benevolence, and also an aid in perfecting the discipline of the Sunday-school, and we recommend that these organizations be universal.

Resolved, 13. That we recommend the Faculties of all our Seminaries to provide a course of Normal class instruction in the art of Sunday-school teaching and Sunday-school organization.

Mr. CASE continued to address the Convention. He said:

The first resolution declares that the prime object of the Sunday-school should be the conversion of the scholar. I believe the other resolutions all cluster around this one, and we all know very well that the babe in Christ, if he be a youth, is to meet with influences that will mightily oppose him, and his life must be a warfare, and if he will be a strong man he must have religious education. How plainly is this illustrated by our observation in seeing so many carried away from Christ because of the want of religious training. Our great work here should be to educate the youth in the "knowledge of our Lord and Saviour Jesus Christ." This the youth need for their culture, and the development of their character, and that they may become strong men for God. I believe that we have not apprehended this work in its true character and importance in our Church, and that we have too much allowed the babes in Christ to take care of themselves in this direction. Our father, Wesley, organized the Church with the idea and provision of giving every babe in Christ a teacher by dividing the members into classes of about twelve.

Our second resolution declares that the office of the Sunday-school

teacher should be exalted ; and I am glad I speak to-day to a body of Sunday-school workers ; and I may say to them that I believe that the office of the Sunday-school teacher should be exalted, and that we should try to impress upon them a sense of their responsibility, as the religious educators of the youth of the Church and the land. If we can succeed in impressing them with a sense of this responsibility, then we develop a power that is now too much latent, and which would make itself mightily felt in bringing the young to Christ. We have never in the Church thus far sufficiently recognized this object. Our teachers should be appointed with great care. As it now is, we have many methods of making these appointments, while there should be but one, and that generally recognized and followed. Let the Church, through the General Conference, indicate some one method for the election or appointment of teachers, and let all our schools be required to adopt it. This would at once exalt the office, and tend to make the teacher feel that he is responsible to the Church directly for faithfulness in the discharge of his duties.

The next resolution recommends the gradation of Sunday-schools. The greatest power in the world is the organizing power. We do not want passive organization, but active organization. Most men who fail, fail because they lack organizing power to lay hold upon and control the forces around him ; and that man is most successful who has most of this power. That pastor is most successful who has the most power to lay hold of and organize the elements of strength and labor which he finds in his Church. We need to apply this more fully to our Sunday-schools. We have the elements of this gradation already in our infant department, our advanced school, and our Bible-classes. Why is it that in our secular graded schools the scholars are classified from the primary to the senior ? Because, with this classification, the teacher can accomplish more than without it, for he has under his instruction pupils of about equal attainments and similar wants. Just so in the Sunday-school ; the teacher having minds of the same grade of development can bring to bear truth that is adapted to all alike. The objection may be made that we have not rooms in our Churches for this ; but we never go beyond our plans in church-building. The class system was organized before class-rooms were built, but the class-meeting called for class-rooms, and they were provided. So would it be with this.

The next resolution approves a course of Bible study ; and how much do we need this. When we were children in the Sunday-school we were put into the first chapter of John and kept there, with very little variation at the same season, year after year. But now we are breaking away from this confinement somewhat, and yet we have no regular course of study that takes in the whole range of Bible history and theology. It is important that history and prophecy should be taught together, so that the fulfillment of prophecy may be seen in history, and then will our faith in

the fulfillment of other prophecy be strengthened. Let the student be taken through history into chronology, and let the course embrace the whole of Bible history and chronology. Then, too, there might, and we think there should, be a national or international course of study; that is, the same series of lessons should be used all over the country by our Church. Nay, more; why not by all the Protestant world, so that we should always know the precise portion of the Bible upon which the Protestant Sunday-schools of the world were engaged upon any given Sabbath? That would wonderfully unify the different Churches. Let each denomination issue its own lessons and lesson-books, but let all be feeding at the same time upon the same Bible truth. This might be accomplished by the coming meeting of the Evangelical Alliance in New York. The resolution upon temperance organization needs no remarks; but how great might be the influence of the Sunday-school in the temperance work if we were only thoroughly and well organized. If we can swear the youth to eternal hatred to rum we shall conquer speedily. I need not longer dwell upon these resolutions. I leave them and the work they suggest to the Convention. Let us remember in all this work that the great Teacher is universally present to instruct and guide us. Let us look to him and follow him, and we shall go safely and be led to conquest.

The resolutions were taken up *seriatim* and adopted.

MISSIONS.

Rev. JESSE T. PECK, D. D., said: The subject of Missions is a part of this evening's work, and it has been intimated that I should be expected to address the Convention. I will do so now. Brethren, we are bound by the present wants of the Missionary treasury to double our contributions for the next year, and I desire to submit my speech in the form of the following resolution, which I offer for adoption:

Resolved, That we will endeavor to double our Missionary subscriptions in this State, and will endeavor to raise one dollar per member, and fifty cents for each Sunday-school scholar.

The resolution was adopted.

Revs. J. K. PECK and J. P. HERMANCIE offered the following resolutions of thanks, which were adopted:

Resolved, 1. That the thanks of this Convention are hereby tendered to the people of Syracuse for the universal kindness and courtesy with which we have been treated during our stay among them.

Resolved, 2. That we thank the Railroad Companies which have extended to us favors by allowing us to pass over their lines at reduced fare.

Resolved, 3. That we thank the Committee of Arrangements for the ample provision they have made for our convenience and comfort.

Resolved, 4. That we appreciate with gratitude the difficult work so well done by our Secretaries.

Resolved, 5. That the sweet songs of Philip Phillips and J. G. Clark have charmed our hearts.

Rev. J. B. FOOTE said :

In connection with this subject it is eminently proper that there should be some representation made of the feelings of the people of Syracuse. I am confident that I speak the sentiment of the citizens of this city when I say that, in their estimation, the Convention in its beginning, in its organization, in its attendance, in its high-toned, intellectual, and literary characteristics, in its deep devotional spirit, in its strong and warm enthusiasm, and in its grand action, is a decided success; nay, more than a success. Especially allow me to express, though I do it but feebly, the deep heart-throbbing of this population at what we all feel is now fully secured, our long-prayed-for University. The child is evidently fairly on its feet, a babe already baptized with tears and prayers, and I may say, hailed with shouts for these two days past, not only in this Convention, but in a multitude of Christian homes in this great State. Baptized in the name of the holy Trinity, we believe that a high-toned theology, as well as a high-toned educational element, will ever characterize it. This child has been baptized with a name, too, but which is not for me to state now. Not to detain you, let me say we unite our congratulations, as members of the Convention and citizens of this city, upon the coming of this auspicious event. We are thankful to God for our gathering here, and for what, under God, has come out of it, and for the mightier results which we confidently expect in the future.

Rev. J. B. FOOTE moved that the thanks of the Convention be tendered to Rev. Dr. Peck for the very able and efficient manner in which he has presided over the deliberations of the Convention; and the motion being put by one of the Vice-Presidents, was carried by a unanimous rising vote.

Further subscriptions were taken for the University. [See Appendix.]

The President suggested that a book should be procured, and a permanent record of the proceedings of the Convention made; and, on motion, Rev. M. S. Hard was appointed Recording Secretary for this purpose.

Rev. Dr. LORE, in behalf of the joint meeting of the Commissioners and appointed representative friends of the University, made a report. He said :

There is an end to all things here below, pleasant as well as unpleasant, and we are now approaching the termination of our very pleasant and successful Convention. It has been to some a joyous occasion, and to some a very laborious occasion. You have heard the call frequently for the meeting of the Educational Committee, and I assure you that Committee has labored earnestly and faithfully, and we are rejoiced that we have had the support, not only moral, but financial also, of this grand, glorious State Convention of the Methodist Episcopal Church, and though we have worked hard, we have been cheered in our labors by your sympathy and aid. We are here this evening with a report, not perhaps precisely in order—I mean by this not as a part of the regular order of the Convention—but we have felt that we would like to have you know what we have done. We present before you this evening the child of our labors and prayers, and have named him “THE UNIVERSITY OF SYRACUSE,” and may he live forever!

