

News from the Home Field.

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, for the remainder of this month and for March:

FEBRUARY.		MARCH—Continued.	
21, New Ross.		5, West Ferry. 11.	
22, Western Shore, 11		New Dublin, 3.	
Martin's River, 3.		6, LaHave Islands.	
Mahone Bay, 7.		7, Petite Riviere.	
23, Maitland.		8, Broad Cove, 11.	
24, New Cornwall.		Volger's Cove, 3.	
25, Lunenburg, 11.		9, Eagle Head.	
Blue Rock, 3.		10, Port Medway.	
26, Middle LaHave, 11		12, Liverpool.	
LaHave, 7.		13, Western Head.	
27, Wynacht.		14, Hunt's Point.	
28, New Germany, 11		15, Lockport.	
Newburn, 3.		16, Green Harbor.	
		17, Jordan Falls, 11.	
		Jordan Ferry, 3.	
MARCH.		18, Sholburne	
1, Dalhousie.		19, Sandy Point.	
2, New Italy, 11.		20, Churchover.	
Conquerall, 3.		21, Barrington.	
3, Conquerall Bank.			
4, Bridgewater.			

WINDSOR.

Mrs. Binney, widow of the late Bishop, has lately presented the chapel of King's College here with a chalice and patten—a gift at once thoughtful on her part, and peculiarly acceptable to the College, as they formed Bishop Binney's own private set. Chalice and patten are both of silver and beautifully designed. The patten has I.H.S. engraved in the centre. Round the border is the following inscription in old English letters, "Accipite, comedite, hoc est corpus meum." There are grape clusters and leaves engraved on the bowl of the chalice, with a "Paschal lamb," and I.H.S., alternated with leaves, around the base.—*K. C. Record.*

BEAVER HARBOR PARISH.

SALMON RIVER.—A surprise party entered the Rectory a few days since, and presented the Rector, Rev. R. A. Heath, with what to him must prove a most serviceable present, viz., a fur coat, which by the way was an exact fit, accompanied by an address, setting forth in most appropriate language the esteem in which Mrs. Heath and himself are held by their friends at Salmon River. The presentation was conducted by a deputation of the ladies of the parish, and given in the name of St. James' congregation and other friends at Salmon River. The Rector responded with a few words of sincere thanks, and acknowledged with feelings of pleasure the good wishes offered to Mrs. Heath and himself. He concluded by remarking, that he trusted the warm coat would ever be worn over a warm heart, pulsating in glad response to the kindness of his friends.

SMITH'S COVE.—The church here is now completed externally, the windows (by Messrs. Castle & Son, Montreal), are exceedingly becoming. The structure is for the most part built after a plan furnished very kindly by E. L. Ball, Rector of Tangier, to whom we are indebted for much kindness in various ways, having lately given us a most interesting missionary address in the Hall at Salmon River, where the offerings amounting to \$2.50 were devoted to foreign missions. Our rev. brother also preached at St. Andrews, Shoot Harbor, and St. James', Salmon River; and favored us

with his ever acceptable good teaching and sound doctrine, which must at all times delight the ear and improve the mind. We are glad to be able to state that the accident which Mr. Ball met with on his way down did not prove as serious as at first anticipated; we have reason to believe that his horse did not sustain permanent injury, and that the damage done to the sleigh is not beyond repair; but we are most thankful that no ill effects were felt by Mr. Ball himself.

EBUM SECUM.—This section of the parish have formed a building committee for the superintendence of a contemplated church, with the Rector as chairman. The parishioners at Sober Island have, we understand, cut part of the frame for their church, though it is not yet erected.

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."

