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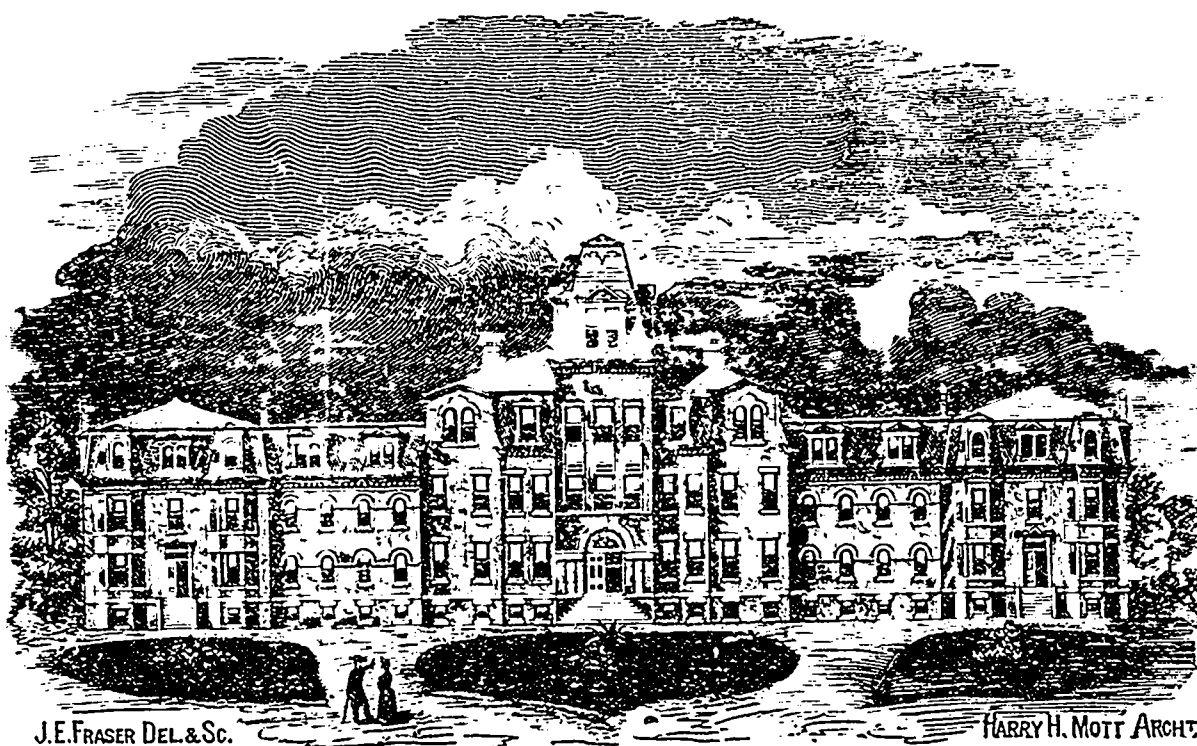
THE SEMINARY BEMA.

No NIKJUEV

Vol I.

ST. MARTINS, N. B., JUNE, 1890.

No. 7.



J.E. FRASER DEL. & SC.

HARRY H. MOTT ARCHT.

THE UNION BAPTIST SEMINARY.

FACULTY OF INSTRUCTION.

REV. J. E. HOPPER, M. A., D. D., PRINCIPAL, *Ethics, Evidences of Christianity, Bible Study.*

REV. W. H. WARREN, M. A., *Science and History.*

MAUD WILKINSON, B. A., (Wellesley, Mass.) *Classics and German.*

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IDA McLEOD, (Graduate Acadia Seminary and N. B. Normal School), *English Language and Literature.*

ANNIE VAUGHAN, (New England Conservatory of Music), *Instrumental Music.*

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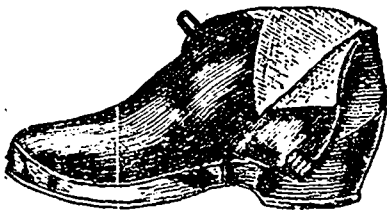
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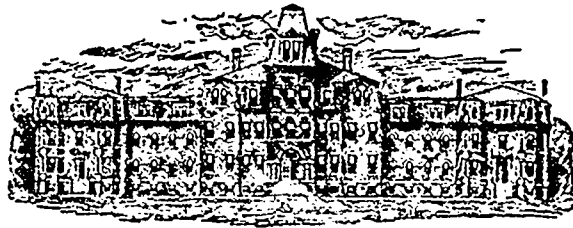
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The _____ Church.

DEAR BRETHREN:

We desire to lay before you the following facts and plans in relation to the work which we, as your servants, are doing in the interests of Christian Education.

We have a fine property of 72 acres, in the beautiful and healthful village of St. Martins, upon which we have buildings costing about \$50,000.

Both sexes are provided for in the Institution, and 101 students were enrolled last year. The work of the school was most successfully carried on, and young men and young ladies were afforded all the advantages of a Christian home.

The school was more than self-sustaining last year, and has good prospects for yielding a surplus the coming year.

