

## The Puritan Pilgrim Church.

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We have already traced with considerable care the fortunes of the Plymouth Church, showing as well as forcible in form and its effect. It was 1629 when the ~~Puritans~~ came to Salem, and several events had happened which were likely to favor of disadvantage to the friendly relations of these two churches. As early as 1623, an Episcopal clergyman came over from England, to whom the authorities at home had given power to control and regulate the religious affairs of the church in Plymouth. He spent a year among the Pilgrims and decided not to attempt to exercise his authority, and but returned home. Also a group of people called the "adventurers" came and settled in the colony, but held themselves aloof from the Pilgrims, through efforts of these "adventurers," who were over zealous for the religious welfare of the

Pilgrims, complaints were secretly sent to 2  
higher authorities, concerning the irreligious  
ways of the Pilgrims.

As a result in 1624, John Lyford, an  
Episcopal Clergyman of Puritan tendencies  
arrived among them. He came for the purpose  
of overcoming the free church principles. He was  
a double faced, fawning flattering man of the  
church, who as Bradford says, made them  
(the Pilgrims ashamed he so bowed and cringed  
before them.) But in spite of all his flattery  
he and Oldham one of the Adventurers  
were privately plotting to destroy the Pilgrim  
Government, and bring the colony into conformity  
with the church. Of course the Pilgrims resented  
it, and an open breach between Lyford  
and the community took place. This lead  
also to a breach with the Board of Merchant  
Adventurers at home, and brought the colony  
into hard financial straits.

The natural result of all these events was  
that the Pilgrims had no particular effect  
for the methods taken to overcome their principles  
of non-conformity. A rather deep-rooted  
suspicion lurked in their minds in regard  
to established churches and their representatives.

Now the Company which came over to Salem  
in 1629, were Puritans, i.e., it believed in reform  
from within, and was so entirely opposed to  
the Separatists that they would not ~~even~~<sup>at first</sup> permit  
Rev. Ralph Smith, who was seeking passage to  
Plymouth, to come in their ship, but finally  
conceded. This same Ralph Smith became the first  
pastor of the Plymouth church. Also to show their  
opposition to the Separatists. I quote the alleged  
speech of Higginson, who afterwards became the  
Pastor of Salem Church. Cotton Mather in his  
Magnolia Bk III. p 74 says that on leaving England  
Higginson said. "We will not say as the  
Separatists were wont to say at their leav-  
ing of England. Farewell Babylon. Farewell Rome,

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But we will say Farewell, dear England!  
Farewell the Church of God in England, and  
all the Christian Friends there; for we must go  
to New England as Separatists from the  
Church of England; though we cannot be separ-  
ate from the Conception of it. But we go  
to practice the Positive part of Church  
Reformation, and propagate the Gospel  
in America."

Thus we have two apparently inconcileable  
parties on New England shore. Each prejudiced  
against the other,

The task and privilege of overcoming this  
affection and bringing the two churches together  
fell to the lot of a Lyon Doctor Samuel Fuller.  
It happened that the first Puritans to arrive  
in Salem were suffering from scurvy, and  
a fever. Gov. Endecott sent ~~it~~ to Plymouth  
for medical aid, and Deacon Fuller  
responsible. Apparently Deacon Fuller was  
able to overcome their prejudices for

within a month after the arrival of the ships<sup>5.</sup>  
that brought the majority of the Salem Company.  
they united to form a church, and adopted  
a covenant, that is used to day in the  
Minister in Church at Salem. The Covenant  
of 1629. is as follows. "We Covenant with  
the Lord and one with another; and do  
bend ourselves in the presence of God, to  
wolhe together in all his ways, according  
as he is pleased to reveal himself unto  
us in this blessed word of truth."

There were, they ordained the men whom  
they had elected to become their ministers.  
Both there were, Higginson and Shelton  
were ordained in the church of England  
before coming over here, and apparently  
they come as ministers, but after joining  
the new church and adopting a covenant, they  
elected, and ordained there two men  
as pastor and teacher respectively.

