Jamily Depantment.

MR. TOWNEND'S SERMON.

By some unexplained cause, over which neither the preacher nor ourselves have had control, the generally understood desire, which found fitting expres sion in the following resolutions, that the sermon preached before the Church of England Institute at their Anniversary Service should be published in the CHURCH GUARDIAN, has only now been

I am, Reverend Sir. Most respectfully, Your obedient servant, WM. M. BROWN. Secretary C. of E. Institute.

Resolved, That the sincere thanks of the members of our Church of England Institute be tendered to the Rev. Alfred J. Townend, A. M., Chaplain to Her Majesty's Forces, for the learned and

kave its enemies, the love which embraced the poor, outeast thief, the love which left its last legacy for the Mother whom He forgot not, even at this last dread hour—this finished the work,—St. John stood—gased—closer than it is brethren. Henceforth his love was more Christ-like than could be their's. It was thenceforth the John of Palmos and Ephesus—the John whose Gospels and Episiles tell of love, love—love—the John who loved so well that he was privileged to look as closely into the future triumph of Jesus Christ as he had done into His past sufferings—the John, therefore, of the Apocalypse—the Apostle, Prescher, Saint, who grew so wrapt in Jove that in his edd age he could, preach of nothing else but "Little children love one another"—until the dear old man, who had waited so long for the sound of the footsteps he had followed of old, the music of the vnice he used to loye, heard both at length. The Master returned for the servant He had left so many years. The goatle voice spake ence again "Jurely I come quickly," and with joy unspeakable came the glad resports, "Amen, aven co

carried into effect. The discourse, as all who read it will readily perceive, is both cloquent and able, and calculated to do much good.

Church Intended, and written understand them—"in the works first, as you would first understand them—"in bless written understand them."

Church of Erghand Institute, Halifax, Fobruary 2-th, 1881.

Reserved and Dear Sir,—The pleasing duty is unine of conveying to you the expression given by the members of this the mental program on Thursday, 2-th Instant, when fifty fon Thursday, 2-th Instant, when fifty members were present, and who, I may sny, enthusiastically accepted the Resolutions, which you will please find annexed, manifolding, and by a rising vote.

I am, Reverend Sir,

I am, Reverend Sir,

I am, Reverend Sir,

I am, Reverend Sir,

Church Intended, and she Men Whon St. John St. John goes for the special was white and inward-that them "be in the most powerful of his standard those blease hope of everlacting life which going manhood, with the best, the affrest, them, bleast require the who wrote this First was the chambion of the Word of Goo in a far higher sems for His samp. Yes, verify, His regiment must be manned with the best, the affrest, them with good with the best, the fairest, them, blue to the word of Goo, which was Jeau-, against the most powerful of his subjects. Our Captain ing the same character and work of the Logos, or Very and the Word of Goo, which was Jeau-, against the most powerful of his subjects. Our Captain ing the same character and work of the Logos, or Very Sir, His soldiers must be all word of Goo, which was Jeau-, against the word of Goo, which was Jeau-, against the most powerful of his subjects. Our Captain ing the same character and work of the Logos, or Very Sir, His soldiers must be all word of Goo, which was Jeau-, against the word of Goo, which was vinitarily to the Univarians of the word of Goo, was conserved to the Word of Goo, against the Word of Goo, again with staturant arm, who can march with springy foot, who can endure hardness, and carry hope, sonergy, enthusiasm into buttle and march. He wants their bright ambitions, their joyous hopes, the constant of occaus: ye are strong. It was in manhood, and the strength and fulness of manhood, in its best strength and fulness, that He lived, worked, thught, suffered, died. The fifteen years or more in the Carpenter's Shop were for your ensample, your encouragement, your gentle impre sment, (for I will use the word now), to seek, to find, to know, to serve Him in your carpenter's shop, your business, profession, daily life and home; a gentle impressment, for how can you hear thin speak from the carpenter's bench, from the trongh, ordinary life of a working-man, and not for very shame, rophy, "Speak, Lord, for Thy sorvant hearoth."

It was manhood which Ha are for the strong of this term "Word of Gop," were known to, and believed by, St. John before he penned either the one or the other, and so one verse assumes another and a more glorious aspect.