The great hinderance to the highest usefulness of the school now is the debt on the property. We can fill the building with students, and we can pay all current expenses from receipts. We are pressed, however, even to the point of losing the property, for payment of bills contracted in securing this grand educational centre. Your Board of Directors are compelled to make this appeal in the hope that you will rally and save the property for the Baptists, and their sons and daughters, who, through it, shall not only gain an education, but what is of far more value, a reverence for God's Word, and the Saviour whom it reveals. The moral and Christian tone of the school last year was excellent. Whilst all were improved, quite a number were converted and avowed their discipleship.

We have over 30,000 Baptist and Free Baptist church members who look to the Seminary as their school. Our plan is to ask each church to arrange for the securing of at least \$1.00 from each member the coming year. This will entirely relieve the school of all indebtedness. We wish the brother or sister into whose hands this appeal may fall to see the Pastor and Deacons and, with their consent and co-operation, seek to gain by collections, subscriptions or entertainments, the aggregate from your church of \$1.00 for each member.

Dear Brother, will you not help us in this final effort to save for us, as a people, the best educational structure in the Maritime Provinces. Whatever is done must be done this year, as creditors have waited long. The burden distributed throughout our membership is not heavy as you see, only a dollar per head on actual membership. Many outside our churches are ready to help when they see us really girding ourselves to carry these burdens.

Will you not let our Secretary hear from you soon, saying you will attempt to carry out the above plan. If necessary, the Principal, or some member of our Board, will visit your church to help in this work if you so request.

Remember, if this plan is carried out by you it will finally relieve the Institution of all incumbrance.

Hoping your response may be favourable,

We remain yours in the work of Christian Education,

MONT. McDONALD, PRESIDENT. }
AMON A. WILSON, SECRETARY. } *Union Baptist*
J. E. HOPPER, PRINCIPAL. } *Education Society.*

THE SEMINARY BEMA.

Vol. I.

SAINT MARTINS, N. B., JUNE, 1890.

No. 7.

* The Seminary Bema *

— EDITED BY —

THE STUDENTS OF THE UNION BAPTIST SEMINARY,

And Published Monthly during the School Year.

PRICE 50 CENTS A YEAR, IN ADVANCE

Single copies 10 cents.

EDITORS:

G. C. TREFRY, '90,

ALICE PRICE, '90

DAVID LONG, '92,

BERTHA ROBERTSON, '91,

HARRY HOPPER, '91.

MAMIE KEITH, '92,

Subscriptions and all other business communications should be sent to DAVID LONG, Sec.-Treas.

With this issue the BEMA closes the first year of its existence. During the past year it has been, financially at least, a success; for although but newly started, and its management conducted by a staff altogether without any previous experience in this line of work, the paper has been self-sustaining so far, which is more than can be said of some of our older and more pretentious contemporaries, and which seems the more surprising when we consider that it is as large as any of the college papers of old and established standing, and is supplied to our subscribers at the comparatively small price of 50 cents per year. The BEMA is now fairly established, and it is for our successors on the editorial staff to take up the work which we have begun, and from which we now retire, and make of this paper a grand success. As has been stated before, the BEMA is published in the interests of the Seminary and the students, and if rightly managed may be promotive of much good. We would thank the public for their kindly consideration, and our friends for their many words and notes of encouragement. We also desire to thank our subscribers and advertisers for their patronage in the past, and request a continuance of the same in the future. Please renew all subscriptions before the school opens on September 11th, and with your own fifty cents send in another for some of your friends. All who take an interest in the Seminary, and all who have friends connected with it, should subscribe for the BEMA, so that they may learn what is going on in connection with the school and their friends.

THE School Year is now ended, and the Seminary will remain closed until September 11th. During the vacation extensive improvements will be made, so that when the school again opens, it will be better than ever prepared for working to advantage.

The upper flat is to be finished and put in readiness for occupation; this will afford a great increase in accommodation, which the growth of the school requires. It is also purposed that the grounds shall be arranged and laid out as much as possible during the season, so that everything shall be as pleasant and attractive as possible.

Dr. Hopper says that the school has been self-sustaining during the past year, and this under the most adverse circumstances; and if the people would unite with him in their endeavors for the welfare of the Seminary there is no doubt but that it has before it a bright and successful future. The institution is heavily in debt on account of the expenses incurred in its erection, &c., and there are some floating liabilities which must be paid. He wants and must have \$5,000 within six months, to relieve the burden of this debt and make some necessary improvements; without this it is impossible for him to run the institution; he is unable to carry the whole thing along alone, burdened as it is; and to tell the plain truth he will not attempt any such impossible feat; he is willing to do his share, and more than his share, if the people will but help him and place him in a position to work to some advantage; but as it is, his hands are tied for lack of means. Now if the school is allowed a fair chance for its life, and is properly managed, there is not a doubt but that it will prosper, and soon free itself from all financial embarrassment. It has done grand work this year, and is prepared to do better the next. Already quite a number have signified their intention of joining the school at its next opening in September, and taking a course here.

Now the Baptist denominations of New Brunswick must remember that the Union Baptist Seminary is theirs, and it is their duty to stand by it and uphold it. The school has seen hard times during its existence, and is now at a crisis; neglect and forsake it now, and it is doomed forever; do their duty and give it the help it so sorely needs and success is assured. All the Dr. asks for at present is \$5,000. There are plenty men amongst the Baptists to whom this sum would be comparatively small; they could give it out at once

and never feel a loss. Then there are others who cannot afford a sum like this, but can give something. Let each one ask himself how much he can give, and then give it; let him know what his duty is in this matter, and knowing, do it. Yes, the Seminary belongs to the Baptist denominations of New Brunswick. It is their own school, in their own Province; it is a place to which they can send their sons and daughters, confident that they will receive a thorough training, subjected to Christian influences, and privileged with the opportunities of good society. It is a good school, where young seekers after knowledge will find exceptional educational advantages, and moderate rates. It is a school of which its patrons may feel justly proud. Let them rally to its support with their money and sympathy, and their efforts will be well rewarded.

