

2. Our Foreign Missionaries.
3. Our Home Missionaries.
4. Our Theological Professors and Students.
5. Our weak and Supplemented Congregations.
6. Our Acadia Mission.
7. Increased liberality in supporting the Gospel at home and abroad.

This list will be increased, should any Minister or Missionary desire special prayer for special objects.

SERMON PREACHED AT THE OPENING OF SYNGD.

BY REV. P. G. MACGREGOR, MODERATOR.

Eph., Chap. iv., v. 11, 12.

"And he gave some—Pastors and teachers for the perfecting of the Saints for the work of the ministry."

In availing myself of the rare privilege of addressing ministers, elders and people in general assembly convened, I aim no higher than, by turning your attention to something practical, to stir up your pure minds by way of remembrance. I have therefore chosen a passage which, if I rightly understand it, sets forth the duty, first of the official ministry of the Lord Jesus, Pastors and Teachers; and secondly of an unofficial but vastly more numerous ministry, the people who are commissioned 'to shew forth the praises of Him who hath called them out darkness into His marvellous light.'

The verses preceding the text present a series of truths important and practical, any one of which might well claim all the time at our disposal. These, however, can only be named, and their connection indicated.

I. THE UNITY OF THE CHRISTIAN CHURCH is not merely affirmed, but is grandly prominent. It stands out in bold relief, simple yet sublime. It may be obscured. It has been almost hidden for some ages by the smoke and confusion of ecclesiastical battle fields, but it re-appears in its pristine beauty, and is becoming gloriously visible in the constitution, work, and spirit of the Evangelical Alliance. In no part of the Bible is the essential oneness of the Church

set forth with greater breadth and wealth of illustration, than in the reason assigned for keeping the unity of the spirit in the bond of peace—"One body and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all"—therefore one family, bearing the image of the common Father.

II. THE SOVEREIGNTY OF THE HEAD OF THE CHURCH.

For while the variety of gifts is all but infinite, and every member has its place, that position is not determined by itself, but by the Lord. "But unto every one of us is given grace according to the measure of the gift of Christ."

That gift is measured and each receives according to the will of the Supreme Distributor; and whether the measure be great or small, the brilliant endowment or the humbler talent, all is equally Christ's gift and of His adjustment; and equally indispensable to the union and edification of the body, in which there is no schism.

The position thus assigned to the Lord Jesus, as the Source of all Life and Power, is so exalted, that the Apostle seems to interrupt himself to show that this representation is in accordance with what the Scripture had already taught. Wherefore he saith *i.e.*, God, or the Scripture saith in Psalm 68, "When he ascended up on high, he led captivity captive and gave gifts unto men." By a parenthetical statement he shows that this must have been written of Jesus, for as it was the Son who had descended, and came into this world, it was the same unquestionably who ascended on high, enriched by his glorious work on earth, and distributing the fruits of his conquest according to his sovereign pleasure. By obedience even to death, he conquered the Prince of this world, and redeemed his people, acquiring right and power to bestow on them all needed good. He is exalted to give the Holy Spirit in all his gifts and graces, which is just what the Psalmist predicted. Having ascended up on high he led captivity captive, and gave gifts unto men

"He led captivity captive." He spoiled