A motion was here made that the name be approved by the Convention, and it prevailed unanimously.

Dr. LORE continued :

The name is sanctioned, and having this name sanctioned by this Convention, consisting not only of citizens of Syracuse, but of men from all parts of the State, let me ask the citizens of this city, Will you take care of this child, our and your institution? Will you love and cherish it till death shall part it and you? (A unanimous response, We will.)

Not only have we succeeded in getting a name, a beautiful name—Syracuse University—it is music to my ears, but we are prepared to announce nominations for Trustees; and it will doubtless be gratifying to you to hear the names of the persons selected to whom we propose to commit the material interests of this institution. The Secretary will please read the names.

Rev. A. S. GRAVES, the Secretary of the Committee, announced the following nominations for a

BOARD OF TRUSTEES.

At Large : Rev. Bishop E. S. Janes, D.D., of New York; Hon. Reuben E. Fenton.

Genesee Conference : Rev. Thomas Carlton, D.D., Rev. A. D. Wilbor, A.M., F. H. Root, Esq., J. N. Scatchard, Esq.

East Genesee Conference : Rev. J. E. Latimer, D.D., Hon. D. A. Ogden, A.M., David Decker, Esq., Ezra Jones, Esq.

Central New York Conference : Rev. D. D. Lore, D.D., Rev. A. J. Phelps, Rev. B. I. Ives, Rev. J. F. Crawford, E. Remington, Esq.

Wyoming Conference : Rev. H. R. Clark, D.D., Rev. D. W. Bristol, D.D., Hon. H. G. Prindle.

Black River Conference : Rev. I. S. Bingham, Rev. S. R. Fuller, A.M., Hon. Willard Ives.

Troy Conference: Rev. J. T. Peck, D.D., Rev. J. E. King, D.D., Rev. Bostwick Hawley, D.D., Professor H. Wilson, A.M.

New York Conference: Rev. M. D'C. Crawford, D.D., Professor Alonzo Flack, A. M., Philip Phillips.

New York East Conference: Rev. George Lansing Taylor, A.M., John Stephenson, Esq., John H. Oekershausen, Esq.

City of Syracuse: Judge G. F. Comstock, Rev. E. Arnold, Hon. Charles Andrew, W. W. Porter, M.D., T. B. Fitch, Esq.

CLOSING REMARKS BY THE CHAIRMAN, DR. J. T. PECK.

BRETHREN OF THE CONVENTION, AND LADIES AND GENTLEMEN: I cannot allow myself to make protracted remarks at this hour of our session, but I feel it incumbent upon me to say that the New York State Methodist Convention, which at first seemed to human thought fairly subject to criticism, which gradually worked itself forward till it met its antagonisms, which gracefully and kindly, but powerfully, shook itself loose from these antagonisms, has gone forward till it seems to me to have passed out of the sphere of a mere human thought into a clearly revealed providence. I now feel that upon the evidence which has been upon our ears and hearts during the session, we are entitled to stand before it as one of God's great monuments for the accomplishment of great moral and religious purposes.

The themes which have come before the Convention have been grave and important, and many of them difficult of solution, and all of them far-reaching in their influence. Upon no one of these themes could this Convention have made a real mistake without permanently harming the Methodist Church in this State and elsewhere. I feel very well assured that the members of this Convention, as well those who have been appointed to take leading parts in papers presented, as the members generally, have to an unexpected, and even improbable degree, grasped the greatness of the occasion and the gravity of their own responsibility, and moved forward as if they understood they were making history that it would be in the power of no man to destroy. There has been no spirit of trifling here. Cheerfulness and occasional humor, quite in place, have taken their proper position. From the beginning to the end it has been evident that, working together as true friends, and with hearts of fondest love to our common Methodism, and to the cause of our Redeemer, going forward as if in the presence of the great Searcher of hearts, and with an eye upon the final judgment, every man has sought to do his duty in this crisis of our history. I did not expect in the course of my life-time to see so large a delegated body of representative men of any Church or order in society, manifesting such a broad common sense, such a high regard for order, such a devotion to deeply-laid principles, such cohesion, such energy, such masterly power as I have seen in this Convention. I never expected to see it anywhere. I stand profoundly awed in the presence

of the assemblage of moral forces brought out here to the eyes of the world and before the eyes of God. I beg you to join me in recognizing these noble facts as coming, not from us, but from God. If there have been errors, they have come from us. If there have been discoveries of grand truths and high moral duties, and brave and honorable marching up to the issues before us, these have come from God; and we ask no man to give us the honor, but call upon all men to render gratitude and glory to our divine Lord.

I trust it will appear in our history and influence that we go out with new and profounder convictions of life's great duties, and the great mission of Methodism, than we have ever had before. I do not know how it may be with you, but I am not the same man I was when I came here. I have found gathering into my humble character elements of truth and power, and majestic revelations of history to come, to which I could not have risen before I came here. I believe this is true of every one of you. In some good measure, I think, we may feel that we are endued with power from on high. Our mission seems mightier, the problems before us seem larger, and the march of our history more gigantic than before. In view of all this, let us guard carefully against two errors. One is, self-laudation, denominational egotism, foolish vanity. God has made us too great to be proud. God has laid upon us weights of responsibility too heavy to permit us to be triflers. We join in the battles for God and humanity with the feeling that high designs tremble upon the march of this Church, and upon our personal devotion to duty. May God save us from all narrowness and egotism, and send us out with warmer hearts for our brethren of other Churches; with a more cordial hand for the concentrating forces of God's noble army in the great work of conquering the common enemy.

Here we rise up into a higher sphere than mere denominational power. We have come up where all these forces have their place, each under its own flag, but all under the common banner. We are marching side by side, eye glancing to eye, hand joined in hand, heart united with heart, with the Christians of this State of every name, on to the conquest of the world. In behalf of this Convention I extend to evangelical Christianity in this city and elsewhere the cordial greetings of these Christian men in the name of our Lord Jesus Christ. We affect no superiority, and arrogate to ourselves no leadership. We only seek to march up to our personal and denominational responsibilities, while we look for all others to do the same, and pray that God may bless them.

Again. Let us be careful to guard against overestimating the importance of mere paper and written words.

Words are live things, philosophically and really, and they are debased if they do not represent live men and live actions. Let us understand that we are going out, not to feel proud of our utterances, but to live them before God, and men, and angels every-where and every day. This will

give us a position lower down in the valley than before; more cross bearing, more power to endure hardness as good soldiers, and will help us to seek out the poor and the outcast of society without leaving one behind; and without seeming to ask of any man a change of our field of labor, we shall be able, in the work God has given us, to tower higher and reach out further and wider, while we demand of our brethren and of each other higher and still higher accomplishments of learning, and are crowned with the glory of real things, of grand achievements. This is all I venture to say. Brethren, let us rise and sing

“All hail the power of Jesus’ name.”

The Convention joined heartily in the singing, making the hall ring to the sacred song as it never rang before; after which, on motion, the Convention adjourned *sine die*.

The benediction was pronounced by Dr. LORE.

APPENDIX.

A.

CHURCH EDIFICES—UNITED STATES CENSUS 1860.

Denominations.	Churches.	Accommodation.	Value.
Methodists	19,883	6,259,799	\$33,093,371
Baptists	11,221	3,749,553	19,799,378
Presbyterians	5,061	2,088,838	24,227,359
Roman Catholics	2,550	1,404,437	26,774,119
Congregationalists	2,334	956,351	13,327,511
Episcopalians	2,145	847,296	21,665,698
Lutherans	2,128	757,637	5,385,179
Christians	2,068	681,016	2,518,045
Union	1,366	371,899	1,370,212
Cumb. Presbyterians	820	262,978	914,256
German Reformed	676	273,697	2,422,670
Universalists	664	235,219	2,856,095
Freewill Baptists	530	148,693	2,789,295
Friends	765	269,084	2,544,507
Reformed Dutch	440	211,068	4,453,850
United Presbyterians	389	165,236	1,312,275
Unitarians	264	138,213	4,338,316
Tunkers	163	67,995	162,956
Reformed Presbyterians ..	136	48,897	386,635
Mennonites	109	36,425	137,960
Jewish	77	34,412	1,135,300
Adventist	70	17,120	101,170
Winebrennerians	65	27,700	74,175
Swedenborgians	58	15,395	321,200
Seventh-Day Baptists	53	17,864	107,200
Moravians	49	20,316	227,450
Spiritualists	17	6,275	7,500
Shakers	12	5,200	41,000
Six-Principle Baptists	9	1,990	8,150
Minor Sects	26	14,150	895,100
Total	54,009	19,128,751	\$171,398,432
	9		

B.