If have written unto you, young man have you are strong for the strong of this term word of Gop," were known to, and believed by, St. John before he penned either the one or the other, and so one verse assumes another and a more glorious aspect.

If have written unto you, young man have you are strong for the charter, and so one verse assumes another and a more glorious aspect.

Majesty's Forces, for the learned and practical sermon preached by him at our Anniversary Service, held at St. Paul's Church, on Thursday evening, 17th instant.

And he it also Resolved, That the President be requested to obtain his permission to have the same published in the columns of the Church Quardian.

And he it further Resolved, That in the transition of the Church Quardian.

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And he it further Resolved, That in the transition of the Church Quardian given in Heaven, and over Heaven and Earth, again, in the particular of the transition of the church of the law of the transition of the perfection of humanity, the mobiest fairest ideal of all human perfection, the highest of all human gifts—manifold pervaded by deity. He offered all this a voluntary sacrifice for you. He has written, therefore, to you young men because yo are trong, because you have somewhat, though the best fitting the side of the perfection, the highest of all human gifts—manifold pervaded by deity. He offered all this a voluntary sacrifice for you. He has written, therefore, to you young men because you have somewhat, though the solling sacrific shrink back from muster oil, parade, battle, wound or death?

""" e are strong and the Word of God abideth in

if it is an interest that he should do.

This was St. John ; but his love, which was of earth earthy, was purged, purified, perfected. It took him to the feet of the Cross and that was enough. Then it was that he saw and heart the love of his dying Lord. It was enough: Tricketair—"It is finished! The love which blessed and for gave for the Mother whom he forgot not, even at this last dread hour—this finished the work,—St. John stood—gazed—closer than His brethren. He nould be their. It was thenceforth the John of Pakmos and Ephsheu—the John whose Gospels and Epishee tell of love, love, gainsayings, contempt and opposition of a wicked whose Gospels and Epishee tell of love, love, gainsayings, contempt and opposition of a wicked. gainsayings, contempt and opposition of a wicked world. *The cares of this world and the deworld. "The cares of this world and the de-ceitfulness of riches," these thorus soon grow up and choke the good seed, I am well aware, but they are interlaced thickest, strongest, darkest, as turiness and family cares, and money-get-ting and years together, crowd upon the human life; when castles in air have turned into shape-less rulns in the past, and when disappoint-ment and care, "fightings within and fears without," "change and decay," doubts founded on sad experience, and a future expected with-out anthusiam, and at best with stolid indif-ference, or patient resignation, compose too ference, or patient resignation, compose too often the cuttaph on many and many an after-neon and eventide of human life.

written units you round be and possible if the control of the state of the control of the contro

the one or the other, and so one verse assumes another and a more glorious aspect.

"I have written unto you, young men, because yo are strong fo Logostou Theon." The Word of them—the Word which was from the heginning with Gov—the Word which was "Gov"—the Word which is Jesus Christ, a hideth in you."

"Christ in you—you all—the hope of glory."

"I he them and thou in Me, that the world may believe that Thou hust sent Me." "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to bim, stand at the door and knock; if any man hear my voice and open the door, I will come in to bim, and will sup with him." Here, then, you have the true-secret of the Communion which existed hotween St. John and these young men; and, again, between them both and Christ. He abode in them. They had opened the door of their hearts and love, and He had entered in. Thus. too, we have the secret of their strongth,—not more build, nower, not more negative nower, and more results and power and the state of the s mere bodily power, not mere moutal power, not the enthusiasm and bright hope of youth,—the zeal wifich comes of that sweet inexperience, be-leving so thoroughly in itself that it laughs all

