

Dominion Churchman.

We have much pleasure in stating that **Laoblan H. McIntosh, Esq.**, is Agent for the **DOMINION CHURCHMAN**, and is authorized to solicit subscriptions and collect all accounts.

THURSDAY, OCT. 12, 1876.

A LIBERAL OFFER.

THE **DOMINION CHURCHMAN** has now been paying its weekly visits to Canadian homes for more than a year, and the publishers have no reason to complain of the reception their messenger has met with from the Church community. As it makes its periodical rounds, a welcome awaits it in the Mansion and in the Cottage. It takes a conspicuous place upon the desk of the literary and the deal side table of the backwoods farmer. The suspicion with which a fresh attempt to provide a church newspaper, for fireside reading, was at first regarded, has, we rejoice to say, vanished and; it is now confidently recommended by pastors to their people, and by people to their neighbors. The prompt notification which we receive of any failure of the paper to reach its destination, or even if it is a day or two late, would indicate how the journal is valued even if we had no direct evidence of the fact; but we have a drawer full of letters, expressing warm appreciation of and sympathy with our efforts — letters breathing encouragement, and promising to help forward the circulation of the **CHURCHMAN**; letters containing articles and news for publication, and which are by no means to be despised, registered letters containing the subscriber's payments and often enclosing also the money of new subscribers. Letters also of an opposite cast are reassuring, when interpreted according to Rory O'More's rule for the interpretation of dreams. For example, if some polemical high churchman scolds us for not pouring grape and canister into the low church ranks, or if some high tempered low churchman sends back our paper because it does not fight along the lines of his party, or if we receive a curt message, "stop my paper" from some "aggrieved parishioner" who desires to tell the public that he thinks his clergyman should be stripped of his gown for preaching that pure, innocent babes, are born in sin, and are the children of wrath, and consequently ought to be brought early to the sacrament of regeneration. Letters like these interpreted according to the above named canon are not a little cheering, as proving that the *via media* which we have held from the beginning, which shuns both extremes, while keeping upon a well-defined straight road, which cannot satisfy the fighting parties ranged along the fence on either hand, suits the great bulk of non-polemical clergy and laity who wish to "live and let live."

Let not, however, the object of the above remarks be misunder-

stood. We do not desire to boast of our success, much less is it our intention to intimate that we are satisfied with the circulation of the paper and our subscription list, and may now rest and be happy, after the example of the farmer who, upon getting a good harvest said to himself "thou hast much goods laid up for many years, eat, drink, and be merry." We do not write in this spirit at all. No; but desire to tell our readers what encouragements we have met with in our arduous undertaking to establish a Church journal in this country, and to make them a ground for fresh endeavours on our own part and a plea for bespeaking further co-operation in our efforts from the numerous well-wishers of our enterprise, both among the clergy and laity. For it must be admitted that not a little of the success which we have met with, has been due to the recommendations by clergymen to the members of their congregations, and by members of congregations to one another. We thank all who have so aided us, and by recording the good results of such help would incite them to persevere in aiding us. And because one and one make two, could each subscriber procure but *one additional subscriber*, the circulation of the journal would be *doubled at once*. Let us, one and all, then speed forward the circulation of the **DOMINION CHURCHMAN**. We are not diffident in urging this point, because we are not labouring only for our own interest, but for the good of the church at large. As loyal sons of the church we have the good of the church in view, and in our journal, labour in her cause, with hand and head and heart, and therefore confidently appeal to the members of the church for constant and active aid. We honestly desire to make the journal serviceable to the church and instructive to our church-people. We wish to make it complete and first-class in all its Editorial, News, and Missionary columns, so that it may in no respect come behind what a **Dominion Church** paper ought to be. Now, we can accomplish this by "along pull, and a strong pull, and a pull altogether." Let everyone, then lay hold with a will. And to give an impulse to fresh endeavours we hereby offer the **DOMINION CHURCHMAN** to all new subscribers from the first November next to the thirty-first December, 1877, for the year's subscription price (two dollars) if paid without fail in advance. Let our friends proffer this inducement to others for subscribing at once to the journal. And we add yet another. We purpose commencing a new story in the first November number which will be even more interesting than that now drawing to a conclusion. And let not this be deemed a slight inducement. We heard the other day two Churchmen speaking about the paper to one another. Said one, "have you read the story in the **DOMINION CHURCHMAN** as it came out?" "No," said the other rather carelessly, "I hav'nt time to read

stories." Well replied the other, "I make time. For I think, a good story, with its account of trials, temptations, and enjoyments, such as life is full of, containing sound moral lessons, woven in and out, is not to be despised." So say we, for by such stories are we not taught by illustration and parable how to "walk worthy of the vocation wherewith we are called," and how "having done all to stand in the evil day, and also "to fight and overcome?" Let us then, one and all, determine that the **DOMINION CHURCHMAN SHALL BE BETTER SUSTAINED, BETTER CIRCULATED, AND MORE COMPLETE, INTERESTING, AND INFLUENTIAL, THAN EVER.**

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The first lesson for Mattins records a most remarkable instance of the infatuation and obstinacy of the heart of the Jewish nation, previous to the Babylonish captivity. At this distance of time it appears to us most extraordinary that so great an amount of blindness and stupidity could fall upon any people, with evidences of God's anger against them so strong and convincing. The roll which Baruch read to the princes, and which Jehudi read to the King, contained Jeremiah's prophecies. This Jehoiakim burnt. The second roll included also the ruin of Jehoiakim and his house, and is the book of the prophet we now possess. The Jews to this day commemorate the burning of the first roll, by an annual fast. The sacred historian remarks, however, upon the hardness and indifference of most of those who witnessed the King's profane act:—"Yet they were not afraid, nor rent their garments, neither the King nor any of his servants that heard all these words." But honorable mention is made of Elnathan, Delaiah, and Gemariah, that they made intercession with the King that he would not be guilty of so daring an act of impiety, "but he would not hear them."

The first lesson for Evensong is the second chapter of the book of the prophet Ezekiel. This was another of the prophets sent to witness for God, in the earlier part of the captivity, he being contemporary with Jeremiah and Daniel. He received his commission as a prophet in the fifth year of his captivity, B.C. 594. He tells us nothing about his personal history or family affairs, except the death of his wife. He continued to exercise the prophetic office for twenty-two years, and is supposed to have lived with the captives during the whole of his life, by the river Chebar, now *Khabur*, a stream of considerable length flowing into the Euphrates, near Circesium, *Kirkesia*. From the fact that the elders often came to enquire of him what message God had sent through him, we may believe that he