

sion he remained in London four years, and by his talents and learning he proved no small acquisition to the venerable Synod. In their discussions he and his fellow commissioners took an ample share, and the result of their important deliberations was both gratifying to himself personally, and satisfactory to those over whose interests he had been deputed to watch. The Directory for Public Worship, the Confession of Faith, the Larger and Shorter Catechisms, and the Form of Church Government, were all of them framed by the Westminster Assembly, and in drawing up these valuable and important documents, Mr. Rutherford was actively employed along with the other members of the Synod.

While in London, however, he did not limit his labours to the business of the Synod of Divines; he was also engaged in the preparation of various controversial as well as practical works, of a theological kind, which he published during that period. The only publication, not strictly in accordance with his profession as a divine, which he produced on this occasion, was one entitled "Lex, Rex," The Law and the King, which was intended as a reply to a book which had been published in support of absolute monarchy. Though thus busily occupied, however, he longed to return to his important duties at St. Andrews, and the more so as his own declining health, as well as that of his wife, seemed to call for a removal to his native country. His distress, besides, had been still farther aggravated by the death of two of his children, in addition to two which he had lost a short time before leaving Scotland. In these circumstances he had made frequent applications to be released from his attendance in London. But, for a considerable time, it was not deemed expedient to comply with his request, his presence at the Westminster Assembly being regarded as too important to be dispensed with. At length, however, the Assembly of 1647 permitted him to return home.

The able and efficient manner in which Mr. Rutherford discharged the high trust reposed in him, as one of the commissioners to the Synod of Divines at Westminster, raised him higher than ever in the estimation of his countrymen; and accordingly, a few months after he had resumed his duties at St. Andrews, he was appointed Principal of the New College. The honour thus conferred on him brought him very little, if any, additional labour; it was a gratifying proof to him, however, that his merits, both as an author and a divine, were duly appreciated. In 1649 an attempt was made in the General Assembly to procure his transference to the Divinity Chair at Edinburgh, but this intention, as Baillie states, being "thought absurd," was laid aside. About the same time a university having been established at Harderwyck, in Holland, he was invited to occupy the chair of Divinity and Hebrew in that seminary. This invitation, as well as a similar application shortly after from Utrecht, he respectfully declined, being unwilling to abandon the Church of Scotland, at a period when his services were so much required.

At this period, in consequence of the death of Charles I., who, though he had been obliged to make concessions, was still at heart the inveterate enemy of Presbyterianism, considerable fears were entertained by the Scottish people, that under the government of his son, who, it was thought, would succeed him, their ecclesiastical privileges might be again abridged. Charles II. was crowned at Seone, and in passing through Fife, before his coronation, the young king visited St. Andrews, when Mr. Rutherford delivered before him an oration in Latin, dwelling chiefly upon the duty of kings. In the meantime, however, the Independents had acquired the ascendancy, and England had become a republic. The events which followed during the usurpation of Cromwell, and onwards to the Restoration, it is impossible in our limited space minutely to detail. Suffice it to say, that in the proceedings of