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Provincial Wesleyan.

MONDAY, APRIL 27, 1874.

\$34,000.

For what? A Monument. For dead heroes? No. Of living, active philanthropists, and of a living Religion. It has been completed, and occupies a central, commanding position in the heart of Halifax. A monument it will be to coming generations of the holy impulse which spread among our business men to save their clerks, their servants and their sons, from evil companionship, and provide for them the most ennobling associations, without regard to cost. The Building of the Y. M. C. Association, five stories high, of modern architecture, elegant apartments, and luxurious accommodations, is something to be proud of. It was opened last week, and, as free will offerings, a great number of suitable articles of Furniture, Books, &c., from the Ladies and Gentlemen of the City. In all the principal cities of this Continent there are similar structures, reaching in value an aggregate of several millions of dollars. They have a special significance to the mind of any thoughtful observer, of the times and the relation of these times to the future.

They proclaim a conquest over selfishness. Temptations to money-hoarding are particularly strong in our times, for wealth brings influence, honour, satisfaction to ambitious minds. Halifax is somewhat noted for its aversion to speculation,—its stern purpose of keeping to the safest and quietest methods of amassing riches. Bubble enterprises seldom find any countenance in Halifax. Perhaps even sound, essential manufactures are not encouraged as they should be. But when a good case is made out in favour of morality or religion, there is no city which we would take in preference to this. Not long ago a Church—one of the finest in many respects in British America—was swept free from an immense debt in an hour or two's conversation among its officers. The City scarcely heard anything about it; we are not aware that even a newspaper paragraph was employed to trumpet the tidings. And this is but an instance of many. The vaults which contain our wealth are very strong and amply stored; but Christ has, generally, possession of the keys.

They show what a marvellous advance the world has made in the charity of denominationalism. Outside of religion, there are scarcely any two organizations or distinct fraternities, which can be brought to build a house for a mutual purpose. They would quarrel in laying the first cornerstone. But here are at least seven or eight different sects putting their money into a single edifice, and no one asks, "Which stone is yours, and which is mine?" The Presbyterian's brick lies embedded in the Baptist's mortar; the Methodist's pillar buttresses hard upon the Episcopalian's buttress; but there is only one voice within and around the noble building, now that the headstone has been brought forth. To God, the common Father be all glory; and to the young men of Halifax be all property and salvation! Let us hear no more about the distractions and divisions among Protestant sects. They can put \$34,000 into a common Fund, and leave all the interest to young men of every shade of Christian belief.

They show that the Churches are growing wise. Only now are we beginning to show what a vast store of strength is in our possession, by calling young men into harness. We can remember when Church boards were constituted of venerable material exclusively,—when a man was not ripe enough for religious responsibility under fifty years of age. Now, see! There are in the Methodist body of Halifax alone, three new Churches, and one or two in incipient stages, which owe their existence almost exclusively to young men. And they work them into all around us. The same energy is visible all around us. The machinery of the Churches revolves with greater rapidity, because new energy has been employed. Our Sunday Schools, Prayer Meetings, Committees of the Churches, in short all good institutions, are feeling this impulse.

It is very apparent that the \$34,000 are well invested. Not as a mere index-finger pointing back to the wise economy of Christians in providing for the young men of Halifax, but also as "a rallying place"—as one of the managers expressed it at the Dedication—for all earnest Christian workers, in this building to serve. Let all parents sending sons to this City direct them to this centre of true sympathy and this dwelling place of the Young Men's Guardians.

REV. JOHN READ ON FASHION.—This lecture, as we intimated last week, was repeated before a Halifax audience by urgent request. It opened with an allusion to the mysterious origin and the despotism of "the fashions." The lecturer distinguished between Fashion and Pride, showing that the complete absence of fashion would be but disorder and social negligence, and that fashion is very often a stimulus to industry. Moreover, the Divine Ruler has instituted methods of beauty and order in Nature,—so also in the habits of the ancient Patriarch. Then in competition of the beautiful in Art, Fashion is often a powerful incentive to improvement. It is in the abuse of fashion all the evil lies. Some severe and well-deserved strictures were