PRESIDENT STEELE'S ADDRESS.*

Christianity is remarkable for the prominence which she gives to the truth. Men are to be saved through the truth. The truth appeals to the intellect, and through that awakens the affections and sways the will. We trample under foot the pernicious doctrine that ignorance is the mother of devotion. We Methodists uphold this motto to those who put sacramentalism in the place of intelligent faith, and who teach that men are saved, not by a belief in the truth, but by ecclesiastical machinery. For the elucidation and defense of Christian truth there must be schools. We must have an intelligent Church and an educated ministry. To secure these desirable ends we must maintain a system of Christian schools above the State Common School System. Methodism, originating in Oxford University, has always advocated the cause of Christian learning, though she has been compelled to employ many preachers with limited literary culture to man her ever-widening lines of evangelical aggression. "Methodism," in the language of Edward Everett, "is doing more for the education of the people of the United States than any other religious agency." She has dotted the whole Republic with vigorous, well-sustained, and popular seminaries. These annually educate many thousands of our youth. Methodism in New York takes just pride in her great seminaries: Cazenovia, (the mother of them all,) Amenia, Genesee Wesleyan, Fort Edward, The Hudson River Institute, Falley, Gouverneur, and others. But these cannot furnish the Church with the highest culture. They profess to give only the drill requisite for admission to higher institutions. Where are these higher institutions? In the Empire State, where Methodism first touched the New World more than a century ago, we, with a membership of nearly 200,000, and with adherents of more than half a million, have not a single professional school in the departments of law, medicine, or theology, nor an institution above the academic grade, save the Genesee College, which has done an excellent, but exceedingly limited, work for the Church.

Why has the Methodist Episcopal Church in New York so signally, so shamefully failed to complete her academic system by crowning it with at least one commanding University? Our enemies answer that it is because Methodism cannot carry up her culture above the rudiments of the seminary. She is adapted only to the uneducated masses; she can neither reach the highly cultivated by converting them at her altars, nor can she

* Address of Rev. D. Steele, D. D., Acting President of Genesee College, was read to the Convention, but was not received by the Editors in time to be inserted in its proper place. See page 73.

train up her own children to the highest literary and scientific culture. Where are her appliances for this work? Where, on either continent, has she, with her boasted millions crowding her communion and making the grandest religious body on the voluntary principle on the face of the earth—where has she a single first class University or school of all the sciences, with ample opportunities? Faculties, libraries, endowments—where? Our enemies echo the answer, Where? And they allege that this failure, both in England and America, justifies the assertion that the mission of Methodism is to do the rough work for the rough masses; but for the more delicate and scholarly work she must depend on other Churches. I am not one who feels complimented by the assertion that the mission of Methodism is to the poor. Her mission, like that of Christianity, is to *Man*, in every grade of society, and every degree of mental and moral development. To say that Methodism has not a range of adaptation wide as Humanity, is to say that she is a failure, as Christianity certainly would be a failure if it could not keep in the van of human progress, and commend itself to the Bacons, the Lockes, and the Newtons of each succeeding generation, as well as to the poor and the ignorant.

No religious body in this age of intense intellectual activity can long maintain a leadership, can long command respect, which fails to provide for the education of her more aspiring minds, and regularly hands them over to some other Church to complete the work which she is unable to finish. For such minds, taking the impress of the last mint through which they have passed, enrich other communions with their intellectual wealth. The Church which allows this state of things for a series of years, however great her numbers, piety, and zeal, must expect to sink lower and lower in influence till Ichabod is inscribed on her walls. That this may not be the sad history of New York Methodism we must arouse from our apathy, and with a vigorous hand lay the foundations of an institution which shall have no superior in the Empire State. We must demonstrate our capacity for the bestowment of the highest scholastic culture. The time was when our enemies alleged that we could not reach the rich. We did not pause to repel the charge, but pressed on in our work, and God has raised up at our own altars not only rich men, but men who know how to use their wealth for the glory of God and the good of their fellow-men. Orange Judd, Daniel Drew, Isaac Rich, and many others were taken by Methodism from the farm, the drover's saddle, the fisher's smack, and set on high among the magnates of the land. Our enemies are silent on this point. We must put them to silence also on the other charge by building a first class University, capable of attracting our own youth, and of commanding the respect of the public. Another fact which I would impress on the Convention is this: we are reduced to the alternative of no college in this State, or one on a magnificent scale. The drift of the times is against small colleges, so that they must inevitably succumb. The

legal profession is against the college; men are encouraged to study for the bar, and are admitted by the hundred annually, who never saw the inside of a college. This was not so twenty-five years ago, when a college diploma counted four years of the seven required for admission to the bar. The medical profession affords no aid to those upholding collegiate education; and many religious bodies encourage candidates to enter their pulpits rather than enter college. The result is, that the number of collegiate students has declined not only relatively, but absolutely, and there arises a sharp competition among the colleges for students. The best-appointed colleges hold out their attractions, and draw away the students.

Again, the agitation in public sentiment respecting the studies suitable for the collegiate curriculum grinds the smaller colleges like the upper and nether millstones. Forty years ago Latin, Greek, and mathematics constituted almost entirely the college course. A Faculty of six was then sufficient for the instruction of two hundred students. But a change has come. Sir William Hamilton's great name is arrayed against the mathematics, and many strong men are questioning the utility of the dead languages as an instrument of intellectual discipline. While whole regiments of scientific men are claiming each a place for his favorite science in the studies of the college—while the English language and all the modern tongues are making a Babel in their loud cry for admission—what is to be done? Bifurcate and trifurcate the course. Give a wide range of choice. Attract the young lawyer by an English course with the elements of law, the prospective physician by an ample range of sciences, the candidate for authorship and journalism by a course of English literature, political philosophy, and history. But who will do the teaching? Your Faculty of six must be increased by six to meet this pressing demand, especially if the same degree is conferred to the graduate in each course. Hence our assertion that the small colleges must amplify themselves to meet the wants of the age, or they must be ground to powder. The colleges able to meet this demand will inevitably draw the students. The big fish will swallow the little ones. The alternative is before New York Methodism—a great University, or none at all.

One consideration more. No college can command public respect and meet the wants of the times which fails to provide post-graduate courses—schools of analytical chemistry, civil engineering, observatory practice, mining, advanced studies in mathematics, in philology, the Shemitic languages, and in the Sanscrit as key to the structure and history of the Indo-Germanic languages. For the endowment of these post-graduate schools, in connection with our University, there will be required an ample contribution from the wealth of the Church. This provision for our graduates must be made or they will be drawn away to schools not under evangelical influences to study the sciences under the baneful influence of Rationalism. This creates the demand for a large institution, and demonstrates

the impossibility of maintaining a small and feeble college. As a Church, we should also be creating a great library for the use of our professors and students, and for the benefit of future historians. This cannot be done except by concentrating all our contributions upon one institution.