In addition to that "vote was given of their intended proceedings to the church at New Plymouth, that so they might have their approbation and concurrence, if not their direction and assistance, in a matter of that nature where in themselves had been but little before exercised." Dux 416. The Plymouth Church sent Governor Bradford, and others as delegates, but they going by sea, were hindered by恶 weather that they could not be there at the beginning of the day, but they came into the Assembly afterward, and gave them the right hand of fellowship, and wishing all prosperity and a blessed success unto such good beginnings."

In practically the same way the church at Dorchester (1630) Charlestown 1630 Woburn 1630, and others were organized. Bath said in 1644, that Mr. W. (either Edward Winslow, or Roger Williams) an eminent

win of the church at Plymworth told him,<sup>7</sup>  
that the rest of the churches in New England  
came at first to them at Plymworth to  
draw their doctrine in church courses,  
and wrote them their pattern."

So these early churches were congregational  
in form, and apparently shared to a certain  
extent the Separatist spirit of the church at  
Plymouth. But they were wroke up of Puritans,  
and under the pressure from people in England  
and also under pressure from the influx  
of people into the colonies <sup>who</sup> they held in some  
somewhat at variance. the people who had  
come to New England to worship God according  
to their own conscience, would not permit  
others to worship God as they wished.

Wolker says. The first really serious problem  
to distract the peace of our colonies was  
that occasioned by the coming of Mrs. Ann  
Hutchinson to Boston in 1634, Mrs. Henry Done

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in 1635 and Mrs. Hutchinson's husband's brother =  
in-law, Rev. John Wheelwright, in 1636.  
The views of Mrs. Hutchinson, embraced as they  
were in large degree not only by the two <sup>whole</sup> names  
have been associated with her, but by a  
majority of the Boston Church, were stigma=  
tized by her opponents as "Antimonian"; and  
certainly laid far too much stress on the  
behavior confidence in his good estate, rather  
than visible betterment of his character, as  
evidence of his acceptance with God"  
"However worthy of respect Mrs. Hutchinson  
may have been, there can be no doubt  
that the controversy raised by her came  
ferociously near wrecking the infant  
colonies."

The result of this disturbance was very far  
reaching. It had first to the calling of a  
Synod of the New England Churches by the Mass. Gen.  
Court, which met Aug 30. 1637, at what is now  
Cambridge. 82 of her opinions were condemned

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and she and several of her supporters  
were banished.

Now this action by the Synod shows that by  
force of circumstances largely, the churches  
had departed from their original congregational  
principles.

- (1) It was called by Civil Government.
- (2) Civil officers kept the peace.
- (3) The Separatist Church of England had  
become the Established Church of New Eng.
- 4- Propositions to call regular Synods were  
made
- (5) A member in the church differing in any  
matter not fundamental should not  
separate themselves. This is one point  
where the Puritan influence shows itself very  
faintly.

### 2nd Synod, 1643.

Relative to positions taken by the two  
ministers of Newbury, who were inclined  
Parker & Rogers

to Presbyterian Principles. The second <sup>10</sup>  
Synod met at Cambridge, in 1643. But apparently  
with no definite results.

But this was one more step away from pure  
Congregationalism.

3rd Synod. 1646. Cambridge.

Political disturbances were rocks of the movement  
and reflected in New England the political  
controversies of Old England,

A committee of three was appointed to draft  
a platform, and present it to the re-assembled  
Synod. Rev. John Cotton of Boston, Richard Mather  
of Dorchester, and Ralph Partridge of Duxbury  
were appointed to prepare a "Model of Church  
Government."

When the Synod Council convened in 1648  
the platform adopted by the synod had been  
drafted by the Cotton.

The Westminster Confession was accepted.

The Cambridge Platform, presents many interesting points

- (1) A flat denial of the sachivial principles of the early Separatists.
- (2) Place and authority of Elders
  - (a) is increased. Leadership away from the power of the congregation.
  - (b) Veto power of elders.
- (3) Leadership over to increase the authority of concils.