

wickedness in high places, declared that the King had forfeited his throne by his persistent lawlessness and that his people no longer owed him obedience. The persecuted remnant of Presbyterians were right. They suffered for the faith that was in them, and it was a faith worth suffering for. Their "faithful contendings" had their due effect. Scotland, England, the Protestant portion of Ireland, ere long adopted virtually the principle proclaimed by the Scottish Presbyterians, and King James lost the throne.

WILLIAM OF ORANGE was himself a Presbyterian. The Presbyterians of Scotland were his most faithful friends; the Presbyterians of Ireland defended and maintained his interests with unsurpassed endurance and valour. Presbyterians everywhere distrusted James, and well they might. In the year before the revolution, when he saw fit to proclaim an indulgence for the relief of scrupulous consciences, "Presbyterians were interdicted from worshipping God anywhere but in private dwellings; they were not to presume to build meeting-houses; they were not even to use a barn or an outhouse for religious exercises; and it was distinctly notified to them that if they dared to hold conventicles in the open air, the law which denounced death against both preachers and hearers should be enforced without mercy." Such were the tender mercies of this monarch!

The last Presbyterian who suffered death for his religion, in Scotland, was JAMES RENNICK, who was hanged on the 17th February, 1688. Among his last words were, "Lord I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy church, and return again and be glorious in our land." Referring to the principles of faith and freedom for which he was dying, he said: "The Lord will make these despised truths glorious in the earth." His anticipations were fulfilled more speedily than he had anticipated. Within twelve months, James was a dishonoured fugitive, and a revolution occurred which placed a Presbyterian, a genuine and heroic Protestant, upon the British Throne.

During the hideous persecutions of the Stuarts, the General Assembly of the Church of Scotland was forbidden to meet. For thirty-seven years that law continued.

Eighteen thousand Scottish people suffered death for their faith. Seventeen hundred were banished to the "plantations," and for the most part sold as slaves. Three thousand six hundred were imprisoned. Eight hundred were outlawed. Over seven thousand went into voluntary exile. Hundreds were murdered in cold blood, without form of law. Persecution in this case, as in so many cases, illustrated the beautiful "sign" of the church,— "*The bush burning, but not consumed.*" M.

Editorial Correspondence

THE McALL MISSION, PARIS.

ACCORDING to the old saying, "Seeing is believing." I had heard much about the Evangelistic Mission in France, known as the McAll Mission, but now my interest in it was greatly increased by frequent opportunities of attending meetings in different parts of the city, and conversing with some of the workers. I would have profited much more but for my inexcusable ignorance of the language.

The *Rue Royale*, leading from the *Place de la Concorde*, is one of the most fashionable of the business streets in the city. One evening as I strolled along, my attention was attracted by an illuminated arch over the door of a building, on either side of which were shops and restaurants brilliantly lit up by electricity. The blazing inscription over said door consisted of the words, *Salle de Conférences*. As I stopped to look at it, a gentleman on the side-walk accosted me, and politely asked me to go in. "It is a good place to rest," said he; "warm, bright, and comfortable, and *there is nothing to pay.*" I went in. A lady met me at the door, put a French hymn book in my hand; showed me to a seat, and sat down beside me. The time for commencing the service having not yet come, a vigorous *tête-a-tête* ensued. "This," she said, "is the *Salle Philadelphie*, one of the principle centres of our work. Here we have services three times on Sunday, public conferences twice every day in the week, and a prayer meeting for the workers on Friday afternoon. There are thirty-three other halls like this in the city and suburbs, in which similar services are conducted, but this is the chief rendezvous of the as-