As a native of the Empire State, I regarded it as a humiliation twenty-five years ago to be obliged to leave the State to attend a college of my own faith. Still more humiliating is the question proposed by my children, Where is the Methodist College in the State of New York which gives promise of a long and vigorous life from which alma mater I may go forth without the prospect of speedy orphanage? Having spent the last eight years in endeavoring to build up a College worthy of Methodism in my native State, I have had ample opportunity to observe the wants of the times, and the demands which our children are making upon us. We must unite and build an institution which shall honor our denomination. If possible, let us conserve what has already been accumulated in that direction by our only existing College. But if it is found impracticable either to endow that institution in its present location, or to remove it to a more central place, let us lay the foundation of a new University, where the resources of the Church in the entire State will be poured into its treasury, and our children gathered from all the State shall throng its ample halls. On this theme I speak from a full heart. I am profoundly convinced that the Methodist Episcopal Church in New York owes it to herself, to her children, to future generations, to the great Republic founded on intelligence and morality, to Christianity, to history, that she may cover the disastrous failures which now tarnish the name of Methodism in our State, with the illustrious name of a University munificently endowed, and commensurate with the growth of the Church through all the coming centuries.

C.

SUBSCRIPTIONS FOR THE UNIVERSITY.

The following is a complete list of the subscriptions for the Syracuse University, taken at the State Convention, held Feb. 22-24 :

Rev. J. T. Peck, D.D.....	\$25,000	Isaac Holloway	\$5,000
Rev. J. F. Crawford.....	25,000	F. G. Weeks.....	5,000
E. Remington.....	25,000	W. W. Williams.....	3,000
F. H. Root, (int. for 5 yrs. on)	25,000	Dr. W. W. Porter.....	1,000
Hon. Geo. F. Comstock, (int.		W. Kennard.....	1,000
for 10 years on).....	25,000	Rev. B. I. Ives.....	1,000
A. Terwilliger.....	10,000	Rev. D. D. Lore, D.D.....	1,000
D. Decker.....	10,000	J. W. Davison.....	1,000
Ezra Jones.....	5,000	J. Mitchell.....	1,000

Rev. A. B. Gregg.....	\$1,000	John Pease.....	\$200
G. B. Folts.....	1,000	C. Z. Case.....	200
J. M. Wood.....	1,000	Chas. Hibbard.....	200
Rev. T. J. McElhenny.....	1,000	Prof. Wormurth.....	200
Rev. A. S. Graves, (int. for 10 years on).....	1,000	J. M. Woelmer.....	200
Rev. E. C. Curtiss.....	1,000	Rev. D. W. Bristol.....	200
S. D. Delay.....	1,000	Rev. E. Sutton.....	200
Mrs. E. W. Newcomb.....	1,000	T. Gregory.....	200
Ed. L. Thornton.....	1,000	Oliver Watkins.....	200
Hiram Davis.....	1,000	Mrs. G. M. Pierce.....	200
N. T. Childs.....	1,000	Rev. A. F. Countryman....	200
Rev. J. L. Wells.....	1,000	Hiram B. Brower.....	200
Almeda Gay.....	1,000	Salem Hyde.....	200
Rev. Wm. Searles.....	1,000	Rev. M. A. Senter.....	200
Miss Helen Flack, (daughter of Rev. Alonzo Flack)....	1,000	Benj. Shou (transferred)...	100
Alfred A. Howlitt.....	1,000	Frances Asbury Alabaster..	100
Jas. L. Lyon.....	1,000	Rev. C. P. Hard.....	100
J. B. Tallman.....	1,000	Rev. M. S. Hard.....	100
W. Post.....	1,000	Celia A. Hard.....	100
Rev. L. C. Queal.....	500	Mrs. Benj. Shore.....	100
M. B. Bannister.....	500	Rev. W. W. Runyan.....	100
Rev. Wm. Reddy.....	500	Mrs. Jane A. Harrell.....	100
R. N. Pelton and wife.....	500	R. F. & Mary A. North....	100
V. V. Nottingham.....	500	Dr. F. G. Hibbard.....	100
L. Nelson.....	500	Clark P. Hard.....	100
Rev. C. P. Lyford.....	500	Mrs. Daniel Hibbard.....	100
L. H. Palmer.....	500	Mrs. W. N. Cobb.....	100
Rev. J. B. Foote.....	500	H. Skell.....	100
M. Kan.....	500	E. W. Caswell.....	100
Joseph Call.....	500	O. H. Warren.....	100
Wm. Gilbert.....	500	Richard & Emily Hiorns..	100
E. Everingham.....	500	S. F. King.....	100
J. Dwelle and wife.....	500	A. H. Green.....	100
G. Krisler.....	500	Mrs. C. Georgie.....	100
P. H. Curtiss.....	500	Mrs. E. K. Secor.....	100
Mr. & Mrs. J. L. Bagg.....	500	Herbert H. Brower.....	100
J. Arthur Eddy.....	500	W. G. Queal.....	100
Geo. W. Hunter (transferred)	500	Thos. Harroun.....	100
Myron B. Lindsley.....	500	Jerome Merrell.....	100
Hon. Geo. M. Copeland....	500	Franklin Green.....	100
Rev. E. Arnold.....	500	Fred. De Sand Leet (two an- nual payments).....	100
Rev. E. C. Brown.....	500	Bishop J. W. Loguen.....	100
Rev. Wm. Manchester....	500	Jas. & Henry Lyman (trans- ferred).....	100
Rev. W. H. Olin.....	500	S. Lee.....	100
J. N. Dorris.....	300	Mrs. C. Lamerson.....	100
H. L. Daniels (transferred from Genesee College)...	270	D. W. Roney.....	100
J. H. Gregory (transferred).	250	Geo. Wilson.....	100
T. J. Bissell.....	250	E. Olin Kinne (\$50 transfer'd)	100
Mrs. Augusta E. Shepard..	250	Mrs. Henry Lewis.....	100
Thos. Rhodes.....	200	Miss Phebe K. Armstrong..	50
Rev. N. E. Cobb (transferred and added).....	200	Mrs. W. W. Tripp (trans- ferred).....	50
John S. Adams (transferred)	200	Jno. Valentine.....	25

D.

HISTORY OF GENESEE COLLEGE REMOVAL ENTERPRISE.*

BY REV. A. J. PHELPS.

MR. PRESIDENT, AND MEMBERS OF THE CONVENTION: By special invitation, it devolves upon me to offer a few brief statements connected with the history of our college enterprise.

Like many other great and noble enterprises, this seems not to have been the result of plan or concert, but rather, as we then thought, and still believe, a sort of intuition or inspiration which came upon several minds almost simultaneously.

The first tangible expression looking toward the removal of Genesee College within our knowledge was in a note from Professor J. R. French, of Lima, in answer to a communication he had received, declining co-operation with Genesee College on the ground of its unsuitable location for a State Methodist institution. This note, written in March, 1866, distinctly states the desirability of the removal of Genesee College, and emphatically commits the writer in that direction.

Almost instantly after the receipt of this note we learned of an incidental conversation which occurred a few days before in a stage-coach between Rev. E. Arnold and Professor Bennet. The spirit fell first upon the former, and the latter soon caught the inspiration, and, almost as quick as thought, there appeared screws under the sills, a locomotive on the track, and the old time-honored college seemed trembling for its journey.

The next day or two after, Dr. Lore might have been seen in his sanctum listening to words upon this topic, when suddenly he replied by handing the brother who was entertaining him a half column of "proof" on college removals, and the two agreed that the intuition or inspiration, whatever it was, must be good.

The next fact of interest we can take time to note was the first College Convention, called by a committee at a great centenary meeting at Elmira, and held at Syracuse April 12, 1866. This Convention, consisting of representatives from the five Conferences then interested, passed resolutions favoring the enterprise, and made arrangements for presenting the subject before the Black River, Oneida, and Wyoming Conferences.

The Black River and Oneida Conferences, holding their sessions at the same time, and being in correspondence, took harmonious action, authorizing their College Visitors to confer with the Trustees, and negotiate with them for the removal of the college to some central location in the State.

* This paper was prepared for the Convention, but not read. It is inserted here by special request.

At the annual meeting of the Trustees, held at Lima June 27, 1866, the Commissioners being present, and representing their several Conferences, the Trustees responded in substance that, the Genesee and East Genesee Conferences concurring, we deem it best that Genesee College should be removed to some more central location in the State on condition that two hundred thousand dollars, irrespective of ground and buildings, be raised by the Conferences east of Cayuga Lake, to equal two hundred thousand dollars to be furnished by the two Genesee Conferences.