RECEPTION.

PROFESSORS WILKINSON, McLEOD, HOPPER, VAUGHAN, PATTEN, TREFRY, AND MARCH.

The reception given by the above named Professors, on the evening of May 23rd, was an event to which the students looked forward with pleasant anticipations, nor were they disappointed when the eventful time arrived. Over two hundred invitations were issued, and for the most part accepted. At the proper hour the guests from the village, as well as some others from a distance, began to arrive, so that the Chapel, which had been fitted up for the occasion, was soon thronged with the assembled friends. After a pleasant time passed in agreeable conversation, an excellent course of refreshments was served, and at a later hour the company departed, having spent a most enjoyable evening. These receptions, which are of a very common occurrence here, represent one of the most pleasing features of our social life; they tend to make the Seminary not merely a school of learning, but also a home of culture and refinement, where all the advantages and privileges of society are to be enjoyed.

We regret to announce the failure of the project for the organization of an Alumni Society by the many students of the Seminary, but trust that the matter will not be let to rest without further attempt in this direction. Many of the old students and graduates were present at the closing, but owing to the amount of business, all attempts to procure a meeting for this purpose were fruitless.

STUDENTS, while you are away upon your vacation, remember the school, canvass for it, and bring back new students with you; remember the reading room, and fill your cards with contributions for our library; remember the BEMA, and bring in new subscribers. Good bye.

THE closing exercises of the Seminary began on Monday, June 9th, and were attended by a large number of visitors from different parts of the Province. The forenoon was devoted to a Public Examination, in which each of the Professors examined certain of their classes in the work of the year. The following is the order of the examinations, with names of the Professors who conducted them:

Prof. Wilkinson—Latin Principia and Virgil.

Prof. Trefry—Algebra and Geometry.

Dr. Hopper—Bible Study and Ethics.

Prof. Warren—Botany.

Prof. McLeod—English Literature.

In the evening there was to have been a lecture by Rev. Mr. Hinson, of Moncton, but a telegram was received stating that he could not attend. To fill in the evening Prof. Warren read a paper on the Revival of learning in the Middle Ages, and was followed by Rev. Dr. McLeod, who favored us with an interesting account of the causes and effects of the Scott Act prosecutions in Fredericton.

On Tuesday, at 10 A. M., the Chapel Hall was crowded to witness the exercises by the graduating class. The platform was occupied by the faculty, Rev. Drs. McLeod and Goodspeed, Revs. W. J. Stewart and W. F. Kor, and a number of other gentlemen. The following programme was then rendered:

MUSIC—"The Priest's March," Mendelssohn.
Miss Louise Trites, Sussex.

PRAYER, Rev. Dr. McLeod.

ESSAY—Moral Character.

Geo. W. Schurman, Spring Hill Mines, N. S.

ESSAY—Memory.

Samuel B. Starratt, Waterside, A. Co.

ESSAY—Power of an Ideal.

Georgia Vaughan, St. Martins.

MUSIC—Double Quartette, "Thy Will be Done,"

From Gottschalk, by L. O. E.

ESSAY—"The Advantage of Obstacles.

Frank E. Watson, St. John.

ESSAY—Honor—a Poem.

George C. Trefry, Barrington, N. S.

ESSAY—Republican Government, its Perils,

(Class prophecy,)

Hennie A. Calhoun, Albert Mines, N.B.

ESSAY—Science and Revelation, (Valedictory,)

J. Harry King, St. John.

MUSIC—Polka in E Flat.

Annie Steeves, Hillsborough.

GRADUATING CLASS.

Hennie A. Calhoun, Seminary Course.

George W. Schurman, " "

J. Harry King, " "

Georgie Vaughan, English "

George C. Trefry, " "

Samuel B. Starratt, Matriculation "

Frank E. Watson, " "

At the close of the programme the graduates came

Passed.—J. W. Keirstead, Baird, McLaughlin, Peck.

FRENCH.

Senior.

Class 1.—Miss Calhoun.

Class 2.—Miss Gross.

Passed.—Miss Price, Miss Vaughan, Miss Skillen.

Junior.

Class 2.—Trefry, Miss Mack, A. Vaughau, Miss K. Moran.

Passed.—Miss Keith, Ross, Watson, Starratt, Miss Bucknam, Baird.

LATIN.

Senior.

Class 2.—Miss Calhoun, Starratt.

Passed.—Watson.

Junior.

Class 2.—King.

Passed.—H. Hopper, H. Bridges, Ross.

Freshman.

[First Division.]

Class 1.—Schurman, A. Vaughan.

Class 2.—Miss Keith, Miss Mack, James King, Titus.

Passed.—Crabbe, Long, Baird.

[Second Division.]

Class 1.—Trefry.

Passed.—Reid, Peck.

GREEK.

Senior.

Class 2.—Schurman, Watson.

Passed.—King.

