

Dominion Churchman.

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

THURSDAY, SEP. 21, 1876.

TO OUR SUBSCRIBERS,

It is a universal truth that occasional appeals have to be made by the conductors of a journal like ours, in order to keep subscribers well posted in the fact that a supply of money is constantly needed to carry on our operations. A considerable period has now elapsed since we have had anything to say upon the subject; so that we cannot be considered unreasonable if we state that we shall be very glad if those of our subscribers who have not remitted the very small sum that is asked from each, will do so without delay. It is very easy for each subscriber to find out whether his subscription is in arrears, by referring to the date on the addressed label on his paper. We have amounts to pay out continually and regularly, and although the subscription price is so trifling in itself, yet its payment is essential to the success of our undertaking. With the accounts that have been and will be sent out shortly, an addressed envelope is enclosed for the remittance, so that as little trouble as possible may be given to those who send their subscriptions. We must not forget to express our appreciation of the kindness of those who have been prompt in attending to our requests. We also beg to repeat our acknowledgements to our numerous friends for the very cordial reception, kind treatment, and encouraging assistance given our agent, Lachlan H. McIntosh, Esq., in all parts he has yet visited.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The first lesson, the eighteenth chapter of the second book of Kings, gives an account of the beginning of Hezekiah's reign. It also contains a reference to the captivity of the ten tribes of Israel, who had committed so much evil against God, that although King Hoshea was not so wicked as some of his predecessors, yet the abominations which he and his people committed were sufficient to fill up the iniquity of the nation; and, as an act of signal vengeance, which should be a warning to mankind, till the end of time, God resolved to remove these rebellious idolaters from the Holy Land of Israel. No reason whatever existed why Almighty God should interfere to prevent the punishment due to their iniquities from falling upon them, nor to hinder the heathen conquerors around from extending their rule over the land and the people. They had not cultivated the worship of God, or set themselves to obey His laws, nor to exhibit His religion

in the presence of surrounding nations. Humanly speaking, it is probable that if Hoshea had not neglected the annual payment of tribute, he might have been still allowed to reign in peace. Shalmaneser had come up against him, and compelled him to become his servant, and to send him presents. But after a while, thinking the Egyptian power strong enough to protect him, he neglected the yearly tribute, and sought aid from So, King of Egypt. Shalmaneser therefore bound Hoshea in prison, went through all the land, and besieged the capital city, Samaria, which appears to have made so much resistance, that three years were required to take it. It was in the ninth year of Hoshea's reign that Shalmaneser "carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. For so it was," says the sacred historian, "that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and they had feared other Gods." A second time therefore they were placed in bondage to heathen idolaters, although the Lord had given them His laws, and had "testified against all Israel, and against Judah, by all the prophets, all the seers, saying, Turn from your evil ways, and keep my commandments and my statutes, which I sent to you by my servants the prophets." This event furnishes a sad proof of the fact that God punishes nations in this world, when they cast aside His sacred worship, and refuse, in their national capacity, to honor Him. This should be admonitory to those who think that governments have nothing to do with religion, and that their only business is to regulate political institutions.

What became of the ten tribes, whether they were soon absorbed by surrounding populations, or whether they still exist in a separate body in any part of the world, has for ages exercised the research of mankind. Some have imagined they have discovered them in China; some have thought the Indian races of North America could claim to be the lost ten tribes; recently some Beni-Israel have been found in India; and conjecture has exercised its acumen in endeavoring to show resemblances between several races, (the English for one,) and the Israelitish people. The writer of the second book of Esdras, says that:—"They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land; and they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them; and held still the flood till they were passed over. For through that country there was a great way to go, namely, of a year and a half; and

the same region is called Arsareth. Sir William Jones, remarking that a part of Afghanistan is called by the name of Arsareth, and fancying the language bore some resemblance to the Hebrew, thought the ten tribes might be found there. Subsequent researches however, show that he was mistaken. A recent traveller, Dr. Grant, believing that the proper place to look for any thing, would be where it was known to have been lost, thinks he has discovered the lost race in the mountainous regions of Media.

The 18th and 19th chapters contain the magnificent and impressive account of Hezekiah's reception of the message of Rabshakeh, his prayer, the answer from God by the hand of Isaiah the prophet, and the destruction of a hundred and eighty-five thousand persons, in the camp of Sennacherib, King of Assyria, and the subsequent death of the King. In the twenty-third chapter, we have the account of the extensive reformation carried on by good King Josiah, who removed the idolatrous altars and places made by former Kings of Judah; and his death, when he attempted to stop the progress of Pharaoh-necho, who was on his way to fight the King of Assyria. Josiah's sons, Jehoiakim and Jehoiakim, however, did that which was evil in the sight of the Lord, and very materially paved the way for the captivity of Judah.

THE COLLECT commends the Church of Christ to the especial care and protection of Almighty God, particularly recognizing the principle, that the Church herself is perpetually in need of Divine Mercy. Alas! the frailty of man is ever stamped on all the agencies and instrumentalities with which he may be connected, even though it should be the very church of the Lord, which He has purchased with His own blood. Her great Head has however, promised to be ever present with her, to guide and to protect her. This promise can never fail, and therefore we know that her uniform decisions and counsels are from God; and that even though nations may rage, and intend counsels widely different from His, yet His church will remain the pillar and ground of the truth, and the impregnable Rock of Ages, while sun and moon shall endure.

THE EPISTLE has for its principal subject the great theme of the Christian Religion, the Cross of Christ, and St. Paul's testimony that he bore the marks of the Lord Jesus about him. His allusion is by way of contrast to circumcision as the mark of the Jewish faith; and he may perhaps refer to the stripes he had received, as furnishing the proofs of his devotion to Christianity. It makes no difference however, what may have been the particular reference he intended, as he clearly meant to say that as those who keep the law of Moses have indications of it in the flesh, he