Immediately after this action of the Trustees the Commissioners issued a call for a Convention of Laymen and Ministers from Black River, Oneida, and Wyoming Conferences, which was held at Syracuse July 26, 1866. This Convention indorsed the basis agreed upon by the joint meeting of Trustees and Visitors, and recommended that Syracuse and other eligible localities should be canvassed, to ascertain what inducements would be offered to locate the college in their midst.

At the session of the Genesee Conference in the autumn of 1866 this whole plan was, with great unanimity, indorsed, whereupon the Trustees took measures to secure the passage of an act by the Legislature of 1866-67, legalizing the removal of the college. Immediately thereafter parties entered upon the authorized canvass in several localities. In Syracuse private interviews were held with several distinguished gentlemen, by whose advice and co-operation a preliminary counsel was called, and thereupon a private note was distributed, as follows :

"SYRACUSE, March 5, 1867.

"SIR: You are requested to meet several of our citizens at the office of the Salt Company of Onondaga, Thursday, March 21, at seven P. M., to attend an adjourned meeting for consultation in regard to a matter of great public interest. Yours, etc.

WILLIAM D. STEWART,
GEORGE F. COMSTOCK,
E. W. LEAVENWORTH,

A. D. WHITE,
C. T. LONGSTREET,
CHARLES ANDREWS,

T. B. FITCH,
C. TALLMAN,
A. MUNROE."

This note was addressed to somewhat more than one hundred of our most wealthy and influential citizens. The Convention thus called was largely attended. After being "posted" by Dr. Lore and others, invited to attend, without any suggestion from members or ministers of our own denomination, the Convention resolved to take measures to secure the bonding of the city for this enterprise; whereupon Judge Comstock was appointed a committee to draft a bill, and the whole Convention joined in a public call for a mass meeting of the city of Syracuse. This meeting convened the following week at the City Hall, and though very largely attended, the meeting fully, and almost unanimously, approved the proposed bill, which provided for bonding the city for one hundred thousand

dollars, conditioned on the establishment of a college in Syracuse, or immediate vicinity, with an endowment of four hundred thousand dollars, independent of the city bonds. This bill was forwarded at once to our representatives at Albany, and immediately passed the Legislature, and became a law.

At the sessions of the Black River and Oneida Conferences in the spring of 1867, both Conferences fully ratified these preliminary proceedings, elected College Commissioners, and appointed J. D. Adams and J. Erwin, of the Black River Conference, and A. B. Gregg, of the Oneida Conference, College Agents. Volunteer agents, among whom C. P. Lyford was prominent, also co-operated, with great success, in procuring subscriptions.

These five Conferences aforesaid, and the Trustees of the College, have annually reaffirmed their interest and faith in the enterprise.

At the Conference of 1868 Commissioners were appointed, and J. Erwin, of the Black River Conference, and A. B. Gregg, of the Oneida Conference, were reappointed Agents.

Meantime the Trustees have kept the faith, and done all in their power to consummate the noble enterprise.

Failing to secure the passage of the desired bill in the Legislature, in the session of 1866-'67, they renewed their efforts the following session, and procured the passage of an enabling or disabling act, authorizing the Trustees to remove the College, leaving to the Seminary all its real estate, and \$75,000 of its cash endowment. Besides some slight disabilities among politicians, these Trustees have had to conflict with most persevering opposition at Lima, and at this time a legal injunction is upon them, so that the whole enterprise of removal must wait the action of the Courts.

What, then, is our present showing :

We have pledged City Bonds.....	\$100,000
We have on Subscription, about.....	125,000
Endowment of Genesee College, say.....	50,000
	<hr/>
Reliable assets of enterprise	\$275,000

Then we shall need as a final key-stone, to bind the whole, the sum of only \$225,000. This we could reach without any manner of doubt, *except* that we have overlooked one item in our column of liabilities, that is, the *injunction*. This item will be difficult to estimate. If we could remove this obstacle our course is safe. If not, the whole column of assets is jeopardized. This may appear an ominous footing. Still we can say, with Jeremy Taylor, "The best of all is left us." We have honest hearts, steady nerves, full confidence in our cause, and mighty faith in God and in the people. In keeping with these resolutions, we shall see in time a

magnificent University looming up on some of the highlands of our Central City, standing there a living record of our constancy and perseverance—a blessing to the great State in which we live; a perpetual honor to the Church we represent, and an imperishable monument to the praise and glory of the great Head of the Church. God hasten the day when the vision shall be real!

E.

LETTERS FROM INVITED GUESTS.

[From BISHOP JANES.]

NEW YORK, *Feb.* 16, 1870.

Rev. JESSE T. PECK, D. D.:

DEAR BROTHER,—My duties will not permit me to attend the State Convention.

I should greatly delight to meet and greet the members of the Convention could I do so consistently with other obligations.

Yours truly and fraternally,

E. S. JANES.

[From Rev. GEO. PECK, D. D., Presiding Elder of Wyoming District,
Wyoming Conference.]

SCRANTON, *Feb.* 8, 1870.

Rev. W. G. QUEAL:

DEAR BROTHER,—The kind invitation extended me to attend the Convention at Syracuse on the 22d is by me highly appreciated, and has my hearty thanks; but I do not see how I can, consistently, comply with it. I am on my last round, and do not see how I can leave a Quarterly Meeting which is right in the way. Then I do not see that my presence in the Convention would be of any importance. May God make it a success!

Yours in Christ,

GEORGE PECK.

[From Rev. D. CURRY, D. D., Editor of the Christian Advocate.]

TO THE METHODIST CONVENTION OF THE STATE OF NEW YORK, TO MEET
AT SYRACUSE, FEB. 22, 1870.

NEW YORK, 805 BROADWAY, *Feb.* 21, 1870.

DEAR BRETHREN,—Enforced absence from your assembly leaves me only the poor alternative of writing an apology, and expressing my sincere

regrets. Yet I am consoled with the assurance that I shall not be missed, and that the various parts of your large programme of proceedings will be thoroughly carried out. It would be a grand sight to look in upon the Methodism of the Empire State assembled in council; but that sight is for other eyes.

The office of *The Christian Advocate* is to be represented among you by our worthy associate, Rev. W. H. De Puy, who also, as a member of one of your Preparatory Committees, will come to you richly freighted with a mass of statistics of the Methodism of the State such as have never before been prepared. These alone, should the Convention produce no other permanent results, will remain as a memorial of your gathering.

You have before you several highly important subjects for your action. The interests of our denominational Collegiate Education in the State will no doubt command a large share of your attention, and it may be hoped that an impulse will be given to the proposed central University that will make sure its early realization.

I am glad to perceive that you propose to consider the subject of the *family*, including the laws of *marriage* and *divorce*. That your utterances upon this subject will be right and of salutary influence cannot be doubted.

The *duties of Christian citizenship*, which you propose to consider, were never more deserving of the attention of Christian men than now and in our State. Our public men must be taught that only by properly regarding the moral welfare of the Commonwealth can they hope to command the confidence or receive the support of the Christian freemen of the State. The Church is not to be made a political party; neither shall political parties deliver themselves up to the dictation of the profane and immoral, and still hope for the support of Christian men. Let your voice be heard clearly and strongly denouncing sin in high places—like that of John the Baptist, preaching the higher law in the ruler's palace.

Earnestly praying that the great Head of the Church may be among you, and preside over all your deliberations, I remain your servant for Christ's sake,

DANIEL CURRY.

[From Rev. B. G. PADDOCK, of the Central New York Conference.]

TO THE OFFICERS AND MEMBERS OF THE NEW YORK STATE METHODIST CONVENTION, MINISTERS AND LAYMEN, OF THE METHODIST EPISCOPAL CHURCH :

DEAR BRETHREN,—Who can doubt the divine *approbation* attending the general movement of mind with regard to the present Convention? Your object as announced, namely, The edification of Christ's Church, which he hath purchased with his precious blood, identifies the divine

influence, evidently, that you may be enabled to harmonize in all your deliberated plans to promote the *true* spirit of union, (which is strength,) and holy, enlightened zeal, through all our ministerial and lay ranks, for the enlargement and stability of Christ's kingdom.

