

tians going to work—inwardly, toward better faith and more holiness, outwardly, with two hands full of good works; and both the outward and the inward helped each the other.

One of our valued brethren, a contributor this month, has been very much helped by writing on the subject. If he could have foreseen how his article was going to end, and turned it the other end foremost, it would have been a grand letter. But the discussion cleared his own mind, at any rate. We have often had the same experience. We wanted to write on some question, and did not know what side to take. But after giving, as fairly as possible, the arguments on each side, it soon appeared which were strongest and best, and where the right lay. In discussing the question, "Have we anything to *do* in Canada?" it is infinitely better to begin on the favorable side. See what we have been enabled to accomplish; what leavening we have, by Divine grace, done; what breathings of liberty have been suggested by us; what ecclesiastical barriers have been broken down, or quietly removed, at our demand; how the good fashion of every man going straight to the Bible for his faith and guidance, becomes every day more of a fact, and no longer a mere theory; that no Christian man has any right to let any man or any authority come in between him and the Lord Jesus, in any religious affairs. After looking at all these, and thanking God as adequately as we can for them all, we should have little heart then to go back to enquire whether our church is not getting somewhat crowded out in some little village; or whether we have or have not the same good prospect of carrying the country with us, that we thought we had thirty years ago. Our Constitution is all right: our liberty of working is unchallenged; our opportunities are always greater than our performances. Our members need to work more; our ministers to pray more; all to give more. We don't know a single church but could have one or two preaching-stations more, and livelier prayer-meetings, and more religion in the homes, and less holding out of a begging palm to the Missionary Society, and more encouragement to lay preachers, and more revival work—and more souls won to God! When we get to work in these particulars, we won't have time to ask ourselves whether we have a place in this

country. Our activities will answer our queries. At the end of his article, our brother Bolton arrives at the true solution. He says, "We can go to the people of this country, as McAll went to the working men of France, and give them a Gospel and a Church-polity that will develop a Christian manhood." Are not others thinking of that, as well as we? Is not the demand for liberty, even now, so great that any day may show a great rending of denominational restrictions, and men stepping out, in groups and organized bodies, and saying, "We only claim the liberty of action in all Church-affairs that the New Testament gives us; but we will take no less!" And whether they "follow with us," or not; whether they take the name "Independent" or "Congregational," or not; but work hard for Christ, with a might and power which only such liberty can give; we shall rejoice with them, and work hard with them, and consider ourselves one with them.

REV. WILLIAM CUTHBERTSON, B.A.

The choice of the Congregational Union for Chairman, last June, fell on Mr. Cuthbertson; and we thought we could not better call attention to the fact that, with the beginning of the year he enters upon his office, than by presenting as a frontispiece to this number a lithographed portrait by Alexander & Cable, of Toronto.

Mr. Cuthbertson was born in the town of Ayr, Scotland. After passing through the Ayr Academy, he became a student of Glasgow University. Proceeding to England, he was received into Spring Hill College, Birmingham, (now removed to Oxford, as "Mansfield College,") taking the full course of six years. While there, he took his B.A. degree in London University. He entered college on the same day as his distinguished friend, Rev. Dr. R. W. Dale.

His first charge was West Bromwich, in South Staffordshire. There he was ordained; the celebrated John Angeli James giving the charge to the people.

In 1856 he accepted a call to the pastorate of Pitt Street Church, Sydney, New South Wales, presented to him by the selection of Revs. Thomas Binney, Samuel Martin, Dr. Halley, and J. A. James. Returning for reasons of health to