Junior.

Class 1.—H. Bridges.

Class 2.—H. Hopper, Addison, Colwell, Warren, James King.

Passed.—H. Rourke.

POLITICAL ECONOMY.

Class 1.—Trefry, Miss Keith, Addison, King, and Miss Vaughan, Miss Gross.

Class 2.—Dewis, Colwell, Miss Mack and Wilson.

PHYSIOLOGY.

Class 1.—Trefry, Crowell, Atkinson and Schurman, Miss Keith and King and Slipp, J. W. Keirstead, Titus, Wilson, W. Keirstead.

Class 2.—Baird and Reid, Miss Mack and Long and Jones and Fawcett, Peck, Crabbe, Colwell and Dewis and H. Rourke, Carpenter.

Passed.—Cochrane, J. Bridges.

PHYSICS.

Class 1.—Atkinson, Miss Keith, Schurman, Miss Vaughan, Addison.

Class 2.—Jones, Miss Jost, Warren and Reid, Miss Corey, Miss Robertson, J. W. Keirstead.

GEOLOGY.

Class 1.—Trefry, Schurman, Miss Calhoun, Miss Keith.

Class 2.—Addison, H. Bridges.

ASTRONOMY.

Class 1.—Trefry, Miss Bridges, H. Hopper and Colwell, Addison and Slipp.

Class 2.—Miss Moran, Jones.

Passed.—Miss Bucknam and Miss Mack, Miss Rourke, Miss Skillen, Cochran.

CHEMISTRY.

Class 1.—Trefry, Calhoun, Slipp, Miss Gross, Schurman, Atkinson.

Class 2.—King, Jones, H. Bridges, Warren, Miss Vaughan, Miss Price.

BOTANY.

Class 1.—Miss Bridges.

Class 2.—Miss Keith and Miss Rourke, Miss Mack, Addison, Titus, Miss Moran and Reid.

Passed.—King, Baird, Wilson, Miss Burnham and Miss Skillen.

MENTAL SCIENCE.

Class 1.—Schurman, Miss Calhoun, King, Miss Price.

ETHICS.

Class 2.—Schurman and Miss Calhoun, King, Trefry.

Passed.—Miss Vaughan.

CHRISTIAN EVIDENCES.

Class 1.—Schurman.

Class 2.—King and Miss Vaughan, Addison.

Passed.—Colwell.

BIBLE STUDY.

Senior.

Class 1.—Colwell, Trefry, Long, Miss Vaughan.

Class 2.—Miss Calhoun, King.

Passed.—Miss Price, Watson, Starratt.

Junior.

Class 1.—Colwell, A. Vaughan, Addison, Long, Miss Moran.

Class 2.—H. Hopper and James King, Miss Gross Jones.

Passed.—Miss Skillen, Miss Mack, Miss Keith and Miss Bucknam, Miss Robertson.

Freshman.

Class 1.—Schurman, Atkinson, Long, Colwell, Crowell, Slipp, Crabbe.

Class 2.—Tingley, Miss Bridges, Carpenter and Dewis, K. Hopper, Peck, Titus, Jost.

Passed.—J. W. Keirstead, Fawcett, Reid, Miss Trites, Miss Peters, W. Keirstead, J. Bridges.

LOGIC.

Class 1.—Miss Calhoun, Colwell.

Class 2.—Miss Vaughan.

Passed.—Miss Rourke.

GENERAL HISTORY.

Class 1.—H. Hopper, Slipp, Miss Gross.

Class 2.—A. Vaughan, James King.

Passed.—Miss Keith, Jones, Warren.

GREGIAN HISTORY.

Class 1.—Miss Calhoun, Starratt, Watson, Miss Vaughan, Addison.

Class 2.—Miss Corey, E. Rourke.

BRITISH HISTORY.

Class 1.—Crowell and A. Vaughan.

Class 2.—Titus, James King, Miss Gross, H. Hopper and Miss Bridges and Fawcett, Miss Robertson and Miss Keith, Baird, Colwell.

Passed.—Wilson, Dewis, Jones, Long, Miss Trites, Miss Mack, Peck, Reid, Miss Bucknam, Carpenter and W. Kierstead.

CANADIAN HISTORY.

Class 1.—Atkinson.

Class 2.—Titus, J. W. Keirstead, Long, Dewis, Tingley.

Passed.—Crabbe, Miss Smith, Milton and Baird, W. Keirstead, Reed, Fawcett.

PHYSICAL GEOGRAPHY.

Class 1.—King, Crowell, Slipp, Warren, Colwell and J. W. Keirstead and Long and Reid and H. Hopper.

Class 2.—Carpenter, Miss Bucknam and Miss Corey, James King, Miss Skillen.

Passed.—Rourke, Cochrane.

ANCIENT GEOGRAPHY.

Class 1.—Miss Vaughan, Miss Keith, King, H. Hopper.

Class 2.—Miss Corey, Warren.

Passed.—Miss Mack.

MODERN GEOGRAPHY.

Class 1.—Miss Bridges, Milton, Tingley.

Class 2.—Titus, Miss Trites, Dewis, Miss Washburn, W. Keirstead, Peck, Fawcett.

Passed.—Long, Reid, Baird, Crabbe.

ENGLISH LITERATURE.

Senior.

Class 1.—Trefry, Miss Calhoun.