I humbly and earnestly pray the blessing of the Holy Trinity may be abundantly poured upon you, each and all, so that all who attend your sessions may feel that it was a good and profitable season. It would gladden my old heart to be with you, but I submit to an ever wise and good Providence, knowing "all things work together for good (the best good) to them that love God." Permit me now to say, I united with the Methodist Episcopal Church in 1804, and soon after commenced in her ministry, and have witnessed some gracious revivals. At one of these I preached *every* evening for *nine* weeks, and in a few months received more than four hundred professed converts to Christ into the bosom of the Church. When I united with the Church there were only a very few preachers in this State, and a few hundred members. Now, according to the General Minutes of last year, there were about fifteen hundred preachers, and over two hundred thousand members, including probationers, in the State; leaving out a district in the Wyoming Conference, and one in the Troy Conference. There may be others in East New York. At this time it may justly be said, What hath God wrought? And the Lord hath done great things for us, whereof we are glad and thankful.

And now, brethren, may I say, having held nearly all the official relations to the Church, and thereby seen her bearings in her doctrines, discipline, and distinctive usages, will it surprise you for me to say I conscientiously believe, all in all, the Methodist Episcopal Church comes the nearest to the apostolic model of any ecclesiastical body of which I have any knowledge? The great legalist, BAYARD, of Delaware, after carefully perusing our Discipline, said, "No earthly power can break down the Methodist Episcopal Church while she lives up to her Discipline." This was said some fifty years since. And the Rev. DIRK C. LANSING, D. D., of the Presbyterian Church, said in my hearing, before the Oneida Conference, at Utica, that it was his deliberate opinion that the Methodist Episcopal Church would be the Church at our close of time. So I believe, if she *lives* to her Discipline.

B. G. PADDOCK.

[From Rev. A. WITHERSPOON, Presiding Elder of Plattsburgh District, Troy Conference.]

MORIAH, N. Y., Feb. 19, 1870.

Rev. J. T. PECK, D. D.:

DEAR BROTHER,—I am on this part of Plattsburgh District to attend some five quarterly meetings before my return to Plattsburgh, namely, Moriah, Crown Point, Ticonderoga, Elizabethtown, and Westport.

Immediately after your preliminary meeting at Albany I received a letter from Brother King informing me of the conclusions reached by the Committee, and the plan proposed for the appointment of delegates to the Convention.

I wrote to him to the effect that the thing had been so little thought of, or spoken of, on this district that it would be impossible, in so short a time, to awaken such an interest on the subject as to secure the carrying out of the plan for the appointment of delegates, but assured him that I would introduce the subject at the approaching District Preachers' meeting, (Feb. 8.) In the meantime the action of the New York Preachers' Meeting was published, recommending the postponement until next June. The preachers' meeting was held according to appointment, and the subject was discussed; but, under the impression that the Convention would be postponed, the subject was laid on the table.

Just before the close of our session it was called up, and the writer appointed to represent the district in case the Convention should be held on the 22d inst. I protested that, such were my appointments, it being my last round of visitation before the Annual Conference, I could not, consistently with my responsibilities, attend. But as none of us thought the Convention would be held, all of us concurring with the views of the New York brethren, no further action was taken, and I looked upon my appointment as merely complimentary or nominal.

These statements will explain to you, and through you to the Convention, our apparent lack of interest on the Plattsburgh District. It would give me great pleasure to meet with the brethren in Convention assembled, to deliberate with them on the subjects indicated. But it was not until I was about leaving home for this part of the district that I learned from the newspapers that the meeting would be held according to the original appointment.

Please assure the brethren of the Convention that the preachers and membership of the Methodist Episcopal Church on Plattsburgh District, Troy Conference, will be ready to co-operate with other portions of the Church in this State in all legitimate measures to promote the interests of true religion and of this Commonwealth.

May the God of our fathers preside over your deliberations, and guide you to such conclusions as may be promotive of the best interests of our Church, of our common Christianity, of our State, our common country, and common humanity.

Yours affectionately,

A. WITHERSPOON.

[From Rev. E. L. JAMES, of the New York East Conference.]

SHARON, CONN., *Feb.* 21, 1870.

REV. JESSE T. PECK, D.D.:

DEAR BROTHER,—I regret to say that the death of a beloved sister prevents my being at the Methodist State Convention to be held in Syracuse on the 22d instant.

May the great Head of the Church guide and bless you in your important work!

Yours in the love of Christ,

EDWIN L. JAMES.

[From Professor FRENCH, Genesee College.]

LIMA, N. Y., *Feb.* 19, 1870.

REV. J. B. FOOTE:

DEAR BROTHER,—Yours of the 15th instant, inviting me to attend the Methodist State Convention, is received. It would afford me great pleasure to accept your kind invitation, but as Dr. Steele expects to attend as a delegate it seems necessary that I should remain here.

I am looking, however, with great interest to that Convention, especially to its action on the subject of "education." I sincerely hope it will, with great unanimity, be thought best to inaugurate active measures for the establishment of a Methodist college at Syracuse at the earliest possible day, and that at all events, whether Genesee College is removed or not, for I greatly fear if Genesee College remains in Lima it must die.

With a lively interest in the Convention, I remain yours sincerely,

JOHN R. FRENCH.

[From Rev. C. H. PAYNE, Pastor of Arch-street Methodist Episcopal Church, Philadelphia.]

PHILADELPHIA, *Feb.* 17, 1870.

REV. GEORGE L. TAYLOR:

DEAR BROTHER,—Your very kind note of invitation to the New York Methodist State Convention has been duly received. I should love to meet the loyal and royal men of the great Methodist army in the Empire State at Syracuse, but engagements at home will prevent my attendance.

I hope much from the wise counselings and liberal devisings of this Convention. Glorious as has been the past of Methodism, her future may "excel in glory" if we are true to our mission.

May great grace be upon the brethren assembled in council, and the fruitage thereof enrich the Churches!

Very sincerely yours in Christ Jesus,

C. H. PAYNE.

[From G. C. COOK, Esq., Chicago.]

CHICAGO, *Feb. 2, 1870.*

REV. W. G. QUEAL:

DEAR BROTHER,—I can hardly conceive of any thing on earth that would afford me more pleasure than to join the New York division of Methodiam.

It is joyously true that my eyes were opened to Jesus as my Saviour in Broome County, State of New York, where I joined the first class ever held in the village. I shall try to be present.

I see by the action of the friends in New York City that they propose to postpone until June, which to me appears appropriate.

Thanking you for this remembrance of one so unworthy, I am truly, etc.,
G. C. COOK.

[From R. F. QUEAL, Chicago.]

CHICAGO, *Feb. 16, 1870.*

REV. WILLIAM G. QUEAL:

DEAR BROTHER,—Your letter, as one of a Committee for that purpose, inviting me to attend the New York State Methodist Convention, to be held at Syracuse on the 22d instant, was duly received. It would afford me great pleasure to be there, and I have delayed a reply, hoping I might be able to adjust my business to do so. This I now find I cannot well do. Though denied the pleasure of attending, I thank you and the Committee for the invitation. It stirred anew the memories of early years.

The breezy hills of Central New York, so tenderly remembered, are forever associated with the recollection of the ministry and Church through whose instrumentality, under God, my thoughts were early turned to the consideration of religion. I count this the pre-eminent blessing of my life. With such occasion for perpetual thanksgiving, I must ever feel a special interest in Methodism in my native State.

The gathering of the representative men of Methodism, ministry and laity, from all parts of that great State to consult concerning its welfare is an event of signal moment to the denomination, and full of promise for the future. I trust that all the deliberations and discussions of the Convention may result in giving greater breadth, unity, and vigor to the plans of the Church in your midst; greater zeal in the cause of the Master, whose we are and whom we serve, and that his blessing may be upon the Convention and upon the denomination at large in the State.