I like to follow in mind the first publication of the to follow in mind the first publication of the various Epistles—to imagine the first perusa— some Presbyter or Deacon reading aloud with reverent tone, while old, young, male and female, perhaps well nigh all the Church in the City or dis-

up by this very persecution, and by each persecutors are Demetrius and Domitian, and the life,
through 40 years or more, into living membership
in and with the household of the Crucified One—
Ephceus where the "pestilent seot" of the Christians has grown into a mighty Church,—and in its
midst guarded and treasured as a precious jewel,
just restored to them from his exile at Patmos,
"for the word of God and for the testimopy of
Jesus Christ," in this year of Orace 98, is the
aged Saint, last reite of the Appatolic Bland, John
the loved and loving, John the Divine.
And lo, the news is spread from house to house,
where Christ is worthipped, and worshipped now
with greater freedom and publicity, in that Nerva
is Emperor at Rome in Domitian's stend; each.
Christian in Epicaus bears that their holy Pastor
has penned a letter full of loving counsel and in.
truction for his children in the Lord, to be copied
and circulated hoth East and West, amidst the six
other Churches of Asia Minor, and beyond the distant seas, even in Rome itself. Shall not his own
peculiar children hear it first? And straightway,
in their place of common worship, prayer and
toraise. Where the daily Bread is broken, and the peculiar children near it art I And atraight way, in their place of common worship, prayer and praise, where the daily Bread is broken, and the hally remembrance of their Lord's death and passion kept in the Lord's own way;—perhaps in one of those caves, where in after time it was fabled that the seven Christians slept their long strange sleep, the whole Epherian Church gathers together, and it may be according the line of actually the need.

lifferent hearers; some dwell on one line, some on another; but when special appeal is made to special classes amidst the listening congregation, observe the bending forward of that man upon whose forchend ago and care have begun to plough their furrows—"I write unto you, fathers." He feels himself specially called upon, and his soul goes forth in answer. And now the quick flush on the countenance of that youth, the shortened breath, the kindling eye; the sympathetic move-ment anticlet the youthful mombers of the congre-gation, who have modestly gathered by themselves behind their ciders, in the further corner of the cave,

" I write unto vou, young men, because ye are strong, and the Word of Goo shideth in you, and ye have overcome the wicked one."

"I write unto you, young men, occurre ye as trong, and the Word of Goo abideth in you, and ye have overcome the wicked one."
They are a church within a Church, bound to gether by a closer link than even the common brotherhood of the Ephesian Church, which you have years, tastes, habits, as young men must be in each Ephesus, secular or ecclesinstical, throughout the world—throughout all time—for drawn closer still one to another by the common ir Cross they have to bear, and which they cannot carry several y alone. They are marked, known, be broaded, by the still targer headline community of young men, as the deluded followers of a low-born, be broadian Mechanic, a crucified Galilean. They are gazed, peinted at, avoided in the streets. Scoffs and jest are bandled about, not merely behind their backs, that openly in their hearing. These Christian foo's dare not show fight, you know. Their clders in the Church have also a Cross to beer, but an to, perhaps, as great, certainly not pressing in the same way upon their shoulders. Only a young man knows what the ridicule of young men, as the deluded followers. Only a young man knows what the ridicule of young men, as the deluded followers of a low-born the same way upon their shoulders. Only a young men, as the deluded followers of low-born the same way upon their shoulders. Only a young man knows what the ridicule of young men, as the close the waste to close, the whole regiment depend and post of the transport of the gether as one man, shame the office was if the honour of the whole regiment depend your first the post of the close of the large of the same way upon their shoulders in calm disregard at the laughter or petty spite of the ignorant and profune: he could shrulk it would be hardly sympathise with these young disciples as they tried to put in practice the maxin so of the form the Barracks, stand drill, neached most horizontal to could have been at the profuse of the large of the lar

lis presence, each one of you be the ten live! And, mind you, of common foe also, from within as well as without. There were those, even at that day, even at Riphesus, who had left their first love, as He who walked amidst the seven golden condications, with the seven stars in His right hand, had declared to their Pastor in the latest hand, had declared to their Pastor in the latest hand, had declared to their Pastor in the latest hand, had declared to their Pastor in the latest hand, had declared to their pastor in the latest hand, had declared to their pastor in the latest hand, had been supported by the latest hand in the latest hand and the location of the Holy Ghost, and then fear not, thank if and tale courage. Christ will give you the supported by the latest hand the location of the Holy Ghost, and then fear not, thank if and tale courage. Christ will give you the supported by the latest hand the location of the Holy Ghost, and then fear not, thank if the location of the Holy Ghost, and then fear not, thank if the location of the Holy Ghost, and the location of the Holy Ghost, and tale courage. Christ will give you the support of the many supports the had tale courage. On the same tale to courage. Christ will give you the same tale to courage. On the same tale the location of the holy of the half the holy of the

Have we come nearer to your case, oh brothren, whom I am specially addressing this evening?

