

that stormy period Mr. Rutherford acted a very conspicuous part; and from the unflinching tenacity with which he maintained the opinions he had adopted, he was regarded by many of his brethren, especially of the Presbytery of St. Andrews and the Synod of Fife, as actuated too strongly by party-spirit.

Amid all the commotions, however, in which he found himself involved, he published several valuable works on Practical Theology, as well as some productions of a controversial nature. The last work of which he lived to superintend the publication, appeared in 1659, under the title of "*Influences of the Life of Grace.*" With this piece of practical theology terminated the literary labours of a most erudite divine and accomplished scholar.

Though the life of Mr. Rutherford was now verging to its close, he lived long enough to see the commencement of one of the darkest periods in Scotland's ecclesiastical, and even her civil history. No sooner had the Second Charles been restored to his kingdom, than steps were taken for the overthrow of Presbytery in his northern dominions. This design he was not long in finding means of accomplishing, and that too in a quarter where it might have been least of all expected. The Scottish Parliament, which convened on the 1st of January 1651, invested the king with arbitrary power, recalled the Covenant, and abolished Presbytery; and by one deed, "the act recissory," as it was termed, they annulled the decrees of all the Parliaments which since 1638 had sanctioned the Presbyterian system, or ratified the Solemn League and Covenant.

In such a state of things Mr. Rutherford could not expect to escape persecution in one shape or other. His work which he had published when in London, called "*Lex, Rex,*" was ordered to be burnt by the hands of the common hangman; he was deprived of his offices both in the

University and the Church, his stipend was confiscated, he himself was ordered to be confined to his own house, and cited to appear before the ensuing Parliament on a charge of treason. Thus far they were permitted to harass this eminent servant of God; but their power could extend no farther. His health, which had been rapidly declining, was now such, that he was quite incapable of obeying the citation to appear before the Parliament.

Knowing well that death could not be far distant, he proceeded to arrange all his affairs, that he might leave nothing undone which his friends or the Church expected from him. In his last sickness he bore ample testimony to the saving efficacy of that Gospel which it had been always his delight to preach.

"One morning, as he recovered out of fainting, in which they who looked on expected his dissolution, he said, 'I feel—I feel—I believe—I joy and rejoice—I feed on manna!' A little after he said, 'I have been a wicked, sinful man, but I stand at the best pass that ever a man did; Christ is mine, and I am his.' And then spoke much of the white stone, and the new name. Mr. Blair, who loved to hear Christ commended with all his heart, said to him again, 'What think ye now of Christ?' To which he required: 'I shall live and adore him. Glory, glory to my Creator, and to my Redeemer for ever! Glory shines in Immanuel's land!'

"In the afternoon of that day he said, 'Oh, that all my brethren in the public may know what a master I have served, and what peace I have this day: I shall sleep in Christ, and when I awake, I shall be satisfied with his likeness.' And he said, 'This night shall close the door, and put my anchor within the vail, and I shall go away in a sleep, by five o'clock in the morning.' Though he was very weak, he had often this expression, 'Oh,