

More recent advisers show that, in consequence of the hostility of Romish and Anglican Bishops to this Bill, because it went so far, and the indifference of other denominations because it did not go far enough, it was withdrawn, with the intention, however, of introducing a more completely national measure next year.

Ontario! "Hold that fast which thou hast, and let no man take thy crown!"

A correspondent of the *Congregationalist* tells a couple of anecdotes on Close Communion. Father Sewall, Maine, was once worshipping in a Baptist congregation on communion Sabbath. After the sermon he left his place in a wall pew, and took a seat with the communicants in the centre of the house, evidently forgetting for the time where he was. The officiating minister seeing him, fixed his eyes upon him and said, "This is our table." "O," said Father Sewall, "I thought it was the Lord's table;" and went back and resumed his seat. A Congregationalist minister travelling in Ohio, was invited to preach to a Baptist Church. After preaching to them one Sabbath or more, they requested him to exchange with a certain Baptist minister, that they might have the Sacrament of the Lord's Supper administered. He assented, and negotiated the exchange, but the distance was so great, being a good day's ride, and the Saturday previous so rainy, that neither of the members left home. In this dilemma it was agreed, that tho tho the Congregationalist minister should perform the services at the table, but the elements were not to be offered to him. As the deacons took the bread from his hands, a piece fell from the plate on the floor. The minister picked it up, and holding it up before the audience, said, "the dogs eat of the crumbs which fall from the master's table," and ate it. Such was the effect upon the Church, that the minister was not passed by afterward in the distribution of the wine, and soon after the Church abolished close communion.

The Methodists, during the year, have built a well proportioned, large, and tasteful church, with double towers, and have finished it off in an entirely new style, at least for this coast. It has none of the usual seats, chairs, slips, or pews, but is supplied with the tidiest, neatest, softest, sniest sofas—regular sofas—arranged through the whole interior, on the richest, finest carpet we have seen. We know that custom has an immense influence in determining what is becoming and appropriate, but we must say that the contrast of exact adaptedness to the most luxurious ease in worship with the former boasted unostentatious display of the Methodists in the earlier days of our experience, struck us with a sense of the ludicrous. We stood alone and carefully surveyed the neat, costly, luxurious scene, and, wondering at the whole, half-doubting what judgment to form, we instinctively spoke, "beautiful, but funny for a church." Finally, turning to come out, we saw upon the door casing what seemed to add to the impression—a notice in large letters,

"SOFAS TO RENT."

Custom reconciles most things, and perhaps "Pews to Rent" might have seemed all right, but "Sofas to Rent," among those who for years we had heard call for "free seats in the house of God," did strike us as curious. Still it may be all right, and perhaps hereafter Congregationalists will imitate the Methodists in the luxuriousness of ease in the house of God; yet this time the Methodists have got ahead of the Calvinists.—*Californian Correspondent.*

A writer in *Evangelical Christendom* gives some startling facts, in connection with church attendance in England. He has spoken of the immense outlay all over the land in the shape of church edifices, and then adds:

"But Sunday after Sunday these buildings are filled with the nobles and the gentry, with the comfortable middle classes, with professional men, tradesmen, shopkeepers, placemen, and their immediate servants and dependants, and with