Class 2.—Addison, Miss Price, King.

Passed.—Starratt, Watson.

Junior.

Class 2.—James King, A. Vaughan, Miss Keith.

Passed.—Colwell, Miss Rourke, Miss Mack.

RHETORIC.

Class 1.—Trefry, Schurman, Miss Bridges.

Class 2.—Crowell, Atkinson, A. Vaughan, Miss Keith.

Passed.—Addison, Dewis and Miss Rourke.

COMPOSITION.

Class 2.—Crowell, Tingley, Peck.

Passed.—Reid, Titus and Crabbe, J. W. Keirstead, W. Keirstead, Miss Smith, H. Bridges and Miss Peters.

ENGLISH GRAMMAR.

Class 1.—Schurman, Atkinson, Miss Washburn, Miss Bridges.

Class 2.—Crowell, Tingley, W. Kierstead.

Passed.—Titus, J. W. Kierstead, Milton and Crabbe, Baird, Miss Smith, Miss Peters, Dewis, Miss Burnham.

VALEDICTORY.

Mr. J. Harry King, of Saint John, was the valedictorian, and spoke as follows :

Standing, as we the Class of '90 are to-day, at the end of our different courses of study, and upon the threshold of life's work just before us, it seems but fitting that a few remarks should be made ere we bid you farewell and leave these sacred halls where we have pursued our much loved studies during our course.

The privilege of making an address accorded me by the class is more than I merit, but I appreciate it very much.

Kindred thoughts and feelings crowd upon us thick and fast, which for me to give utterance to is impossible, and which mean a great deal to us all. As we review the battle field of our course and realize that we are conquerors in a measure at least, we feel grateful, and are convinced that our training and experience here have made us strong and bold for the conflict of life. Our joy to-day is mingled with sorrow, occasioned by the realizing sense that we, as a class, must part from each other and from you, respected Professors, whom we have learned to love as well as our fellow students, with whom we are linked by ties kindred to those of a family. Our connexion with the institution has been pleasant and profitable in every way. This has been caused by the united labor of all. Co-education, we believe, has administered greatly to our pleasure, and we believe it has demonstrated itself in this institution to be one of the best of Seminary policies.

Not only mentally and morally have we been trained and blessed, but socially as well, which certainly is one of the most important relationships which we sustain to each other in life as members of society. For these things we shall always feel very grateful, and hope that the character here formed will result in the betterment of the world. As students we love the institution with loyal hearts, and shall always feel a deep interest in all its work.

We prophesy that—

From her halls there shall go forth
 Many who in humility,
 Shall cause the world to feel the worth
 Of virtue and nobility,
 By freeing men from Error's chains,
 Through sacrifice and holy love,
 And lifting them to higher planes
 Of service to their God above.

Respected Principal—Permit us to congratulate you upon the success of the school, and to express our gratitude to you for all your kindness to us. You and your family, with the united labor of all the Professors, and our kind matron, Mrs. Scribner, have succeeded in making our school home a happy one. Besides this, sharp attention has been paid to our spiritual welfare, and not only to us but to all the students. As a result of this, a good interest in religious matters has prevailed in the institution. The ministerial students of the class desire to make special mention of the Theological classes which you, as well as Prof. Warren, have conducted.

Besides our regular course of study we have received instruction in homeletics, New Testament, Greek, Bible History, and Pastoral Theology, which to us are invaluable; and when we consider that you have made an extra effort to carry on this work we appreciate it the more. The work of the Seminary, in all departments, speaks "success" in louder terms than is possible for words to do. And we feel assured that if life and strength are granted you, in a few years you will succeed in placing the institution where all the Baptists of these Provinces desire to see it, and where its influence will not only be continental but world-wide.

As a Faculty, we wish heartily to congratulate you all on the success you have achieved in all departments of the Seminary work. And we go out from these halls feeling proud of the record the school has made. We hope also that greater success may crown all your efforts in the future; and that we individually shall sustain the honor and reputation of the school wherever in the world we may labor. I wish to say that with the combined powers which you as teachers possess, and which have been exerted in our behalf, there has also been an earnest spirit of Christian helpfulness which has been felt by us in our every day life. We part with you all with feelings of deep gratitude, and shall ever cherish in fond remembrance our associations here together.

Fellow Students—Our pleasant experiences in school life are about at an end, and the ties which have hitherto bound us are now to be severed. But the influence we have exerted over each other shall remain for life. I think I can safely say that the greater part of the influence has been for good.

We shall carry away with us sweet recollections of our associations, and often shall our minds revert to the days spent so happily here together.

We part, but ever in memory and kind thoughts shall we be united, and as we watch one another in the conflict of life we shall sympathize with each other when we meet with failure, and rejoice when we meet with success.

To the citizens of Saint Martins we must say that our relations have been cordial and pleasant, and though we have not associated much together, yet we believe you have been interested in us, and have the welfare of the institution at heart.

The Seminary has made Saint Martins immortal, and the only way for some of the citizens to make themselves immortal is to give of their wealth to it which it so much needs, and by its location here put all under great obligation to contribute to its support.

I say these things because we as a class desire to leave some burning words behind, and hope when we return again at next commencement, we shall see a \$10,000 name cut over the main doorway.

Dear Classmates :—

Fond were the hopes our youthful breast
 Enjoyed when plans were laid for toil
 In college where with patient zest,
 We'd strive our ignorance to foil.