Very truly yours,

ROBERT F. QUEAL.

[From Rev. R. M. HATFIELD, D. D., Pastor of Centenary Methodist Episcopal Church, Chicago.]

CHICAGO, Feb. 18, 1870.

REV. GEO. LANSING TAYLOR:

DEAR BROTHER,—I thank you very sincerely for the invitation to attend the Convention at Syracuse, and for the kind terms in which that invitation is extended. It would rejoice my heart to be with you, and I shall hope for the best results from your meeting. Separated as I am from the fields of labor in which I have spent the best years of my life, I have not lost my interest in the Methodism of the Empire State. Whatever others of us may do for the cause, you, brethren of New York, hold the central and most influential position.

May the great Head of the Church so direct the action of the Convention that his glory and the best interests of Christ's cause may be promoted in all our country! It is not for me to dictate, or even suggest, with regard to the business of the Convention; but I hope there may be a distinct and emphatic deliverance against the appropriation of public moneys for any sectarian purposes. In the coming conflict with Rome, Methodism should enter the lists with clean hands.

Truly and fraternally yours,

R. M. HATFIELD.

[From Rev. THOS. H. PEARNE, D. D., of the Holston Conference.]

KNOXVILLE, TENN., Feb. 5, 1870.

REV. W. G. QUEAL:

DEAR BROTHER,—I have this moment received yours of the 28th ultimo inviting me to attend your State Methodist Convention, to be held in Syracuse on the 23d instant.

During fourteen years of severe, rugged labor in Oregon, from 1851 to 1865, and since then, four years of still more exciting and exacting toil in Tennessee, I have never forgotten the old Oneida Conference, in the bounds of which my ministerial life began, in 1837, and in connection with which more than twelve years of itinerant service was rendered.

It would be most agreeable to me to be with you at your approaching Convention, to renew old associations, to re-traverse old paths, and to rejoice with you in your ripe maturity of enlarged and established successes.

I regret that circumstances deprive me of the pleasure which such a reunion would yield. It might, perhaps, be allowed me if present to state some of the instances and illustrations I have seen of the growth of our beloved Methodism in the then distant West, and more recently, in the slave-cursed and war-blasted fields of the South.

Of the former I may say, that Oregon is one of the grandest monuments of Methodist zeal and success on the continent. Society there is more thoroughly pervaded in all its departments with Methodist agencies and

influences than by those of any other Church; I had almost said, of all other Churches. Our Churches there are strong, our educational interests are wisely planned and broadly founded, and the piety of our preachers and people is of the enlightened, hardy form, which gives promise of solid and grand development. Our denomination has the honor of having erected the first Protestant place of worship on the Pacific coast, from Cape Horn to Alaska. I refer to the Oregon City Church. In 1856, in a Conference missionary sermon I preached in Cortland, I employed the following language:

"Do you not love to contemplate that day when the reapers here, and the reapers there, shall be found in every part of this great harvest? When shout shall echo to shout, and song respond to song, as the spheres of the different laborers touch each other? When, as the laborers advance from the East, through Kansas, Nebraska, and Utah, they shall meet those who, starting from Oregon and California, are moving from the West? O what a shout will go up from the summits of the Rocky Mountains as the Church surveys, from those altitudes, the universal triumphs of the cross!"

In fourteen years we have lived to see part of this hope become fruition. The line is joined across the continent, and the sentinels amid the fastnesses of the Rocky Mountains are waiting for the shouts of universal triumph to be wafted from Japan, China, India, and other lands, that they may send it eastward, westward, northward, and southward. Madagascar is coming, Ethiopia is coming to Jesus from Africa and from the Southern States. Of the new growth of Methodism in the South—in the fields consecrated by the personal labors of the apostolic Asbury and of the venerable McKendree—I need hardly speak, as you are already well informed on that subject. In June, 1865, Bishop Clark organized the Holston Conference. It consisted of forty or fifty members, representing a lay membership of some six thousand. From that small and recent beginning it has increased to eleven Conferences, and more than one hundred and fifty thousand members.

I need not say that these achievements have involved the endurance of no small degree of proscription and rigors. The leaven of slavery and disloyalty is not yet all purged away. The leaders of Southern Methodism—especially in the ministry—are bitter denouncers of the old Methodist Episcopal Church. There should be, and there will yet be, when the Southern Methodists become more charitable and loyal, an organic union of the two Methodisms. So far as I know, our people in the South are ready for it upon right principles.

The adoption of lay delegation by our Church, and the maintenance of our position in the South as an aggressive, God-honoring, truth-maintaining Church, are among the surest and best methods for bringing about the unification of Methodism, so desirable.

I may not weary you further. The energy of New York has given impulse to the enterprises of every State west of her in all departments, secular and religious. If every vine which has thus run over the wall were to send specimens of its fruit to your Convention, you would need to make it a protracted meeting of weeks, or of months, to enable you to give it the merest attention.

I am, with great esteem, yours very truly,

THOMAS H. PEARNE.

[From Rev. W. H. PEARNE, Presiding Elder of Memphis District, Tennessee Conference.]

MEMPHIS, TENN., Feb. 15, 1870.

Rev. W. G. QUEAL, *et al.*: Your kind fraternal note inviting me to be present at the Methodist Convention for the State of New York, to be held in Syracuse on the 22d instant, is received. Very many considerations would lead me to comply with that invitation, and enjoy the unspeakable pleasure of greeting a large class of personal friends and former associates and co-laborers in the Church; but duty detains me at my post, and personal gratification must yield.

Allow me to express the fervent wish that your Convocation may be both happy and profitable to all interested. For some thirty years of my ministry I was side by side with you in various fields of labor. For five years last past I have been in these distant and more difficult scenes of toil, still, I trust, pursuing the same glorious end, and laboring to accomplish the same great work. My mind often recurs to those former years, and the brethren with whom I then associated, with untold interest. A now sainted father and mother were brought to God under the labors of the late venerable Lewis Pease, then in the city of Brooklyn. Removing to Central New York soon after, they became instrumental in establishing the Church in their neighborhood—the New York Mills, near Utica.

Then young, I was made a subject of divine grace, and have been reared and trained under the influence of the Church, have marked her history and progress, her trials and triumphs, especially in the State of New York. I remember the venerable forms of some of the pioneer champions and defenders of "Christianity in earnest" in your region, whose names are as precious ointment poured out, whose memory is a sweet fragrance, and whose works will remain in all coming time a more grateful and enduring monument to their zeal and devotion to God than chiseled marble or granite column.

They are happy now, and we
Soon their happiness shall see.

With many of the living who will participate in your deliberations, and co-operate in your plans, have I often joined heart and hand in the same

great and glorious work, and I can but say I am with you in spirit to-day, although absent in the body.

The mission of Methodism, so truly expressed by its great founder, is "to spread scriptural holiness throughout these lands." This our fathers recognized, and entered into it with a singleness of purpose and a devotion of spirit that gave them success. I believe their sons in the Gospel are actuated by the same spirit and enter into the same design. That amid all the outward and visible signs of prosperity we are permitted to see the prominent, all-absorbing desire of the Church to-day, as of old, is to see the glory of the Lord, and rear a spiritual temple which shall stand to his praise to the remotest period of time.

New questions may arise, to answer which may tax our judgment; new plans may be proposed, which may seem to require somewhat a departure from the old landmarks left us. But it is only on points not endangering the identity or vitality of the Church, and our system being the child of Providence from the origin, is prepared for them. With a wisdom that seems now almost inspired, our fathers framed the constitution of the Church to meet such emergencies. We need fear no harm from any reasonable change in the visible elements of our economy. Only let us keep the spirit of the Master in our hearts and our position is safe, our success secured.

