

Chief Justice Popham had planned. A higher power than chief justices or monarchs was reserving that part of the world for another class of emigrants. Longfellow, in one of his poems, says, that

"God had sifted three kingdoms, to find the wheat for his planting,
Then had sifted the wheat."

And we will now glance at the way in which the seed was prepared, and the sifting operations took place.

King James was unconsciously made an instrument in these sifting processes, but his object was far different from that which resulted from his actions.

The determination of King James not to consent to alterations of any moment in the liturgy of the English Church, was productive of dividing the Puritan party *in the Church*. The first sifting operations brought to view men who were tinctured with Puritan principles, and who "groaned under human rites and ceremonies;" and from these were sifted a small party, who not only objected to the Prayer Book as it was, but who, unlike the greater part of the "Millenarians," were determined not to conform, even if they were "harried" out of the country.

While Chief Justice Popham was gathering together his convicts and bad characters, with the view to settle the northern part of the British possessions in the new world, a little company was being collected in the village of Scrooby, who were destined to be the real pioneers, when the Popham settlers would, fortunately for America, have been discouraged, and have returned to England, probably to ply the vocation in which the Chief Justice was so expert in his early days. Six miles west of Lincolnshire, in the little village of Scrooby, the manor house, which had previously been the hunting seat of the Archbishop of York, was occupied by William Brewster, who rented it from the Archbishop's son. Brewster was a man of good family, well educated, and had formerly held an office under the secretary of state to Queen Elizabeth. Brewster kept an inn at the manor house, and also occupied the position of postmaster or "post." Brewster could no longer conscientiously worship at the parish churches, we are told, and at his home a little band met on the Sabbath day for devotional purposes. Some time between 1602 and 1606, a church was organized, gathered principally from the congregation of the Episcopal minister, Richard Clifton, who resigned his "living," and threw in his lot with the little company of Puritans who had the courage to be Non-conformists. The church at Gainsborough is extinct, and now this little church at Scrooby stands alone in all the British empire, the representative of that system of church government which made such rapid strides some years later, which was all but crushed when the Restoration came, and again rose from obscurity to become a mighty power in the mother country, and, according to Lord Brougham, who is no Independent, "ACHIEVED FOR ENGLAND THE FREE CONSTITUTION SHE NOW ENJOYS."

Among the little company at Scrooby was a Church of England minister named John Robinson, who, from his study of the Bible, arrived at the conclusion that the churches planted by the Apostles were all independent in their government. Robinson is sometimes called "the father of Congregationalism," as the summary of the principles which he deduced from the Bible are generally recognised by the Congregationalists or Independents of Europe and America.

James continued to urge on the work of persecution. The continent of Europe swarmed with Englishmen whom he had "harried" out of England; and now he determines on the other alternative, "*or else do worse.*" Con-