

CANADA IN THE ENGLISH PRESS.

The *Saturday Review* recently pointed out a singular phenomenon in the representation of the Colonies in the English newspapers,—namely, that, while the *Times* and other journals have their Own Correspondents in the Australian Colonies, and allow ample space to the parliamentary debates and cabinet changes occurring in that quarter of the world,—the older and more populous Dominion of Canada is being allowed to enter upon its new existence, and to develop its new and singular constitution, “unchronicleed, unsung.” “’Tis true, ’tis pity; pity ’tis, ’tis true.” But why? Has the gold of Australia dazzled and fascinated the eyes of Englishmen, so that they can look no otherwhither? Or, does the fact that nearly every one there has gone from England within a single generation, make them more anxious to be heard “at home,” and the “old folks at home” more anxious to hear from them? Or, does the feeling that it is the “manifest destiny” of British North America to be swallowed up by the United States, make our British friends indifferent as to what becomes of us meanwhile?

We call attention to the matter for the purpose of remarking that the same difference is observable in respect to ecclesiastical matters, at all events so far as Congregationalists are concerned. Each of the Australian Colonies supplies a correspondent to the *English Independent*, and not a month passes without the publication of several letters, narrating political transactions, the state of business, and church proceedings. The latter are described with considerable minuteness, even to tea-meetings, church annual reports, etc., etc.—But very little of this kind of matter appears from Canada. True, there is a correspondent in Quebec and one in Ontario, but their letters are “like angels’ visits, few and far between.” Not a word appears from the other provinces. The *English Independent* gives us a good word now and then for our “News of the Churches,” but does not copy the items, never so condensedly. And thus we remain unknown.

Has not this silence had a good deal to do with that misunderstanding of Canada, which has vexed us for so many years? We call upon all concerned to mend their ways for the future, and to let this rising Dominion, which is fast becoming knit into national maturity, be spoken for in a way that shall be worthy of her.

THE BAPTISM OF THE SPIRIT, THE TRUE BAPTISM.

Believers in the Lord Jesus Christ are distinct from the world, are actuated by different motives, and have different aims, hopes, joys, and sorrows. There can be no real fellowship between them and the openly wicked. “Can two walk together except they be agreed?” “What fellowship hath light with darkness?” True believers are the body of Christ; He Himself is the Head, and the blessed Spirit is the all pervading soul, that which constitutes the spiritual life of the body. The body of Christ is one; one with Him and its members one with each other. This unity is real, not necessarily denominational and apparent; differences of education, reading, study, and circumstances, will result in different modes of thought, and produce variety in what is merely outward and circumstantial, without affecting what is real and essential.

The unity of the church is not a dead uniformity. Such a state of things would be anomalous. Variety is the law of the universe, and can exist in