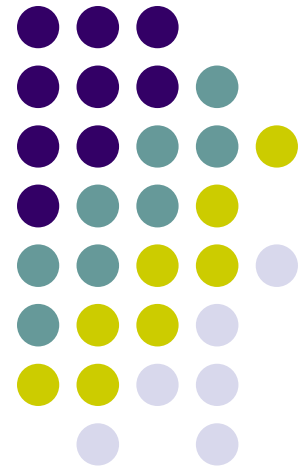


Pilgrims and Providence

Lesson 2

“So they lefte that goodly and pleasante citie, which had been ther resting place near 12. years; but they knew they were pilgrimes, and looked not much on these things, but lift up their eyes to the heavens, their dearest cuntrie, and quieted their spirits.”





Review from Lesson 1

- A time of new ideas
- Pagan/Christian View of Man
- Persecution in Scrooby, England
- Holland – prepared by God for this time
- Flight to Holland

Personalities: Scrooby Manor House-England

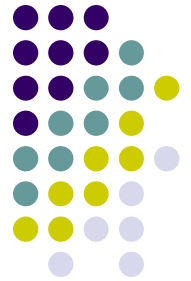


- **Richard Clyfton** – Pastor of Babworth's All Saints Church
- **William Brewster** – Village Postmaster at Scrooby Manor
- **William Bradford** – 12-year-old boy
- **John Robinson** – Pastor/Teacher

England and Northern Europe



Forms of Church Government



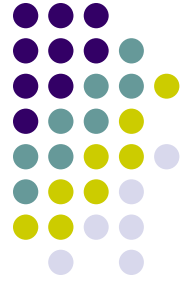
- Congregational – form began with Robert Browne
 - Independent and autonomous
 - Separatists, Baptists, Independents
 - Power flows from bottom up
- Episcopal - Historical
 - Hierarchical; Bishop presides over church
 - Orthodox, Roman Catholic, Anglican
 - Power flows from top down
- Presbyterian – developed in Geneva
 - Layered: Session → Presbytery → Synods → General Assemblies
 - Presbyterian
 - Power flows both directions

Bonus Information: U.S. Constitution & Church Gov't



- Executive Branch – Episcopal
- Judicial Branch – Presbyterian
- Legislative Branch – Congregational

Personalities: Leiden, Holland



- **Richard Clyfton** – stays in Amsterdam due to age
- **William Brewster** – Teaches English at Leiden University
- **William Bradford** – fustian (cotton fabrics) worker
- **John Robinson** – Pastor. Pursues Doctorate at Leiden University

Bradford – Summary of Leiden



“Being thus settled (after many difficulties) they continued many years in a comfortable condition, enjoying much sweete and delightfull societie and spirituall comforte togeather in the wayes of God, under the able ministrie, and prudente governmente of Mr. John Robinson, and Mr. William Brewster, who was an assistante unto him in the place of an Elder, unto which he was now called and chosen by the church. So as they grew in knowledge and other gifts and graces of the spirite of God, and lived togeather in peace, and love, and holines; and many came unto them from diverse parts of England, so as they grew a great congregation. And if at any time any differences arose, or offences broak out (as it cannot be, but some time ther will, even amongst the best of men) they were ever so mete with, and nipt in the head betims, or otherwise so well composed, as still love, peace, and communion was continued; or els the church purged of those that were incurable and incorrigible, when, after much patience used, no other means would serve, which seldom carne to pass

Bradford – Summary of Leiden (2)



Yea such was the mutuall love, and reciprocall respecte that this worthy man had to his flocke, and his flocke to him, that it might be said of them as it once was of that famous Emperour Marcus Aurelious, and the people of Rome, that it was hard to judge wheather he delighted more in haveing shuch a people, or they in haveing such a pastor. His love was greate towards them, and his care was all ways bente for their best good, both for soule and body; for besides his singuler abilities in devine things (wherin he excelled), he was also very able to give directions in civill affaires, and to foresee dangers and inconveniences; by which means he was very helpfull to their outward estats, and so was every way as a commone father unto them”



Reasons for leaving Holland

- Some died, others growing old
- Difficult life, some preferred prison
- Affect on children
 - Decrepit due to hard labor
 - Followed Dutch youth in licentiousness
- Propagate the gospel

Bradford – Difficulty of Decision for America

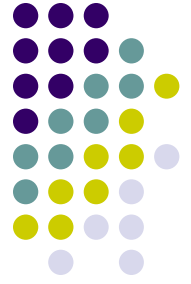


It was answered, that all great and honourable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. It was granted the dangers were great, but not desperate; the difficulties were many, but not invincible...such attempts were not to be made and undertaken without good ground and reason; not rashly or lightly as many have done for curiositie or hope of gaine, etc. But their condition was not ordinarie ; their ends were good and-honourable; their calling lawfull, and urgente; and therefore they might expecte the blessing of God in their proceeding. Yea, though they should loose their lives in this action, yet might they have comforte in the same, and their endeavors would be honourable. They lived here but as men in exile, and in a poore condition; and as great miseries might possibly befall them in this place, for the 12. years of truce were now out, and there was nothing but beating of drums, and preparing for warr, the events wherof are allway uncertaine.

Pastor Robinson's Farewell Letter



- Maintain Peace with God
- Peace with one another
- Need of self-discipline
- Civil Affairs



Voyage

- July 1620. Speedwell and Mayflower depart
- Sept 6, 1620. Mayflower departs
 - 102 passengers
 - 50 from Leiden
- Voyage
 - Died. 1 crew, 1 passenger (servant)
 - Born. Oceanus Hopkins (to 'stranger')

Bradford – Their Arrival



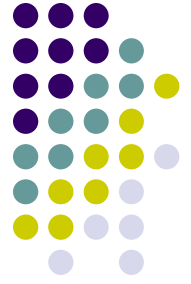
But hear I cannot but stay and make a pause, and stand half amased at this poore peoples presente condition; and so I thinke will the reader too, when he well considers the same... they had now no freinds to wellcome them, nor inns to entertaine or refresh their weatherbeaten bodys, no houses or much less townes to repaire too, to seeke for succoure. It is recorded in scriptureas, a mercie to the apostle and his shipwraked company, that the barbarians shewed them no smale kindnes in refreshing them, but these savage barbarians, when they mette with them (as after will appeare) were readier to fill their sids full of arrows then otherwise. And for the season it was winter, and they that know the winters of that cuntrie know them to be sharp and violent, and subjecte to cruell and feirce stormes, deangerous to travill to known places, much more to serch an unknown coast. Besids, what could they see but a hidious and desolate wildernes, full of wild beasts and willd men? and what multitudes ther might be of them they knew not.

The Mayflower Compact



Haveing undertaken, for ye glorie of God, and advancemente of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutuallly in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation & furtherance of ye ends aforesaid; and by vertue hearof to enacte lawes, ordinances, acts constitutions, & offices, from time to time, as shall be thought most meet & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witnes wherof we have hereunder subscribed our names at Cap-Codd ye 11th. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland, ye fiftie fourth. Ano: Dom. 1620.

Importance of Mayflower Compact



- Beginning of “self-government”
- Government is a form of covenant
- Power derived from consent of the governed



Timeline - Americas