May you not join hands with those young men of annient Ephesus?—Change scene, habits, dres, names, secidents of time; and is not your Church

int should be a trouble to Christians, or the any soul which prays each day "The kind sound which prays each day "The kind sound," is a little hard to understand.

Bothe men are always meeting troubler than half way. There are cracks and creating any a wall of many a building, social, pand socialsistical, but it is no use to be fount in a not fluer into them. putting our fingers into them, pointing the putting our lingers into them, pointing they and widening them. Fill them when you and as far as you can, and work away at the or two of wall in front of you, and have Great Architect to take care of the rest of building. If it be His Churchit won't fall, man hands may knock away what human have made about it. The butters of the the versels of silver and vessels of gold, of endowment, may be taken away, but the bass shall not fall, nor shall the glory of the bass parallel the glory of the presence on the mercy seat, fall His fairbial

hippers.

Yes, and you in your Ephesis have, thank as yet seen little of the troubles which affect thurch at Home. It is difficult almost for y Church at Home. It is difficult almost for you understand that the storm signals are flying el where, while your own kky is so fair. Just as y hear of the mightly tempesta sweeping over say land, just skirting your shores, yet touching the not, so storms, political and religious, seem rage elsewhere, and yet you dwell securely in quiet resting places. Thank Goo for like neices and profit by them! Yet you are member one great Body, and if one member suffer all members suffor with it. Just as your Proving an integral part of a great Bominion—great sion kept in the Lord's own way;—perhaps in one of those caves, where it after tima it was fabled that the seven Christians slept their long atrange sleep, the whole Ephesian Church gathers together, and it may be even from the lips of actually the aged writer himself, the Letter holds them entranced in reverent awe and heavenly delight, and the First Epistle of St. John the Divine is given to the Catholic Church.

It renches all hearts, but like every sermon, speech, letter, in different manner in the case of the ca so of Church is to deserve the title of Catholic, it is no on specific to the control of the con

mon officer, non-commissioned officer or name at ing one word, for one moment, to be against his regimen? If Churchmen would the leaf from the Barracks, stand together through a report and ill, leave their differences inside

Goo-the Lord Jesus. Each soul must be filled His presence, each one of you be the tent of the Holy Ghost, and then fear not, thank is

"I have written unto you, young men, because are strong, and the Word of Gon abideth is you, and ye have overcome the Wickel Ore." [Dates according to Dr. Burton's Chronology].

LENT.

The silent barrier which the season of Lent interposes between the individual soul and a spirit of worldliness illustrates well the attitude which the Church takes upon many questions of casuistry. There no formal and minute made interdicting certain observances or amusements, and opening endless opportunities for the adroit conscience it escape impositions, but the whole matter! of fasting and special religious observances is made to rest upon the unmovable ground of Christ's dectrine. The Church, in its Collects and Litany, presents, in solumn iteration, the great fact of sin and its hold upon the human Great Gor, has not wholly vanished, and this word of Gou abideth, remaineth, yet to a great extent, untouched, undamaged by the sophiatries, gainsayings, contempt and opposition of a wicked lotter from the Apoetle, he who first brought the Gospel to their homes and streets, by oral testimony, and and thooke the good seed, I am well aware, but they are interlaced thickest, strongest, darkest, as business and family cares. and money getting and years together, crowd upon the human seed who now has sent the precious parohiment—the task ment and care, "fightings within and ferent of the pricess gift the Hely Father has sent, and care, "fightings within and ferent of the pricess gift the Hely Father has sent, without," "change and decay," doubts founded not an as despetator, and a future suspected with and ference, or patient resignation. Cumpose too and extent expected with stell duffication of Demetrins, one of the next verte, is kindly love,) during the particular and seventials of human life.

We live in an age when children turn into young. heart; it calls to repentance; it summons