

Apollos; and another, I of Cephas; as if Christ was divided;—and I doubt not that it would be the blessed means of infusing a healthier spirit and a healthier excitement amongst our people, concerning the things that directly pertain to religion. And we know, too, that all the world over, “union is strength,” that “by mutual aid great deeds are done and great discoveries made.” Certainly all who love our Zion must rejoice in the strength which it does possess within our city, in its array of brilliant talent that is now concentrated in this western metropolis; but yet still stronger, I believe, would our church be, and still more productive of good, were we, as ministers and congregations, drawn more closely together by the cords of love and did we realize ourselves more than we do members one of another, and as such not only exist in perfect sympathy, but plan together and work together, and so far, as far as it was possible, concentrate our forces, which are now, we must confess, so needlessly dispersed; and according to the old truism, where there are a number of disconnected efforts there is always a waste of power. Just let us look for a lesson in this respect to that admirable generalship that is now being displayed in India. The British army is broken up into various columns; they have separated, and each has gone on its own particular mission: but though this be so, they are still all under the one head, they are all concentrating their strength, and with their separate yet united efforts bearing down upon the one point, and, humanly speaking, the crushing of the mutineers under their various leaders, and with their conflicting interests, and the conquest of Oude are matters of certainty. But how different would it have been had each general his own independent plans, and had the watchword of each column been “every one for itself.” And yet, just such it is with our church; every congregation is for itself, it forms its independent plans, and it is not seldom that those plans conflict with one another, and so, I say, much strength is wasted, and resources are squandered, and less good is done. And, of a truth, the present state of our city calls for all the strength which we, as Christian ministers and Christian congregations, can muster against the enormity of evil that is in the midst of us. Far be it from me to paint our city blacker than it is. I would rather look upon its fair spots, the things that are pure and lovely in it, and thank God, these are neither few nor far between; but, alas! many revelations of late have humbled us in the dust—unexpected gulfs have yawned before us at which we have trembled.—Transactions done by Christian men have been read beneath the light of heaven’s sun, that have revealed to an incredible extent an utter want of Christian, yea, of

moral principle; and the statistics, too, of our city that have been just published, make known the existence of an amount of the grossest immorality, that not only puts the cup of astonishment into our hands, but causes our hearts to fail through fear. Drunkenness, the curse of our country, we are told, is on the increase; and Glasgow has the unenviable position of ranking first amongst the great British cities in the number of its illegitimate children. Oh! surely such things as these, and the knowledge which we all individually possess, and which we gather from our daily work, of the unbelief, the impiety, the wickedness amongst us, call for our united energies, the concentration of all our strength on the side of the Lord against the mighty.

Good service, then, would our monthly meetings here do to the Church of Christ if they should be the means, under God, of breaking down the barriers that now separate congregations, and brought them closer together, and bound them, as they should be bound, by the ties of sympathy and love; and I believe that our Union is capable of effecting much towards such an end. If all the ministers and elders of our Church assembled here but once from month to month, to join together their prayers for the common weal, to see each other face to face, and cheer one another with a God speed you: if the fathers came to benefit by their experience their younger brethren; and if the opportunity were here embraced by all of us, of stating anything peculiarly interesting in our work, and giving and receiving sweet counsel from one another, is it possible but that we should be stirred up “unto love and to good works?” And strengthened and cheered, we ourselves, ministers and elders, would seek our several congregations; and as a little leaven leaveneth the whole lump, so, too, the spirit which we here imbibed of mutual sympathy and interest would soon extend itself over our congregations, so that they too would stretch their sympathy beyond their own limits, and look not merely “every one upon its own things, but likewise every one upon the things of others.” And, assuredly, not narrow would be the influence produced abroad by the simple knowledge of the existence in full vigour and life of such a Union as this of ministers and elders of the Church.

Another means of producing greater sympathy and closer fellowship between our congregations would be a more frequent, and, I might almost say, a more systematic exchange of pulpits on the part of the ministers. This, I think, would benefit the ministers themselves, and likewise the different people, and would tend to intertwine the congregations more and more with each other. It would do no harm to that minister whose

congregation is chiefly comprised of the rich to preach now and then to another congregation whose numbers comprise, in large majority, the poor and needy, and it would do no harm to that congregation of the rich to see occasionally in their pulpit, and to hear from him a word of counsel, the minister who works in the lowlier paths of life. Nay, such an interchange of pulpits would not only please but benefit our congregations; a stranger’s words might touch the hearts of some who remained totally uninfluenced under the ordinary ministrations of their own pastor. And thus, too, through the medium of the ministers, the position and circumstances of each congregation might be brought more prominently before the view of the other; and, following the example and the teaching of their ministers, they too might be led to manifest the like interest in each other’s welfare, and then we might hope that the many party shouts that now rise around us would soon be heard dying away in the breeze, and giving place to the one grand universal shout, *I am of Christ.*

The most Popular Person in the World.

If we were to ask who at this present moment is the most popular personage in the world, the answer from far and from near would unquestionably be, “Her Majesty, the Queen of Great Britain.” No genius has been able to raise any living mortal to so high a pinnacle of universal estimation—no success in war—no ministering in the blessed work of benevolence. The warrior will have his fame—not meted out by rule, not stinted by parsimony, not cursed by malignant detraction—but heaped up by the manly heart of a manly nation, acknowledging with welcome generosity the time when, as our warrior has said, “his sword shall be sheathed to be drawn no more.” The lady who left her home to flit, in angel consolation, round the wounded and the dying of her countrymen, has achieved for herself a place in the world’s respect second to nothing that can be accorded to the daughters of heroic virtue. Of their own kind, in their own place and within their own circle, nothing can surpass the deeds that have been done within the last few years by the sons and daughters of Britain—nothing surpass the genuine ardour with which those deeds have been appreciated by a free nation of living men. Yet not all the fame of deeds, however great or good, has placed any mortal in the position of universal renown won by her Majesty the Queen. Without comparison the Queen has the widest and the deepest popularity ever accorded to any—at any time—in any age of the world. Were the question put, one answer would roll from end to end of our land; but not ours only. France knows