passed upon the extravagances of social custom, such as dancing, drinking, &c., as being directly under the impiousness of fashion. Fashion in professional garb and in public address came under review. The brave expressions of certain faithful preachers in their use of sterner, plain, pointed words, was freely contrasted with the mincing of fashionable occupants of the sacred desk. Illustrations from various sources were brought on this head, as well as on that of fashionable pastoral visitation. From the Pulpit to the Pew—the lecturer ingeniously effected this transition, unsparingly attacking those follies which characterize church-going people of fashion. "Ma, shall I wear my Moir Antique in Heaven?" said a little girl. "No, my dear, no attire such as we have here." Then, was the reply, "How will they know I belong to the best society?" There is a volume of meaning in that anecdote, which we have not time to follow out. The "Soliloquy of a Church-going Belle" was finely rendered. Outside of the Church there was found a wide field for reflection. The heartlessness of Fashion; its obstructions to benevolence and to charity; its cruel exactions, among classes aspiring to high social life, and yet unable to endure its expenditure,—these points were well presented. Modern fashions were contrasted with the ancient and profitable lessons were inferred. The Lecture concluded with appropriate counsel. Its tone was excellent. There is no doubt of its advantage in the reading of Essays of this class.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—OPENING OF NEW BUILDING.—We very sincerely congratulate the Young Men's Christian Association upon the completion, after much anxiety and toil, of their spacious and handsome building. It is an erection like an ornament to the city and a credit to the generous and persevering enterprise of the Association. On the evening of dedication the building in a blaze of light presented from the exterior a brilliant view. The various rooms thrown open for inspection were visited by a large concourse of the friends of the Association. Some of these rooms compare favourably with the model erections of even New York and Washington. The chair was occupied by the excellent President of the Association, John S. MacLean, Esq. After reading the Scriptures, by Rev. John Ferrest, and singing a beautiful devotional hymn, composed for the occasion, an exceedingly comprehensive and appropriate prayer was offered by Rev. George Hill, of St. Paul's Church. The address of the President furnished information in regard to the building. This was followed by a paper on twenty years work by Hon. S. L. Shannon. It was a most beautiful production, and historically of permanent value. The addresses which followed were by Rev. Messrs. Simpson, Lathern, Pitblado and McGregor. The addresses were interspersed with singing and prayer. The address of Mr. Lathern we give on our first page.

LOOKING TO CONFERENCE.—Not by any means would we interfere with the duties of those who are to make the programme for our annual gathering. It is a delicate and savoury dish, and foreign cooks would be sure to spoil it. The executive mind at the principal centre of operations is quite competent to take care of Conference interests. But just two little suggestions:—1. Give, as far as possible, good latitude to all applicants for permission to go to Charlottetown. It will be our last, growing Conference together, and as all would desire to see the dissolution of old relations and the consummation of new nuptials, let as many as possible go to the marriage. It would tax hospitalities, perhaps; but Charlottetown is now joyous, and like those who are spoken of in the parables, longs to share its happiness with everybody. Besides, superintendents will not be called upon to provide for so many ministers during coming years. 2. Let us have ample season for Christian fellowship, worship, mutual cheer. We can see difficulty enough ahead: Committees, sub-committees, racking problems, anxious brows, busy fingers, weary sessions, animated debates,—they are sure to come. The temptation will be very great this year to push business, to hold extra sessions morning, noon and night. Let us have a sacred reserve of time for soothing, soul-comforting exercise.

PROTEST.—We have received a letter from Rev. Frederick J. H. Axford, Curate, Iron Mines, Londonerry, reflecting upon Mr. Ainley's letter in our last issue. He objects to the statement that "the Church took possession of the building"; that it was a union church; and that the several Christian bodies eluded to by Mr. Ainley were treated in an unchristian way. Let us state that the Episcopalians always had possession and held the deed. That an understanding existed, permitting other bodies to occupy the building for service, until a clergyman should reside at the Mines. Mr. Axford went thither to reside, and thus the agreement terminated. He hints that the Presbyterians took umbrage, and the Methodists were influenced by them; that all methods were used by the Episcopalians to avoid giving offices.

Mr. Ainley will, if he deem it desirable, reply; but it may have considerable discussion, if all parties bear in remembrance that it has always been an established practice with the majority of Episcopalian clergymen to avoid everything like association with other Christians, especially in the use of consecrated buildings. We had imagined this was too well understood to create any surprise.

THE CHRISTIAN VISITOR (Baptist) of St. John, is an ecclesiastical Knight errant. In every contest affecting Baptist interests the Visitor is bound to have its tilt. It is the modern Don Quixote. With shield ablaze, and spear poised, and Roseate scallop, it roams the field in quest of enemies. Betimes it assaults and attacks a windmill. Last week it tried its hand at the Wesleyan and its self-baptist correspondents.

