

Diocese of Nova Scotia.

EPISCOPAL VISITATION.

The Lord Bishop of the Diocese has commenced his visitation for the purpose of holding Confirmation along the western shore, his appointments being as follows:

MARCH.	MARCH—Continued.
1, Dalhousie.	10, Port Medway.
2, New Italy, 11.	12, Liverpool.
Conquerall, 3.	13, Western Head.
3, Conquerall Bank.	14, Hunt's Point.
4, Bridgewater.	15, Lockeport.
5, West Ferry, 11.	16, Green Harbor.
New Dublin, 3.	17, Jordan Falls, 11.
6, LaHave Islands.	Jordan Ferry, 3.
7, Petite Riviere.	18, Shelburne
8, Broad Cove, 11.	19, Sandy Point.
Volger's Cove, 3.	20, Churchover.
9, Eagle Head.	21, Barrington.

A SERMON

PREACHED BEFORE THE R. D. CHAPTER OF AMHERST, N.S., BY VEN. ARCHDEACON KAULBACK, AND PUBLISHED BY REQUEST OF THE MEMBERS.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

(CONTINUED.)

The supposition that all suffering and sorrow, and temptation and sin, will cease during the millennial period would be a strange prelude to the intensified misery and iniquity which are to follow. But Holy Scripture nowhere presupposes such a cessation of those evils by which humanity is tried here below. They will continue even to the end. But in the heavenly home, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." There, not here. There, not here will Christ take us to Himself; there, not here, are we to reign with Him; there, not here, shall all sorrow and mourning flee away. The course of this world will be undisturbed by any very unusual events until the time of the end. All things shall continue very much as they were from the foundation of the world. Then suddenly, like the coming of a thief in the night, shall the voice of the archangel and the trumpet of God alarm the sleeping world, and call the quick and dead to meet their God. The glorious reign of the saints with Christ will be preceded by the general resurrection of the last great day, and the general judgment. We are definitely told that the Lord, when He shall next appear will come to judge the world. This is the very purpose of His coming. Even as St. Paul in writing to Timothy declares, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom."

Through all the Christian ages the warning has been given to the Church that at any moment we may expect the Lord to judgment. "Watch for ye know neither the day, nor the hour, when the Son of Man cometh." If the theory of the millenium be true, what effect can this have on us? There is no need to watch, till the thousand years during which Satan is to be bound have expired, and, according to the millenium supposition, they have not yet begun. The millenarians assert that after the thousand years of Christ's visible and glorious reign on earth Satan will be loosed for a little while, during which there will be a period of rebellion against God, and iniquity will abound; and after this the wicked shall be raised from their graves, and the general judgment shall

take place. But if the righteous had been already from their graves, and had reigned with Christ a thousand years, there would be very little interest for them in the general judgment. They would be abundantly assured of their eternal destiny. So far as they are concerned the general judgment would lose its character as such, and be needless. Moreover, if the righteous only are to be found on the earth during the thousand years of Christ's reign, and if the wicked are to be raised to life again after the period during which Satan is to be loosed, who is to comprise that vast multitude whom Satan is to deceive and to stir up in rebellion against God? We can scarcely assume that they will be the risen saints who have reigned in glory and happiness with Christ one thousand years. Certainly not these; and if not these, who?

Why should our glorified Head leave the throne of universal dominion to take up His abode here on this lower earth? Could it add anything to His glory and greatness? Could it effect anything more for the salvation or happiness of man? If no object under either of these heads could be assumed, what reasonable cause could we allege? Surely His throne in heaven, amid the adoration of angels and archangels, is a more fitting place for Him to whom all power is given in heaven and in earth, "whose countenance is as the sun shineth in his strength," than a throne on this small globe. Certainly the countless hosts on high form a more brilliant retinue than even the blessed company of His saints on earth. And surely from the centre of omnipotence He can as well reign till He make His feet His footstool as in the proudest capital of this poor world. Again, what more could He do for His redeemed than He has already done! He spent about thirty years on earth for our redemption, now on the ground of His Death and Passion He is working in heaven for our Salvation. "He ever liveth to make intercession for us." This work must go on until time shall be no longer. "If we have been reconciled to God by the death of His Son, much more being reconciled we shall be bound by His life." According to Holy Scripture no sufficient cause can be shown, or salutary result assured, for Christ leaving His throne in heaven to reign with His saints here on earth. Would it not be far better for them that they should reign with Him in glory everlasting?

