

less hand the banner that had inscribed upon it—"For Christ's Crown and the Covenant." Hunted from place to place, like a partridge on the mountains, he still continued to preach, as he had opportunity, to the undaunted few who dared to hear him. But his noble warfare at length came to an end, and from the scaffold in Edinburgh he went to receive the martyr's crown.

At the foot of Donald Cargill's scaffold there stands a youth nineteen years old. His name is James Renwick. He is a student in Edinburgh University. He marks the calm composure of the dying martyr. He listens to him whilst with the earnestness of a dying man, he urges the necessity of the new birth, and holiness, without which no man shall see the Lord. His soul is penetrated with emotion as he hears the martyr, with that composure that flows from the consciousness that he is standing on the rock of eternal truth, reason in regard to the causes of his sufferings, the supremacy that he rejected, and the awful impiety of "taking that power from Christ, which is His glory, and making it the essential of an earthly crown." Cargill's words sink into the heart of the youthful listener. His mind is made up. James Renwick grasps the banner as it falls from the hands of the dying martyr, and then and there consecrates himself to the same glorious cause. Passing over to Holland, he receives ordination from a Presbytery of the Dutch Church—returns to Scotland, and on the mountains, and in the glens of that land, bears nobly aloft the same banner for truth; and after five years of preaching and praying, and suffering, perishes on the same scaffold; and with his martyrdom terminate the twenty-eight long years of the persecution in Scotland.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

It is with mingled feelings that we note recent parliamentary movements in relation to this subject. We cannot refrain from expressing our deep *regret* that, in the professedly christian legislature of Canada, there should be such a preponderance of sentiment in favor of the removal of all legal hindrances to such marriages, so plainly at variance with the "higher law," the Word of the Eternal. At the same time, it gives us great *satisfaction* to note that, for the present at least, the downward legislation which would involve the nation in deep guilt, has been constitutionally staved off, and time allowed for a more thorough ventilation of one of the most important parliamentary questions of the day. It is pleasing to think, that those who in both branches of the legislature, poured forth such streams of eloquent inanity in favour of a measure so adverse to the principles of the Bible, and so subversive of that "righteousness that exalteth a nation," will have a little more time allowed them to study their Bibles, and their responsibilities, before they shall again be called upon to deal with the question. It is to be hoped also, that the friends of truth and national righteousness, who see a great moral evil in the measure happily rejected, for the present, will not be idle during the parliamentary recess, but that they will seek, in their different spheres of influence, to diffuse scriptural