

1564. The name Puritan was given to persons who aimed at a greater purity of doctrine, holiness of living and a stricter church discipline than prevailed.

1566. Date of separation in England, by Puritans who were shut out of the church, and restrained of the press, and who thought, as separate congregations had for some time been existing at Frankfort, Geneva, and even in London, it might be right and their duty, to come out and be separate from the corruptions and superstitions swaying the English Church, and its service.

1570. Thomas Cartwright pushed the fundamental proposition to reduce all things in reforming the church to the apostolic way, as contained in the New Testament. For this he was expelled from Oxford, and took refuge abroad. Coming back seven years after, he maintained that government by the eldership is of divine appointment and obligation—anticipating, mainly, the views and practices of the Presbyterian party of the time of the Commonwealth.

1582. Robert Brown threw a new element into the conflict of opinion which was agitating the English people in the time of Elizabeth, by evolving from the New Testament the Congregational system of church polity.

1591. A church of English exiles, actuated by Congregational principles, was formed at Amsterdam, of which Henry Ainsworth became pastor.

1592. A Congregational Church, the first known by the name of Independent, was organized in Southwark, a borough of London. A decree was issued against the church, and fifty-nine of its members were imprisoned, many ending their days within the prison walls, others fled to Holland where they re-organized as a church in Amsterdam.

1593. Henry Barlow, John Greenwood, and John Penry were put to death for their Congregational principles, all of whom were members of the Southwark church.

1599. On April 25th, in the latter part of the reign of Queen Elizabeth and while Shakspeare was yet alive, Oliver Cromwell was born.

1604. Three hundred Puritan ministers were silenced, imprisoned or exiled. The Congregationalists, or Independents, were so hated by the court that great effort was made to root them out of the land. King James seeking to fulfil the threat concerning the Puritans: "I will make them conform, or I will harry them out of the land, or else worse." "Only burn them, that's all."

1606. A Congregational church was organized in the house occupied by William Brewster at Schrosby, Nottinghamshire, six miles west of Lincolnshire. One of the members was JOHN ROBINSON, a graduate of Cambridge, and a Church of England minister, who, from his study of the Bible, arrived at the conclusion that the churches planted by the Apostles were independent in their government. This church was "beset and watched night and day by the agents of the prelacy" and was at last driven out of England. It has been called the "Mayflower Church."

1607. John Robinson and his church after great difficulty succeeded in escaping from England to Amsterdam, where they continued about a year, then removing to Leyden where Robinson was sole pastor and William Brewster was chosen elder.

1619. The exiles, as they themselves said, from a desire to live under the protection of England, and to retain the language and name of Englishmen; seeing their inability to give their children such an education as they had themselves received; being also greatly grieved at the profanation of the Sabbath in Holland; having a great hope and inward zeal of laying a foundation for the advancement of the Gospel of the kingdom of Christ in those remote parts of the world, a deputation was sent to England to lay their scheme of emigrating to America before the king.

1620. T women, under the William Bradford Rock " Decembe

Previous to the Robinson preached Winslow says :

" We are now ere live to see our faces before God and His God should reveal it as ever we were had more truth and miserably to bewail a period in religion etc."

On the day of the ing document was

"In the name of our dread sovereign Ireland, king, defence advancement of the the first colony in mutually, in the p together into a civil of the ends aforesaid equal laws, ordina thought most meet promise all due sub

1633. John graduate of Cambridge, Boston, England, of Congregational Court "for not kn churchman, in vai his safety; had he I could have obtai conformity and P with Hooker and :

1636. Dr his "Plea against publicly whipped, with the letters S. for writing against cut off, and for a s many treated for li

1638. On with Puritan famil among the passeng Harvard College w

1643. We ment "to confer ar and concerning the or the vindication and 20 lay comm assembly. The kin palians called atten Congregationalists, persistently oppose unless full toleratio