

# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

## CONTENTS.

PAGE		PAGE		PAGE
	<b>THE CHURCH IN CANADA.</b>		<b>THE CHURCH OF SCOTLAND.</b>	
	Presbytery of Montreal..... 113		The General Assembly. ( <i>Concluded</i> ).. 116	
	Retiring Moderator's Discourse at the		<b>THE CHURCH IN THE LOWER PROVINCES.</b>	
	Opening of the late Synod..... 113		Representatives to our Synod..... 128	
			Present to Rev. Dr. Brooke, Fredericton, 128	
			SELECTION. The Jews in Jerusalem, 128	
			SUBSCRIPTIONS. 128	
			ADVERTISEMENTS. 128	

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### THE CHURCH IN CANADA.

#### PRESBYTERY OF MONTREAL, *in connection with the Church of Scotland.*

The next ordinary meeting of this Presbytery will be held in the Session-house of St. Andrew's Church, Montreal, on Wednesday, the 6th day of August, at 12 o'clock noon.

THOMAS HAIG,  
Presbytery Clerk.

#### A DISCOURSE

Preached by the REV. ALEX. MCKID, retiring Moderator, at the opening of the Synod on May 28th, 1856, in St. Andrew's Church, Kingston.

EZEKIEL, ix, 11.—Last clause.

I have done as Thou hast commanded me.

We are told in previous chapters that the Prophet saw a vision, the imagery of which is extended to this. And the personification of the dream is the same, or rather it is the continuation of the same vision he saw as recorded in the 1st chapter; and it is evident that the emblems are those of the immediate attendants and providential appointments of God; but it will be observed that these emblems are obscure and intricate. It is evident from the narrative that the Prophet had glimpses of the Divine glory; and therefore we need not wonder if even his pen failed to give such a statement or description as would be sufficiently plain for us to comprehend. He saw what he characterizes as "appearances," "the likeness of a throne," "the likeness of the appearance of a man." In context the vision must have been a continuation, or another very similar, for he beheld, and, lo, a likeness as the ap-

pearance of fire, from the appearance of his loins even downwards, fire, and from his loins even upwards, as the appearance of brightness, as the colour of amber." This glorious person is represented as putting forth his hand, and taking hold of a lock of the Prophet's hair and lifting him up and conveying him to Jerusalem, where he was shown the detestable idolatries which were carried on even within the precincts of the courts of the Temple. In the hearing of the Prophet this invisible personage, whom we can have no difficulty in recognizing as the Glorious Head of the Covenant of Grace, cried with a loud voice for the guardians or heavenly watchmen to come forward and be the executioners of His justice and judgements. They came forth with their slaughter-weapons in their hands, six men of them from the way of the higher gate. We read that only two were sent against the cities of the plain: one served to destroy the first-born throughout the land of Egypt; one executed judgement in the Assyrian camp. And in the Apocalypse seven are said to be employed to pour out the vials of God's wrath.

After these six men had entered, they stood before the brazen altar, where the sacrifices were offered, and atonement made, so that they might be ready to protect that which was so holy, and to avenge the horrid pollutions which were being perpetrated on it. Along with them stood a man clothed in the garments of a priest, and having the implements of a scribe or writer by his side. It is unanimously allowed that this "man" was the Great High Priest of our profession, clothed about with holiness as with a garment, of which linen is the symbol, wearing the inhorn to denote that He is ever ready to insert the names of His chosen ones in the book

of life; and, as our Mediator, His appropriate place is by the brazen altar. While standing there, He received His commission "to go through the city," before the destroying angels, "to mark those who sighed and cried for the abomination done in the midst thereof," that these were to be sealed or marked on the forehead, so that the messengers of vengeance might readily distinguish them.

There are only two passages in Scripture where such a work is spoken of, the text and the 7th chapter of Revelation, in neither of which is it described how the work was done. But, by referring to Eastern manners and customs, we find that even in the present day it is indispensable for a Brahmin to be marked before he can enter a temple or pagoda, as the mark as well as the colour of said mark serves to distinguish him as a worshiper of Vishnu or Sera. It was an ancient custom for servants to be marked; and it was also a practice for worshipers of different gods or deities to have distinguishing marks.

Analogy therefore leads us to conclude that, as a mark in the forehead was the distinguishing badge of the deity worshipped, so here the mark on the forehead was to be set on the worshipers of the True God, before the destroying angels were to go through the city and execute their mission.

The man with the inhorn by his side went first throughout the city and performed his mission; he was followed by the messengers of destruction, who also obeyed their orders and went and slew all they were commanded, beginning at the sanctuary and the ancient men that were before the house. The Prophet, on beholding the great slaughter, lifted up his voice in supplication, that a residue might be spared; but he was informed that the