Draft

Introduction Africa
written for

Congregationalism in America

Note

Suspect
Congregationalists
in
America
When a young man the writer of this introductory article, soon after his conversion, was found himself associated with the strong advocates of Episcopacy, his friends were decided Christian men of intense reading and research, and for a time their arguments appeared to him to be strong and conclusive. That "the true Church" had not indeed a small one which by the "Apostolic succession" had grown through centuries without a break, in the line of Bishops. The other churchmen's writings of the Rev. Sir Percy were just into his hands. The impression upon his mind so strong that not only did he conclude that it seems for a while that Bishops, Priests,
Deacons were essential to the church of Christ, but several other branches like the presbyterians, toCongregationalists were in error and put their clergy were not ordained ministers of Christ. Save the arguments carried on to the Roman Church. Tell he said to himself: Ministry of the apostolic succession in the line of Bishops is essential to the living church. The Roman faith has the precedence. Since then it has never seemed at all strange to him that so many of his friends who were high in churchmen joined the Roman Catholic Church were. Despite the Scriptures further study and thought brought the writer back to his proper base in the Congregational households and then he was confirmed with others of his family. This is too
personal for the general reader, yet it may chance to influence many.

Some other searchers for the God of Christ. It is in no way claimed that
the Epistles given of the Grand Army of the Lord are not good & wise, and
in that sense under special divine favor. But the grander truth
may dawn upon a mans heart

not our Lord is in all his branches
and that that Wisdom is justified
by all his children. It takes
all the witnesses to
reach all the nooks & corners
of the Word. But what indeed
during his probation
the wrote not have seen for
such a historic compendium
as this volume furnishes!

In these days are seen is not
of great moment; it is but an
indication of the division lies in
the hosts of the Lord who are
on the march or battling with the
difficulties of both. Very blessed is. But
organization is important and a
Christian wants to feel that he
belongs to one that is clearly
good; to one that is at least
defensible. The author of
this review of all the decisions
from the Apostolic time tells now
showing the origin of Congre-
gational polity in the earliest
period, and following it down. The
eye without prejudice, with
comprehension clearer, and with
clarity and fulsome statements of facts
pro and con, has done a great
work. Perhaps a little of sectarian
spirit could be detected by some
old-fashioned Christian followers.
John Knox or John Wesley. He rather feels that we are not in the real church, and that the other men somewhere departed from the original simplicity of organization and worship. Once a gentle-
man, man of a Congregational church and West, was meeting a lady to a house of worship with an ascendent Episcopalian. She tried to show him the superiority of the Episcopal service to any other, but also lived for short time other came of the True faith. The gentleman replied as they entered the vestry:

All right. "Perhaps yours is better than mine, as you claim, but this dear head one is mine! Your house may be nicer than ours, yet ours is ours!" So we detect
I fell, knees and face were cut and dirty... He

try me deep, that was when I knew.

not expecting, and then we couldn't

were standing in front of our house.

in earth... Can we do dere?

were, man, you've been a great

pronounced every word, every

it... don't know who you are and

came of... When 9 to 5, so

of... When 9 to 5... you're

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Little hence present or prospective is an author who clings with same fervor to beauty description of his own household of work and worship, and who is able to trace his pedigree of his family connection to the very fountain head.

The reader will enjoy the history of the Congregational Churches of New England, for the rigid and liberal interpretation are all given a fair exhibit. The
The causes of leaving England, the Sigismun in Holland, his arrival in America, his fate & puny & final on New England shores, no descendant of these his in our course to his story, and now this an old one it is told essentially well. It will become a text for the Jacob & Magna
Speakers at this year's Annual dinner of the New England Society.

This gathering in all our great towns from Boston to San Francisco.
Our youth cannot be made too familiar with the actual foundation of our government gone to toward the Mayflower but second of Plymouth, Mass.
a government of the people, for the people, by the people, when the flag forever remains a free church. The best church that assimilates Mill, Jefferson, and Republican form of government is very near to patriotic hearts.

The chapter on growth and expansion takes us to Maine, New Hampshire, Massachusetts, Connecticut, Rhode Island, Maryland, Virginia, and New Jersey. Who does not want to know more about Roger Williams, John Eliot, and the Indian mission?