Is not the fulness of blessedness at His own right hand what we are looking forward to, and praying for? Is not this more in accordance with His promise, "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also"? This is the last time, or dispensation. Redemption was finished 1800 years ago; and now for drawing us to Himself God has exhausted all the resources of His wisdom and of His love. Again we ask what more than is now being done for our salvation by our all prevailing Intercessor at God's right hand could be done on earth? And is not to reign with Christ in glory everlasting more to be desired than to reign with Him a thousand years on earth? Let us rather prepare for the rest that remaineth for the people of God, than for that which lasteth but for a time. Let us set our affections on things above, not on things on this earth. It is the prospect of the heavenly inheritance which encourages us to bear the burden and heat of the day. It is this which urges our weary feet to press on in running the race that is set before us. It is this which cheers amid fears and discouragements. It is this which often invigorates in the hour of fancied weakness. And amid many shortcomings and failures helps us to persevere in rising again and amending our lives. Remember that our citizenship is in heaven, that we belong to Jesus Christ. Let Him now reign in us, let Him be indeed our

King, then shall we reign with Him now, even as we are now risen with Him. Then, after a short period of faithful service in this land of our probation, we shall live and reign for ever with Him, Who hath washed us from our sins in His own blood and hath made us kings and priests to God and His Father.

It is our duty, dear brethren of the priesthood, in these dangerous days, in which we may ask with no little reason, Is Satan not loosed for the deceiving of the nations? to contend earnestly for the faith once delivered unto the saints. These are days of great mental unrest. Unbelief and misbelief are battering at the foundations of the faith. Many of the religious bodies around us disregard The Church as the pillar and ground of the truth. Her authority is not recognized, because they discern her not. The truths which she has uttered with unvarying voice—the *quod semper*, the *quod ubique*, the *quod ab omnibus*—have for them no binding force. Individualism has become rampant. Every man, who closes his eyes to the existence of the visible Church, rejects any common standard of faith. They recognize no custodian of the truth and no authoritative voice to declare it. Every man, whether of great or little ability, whether learned or unlearned, whether honestly seeking the truth, or seeking merely to confirm his own preconceived notions, considers that he has the right to interpret the Bible according to his own ideas. All this confusion results not only in the multiplication of sects and the spread of heresy, but also in the weakening of the faith, the ultimate disruption of the Church, should God so permit, and the establishment of the principle, the directly opposite of that involved in the establishment of Christ's kingdom on earth, that everyone in matters of faith and morals may think and do just that which is right in his own eyes. It has come to this in all cases where the idea of the Church as a Divine institution, into which all men should be gathered and by whose authority all men should be governed has been lost. There is in their minds no central authority in matters of faith. Everyone is his own authority—a law unto himself, with the natural result that every such an one has a religion, or no religion at all, as suits him best. It is not difficult to perceive what must inevitably be the pernicious result of such false ideas.

In our endeavors to drive away all erroneous and strange doctrines we must maintain the authority of the Church as the pillar and ground of the truth by God's appointment. Not to require adhesion to our own private opinions, no matter how wise or learned we may be (this would be individualism), but in all things necessary to salvation, to the mind of the Church, as set forth in the Catholic creeds. An individual opinion may be worth much or little, the voice of undivided Christendom is worth infinitely more. It is, I firmly believe, the voice of God speaking through His Church, in fulfilment of the Saviour's promise to that body corporate, that the Holy Spirit would guide them unto all truth. Would that we could get the expression of all Christendom, by a general Council on all matters of modern dispute. As this, for the present, seems impossible, it remains for us to show to men the place and power given to the Church by God to warn them against following this or that man's opinions, and least of all their own, to accept nothing as necessary to be believed except that which has been given by the voice of united Christendom, and never to allow anything to separate us from the Church which is the Body of Christ.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—Jedediah Slason Carvell Lieut.-Governor of Prince Edward Island, departed this life on Wednesday, Feb. 14, 1894. The deceased was one of the founders of St.