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2013

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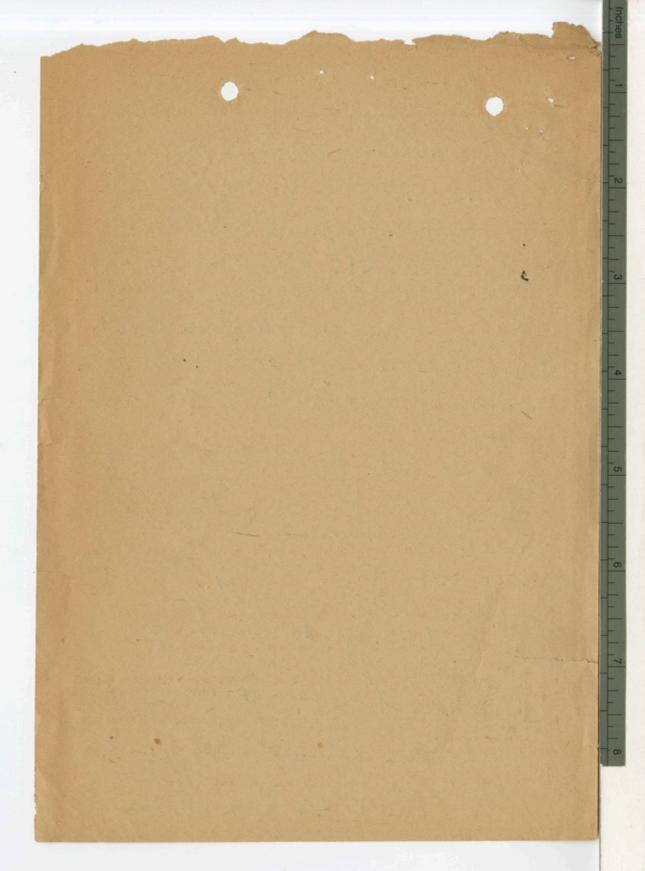
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cyplained to Them the ber gryational pulity on he understood, and showed Then the ordinary artirestions of faith that and people adopt. A Columet mas for and I by the help of the home-south a house of morship mus exected. Outside were independent grantes, bands associated for prayer, funday schools, Shouts howe of from other churches from one came of another. All then began to group around the original polant which the Missionery had nourished. Hew consunts Then come from the church & its accessories. The apparently indopendent growths cowing from the gracing neer made mean There homogeness by the everests who seems to spring from The branches of growths till they seemed meir awa bases, felled up Mie spacy mide spreading, hee.

Explained to them the Companyationed held in he amberded and showed from the order on supposions of faith that am july aboft . A Edward min formed , 4 ly the frely of the hour - society a boon of morehile our evested. Outside men independent grander hands assent for proper, finder schools Shouts Tomour of from other churchen you our came t another - see Their began to grant avour The original plant which the Ministery had nowindred. Her coments then come from the chined to the accusar on appearants in dependent you the country your New governed men much marin & more possession by the severests who seeing to spring from The branchers of growths till they seemed Mein own Caloro, felled up Mer Grany and make a sharey empodiget. ende Musseling her.

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yound mountain sen was of our order is the test of our trishim of other communica Ere many making the independence of the individual hingely were home the OVERNOR Strong les Solons no author ORIS ISLAND, NE extents; Men Me beechmans Just Hersenher Chine methods Soom instead of one. More I manden a mudore Are you done brother oversom, to Characto haighou to treet soldy to our trust of opering ou all Topies? If so Chints Bunch I will ever be a hope failine. Again News manitage Boat for

the my stopent we have a doubt headed System - a Church & a society to lake can Liter indicional Church - Surely Miere is no harm in they arrangement whose is not be supposed to the thin it was hope in the season where it is expedient, but then it was suppressioned assential to any church, congregation al or and other, but merely a way of doing trusiness this. a competent agant. Whi society by hir cyling Again the old promote is quoted against our affecting to namely What is every body business is notedy business." This is never fare, for all democratic bodies mork tak. But me must not be betrayed into prolonged discussion which is not at all profitath. Any church of any con municion is efficient enough i) its infundual merchens have in Their hearts The Spirit of the Master plasence do the best they can to

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We do not meant to be in a or nor or be drowing? But being sween in love grow who neto him in all things who is the head, such christ; Joined together V compacted by had which wery joint sufficiente, according to the effectual working in the measure govern party makethe werease of the body unto the wifying of itself in love." In the hope of promoting to in Loundepu Nu lorgert brethem in offering to Which his author hosto prepared,

Draft, to be corrected.)

Page 1 of Manuscript.

When a young man, the writer of this introductory letter, soon after his conversion, found himself associated with strong advoates of the Episcopacy. His friends were decided christian men of extensive reading and research; and for a time their arguments to himto be appeared and conclusive that "the true Church" was indeed a 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 his into by 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 house-hold, and then he admitted and conformed with his family. This is perhaps too personal for the general reading; yet it may chance to influence and help some other streher 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

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special divine favor; but the grander truth may dawn upon a man's heart that our Lord is in all his branches and that that wisdaom 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 inon the march or battling with the foes of truth and rightenusness. But organization is important, and a Christian wants to feel that he belongs to one that is at least defensible. The author of this, a 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 clear and full statements of facts pro and con, has done a great work. Perhaps a little sect-arian spirit could be detected by some old fashioned Christian, follower of John Knox or John Wesley. He rather feels that our Ism is thereal Church , and that the others have somehow departed from the original simplicity of organization and worship. Once a gentleman , member of a Congregational beasessessessing chirch 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 meadow is mine.! Your home may be nicer than ours, yet ours is ours!" So we detect little harm present or or prospection in an author who clings with some fervor to a heart4 y 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 particualry enjoy the history of the Congregational Churches of New England, where the rigid and the titeral interpreters are all given a fair exhibit. The

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causes of the Pilgrims leaving England; the sojourn in Holand; 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 Bostons 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 sovereignity, 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, Massachussets, 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 Vriginia, 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, an push on to extend their simple methods of format ordination, to ashantony wohich us to make the south 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 clearage, religious declension, differences with Episcopalians, witchcraft delusion; but if of orthodox blodd he must have a degree of satisfact-

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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 resemblanother ce; 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; therethey 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 felloship 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 exm 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 growth coming from the ground were made more and more homogeneous by the converts who secure seemed to spring from the branches and growths till they seemed their own bases, filled up the spaces and made a strong central, yet wide spreading tree.

a was a Banyan Church that we planted at Washington in 1865. It was a Banyan Church It was exasperating at first in tits make up. It took beggings 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 Choots there were several in Washington and the District of Columbia, and several more in the

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pendent. But by the common sap of God's Spirit the central trunk has become largerand thriving, and all the rootlets are now united by a large conference when 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 Science 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 credd!!"

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 a 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 intemprolonged 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 individual Church in similar co-partnership, the better for its

bordering states. They were seeming rivals and wondrously independent. But by the common sap of God's Spirit the central trunk has become largerand thriving, and all the rootlets are now united by a large conference when fellowship so preveils as to suggest but one great tree.

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This banner shows to all Christians and to all opposers that, whether in the ranks, but 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 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 from up into him in all things who is the head, even "Chirst; from whom the whole body fityle 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.

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