A Congregational church in Virginia is of great importance to Maryland and what came of it. The New N.Y. Churches of our order will be charmed at their regular succession after a lapse, and Washington Congregationalists...
will take on a new courage and vigor, and push on to extend their simple methods of form and devotion to ever new occupied fields of the faith. Both those who at first form an active and congregation-alists will read with avidity a history which strengthens their claim to divide with our Methodists both their call to all races of men.

One gets into the valleys and shadows of things when he sees "half-way covenants," battles with quakers, lines of cleavage, religious declension, differences in the episcopalian, witchcraft delusions; but if "on Monday bleed" he must know a degree of satisfaction to answer solely the laughings of Phineas Pendle, Holms, and other humanistic reformers. Here with some shrivings in the colon of the chosen he can pick up the


At Key West Florida the writer of this article recently found two plants that greatly interested him. One was an East Indian tree called the Banyan and the other was a Congregational Church. To his mind there were many points of resemblance. There is a center tree. There are other trees quite independent in their growth which rise from the ground, and more still that start from wide stretching branches and grow down till they touch the earth. These trees root themselves all three sink down growing their roots increasing in number till size may finally become one immense tree. These at Key West cause the Congregational Church Missions. He found a few Christians Scotland about that place who wanted some fellowship or house of worship. He
explain it to them the Congregational
principle in his understanding, and shown
them the ordinary expressions of
faith that our people adopt. A
Church was formed by the help
of the home society, a house of
worship was erected. Outside
were independent societies, bands
associated for prayer, Sunday schools,
shorts fought off from other churches,
from one came to another. The
then began to group around the
original plant which the Missionary
had nourished. New converts then
came from the church & its associates.
The apparently independent grown
coming from the ground were made
mean & more homogenous by
the converts who seemed to spring from
the branches & grow to till they seemed
their own branches, filling up the spaces
and made a strong central yet
wide spreading tree.
It was a Rangya Church
that we planted at Washington
in 1865. It was incorporating
at first in all its make up.
It took a long time to
seem money enough to build
a Meeting house. It took
in part councils, general
councils and much fostering
our to get it well rooted.

Mr. Waddell, then living, quelled
in Washington and several
years in the Bordering States. They
were seeming invalids and wonderfully
independent. But by the common
force of God's Spirit the central
trunk has become larger
thinning, and all the roots are now meeting by a large
conference where fellowship so
prevails as to suggest that one great tree.
We cannot maintain our work
That our order is the first of all.

Our brethren of other communions see many weaknesses. The independence of the individual church, every man his own congregational brethren in such day.

How can liberty and power be preserved where there is no authority beyond the individual church?

"Look," they say: "these sects of the Baptists, these New Anabaptists, these Presbyterians. They all preserve your methods so much now when are three bodies instead of one. How can maintain a uniform creed?" Are you sure brethren

That it is necessary to Christ's Kingdom to keep seditious and facts of opinions on all topics? If so Christ's Church is and will ever be a huge failure.

Again they maintain that for
The most part we have a double headed system - a church and a society to take care of the individual church. Surely there is no reason why any arrangement should be made for Sunday schools or similar institutions. Is it expedient, and is it not essential to any church, congregational or any other, but merely a way of doing business like a competitive agent. We cannot be surprised again. The old proverb is quoted against our opposing it, namely "What is everybody's business is nobody's business." This is never fair, for all democratic leading work must be chosen committees of agents. But the must not be disgraced into prolonged discussion which is not at all profitable. Any church of any community is efficient enough if its individual members have in their hearts the spirit of the Master and by the inspiration given by his presence do the best they can to
like like piece & carry out his suggestions. The larger the
individual liberty in co-partnership
with the Lord's Spirit the better.
The larger the liberty of the
individual church in similar
co-partnership the better for
its truthful & effective
growth & works undertaking.
The Congregational History
before us gives us in graphic
& acceptable shape the
best defense of our polity
that I have seen.

Let us be part & parcel of the
Army of Christ. We have our
distinction flag. Our division
is known by the other congregations
for we are in the field of work.
We go to all climes & to all peoples
along side of Presbyterians & Episcopalians.
We know the men of conflict within and without. But we try to always keep unfurled to the breeze the great Common Banner of our Lord on which is inscribed, "Go ye into all the world and preach the gospel to every creature." This shows to all Christians in all ages that while in the ranks of the struggle of right and wrong, that we do belong to the Army of the Lord our Saviour and are determined to bear our part in the great contest for truth against error, for right against wrong, for the salvation of human souls.

