

ed sorrows, however, he endured as seeing him who is invisible, knowing that in heaven he had an everlasting portion, which no time, no change could destroy.

From the position which Mr. Rutherford held, as the most influential minister in the county within which he resided, his correspondence on public matters was very extensive. The age in which he lived was one of melancholy interest to the Church of Scotland. The attempt, first of James VI., and then of Charles I., to impose upon the Scottish Presbyterians the yoke of Episcopacy, had been uniformly resisted, but with varied success; and though at the period to which we now refer, when Mr. Rutherford was located in Galloway, Prelacy was triumphant in the country, yet he was well known to entertain opinions decidedly in favour of Presbytery. And these sentiments, however opposite to the then ascendant party, he was far from concealing, but openly avowed them whenever an opportunity of doing so occurred. In any other individual than Mr. Rutherford, probably, such conduct would not have been tolerated. The high respect, however, in which he was held by men of all parties, and the tolerant spirit of Bishop Lamb, who then presided over the diocese of Galloway, prevented him from being subjected to the persecution which would have otherwise fallen to his lot. While thus permitted calmly to prosecute his ministerial duties, he published a very learned and elaborate work upon the Arminian controversy. Mr. Rutherford's sentiments were strictly Calvinistic, and the ability and logical tact with which he supported his own views, and refuted the arguments of his opponents, soon established his fame as a powerful controversialist and a sound divine.

In consequence of the death of Bishop Lamb, in 1634, Thomas Sydserff, Bishop of Brechin, a man of Arminian principles, and of an intolerant character, was translated to the see of Galloway. No sooner had the new diocesan entered upon his office, than he proceeded to adopt the most arbi-

trary and unpopular measures. He erected a High Commission Court within his diocese, composed exclusively of his own dependants; and before this court, were forthwith summoned all who would not conform in every respect to the demands of Prelacy. To Sydserff, the faithful pastor of Anwoth was peculiarly obnoxious; and as soon as possible, therefore, he was accused of non-conformity before a High Commission Court, held at Wigtown in 1636, and deprived of his ministerial office. The Bishop was anxious to have this sentence confirmed by a court of the same kind held at Edinburgh, and there accordingly Mr. Rutherford was cited to appear, when, for three days, accusations of the most extravagant nature were preferred against him. With the undaunted fortitude of conscious integrity, he replied to their charges; but although the strongest influence was exerted in his behalf, and although the evidence was insufficient to convince any other than prejudiced minds, judgment was given against him. He was deposed from the pastoral office, and sentenced to be confined within the town of Aberdeen, during the King's pleasure.

The sentence passed upon this faithful servant of Christ, severe and unjust though it was, did not discourage him. He seems, on the contrary, to have been able, like the great apostle of the Gentiles, to "glory in tribulation." "I go to my King's palace at Aberdeen," says he; "tongue, and pen, and wit, cannot express my joy." A short period only being allotted him between the passing of the sentence and the commencement of his term of imprisonment, he had no opportunity of returning to see his friends in Galloway. On his journey to "Christ's palace in Aberdeen," as he calls it, he paid a visit to the Rev. David Dickson, minister of Irvine, a man of great piety and learning, who afterward filled, with very high honour, the chair of theology in the College of Edinburgh. On entering the town which was appointed to be the place of his imprisonment, Mr. Rutherford was accompanied by a depu-