

— The Rev. Thomas McCrie, D.D., Professor of Theology in the English Presbyterian College, has been lecturing with great eclat in Exeter Hall, London, on the "Early History of the English Reformation." At the first Lecture, "The Lollards in England," Professor L. Levi presided; at the second, "The Reformation under Henry VIII," Lord Panmure presided; at the third, "The Marrian Persecution," the Hon. A. Kinnaird, M.P., will preside; at the fourth, "The Martyr Bishops of England," the Earl of Shaftesbury will preside. These Lectures are delivered under the auspices of the Young Men's Presbyterian Societies, London.

The Free Church College, Edinburgh, has been closed with a most interesting and scholarly address by Principal Cunningham, D. D. To the students he says:—"That the subjects which ought to have the largest share of their time and attention at College were the critical and exact study of the Sacred Scriptures in the original languages, and the mastering of the leading doctrines of the System of Christian Theology." He further animadverts in strong terms on the statements of a late review of Dr. Chalmers' writings in the "North British Review," alleged to be written by Archbishop Whately. To three points in this article he directs attention: First, the attempt to represent Dr. Chalmers as opposed in heart and feeling to some of the Doctrines of the Confession of Faith. Second, its unscriptural and loose statements on the doctrine of Inspiration. Third, its attacks on Creeds and Confessions in general. In the treatment of each of these points the Principal, with clear and convincing reasonings, vindicates the character of his illustrious predecessor from the reviewer's aspersions, points out the ancient and Scriptural doctrines of the Church on the question of the Inspiration of the Word, and maintains the Scriptural character and the value of the Confession of Faith. He concludes by saying that "in consequence of the indications which had been given of late of the prevalence of great ignorance of the Confession of Faith among the ministers of the Free Church, he had some intention, did time permit, to go over it with the fourth year students next term." This able and interesting valedictory address was received with much applause.

**EVANGELICAL ALLIANCE.**—The Rev. Dr. Schaff says he has received the following notice from Berlin, with a request to make it known in America:—"The next meeting of the Evangelical Alliance will be held, by special invitation of the King of Prussia, in Berlin, from September 10th to the 16th. It will be preceded, on the evening of the 9th, by a prayer-meeting in the German, French, and English languages. The opening sermon will be preached by Dr. Krummacher. The first three days will be devoted to the discussion of the following questions:—1. Unity and difference among the children of God. 2. Causes and remedies of the want of Christian life and activity among the Churches. 3. The general priesthood of believers. 4. The duty of Evangelical Christians in relation to the aggressive movements of Romanism. The remainder of the season will be devoted to the hearing of reports on the state of the missionary work among Jews and heathens, and the state of Christianity and the Church in Germany, France, Holland, England, the United States, and other countries. The whole to close by the celebration of the Lord's Supper, in different languages. This will be the first meeting of the kind held in the Land of Luther and the Reformation. American Churches desiring to be represented in this Alliance, should select their delegates at an early period.

**INTERESTING STATISTICS.**—We see it stated from the census tables—(United States) that the Methodist Church is the richest in this country (in Church property), and the Presbyterian is nearly equal with it, each holding about fifteen millions of dollars' worth. Next are the Episcopalians and Baptists, with less than twelve millions each; Congregationalists, eight millions; Dutch Reformed, four millions. But the Methodists are pre-eminent not only in the money value of their churches, but in the practical matter of accommodation for hearers of the Gospel; having seats for over four million persons, or one seat for every three dollars and three-quarters' worth of property.

The Baptists come closely, if at all behind them, accommodating over three millions, or about the same proportion; and the denominations commonly understood to direct their expectations rather more to the select few who are "called" among the "wise," the "mighty," and the "noble," expend their money on a comparatively small number of more "eligible" seats for worshippers, bringing a vastly higher rent.

The Episcopalians, whose church property is about equal with that of the Baptists, make it go one-fifth as far in "preaching the Gospel to all sorts and conditions of men"—seating only six hundred thousand hearers, or one for every twenty dollars.

The Congregationalists, do better, seating eight hundred thousand, or one for every ten dollars; and the Presbyterians next best, seating over two millions, or one for every seven dollars and a half.—*Examiner.* 4