St. John in the closing chapters of Revelation tells principally of the blessings in store for the saints of God, both for time and eternity. In the earlier part he prophesies principally respecting the trials, the afflictions, the sins and the sorrows to come on the Church and on the world. Gradually, during the last eighteen centuries have these been meeting with their fulfilment. Slowly, it may be, but surely is everything advancing to that end which God has in view for the world and the inhabitants thereof. Deeply inscribed upon the strata of the earth are the successive stages through which this globe passed while it was being prepared for the habitation of man. The history of mankind tells us plainly of the advance which our race itself has made. This advance is still going on, and will continue to do so until God's good purposes towards it are fulfilled. Then they shall no longer say, "Know the Lord," for all shall know Him from the least to the greatest; "for the knowledge of the Lord shall overspread the earth as the waters cover the sea. The advance of civilization under the fostering care of Christianity is the advance of Christianity itself. The nations are coming more and more to acknowledge that the laws given for the government of God's kingdom on earth are the purest, the wisest, the best conceivable. The law of universal brotherhood, the law of universal love would make this earth, if it were carried out to the full, like the Paradise of God. It is not merely loving-kindness extended to our own immediate family, or circle of friends; but to the whole human family, from the great to the humble, and from the humble to the great; from the rich to the poor, and from the poor to the rich; from the Jew to the Samaritan, and from the Samaritan to the Jew. "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Another law of this perfect code is the law of purity, that most mysterious of the virtues, the violation of which brings such fatal and untold miseries. The Christian religion and the Jewish are the only ones that require unsullied purity. The reason for this is clear, because they emanated from Him who know what is in man, because He made him. What would our homes be, what would society be, what would the state be, but for the war against impurity which the Church is continually waging? Christianity has so educated public sentiment that it gives its official support to this law of Christ. But

from the feeble enforcement of law, and the way in which sins of this sort are condoned one feels disposed to think that but for the clamours of the Church for the observance of this law of righteousness, Christian nations might relapse in this respect into the sin and shame of paganism.

The observance of the laws of Christ's Kingdom, established here on earth, must make every faithful, loyal subject, like the laws themselves, holy and just, and good. This would bring mankind in themselves, and in every department of life, domestic, social, political to be what God desires all to be. His exhortation is, "Be ye perfect, even as your Father which is in heaven is perfect." Individualism, selfishness, ungodliness, and paganism in many other forms would be purged out of Christianity; and individuals and nations in their varied relations one to the other would act with sacred exactness on the principles of Christian fidelity and love. Oh, how holy and blessed a world would not this be if everywhere and by all the rule of Christ were recognized and obeyed!

More than 1800 years ago was the kingdom of Christ established here. Small as a grain of mustard seed at first, its influence has steadily grown, until it is now almost dominating the world—not that all nations as yet acknowledge Christ as the universal king; but the wholesome principles by which His kingdom is governed are more and more widely recognized as the best for man, and have had in some measure a healing effect on the races not as yet Christian.

Our Lord Jesus Christ came to this world that He might bruise the serpent's head. "For this purpose the Son of God was manifested that He might destroy the works of the devil." By His death and resurrection He entered into the strong man's house and bound him, and spoiled his goods. Very greatly, as we learn from history, has the power of Satan been curbed since the beginning of the dispensation of the Spirit. Now, the weakest Christian in the strength of his Master can "quench all the fiery darts of the wicked one." Every Christian, who does not indolently yield himself into Satan's hands, may overcome. If he fight, as a soldier of Christ may and should, he must overcome. And they who overcome the wicked one, and live with Christ the risen life of faith and righteousness are considered by the most learned to be those who are here in the text spoken of as having part in the first resurrection.

In two senses is the word resurrection used in the Scriptures, and by the Church in her services. There is the resurrection from the death of sin to the life of righteousness. Of this our Lord speaks when He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation; but is passed from death unto life." And there is the general resurrection at the last great day: when the bodies of all, small and great, that sleep in the dust of the earth and in the sea, shall arise and stand before the judgment seat of Christ. If we have been baptized into Christ and are striving to live with Him a risen life, we have, as our Lord said, "passed from death unto life"; we have risen from the death of sin unto the life of righteousness; we are now having part in the first resurrection. If we in Christ remain faithful unto death, then shall we hereafter rise in our bodies after Christ's likeness, and be equal unto the angels in heaven. "The resurrection of dead souls now is: the resurrection of dead bodies will be at the great day." Uniformly do the Church and Holy Scripture speak of the careless and ungodly as "dead in trespasses and sins," and of those who in Christ are striving to serve God, as risen with Him. "If ye, then, be risen with Christ seek those things which are above, where Christ sitteth at the right hand of God." Blessed indeed are the holy because of their holiness; and