Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 16, 1891.

gatherings.

— The Intelligencer says that students from the Victoria School, St. John, enter the Normal School without examination, and wants to know why a certificate from Victoria should open the door to the Normal School, while certificates from other high schools have no such power. It says:

"Either certificates of certain attainments from any advanced school should give admission to the Normal School, or certificates abould not be accepted from any school. Our own opinion is that the certificate system should be abould be accepted from any school. Our own opinion is that the certificate system should be abould not be noted by the Normal School be required to pass the continues and all applicants for admission to Normal School be required to pass the same examination, under the same circumstances."

— ACADIA SEMIMARY.—The contract for erecting the new seminary building at Wolfville has been given to Rhodes at Wolfville has been given to Rhodes.

Curry, of Amherst, who are prosecuting the work with their acoustomed energy.

— Short Ferrecurss.—"In twelve or even seven minutes most men can give their opinions on any subject, with the holfer reasons for holding it."—Lone Ster. It is doubtful whether "most men" can accomplish so brilliant a feature it is a pity more men could not say more in less time. If the statement from the Lone Ster were strictly true and were acted upon, how much money would be saved to the country by the lessening of parliamentary talk! And the same would be true of some other gatherings.

— The Intelligencer says that students

the subtraction of one three hundred and eighth part from the pre-existing force, so far as the producers joined in observing Labor Day by discontinuing labor. But in order to give designity to labor its as necessary to decree that all bills of exchange, bank checks, and promissory notes falling due on Labor Day should be presentable for acceptance or payment on the next following day, and so forth. We have never made concealment of our opinion that Labor Day is in this particular an impertinence and a nuisance, and that the statute which makes it a legal holiday ought to be repealed. There is no more reason for stopping the payment of checks and farsfu on Labor Day than on St. Patrick's Day or St. Vitus's Day.

the Seminary cannot be made a part of our denominational work in the same sense that Horton Academy is a part, let it make the best of its opportunities its on Labor Day than on St. Patrick's Day or St. Vitus's Day.

WHETHER OR NOT THE CHICAGO WORLD'S FAREWELL BY OF THE ARNULTY FUND. Or The CHICAGO WORLD'S STATEMENT OF THE ARNULTY FUND. Or The CHICAGO WORLD'S STATEMENT OF THE ARNULTY FUND. Or The Fall state week. They were informed that the decision would largely be depend on this local committees, of the Fair last week. They were informed that the decision would largely be decision of his kinsmen in race and of his former Catholic brethren. In his lectures on "Liberty of Conscience," and if Rome and the Bible," he makes strance a great triumph will be adecision, and it is feared and the Bible, 'the makes strance a great triumph will be adecision, and it is feared and the Bible,' he makes strance a great triumph will be adecision, and it is feared and the Bible,' he makes strance a great triumph will be adecision, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question, and it is feared by the carboil open in the question of his kinsmen in race and of his former Catholic brethren. In his lectures on "Liberty of Conscience," and if "Rome and the Bible," he makes strance a great triumph will be accurate a great triumph will be accurate a great triumph will be accurate a great triumph will be a great triumph will be accurate a great triumph will be accurate a great triumph will be a great triumph will be accurate a great triumph will be accurate a great triumph will be a great triumph will be accurate a great triumph will be a great triumph will be accurate a great triumph will be accurate a great triumph will be accurate a great triumph will be accura

are moving. Before January lat, 1892, let every eligible minister in the Maritime Provinces be made a member of this fund. This will be a great matter. It gives a minister, when laid saide or after 65 years old, if he retires from the "pastorate, \$150.00 a year. A widow gets \$75.00 a year. Each child under sixtuen years of age, \$12.50.

Please take this into account and let us hear from every church whose minister and and 50 years, \$12.50.

Please take this into account and let us hear from every church whose minister and and 50 years, \$12.50.

Please take this into account and let us hear from every church whose minister and and 50 years, \$10.50 between 40 and

THE PRESBYTERIAN MINISTERS' FUND,

years limit of age.

The Preseyterian ministers' fund.

After ten years' service, \$100 annuity, and \$10 for each additional year up to forty. Retiring in less than ten years' service, by special arrangement. Kates: 50 cents for each \$100 of salary, deduction for house rent when there is no massis. The two funds have an endowment of about \$100,000.

These facts will help those interested in the Annuity Fund to form opinions. But this must be borne in mind, that none of these are regarded as perfect, even by their authors.

The Baptist fund needs endowment. Methodists have \$80,000, Presbyterian about \$100,000, Episcopellian \$30,000, or upwards. The treasurer of Baptist fund waits for subscriptions to capital, and for money to make every minister a member. Who will help? What are the Baptists going to do with their 200 ministers and their families when sick ness and age leave them without food, raiment and homes?

E. M. Saunders.

An Indian Tradition, with an Illustra-

Section of the control of the contro

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nothing." The Brahmin remarked:
"The gold is mine, because the land with all it contains is mine, and I only rented the land to the Ryot for the purpose of cultivation." Then the Rajah gave his decision: "The gold is mine, I bestowed this land upon the Brahmin, and since I did not know the gold was there I could not have given away that which I did not have given away that which I did not know I possessel." So he kept the gold, much to the disgust of the other two.

Wiether we accept the Indian tite for, it or not does not matter, but we must contess that this story hits off the principle that seems to dominate human ity in America as well as India, of this present age. We, however, who have the teachings of Christ look forward to an infinitely grander future than which the worldly prond, spiritually-poor Hindu awaits. We have the privilege, which angels covet, of showing them, in their ignorant terror or stoicism, in view of their ideas concerning the future, how they may "know that the Son of God is some, and bath given us an understanding that we are in Him that is true, even in His Son, Jesus Carist," and also that—"We know that if our earthly tent dwelling should come down, we have a building of God, a dwelling not made by hand, age-abiding (eternal) in the heavens." "This is the true God and eternal life." M. B. S.

W. B. M. U.