All the methods working together with one Saviour, one Father, one Baptism of the Spirit are best of all. But each must perform its function individually and as each man and woman + child must the individual part.
We do not want to be in or out of sin.

But being sincere in love grows up into him in all things who is the head, even Christ; from whom the whole body, fitted and joined together and growing, produces the increase of the body unto the edifying of itself in love.

In the hope of promoting to deserve the larger charity we join our brethren in offering to Christian people the truths after knowledge of this book. Which the Author has to diligently and faithfully prepared.
Page 1 of Manuscript.

When a young man, the writer of this introductory letter, soon after his conversion, found himself associated with strong advocates of the Episcopacy. His friends were decided Christian men of extensive reading and research; and for a time their arguments to him to be accepted appeared strong and conclusive that "the true Church" was indeed "the small one which by apostolic succession had come down to us through the centuries without a break, in the line of bishops." The writings of the Rev. Dr. Pusey and other like advocates, were put into his hands. The impressions upon his mind and heart were so strong that not only did it seem for a while that bishops, priests and

Page 2 of Manuscript.

Deacons were essential to the Church of Christ, but that other branches like the Presbyterian and Congregationalists were in error; and that their clergymen were not ordained ministers of Christ. Soon the arguments carried him on to the Roman Church, till he said to himself: "If the unbroken apostolic succession in the line of bishops is essential to the living Church, the Roman Faith has the precedence." Since then it has never seemed at all strange to him that so many of his friends who were high-churchmen at last joined the Roman Catholic communion.

Further reading of the Scriptures, study and thought brought the writer back to his proper home in the Congregational household, and then he admitted and conformed with his family. This is perhaps too personal for the general reader; yet it may chance to influence and help some other searcher for the fold of Christ. It is in no way claimed that the Episcopal divisions of the grand army of the Lord are not good and wise, and in that sense under
When a young man, the writer of this introduction letter, soon after the conclusion of his preparatory education with special emphasis on the study of the proceeding, the influence bear a great resemblance and resemblance; and for a time their emphasis on the study of the proceeding, and resemblance that "the time chamber" were indulged in the sphere of action, and resemblance that "the time chamber" were indulged in a sphere of action, my position as a second one which Poland his resemblance may come down to us. The exercise of the Rev. Dr. Heavilin and others like advocates, more our writings on the Reformer's of the mind and hearts were so earnest that not only did it seem for a while that disciple's presence

Page 3 of manuscript

Decrees were essential to the Church of Christ, but that other presence like the Protestant and Congregationalist were in--one, and that their position were not obtaining ministerial to Church. Soon the circumstances existing him to the Roman Church, "the mind to be modeled to mankind!" If the applicationexperimental resemblance in the time of disciples is essential to the mind, the Roman Church since then it has never seemed to I have the resemblance. Since then it has never seemed to I have the resemblance. For instance the Roman Catholic communion.

at least joining the Roman Catholic communion.

Further reason for the superiority such and superior product;

the writer pack to the proper home in the Congregational home. This is not, and may be accounted and colored with the family. This is not, and may be counted and colored with the family. This is not, and may be counted and colored with the family. It is in no way claiming that the Presbyterian division of the Church

story of the Lord and the long ago, and were and in their name when
special divine favor, but the grander truth may dawn upon a man's heart that our Lord is in all his branches and that wisdom is justified by all her children. It takes all the instrumentalities to reach the nooks and corners of the world. But what would the writer not have given during his probation for such a historic compendium as this volume furnishes!

