

will evermore be known as Jesus of Nazareth. Completely hidden from the gaze of the outside world by the everlasting hills which rise up in solemn grandeur around the village, it was just the place for the Divine Child to grow up from infancy to manhood in union with Nature, and with the Eternal Father whose Servant He was. Another place so favourably situated for the calm, contemplative, life of our Redeemer preparatory to the world-wide commission which He has given to His followers, I have nowhere seen on this round globe.

T. C.

### Missionary Cabinet.

JAMES RENWICK.

**D**ARK clouds continued to lower over Scotland, threatening destruction to the whole work of the Reformation. Civil and religious rights and liberties alike were in the gravest peril. In fact the country and the church were under the heel of a pitiless and narrow-minded tyrant supported by men who hated all that was purest and best in church and state. The "House of Stuart" always feared and detested *Presbytery*. "No bishop no King" was the conviction on which they acted; and the kind of bishops Charles II. and James II. sought were bishops servile to the king and the Pope. Charles died in the Roman Catholic Church in 1685, James was confessedly a devoted adherent of that Church, and it was his aim to bring the British Isles under the Papal sway. With this end in view he continued the cruel crusade for prelacy in Scotland. For more than a quarter of a century a furious persecution raged. Many of the best of the people were driven into exile, imprisoned, tortured, banished, sold into slavery, put to death on the scaffold, or shot down like wild beasts in the fields or moors. The persecutors plundered and murdered at discretion; and the longer the persecution continued the more pitiless was its fury.

The last of the Scottish worthies to suffer death on the scaffold for the Presbyterian cause was JAMES RENWICK. He was but twenty-six years of age—not quite as old as the persecuting *regime* of Charles and James. From boyhood he sympathized with the oppressed and persecuted witnesses for

"Christ's crown and covenant." When nineteen years of age he witnessed the execution of Donald Cargill and from that time he resolved to make common cause with those who protested against the crimes of the men in authority.

He completed his studies for the ministry at the University of Groningen, Holland. In Holland also he was ordained. In September, 1683 he commenced his ministry in Scotland in the line of the heroic Cameron and Cargill, witnessing against "the defections of Presbyterians from any part of their covenanted work of reformation." His "parish" embraced the "Society People,"—all who met in the fields and moors and mountain fastnesses. He was proclaimed an outlaw, a traitor, a rebel, and every effort was made to secure his arrest as well as the dispersion of his followers. Soldiers hunted him; curates informed on him; large rewards were offered for his capture. For whole days and nights the hot pursuit of those who hunted him would be kept up. All were forbidden under the severest penalties to give him "meat, drink, house, harbour or anything useful." In 1685 Renwick and his associates issued the "Sanquhar Declaration" against James II. a professed Roman Catholic occupying the British throne. Troubles thickened around poor Renwick whose position became daily more perilous. Still he continued to preach and to minister to the "faithful remnant." On 1st Feb. 1688, he was arrested in Edinburgh, and tried for treason. He boldly maintained that James II., though king *de facto*, was not king *de jure*, but an usurper—that he had no right to collect "cess"—that he ought to be regarded as a tyrant. The authorities were evidently becoming weary of bloodshedding. Renwick was condemned to be hanged, but he was reprieved for a few days, and treated with moderation. He was young, only twenty-six. His simplicity, frankness and sincerity made a favourable impression on his judges. Bishop Patterson often visited him between the day of his condemnation and the day of execution. He once asked Renwick, "Think you none can be saved but those of your principles?" The reply was,—“I never said nor thought that none could be saved except they were of these principles; but these are truths which I suffer for, and