

churches, roused the people to an immediate and determined resistance, and the result is well known. Presbytery became the established form of religion in Scotland, and a free General Assembly was summoned to meet at Glasgow, in November of that year, and a Parliament in May of the subsequent year.

It was during the struggle which Presbyterians successfully made at this period to resist the innovations of Prelacy that Mr. Rutherford quitted his imprisonment at Aberdeen, and returned to the pastoral charge of his flock at Anwoth.

In the General Assembly which was convened at Glasgow in 1638, Mr. Rutherford, along with others who had incurred the censures of the High Commission Court, were called upon to explain the grounds on which they had been accused; and, after due deliberation, a decision was passed in favour of the persecuted ministers, and they were recognised as members of court. At this Assembly, one of the most memorable in the annals of the Scottish Church, Prelacy was abolished, and the Presbyterian constitution, even in its minutest details, fully re-established. The Bishops were deprived of their power, and the greater number of them were excommunicated. In all the proceedings of this eventful period, Mr. Rutherford took a lively interest; rejoicing in the triumph of those principles which he had so long and so consistently advocated, and for which he had endured so many and severe privations.

Shortly after the meeting of the Glasgow Assembly, an application was made by the city of Edinburgh to the Assembly's Commission, to have Mr. Rutherford transferred from Anwoth to the metropolis, that he might have the opportunity of exercising his talents in a more important and extensive sphere. So sure, indeed, do the city rulers appear to have been of obtaining his services, that he was elected a minister of Edinburgh two months after the rising of the Assembly. Another application, however, was made to have

him appointed Professor of Divinity in the New College, St. Andrews. The Commission preferred the latter situation. Petitions against his removal were presented from the county of Galloway, and from the parishioners of Anwoth, and he himself urged, in a respectful petition, his "bodily weakness and mental incapacity." All was unavailing: the interests of the Church demanded his appointment, and the commission therefore ordained that he should occupy a chair for which he was considered as pre-eminently qualified. He still, however, entertained hopes, that the Assembly, at its next meeting, would refuse to confirm the decision of the Commission. In this, however, he was disappointed, and nothing remained for him but to submit calmly to his removal from his beloved people. The office which Mr. Rutherford was now called to occupy was one of the most useful and highly honorable to which he could have been promoted. He felt the responsibility connected with its duties; but after the deep distress he had experienced at Aberdeen on account of his "Silent Sabbaths," he could not bear the thought of being deprived of the privilege of publicly proclaiming the Gospel of Christ. On his earnest application, therefore, to the Assembly, they yielded to his wishes on this point, and appointed him colleague to Mr. Robert Blair, who had been recently translated from Ayr, to be one of the ministers of the town of St. Andrews.

In the public concerns of the Church and the country Mr. Rutherford was deeply interested. Himself a conscientious admirer of Presbytery, he rejoiced in the complete establishment of the system in Scotland, and the increasing attachment to it which was manifested in England. To his principles he firmly adhered, and such was the confidence reposed in him by his brethren, that he was appointed by the Assembly one of the Scots commissioners to the General Assembly of Divines, held at Westminster. On this important mis-