The thoughts of early by-gone years,
 Enjoyed and gambolled in Life's spring,
 Were lifted from the soul in tears,
 By Will's triumphant mighty wing,

As turning from the past we thought,
 In hope upon our future life,
 And viewed afar with glory fraught,
 Our triumph in Life's busy strife.

Then came the rounds of daily work,
 Though irksome, yet at length we found
 That rubies, which in wisdom lurk,
 Were found by us in Labor's ground.

Fast sped the hours as week to week,
 We've plodded on our toilsome way,
 With school-mates bold, and kind, and meek,
 Engaging hard in mutual fray.

We've toiled and wrestled fierce and strong,
 With problems and in class lore,
 Till now the years that once seemed long,
 Are ended and we look before

To Life's important work and goal
 And opportunities so near,
 Demanding earnest heart and soul
 To enter every useful sphere.

Now from Success's toilsome height,

We dwell a season on the past,
And spite Ambition's upward flight,
Thoughts sweet and bitter hold us fast.

By magic spell and influence sweet,
For we are loath to turn away
From noble teachers at whose feet
We've sat and learned of Wi-dom's way.

And school-mates in whose friendship firm
Are linked our hearts with fondness dear,
With whom we've struggled hard to learn,
And shed the sympathizing tear.

But future hopes and Fortune's power
Both beckon us to speed away,
As in our path they strew their flowers,
And deck for us our Life's bright way.

The friendships formed are true and dear,
And lasting shall their memory be,
Though we be scattered far or near
By flight of years, on land or sea.

To do the work of Life apart,
And onward plod in Duty's road,
Perhaps at times with fainting heart,
Occasioned by our heavy load.

And often shall the happy scenes
Of Alma Mater's joyful days
Pass through our minds, in Life's day-dreams,
And rouse our souls to joyful lays.

And on till earthly life shall cease,
And manhood's strength shall pass away,
We'll pray for Alma Mater's peace,
And for her sons (her daughters) illustrious day.

Our education is not o'er,
But rather it has just begun ;
So with God's strength and love for lore
We'll upward toil till it is done.

If at the end of life we find
Ambition's goal has not been reached,
But Truth and Love have filled our mind,
Our deeds and we stand unimpeached.

Of motives wrong in all our aims,
Though high o'er others they have been,
And many shall revere our names
Through coming years and worldly din.

Then when the task of life shall cease,
With hopeful face turned heavenward,
We'll leave our toil for rest and peace,
And enter on a sure reward.

Miss Bessie Spillon, has thanks for a second donation of books to our reading room.

THE recital given on the evening of the 6th inst., by Miss Patton and pupils, was a most interesting affair. The costumes worn by the young ladies were strikingly fine, and showed excellent taste in their selection. With their white tinselled robes, threading back and forth amongst the darker habited gentlemen, the ladies presented a most beautiful appearance, looking like a cloud of gay and glistening butterflies, flitting hither and thither as they passed in a mazy procession round and round the stage. The physical and gesture exercise was admirable in its character, and was greatly appreciated by the audience.

BAPTIST EDUCATIONAL SOCIETY.

At three o'clock in the afternoon of Commencement Day, the meeting of the Union Baptist Educational Society was held, the president, Mr. Mont. McDonald, in the chair.

Mr. McDonald, on behalf of the Board of Directors, submitted a report showing the attendance at the Seminary during the year to have been 101, of which number 69 were residents of the institution and 32 non-resident. The school had been self-sustaining during the year and most successful in its work. During the year improvements amounting in all to \$1,500 had been made to the building, the water supply and heating apparatus, and additional necessary furniture had been added also.

The election of a Board of Directors was then taken up, and resulted as follows:—

BAPTIST.

Mont. McDonald,
Wm. Vaughan,
Dr. McFarlane,
John McGinty,
John March, A. M.,
T. L. Hay,
G. G. King,
J. J. Bostwick,

F. C. BAPTIST.

Hon. E. McEcod,
D. McLeod Vinco,
J. A. Vanwart,
Wm. Peters,
Jas. Patterson,
Hon. G. E. Foster, D. C. L.
A. C. Smith, M. P. P.
E. W. Slipp.

Mr. Mont. McDonald was re-elected president.

The society adjourned to meet at 8 o'clock on the evening of the 19th inst., at their rooms in St. John.

On the 24th of May, at about 10.30 p.m., there was discovered, in the Western sky, a very brilliant star, pronounced by some the "Planet Mars," but by others said to be a comet only lately come into view, and best known as "Parafina." Could our Prof. in Astronomy enlighten us as to the identity of this stranger?

MEMORIES OF HOME AND YOUTH.

J. H. KING.

Oh home, to every memory dear !
 Oh place of all on earth most sweet !
 Where by our parents' loving care
 Were led our young and wayward feet

Into the path of peace and right,
 And Wisdom's upward happy way,
 Lest missing Heaven's sacred light,
 Upon world's sinful course we'd stray.

E'en yet our minds in fondness dwell
 Upon the scenes of childhood days,
 When, romping far through wood and dell,
 We sang sweet songs in childlike lays.

And gathered by the fireside,
 Where none could harm or make afraid,
 Our parents watched us with fond pride,
 As cheerily we laughed and played.