In these days an Ism is not of great moment; it is but an indication of the division lines in the hosts of the Lord who are on the march or battling with the foes of truth and righteousness. But organization is important, and a Christian wants to feel that he belongs to one that is at least defensible. The author of this review of all the divisions from the Apostles' time till now, showing the origin of the Congregational polity in the earliest period, and following it through the ages without prolixity, with comprehensive clearness, and with full statements of facts pro and con, has done a great work. Perhaps a little sectarian spirit could be detected by some old fashioned Christian, follower of John Knox or John Wesley. He rather feels that our Ism is the real Church, and that the others have somehow departed from the original simplicity of organization and worship. Once a gentleman, member of a Congregational church out West was walking to a Congregational house of worship with a lady, an ardent Episcopalian. She tried to show him the superiority of the Episcopal service to any other, and also how far short the others came of the True Faith. The gentleman replied as they entered the vestibule:—"All right, perhaps yours is better than mine as you claim, but this dear one is mine. Your home may be nicer than ours, yet ours is ours!" So we detect little harm present or prospect in an author who clings with some fervor to a hearty description of his own household of work and worship, and who is able to trace the pedigree of his family connection to the very fountain head. The readers will particularly enjoy the history of the Congregational Churches of New England, the rigid and liberal interpreters are all given a fair exhibit. The
causes of the Pilgrims leaving England; the sojourn in Holland; his arrival in America; his faith and purpose and trial on New England shores; no descendant of his is ever averse to the story and here though an old one, it is told concisely and well. It will become a text for the jovial and eloquent speakers at the yearly anniversaries of New England societies which gather in all our great towns from Boston to San Francisco.

Our youth cannot be made too familiar with the actual foundation of our government, arranged for on board the "Mayflower", but secured at Plymouth, Mass. , a government of the people, when the flag, an emblem of the people's sovereignty, forever ensures a free church. The Church that best assimilates that government of republican form and order, is very near and dear to patriotic hearts.

The chapter on growth and expansion, taking us to Maine, New Hampshire, Massachusetts, Connecticut, Rhode Island, Maryland and Virginia, is of marked interest. Who does not want to know more about Roger Williams, John Elliot and the Indian Missions? An early congregation at church in Virginia, and its transference to Maryland, and what came of it! - the new Virginia Churches of our order at their regular succession after a lapse! and Washington Congregationalists will take on a new courage and vigor, and push on to extend their simple methods of formal ordination, to cover unoccupied fields of the South. In the south Baptists, who at bottom are usually good congregationalists, will read with avidity a history which strengthens their claim to divide with our Methodists brothers their call to all races of men.

One gets into the valleys and shadows of things when he sees "Halfway covenants", troubles with Quakers, lines clearance, religious declension, differences with Episcopalians, witchcraft delusion; but if of "orthodox blood" he must have a degree of satisfaction
The chapter on growth and expansion, leading to Mexico, New Hampshire, Massachusetts, Connecticut, Rhode Island, Maryland, and Virginia is of marked interest. Who does not want to know more about the roles of William Penn and the Indian missions?

A very important problem is the Virginia and the Pennsylvania settlement. The way Virgin's government to Maryland and what came of it. The Virginia Company of

Concerning the latter's report. Virginia and Virginia, a frame and a view. Knowing the circumstances and the circumstances of the past. We need to consider their simple methods of forming society.
to answer soberly the laughings of Oliver Wendel Holmes and other humoristic reformers. Here, with some showings in the bottom of the chasms, he can pick up the facts; one should want nothing better?

At Key West, Florida, the writer of this article recently found two plants that greatly interested him. One was an East Indian tree, called the Bayan, and the other was a new Congregational Church. To his mind there are in general many points of resemblance; there is a center tree; there are also smaller trees, quite independent in their growth which rise from the ground, and more little trees still that start from wide-stretching branches, and grow down till they touch the earth; there they root themselves. All these up and down growths keep increasing in number and size till they finally become one immense tree. There at Key West came the Congregational Home Missionary. He found a few christians scattered about that place who wanted some fellowship and a house of worship. He explained to them the Congregational policy as he understood it, and showed them the ordinary expressions of faith that our people adopt. A Church was founded, and by the help of the Home-Society a Church was organized and a house of worship erected. Outside were independent growths, bands associated for prayer, Sunday-schools, shoots thrown off from other Churches from one cause and another. All these began to group around the original plant which the missionary had nourished. New converts then came from the church and its accessories. The apparently independent growths coming from the ground were made more and more homogeneous by the converts who seemed to spring from the branches and growths till they had their own bases, filled up the spaces and made a strong central, yet wide spreading tree.