The review of the past from your present stand-point will be peculiarly gratifying. As you mark the progress of the Church in your State, well may you exclaim, "What hath God wrought!" He has given you the privilege of gathering the harvest, the seed of which the fathers sowed in tears. A glorious harvest it is! Not alone in your own State, for the fruit of your vine "has run over the wall," and is now shading many and distant parts of the great field, the world. In our own country especially you can find scions of New York Methodism in almost or quite every State in the Union, and, planted in the luxuriant soil of the West and South, they are becoming great trees, beneath whose branches thousands find shelter. Looking into the future, you see the harvest enlarging on every hand, and increasing a hundred-fold, until it almost bewilders the mind to try and conceive what we shall be if only true to God and to duty.

Then we look forward a little further—only a few years—and we see the laborers gathered home, with all the fruits of their toil and sacrifice, and haste to join them in the land where our toiling is o'er.

There all the ship's company meet,
Who sailed with the Saviour beneath;
With shouting each other they greet,
And triumph o'er sorrow and death.

God bless and make you a thousand times as many as you are!

Your friend and brother in the Lord,

W. H. PEARNE.

F.

FINANCIAL EXHIBIT OF THE METHODIST BOOK CONCERN.

Dr. Carlton, Book Agent at New York, presented, in his remarks at the Convention, numerous interesting figures, from which the following are quoted :

BOOK CONCERN, NEW YORK—ASSETS.

1. REAL ESTATE.

Three fourths interest in Building and Lot, 805 Broadway, N. Y.....	\$706,047 02	
Buildings and Lots, Mulberry and Mott- streets, N. Y.....	150,000 00	
Building and Lot, Pittsburgh, Pa.....	35,000 00	
Building and Lot, San Francisco, Cal.....	48,000 00	
Land in Hamilton, N. J.....	200 00	
Total Real Estate.....	—————	\$939,247 02

2. CASH.

Cash on hand	91,625 52
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3. MERCHANDISE.

Bound Books, Editors' Library, and Office Furniture.....	\$160,955 89	
Presses, Type, Stereotype Plates, Wood-cuts, and Paper in Printing Office.....	163,514 54	
Sheet Stock, Tools, and Unfinished Work in Bindery	114,371 21	
Stock in Depositories:		
Boston	\$16,772 10	
Buffalo	23,297 70	
Pittsburgh.....	25,468 90	
	—————	65,538 70
Total Merchandise.....	—————	504,380 34

4. NOTES AND ACCOUNTS.

Due from Missionary Society on account of		
New Building, one quarter interest in....	\$107,714 00	
Due Concern on Book Account..	\$237,136 58	
Due Concern on Notes.....	24,602 66	
	<hr/>	
	261,739 24	
Deduct 25 per cent. for probable		
losses	65,434 81	
	<hr/>	
Leaving due on Notes and Book Accounts...	196,304 43	
	<hr/>	304,018 43
Total Assets.....		<hr/>
		\$1,889,271 31

LIABILITIES.

1. BONDS.

Amount of Bonds sold, issued for the pay-	
ment of Property, 805 Broadway.....	\$182,700 00

2. NOTES.

Due to others	685,574 00
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3. ACCOUNTS.

Due to others	34,002 07	
	<hr/>	902,276 07
Net Capital Stock		<hr/>
		\$936,995 24

MEMORANDA.

The Profits for the year have been.....	\$112,693 65
Paid out by order of General Conference....	30,441 09
	<hr/>
Increase of Capital included in the above	
exhibit	\$82,252 56

NOTE.—Of the above profits, \$51,739 48 were earned last year, though not shown by the exhibit; leaving the actual profits this year \$60,954 17.

EXHIBIT FOR 1869.

The following figures, taken from the Consolidated Exhibits of the Book Concerns, show their condition November 30, 1869 :

1. REAL ESTATE.

New York Concern	\$932,247 02	
Western Concern	236,775 66	
	<hr/>	\$1,176,022 68

2. MERCHANDISE.

New York Concern	504,380 34	
Western Concern	332,515 05	
	<hr/>	836,895 39

3. CASH ON HAND.

New York Concern	91,625 52	
Western Concern	14,096 53	
	<hr/>	105,722 05

4. NOTES AND ACCOUNTS.

New York Concern (net)	304,018 43	
Western Concern (net)	226,889 99	
	<hr/>	530,908 42

Total Assets	2,649,548 54
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LIABILITIES—NOTES AND ACCOUNTS.

New York	902,276 07	
Western	288,697 47	
	<hr/>	1,190,973 54

Net Capital Stock	\$1,458,575 00
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EARNINGS.

New York	\$112,693 65	
Western	17,846 37	
	<hr/>	130,540 02
Paid by order of General Conference	45,515 81	
	<hr/>	
Net Profit	\$85,024 21	

THE PUBLISHING HOUSE
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Who furnished the Programme and the two Organa for the State Convention at Syracuse, have in press a complete report of the proceedings of the State Convention regarding the Syracuse University, together with a history of the movement previous to the Convention, (with subscription list;) an account of the legal organization of the Board of Trustees, and a report of the public meetings of the citizens of Syracuse in relation thereto. The pamphlet will be embellished with eight or ten engravings of leading public buildings of the city, together with important statistics regarding Syracuse and Central New York. The publication will be of value to the friends of the University, and of education every-where, in presenting some of the attractions which render Syracuse one of the best locations, not alone for an institution of learning, but also for the homes of families desiring the best educational advantages to be offered anywhere.

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The following contributors have already been engaged: Professor James G. Clark, the eminent vocalist, as Corresponding Editor; Dr. Lowell Mason; Professor Philip Phillips, Singing Pilgrim; Dr. E. Tourjee, of Boston, Instructor of the Choruses for the Boston Jubilee, (11,000 singers;) and others. We are in correspondence with others, whose eminence and abilities in literature and in Congregational Singing will insure a sterling value to the publication. Further particulars will shortly be announced. Any one is invited to send at once for specimen sheets with sample music, (now ready.)

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1. Its buildings, erected in 1854, and costing, with furniture, \$75,000, are substantial, capacious, and admirably adapted to educational purposes. Its location, for healthfulness, is not surpassed *anywhere*.

2. The Institution is not an experiment, having for fifteen years been the best sustained Boarding Seminary for Ladies and Gentlemen in the State; by its well known and accumulating advantages attracting and holding a superior class of students, mostly of mature age.

3. It maintains a full and competent Board of Instruction; *each department* of study, as the Classics, the Natural Sciences, Mathematics, Commercial Instruction, Modern Languages, Music, and Painting, being in charge of teachers who are at the head of their profession.

4. Its courses of study are adapted to the wants of the times, not being so far above the needs of average students as to render their publication a pretentious farce. Few Female Colleges in the country, however long established or successful, have graduated classes as respectable in numbers, or as noble in mind, manners, and character as this Institute sends forth each year indorsed with its diplomas. Advanced students are admitted at once to the Middle or Senior Year, or can select their own studies.

5. A rare class of young men is always in attendance, preparing for college, for teaching, or for business or professional life. The Commercial or Business College of the Institute *has no superior* in furnishing its students a thorough and accomplished business education. It graduates a good class each term. Twenty-five dollars pays for the course.


6. Four well-sustained literary societies, two of the ladies, and two of the gentlemen, are maintained *regularly*. These, with the premiums awarded each term to good writing and speaking, furnish unsurpassed facilities for improvement in composition and oratory.

7. Under a proper *regime*, the co-education of young ladies and gentlemen has been demonstrated to be both safe and eminently successful; the average tone of scholarship, manners and morals of BOTH SEXES, under this system, being at once more elevated, healthful, and reliable.

8. While sufficiently large numbers are always present to stimulate both teachers and students to diligence and duty, the Institute does *not* receive into its halls a cumbrous multitude. No class is permitted to be larger than admits of thorough attention to each pupil. Applicants for Board beyond 300 are declined.

9. While impartially non-sectarian, it is a Christian Institution, the seal of God's favor being visible upon it during all its history. Four churches in the village—Methodist, Baptist, Presbyterian, and Episcopal—are accessible to the students.

10. Sixty-three dollars per term to a lady pays board, fuel, washing, and common English branches per term of thirteen weeks; sixty dollars to a gentleman, with uncarpeted floor. Five dollars extra for fuel, winter terms.

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