Those days of innocence and peace
 Shall never from our minds depart,
 But e'er in life shall have a place
 Of sacredness to every heart.

And blending, in our years to come,
 Their joy and love shall brightly shine
 With cheering rays, to heart and home,
 Until we leave the stage of Time.

HUME'S PHILOSOPHY.

THE age in which David Hume flourished was characterized by a marked reaction from the extreme atheism into which it had fallen. A conviction was awakened in the minds of the more intelligent classes of society that sceptics of every stripe were the sworn enemies of truth and virtue. They were, therefore, shunned by the prudent and contemned by the pious. Yet in the very midst of these circumstances Hume, the most sceptical of sceptics, rose to the highest position as a writer and as a philosopher. His peculiar character and his great intellectual ability at once account for this remarkable fact.

As a man Hume possessed an exemplary character. Even his enemies could bring no charge of delinquency against his private life. "Though others had warmer affections," says Stewart, "no man was a kinder relation, a more unwearied friend, or more free from meanness or malice. His character was so simple that he did not affect modesty; and neither his friendship nor his deportment were changed by a fame which filled all Europe."

His early advantages for intellectual training were exceedingly limited. The income of his mother was

small. It was designed, however, that he should turn his attention to the study of law; and he was accordingly introduced to the profound pages of Blackstone. To this uncongenial task his tastes were decidedly averse; and, whilst his friends thought he was making himself familiar with legal lore, David was regaling his powers amid the sweets of Virgil and Horace. A predilection for philosophical discussion also became manifest at an early age. In this line he showed a deep hatred of everything which seemed like dissimulation or hypocrisy, in descending upon which he expressed his thoughts in the most candid and severe manner. Feelings of this character gradually developed into an unconquerable prejudice against every form of religious belief. He thus became openly hostile to Christianity, and his energies were henceforth enlisted in the task of overthrowing the very foundations of faith in a revealed religion.

He maintained that it is neither by reason nor by authority we learn our religion, but simply by sentiment; yet he was disposed to concede that, "as truth on these subjects is beyond human capacity," and since all men must necessarily adopt some tenets, "there is more satisfaction in holding to the catechism which they have been first taught." But his logical destiny was universal scepticism, for he held that from the very structure of the understanding we are doomed to dwell forever in absolute and hopeless ignorance. This is simply ancient Pyrrhonism revived. It is strange that an intellect of such acuteness as that of Hume did not perceive to what inevitable conclusions this kind of reasoning must lead. It must be obvious to every unprejudiced mind that "whatever attacks every principle of belief can destroy none." He who doubts everything must at the same moment doubt that he doubts; and he who declares that nothing can be known, evidently is not aware that he knows nothing. In short, universal scepticism is a self contradiction. It is a belief that there is no belief, a system of reasoning based on principles every one of which it destroys or denies. It appropriates material enough from common sense to push it from the shores of reason, and then sinks by its own weight in a fathomless sea of absurdity.

The first work of any note published by Hume was his "Treatise on Human Nature," which appeared in 1739. It attracted but little notice at first, its author himself admitting that "never was literary attempt more unsuccessful, for it fell dead-born from the press, without reaching the distinction of exciting a murmur even among the zealots." The object of this treatise seems to have been to show that all science depends on our knowledge of human nature. It is here maintained that "the science of man lies at the foundation of all

that can be known," and that, unless we have correct views of mind and its complicated relations, we cannot arrive at just conceptions in regard to matter. An attempt is made to investigate the fundamental principles of this new science. The undertaking was not a success. Stewart, his warm admirer, remarks that "the execution of the work did not correspond with the magnificent design."

An essay on the "Idea of Necessary Connection" next found its way to the reading public. Its aim was to show that all events, physical and moral, are necessarily linked together as causes and effects. In establishing this grand theory he completely overthrew the system of Spinoza and his disciples, who affirmed that there is no necessary connection between antecedents and consequents. Hume thus undesignedly demolished one of the most popular strongholds of atheism.

In his "Inquiry concerning the Principles of Morals," which is generally regarded as the best specimen of his style, he sets forth his views of the origin of morality and the nature and uses of its laws. These he maintained to be derived from our notions of utility. If all things were so plentiful that there never could be want, or if men were so generous as to provide for others as much as for themselves, he argues, there would in neither case be any justice, because there would be no need of it. The assumption is, that the existence of a moral obligation depends on the circumstances requiring it. But he did not seem to discern in this method of reasoning that the existence of a Supreme Being is demonstrated by the fact man has a religious nature, and that this must depend upon the correlative existence of the object of worship. And, if this conclusion be just, it follows that moral principles are based upon a sense of duty to God rather than upon any "notions of utility."

By far the most specious and plausible of Hume's arguments is that by which he seeks to refute the evidence in favor of miracles. Briefly stated, it is this: All presumption and experience are against the miraculous facts of the New Testament. Newton's discovery of the law of gravitation scarcely made a greater sensation than did this dictum of the sceptical philosopher. It became the shibboleth of the whole confraternity of atheists. But the sophism is now among the curiosities of past delusions. That a thing is contrary to experience until it is experienced is not now regarded as a wonderful announcement. The very essence of a miracle is that it is contrary to experience.