WHY the Visitor try to believe one thing in common with us? We have neither time nor spirit for controversy, unless it shall be forced upon us. The Messenger and the Wesleyan can manage their own affairs. As to the unfortunate crusade which threatened to unsettle christian relations in many communities where Baptists and Wesleyans are living in harmony, we believe our remarks had a salutary effect. More than this we do not desire.

VERY GOOD.—We have to record this week the serious derangement of the Halifax Morning Chronicle. It now depreciates the charge of being a clergyman-hater, and rambles into a lachrymose defence of its attack upon Mr. Lathern and the School Law Reformers. Its protestations, moreover, are made in rambling paragraphs of Hoosier English and bad Latin. We would recommend now that the Reformers turn their batteries upon the next best fortification of the enemy. The Chronicle has evidently spent its fire.

PUBLIC EDUCATION IN HALIFAX.—In a very full and exhaustive reply to the Editorial of the Chronicle Mr. Lathern very pertinently says:— "To the press of the city we look for thoughtful and temperate written articles, and for fair and honorable discussion of important public questions; and to the service rendered we accord grateful and appreciative recognition. But coarse caricature and contemptible personalities make about the same impression on the minds of moderate and sensible people, as do 'the drops of rain upon the widow's wing.'"

In the limited space afforded by our crowded columns we reproduce the paragraph in regard to the appointment of clergymen:— "The complaint is credited to me that 'but one clergyman is on the board of Trustees.' It is well-known that the London School Board, such as Dr. Riggs, Dr. Angus and others, are eminent and esteemed ministers of their several churches; and, were trustees elected from that same profession in Halifax, 'the citizens of no mean city' would supply us with high and honorable clergymen, which has been declared its settled policy in the past, and is also favored with denominational representation. Under the circumstances this is felt to be unjust. There is suspicion of unfair manipulation. There is wide, deep and growing dissatisfaction with educational relations through the medium of the schools is concerned. Either the clerical element ought to be entirely eliminated from the controlling body, or opportunity afforded for complete representation. 'Equal rights is the first right.'"

The advocacy of the Bill before the Legislature, has been of service in the ventilation of an important subject. Here are the closing lines of Mr. Lathern's last letter:— "A large proportion of the citizens of Halifax believe that the Bill before the Legislature is based upon equitable principles, that it gives nothing in addition to what other sections of the Province enjoy, and that it will receive the cordial and conscientious support of moderate and impartial members of all parties in the Legislature. 'Fiat justitia, &c.'"

THE SUPERNUMERARY MINISTERS' AND MINISTERS' WIDOWS' FUND. NO. 11. (Continued.) There is another view which we have been led to take. The contributions from the Circuits ought to increase in something like the same proportion as the ratio between membership and the ratio of the contributions from the Circuits had been in the same ratio as in the year 1859-60, they would have amounted to about four hundred dollars more than they did. But let us confine our attention to the ratio between membership and the amount contributed to the Fund the last year. According to the Minutes of Conference of 1872, we began the year with 16,568 members and members on trial, if these had contributed on an average ten cents each, the income of the Fund would have been \$165,680, it was \$133,762, a deficiency of \$31,918. Let us now glance at the returns from the different Circuits, and then from the different Circuits, in order that we may see where the responsibility for this deficiency rests. The District with Preachers laboring during the year 1872-73, and with Members and Members on trial, at its commencement raised for the Fund as shown in the following table.

Districts.	Members on Trial.	Members.	Total.	Average.	Per Cent.
Halifax	2071	2095	4166	\$11.20	11.20
St. John	1887	1893	3780	10.50	10.50
Fredericton	1200	1200	2400	10.00	10.00
St. Stephen	1000	1000	2000	10.00	10.00
St. George	1000	1000	2000	10.00	10.00
St. David	1000	1000	2000	10.00	10.00
St. Andrew	1000	1000	2000	10.00	10.00
St. Nicholas	1000	1000	2000	10.00	10.00
St. Paul	1000	1000	2000	10.00	10.00
St. Peter	1000	1000	2000	10.00	10.00
St. James	1000	1000	2000	10.00	10.00
St. John the Baptist	1000	1000	2000	10.00	10.00
St. Michael	1000	1000	2000	10.00	10.00
St. George the Martyr	1000	1000	2000	10.00	10.00
St. Andrew the Apostle	1000	1000	2000	10.00	10.00
St. Nicholas of Myra	1000	1000	2000	10.00	10.00
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