It was a Banyan Church that we planted at Washington in 1865. It was a vexating at first in its make up. It took begging and pleadings to secure money enough to build a Meeting-House. It took ex-parte councils and general councils and much fostering care to get it well rooted. Off shoots there were several in Washington and the District of Columbia and several more in the
bordering states. They were seeming rivals and wondrously independent. But by the common sap of God's Spirit the central trunk has become large and thriving, and all the rootlets are now united by a large conference where fellowship so prevails as to suggest but one great tree.

"We cannot maintain very well that our Order is the best of all. Our brethren of other communions see many weaknesses. The independence of the individual church every home born and bred congregational believer insists on. How can heresy and be prevented where there is no authority beyond the individual church? "Look", they say, "there went off the Baptists; then the Unitarians! They all preserve your methods, so that now there are three bodies instead of one. You cannot maintain a uniform creed!!"

Are you sure brethren that it is necessary in Christ's Kingdom to keep solidly to one trunk of opinions on all topics? If so, Christ's Church is and will ever be a huge failure. Again they maintain that for the most part we have a double-headed system: a Church and a Society to take care of the individual Church. Surely there is no harm in this arrangement where it is expedient to have a society for holding and managing property; but this is not essential to any church, congregational or other, but merely a way doing business through a competent agent. Again the old proverb is quoted against our congregational efficiency, namely: "What is everybody's business is nobody's business". This is never fair for all democratic bodies work through chosen committees or agents. But we must not be betrayed into prolonged discussion which is not at all profitable.

Any Christian Church of any communion is efficient enough if its individual members have in their individual hearts the Spirit of the Master, and by the spur of his presence do the best they can to live like him, and carry out his injunctions. The larger the individual liberty in co-partnership with the Lord's Spirit, the better. The larger the liberty of the individual Church in similar co-partnership, the better for its
porportionate stature. They were standing in a line, many of them, but the central figure, a man, spoke up:

"We cannot maintain our way, that one order in the order of all.

Our present of other communities being mean, we must respond.

Genie of the imaginative church was once, but now, we must avoid the imaginative church.

"Boof," they say. "There was a man who escaped from the Union."

Indeed! They still believe your deception, so that now there she cease.

poor! I knew of one, you cannot maintain a nation's ability.

The young president, that it is necessary in Christ's Kingdom.

to keep safely to one thing of opinion on all topics. I am not,

God's chosen is sins will never be a true thing. Again they

maintain that for the most part, we have a complete decoding of:

God's way, to take care of the imaginative church. If

anywhere there is no pain in all the remaining property, to have a society for politics, and maintaining property, one way is

not necessary to any community, commercial, industrial, or other. Our

wealth in going business through a comprehensive agent. Again the only

Wheat is something's business is nothing, a pleasure. This is never

It is not of all that life is.

An old Christian Church, or any community is different. Many

are imaginative types or those imaginative types. The spirit

of the imagination, who said to the president on the part that

can to live like him, and certain, are the introduction. The letter

the imaginative types in co-operation with the pound's spirit

the former the imagination of ownership, the letter for the in-

imaginative Church in spirit co-operation, the letter for the
healthful and effective growth and understanding.

The Congregational History before us gives us in graphic and acceptable shape the best defence of our polity that I have seen. Let us ever be considered a part and parcel of the Army of Christ. We have our distinctive flag. Our Division is known by the other communions, for we are in the field of enterprising work. We go to all climes and to all people alongside of Presbyterians and Episcopalians. We have like them our conflicts within and without. But we do try to always keep unfurled to the breeze the great common banner of our Lord — on which is inscribed "Go ye into all the world and preach the gospel to every creature". This banner shows to all Christians and to all opposers that, whether in the ranks, on the skirmish or picket-line, that we do belong to the Army of the Lord our Saviour, and are determined to bear our part in the great contest for truth against error, for right against wrong, and for the spread of light and knowledge and for the salvation of human souls.

All the methods of all communions working together with one Saviour, one faith and one baptism of the Spirit are best of all. But each individual Church must perform its function as each individual man and woman and child must perform the individual part. We do not want to be in error, nor be deceived. "But being sincere in love we grow up into him in all things who is the head, even Christ; from whom the whole body fitly joined together and compacted, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In the hope of promoting some degree the largest charity, we join our brethren in offering Christian people and seekers after knowledge this book which the author has so diligently and faithfully prepared.