

that either he had not considered it as vital, or that it was beyond even his grasp?

Is it necessary to believe more than the three following propositions:—

I. The words of our Lord, in their plain sense, 'This is my Body;' 'This is my Blood.'

II. That they who receive worthily do 'verily and indeed' receive the Body and Blood of Christ.

III. That they who receive unworthily 'eat and drink their own damnation, not discerning the Lord's Body.'

Does Holy Scripture or the Church require us to believe anything positive beyond this?

If not, then is not all this controversy as to the reception or non-reception by the wicked, about a dogma not revealed in Holy Scripture, not taught by the Church, and which is, in truth, beyond the scope of the mind of man to understand or elucidate?—Yours truly,

Brighton, Dec. 1, 1856. W. GRESLEY.

The Bishop of London has commenced his Episcopal career by presiding at a public meeting held in the parish of Islington for the purpose of raising funds for the erection of ten new churches in that parish. It is a note-worthy fact that this one suburb of the metropolis of England contains a larger population, comprising 200,000 souls, than all the cities of Europe with the exception of about twelve. The new bishop subscribed the sum of £600, one-tenth of his first year's income, and alluded to the fact that his predecessor had been instrumental in building upwards of 200 new churches in London and its vicinity.

At a late meeting of the Society for Promoting Christian Knowledge, the following notice of motion was given by the Rev. Dr. Biber:

"That the standing committee be requested to take into their consideration the expediency of publishing, under the sanction of competent ecclesiastical authority, an edition of the authorized version of the Holy Scriptures with such additions to the marginal readings as might serve to bring the sense of the original text more fully and correctly before the minds of the people." The motion stands for discussion at the next general meeting on the 6th of January.

UNITED STATES.—We limit our Church News this month to two extracts, one of which, from the Central Presbyterian, depicts, in forcible colours, the destructive rapidity with which the "denominations" are crumbling in pieces; and the other presents a curious development of the fashionable methods of "raising the wind," which religious people have recourse to, in the

absence of the Catholic principle of giving to God the first-fruits of their substance.

The Central Presbyterian says of the Baptists:—

"Eleven or twelve years ago, the acting Board of Baptist Missions in Boston refused to appoint slaveholding Missionaries, and the consequence was that the Southern Baptist Churches withdrew from the Triennial Convention and formed an organization of their own.

The Baptists of the northern States then held a special meeting in New York, to provide for this emergency, as they were heavily in debt. And at this meeting, they formed a new organization which was called "The American Baptist Missionary Union," and entered afresh upon their work with apparently great unanimity and zeal. Their Southern brethren, however, predicted that this new organization would be broken to pieces by the same sort of "Radicalism" that had given it life; and it appears from present indications that they were not altogether false prophets. For the Baptist Examiner, of New York, says, "Division, contention, and alienation, entered the Missions in Burmah—and what a harvest has been already gathered? Who is capable of estimating the disastrous influences of the controversies and disclosures of the last two or three years of our Missionary history?"

It appears that the Rangoon (Burman) Mission has separated from "The American Baptist Missionary Union," and become independent—making their appeals for support to another organization, called the American Baptist Free Mission Society. Several of the Missionaries of the Union have resigned. Consequently there will be two classes of appeals to the Northern Baptist Churches on behalf of Foreign Missions. One for the Missionaries in connexion with the Union, and the other for the Missionaries who have become independent. Thus is it that anti-slavery radicalism ever tends to strife, and animosity and contention and division and every other evil work. The Boston Board sowed the wind and they seem now to be reaping the whirlwind."

Our other extract is from a Baltimore paper:

"The ladies of the Sixth church, corner of Maryland Avenue and Sixth street, respectfully announce to the public that their Fair is now open, and that they will be most happy to receive visits from all who feel disposed to patronize them and promote the cause in which they are engaged.

The Committee of Arrangement are most happy to announce that they have succeeded, at considerable expense, in making an arrangement with the proprietor of the celebrated elephant Young Columbus, who has created such a furor in private circles in this city, and that he will exhibit his wonderful sagacity and amazing in-