It is an exceedingly difficult matter to gain a clear idea of the foundation principles of Hume's belief. Like most sceptics, he seems to have had no definite convictions. He appears to have been satisfied with a destructive criticism of theistic philosophy, without

perceiving that his own system must necessarily fall in the general ruin of his own unbelief. At times he seems to accept the idealistic theory of Berkeley. The two elementary doctrines of his teaching philosophy were those of "impressions" and of "ideas." The former resulted from the exercise of the perceptive faculties, whilst the latter was the outcome of the reflective faculties, or the exercise of intelligence. All that ever has been or can be known by the human intellect he considered as being comprehended in those spheres. Mind is but a complication of ideas; matter is but a system of impressions. Apart from ideas, there is no mind; apart from mind, there is no matter. Such would seem to be the doctrines of this philosopher. This can scarcely be regarded as either spiritualism or materialism. It may be called idealism, but what idealism is, essentially, few persons seem competent to explain.

It is by no means an easy matter to account for Hume's sceptical tendencies. Some of his critics have thought that he was carried away by the specious idea, suggested by Cicero, that "it requires more versatility of genius to defend universal doubt than to defend any system of tenets." His acknowledged pride of intellect gives some plausibility to this explanation. Yet we can scarcely believe that a man of his kindly disposition would be actuated by a motive so questionable. Besides this, the idea of Cicero is not endorsed by infidel writers generally, as is evident from the admission of Bayle, one of their most distinguished representatives, that "nothing is so easy as to dispute after the manner of the sceptics."

The philosophical writings of this eminent man will continue to be read on account of the beauty and clearness of his style. His genius will ever awaken admiration and respect; but his works will remain a splendid monument of the futility of atheistic reasoning, and of the utter powerlessness of infidelity to destroy the solid foundations of the Christian faith.

"THE ARTIST OF THE BEAUTIFUL,"

BY MAUD WILKINSON.

MAWTHORNE is eminently a writer of the imagination. Perhaps his greatest contrast in the world of fiction is George Eliot. Both authors have noble truths and principles to impart to the minds of their readers, and both choose, for accomplishing their purpose, a method without doubt more widely influential than any other—story telling. It is in the carrying out of their methods that the two authors differ. George Eliot is realistic. She shows you the

world as it is; she reveals to you your own self, unfolding your hidden motives; she does not shrink from the most revolting facts, nor does she idealize the grand and noble. Hawthorne takes you out of yourself and away from this matter-of-fact earth, into a world of his own, peopled with fancies too light and airy to associate with stern reality.

"The Artist of the Beautiful" is a characteristic product of Hawthorne's genius. It is one of a collection of short stories published under the title "Mosses from an Old Manse." The principle which the author seeks to illustrate by the story is, that ideals may be so lofty, and sentiments so pure and fine, that their owner cannot find adequate expression for them, and feels in consequence isolated from the rest of mankind, obtaining from his own exalted notions sufficient inspiration and delight.

The hero of the story, Owen Warland, an artistic goldsmith, is a worshipper of Beauty; anything plain and homely is revolting to his sensitive nature. He longs for sympathy, but cannot make his friends understand him. At last he conceives the idea of putting the very spirit of Beauty into form, and giving it motion. He toils in secret for years over some piece of mechanism so exquisitely fine that he can only work at it by the aid of a microscope. We will not follow him through his repeated failures and disappointments. He achieved success at last, and carried to his friends, as the result of his patient labor, a golden butterfly, so ingeniously contrived that it had every appearance of life, and even of sensitive feeling. The author's description of its delicate beauty is full of fine imagination. We seem to see the dainty object flitting about the room, and shrieking, as if by natural instinct, from those who view it with indifference. The successful artist's feelings may best be described in his own passionate words. In answer to the curious questions put to him by his friends, he says:

"Yes, it may well be said to possess life, for it has absorbed my own being into itself; and in the secret of that butterfly, and in its beauty—which is not merely outward, but deep as its whole system—is represented the intellect, the sensibility, the imagination, the soul of an artist of the Beautiful. Yes, I created it, but this butterfly is not now to me what it was, when I beheld it afar off in the day-dreams of my youth."

The utter lack of appreciation, which his friends show, moves us at first to sympathy with the aspiring artist, and when by accident the butterfly is crushed, and Owen beholds, what appears to have been his life work, a little heap of dust, we are surprised by the calm contentment with which he views the wreck. Yet we feel that had his state of mind been different the

story would have been a failure. It was not ambition that inspired him through his long labor, it was the pure love of Beauty. On the whole this lofty serenity on Owen's part seems entirely in keeping with his spiritual nature. The closing sentences bring out admirably the purpose of the story.

"He had caught a far other butterfly than this. When the artist rose high enough to achieve the Beautiful, the symbol by which he made it perceptible to mortal senses became of little value in his eyes, while his spirit possessed itself in the enjoyment of the reality."

The story is fanciful in the extreme. Such a butterfly as is described could not be created, yet the author, with marvellous art, makes us feel the real truth that is in his mind, by means of this entirely impossible illustration. The characters, for real life, would be overdrawn, but they are in perfect harmony with the rest of the story, and do not affect us unpleasantly. The principal traits are brought out, and the rest left in the shadow. There is, however, no caricature. Not even does the scornful manner, with which Owen's friends regard his work, excite our hostility. We can realize the feelings of hard working, practical people, at the sight of an object so costly, yet so frail as to be absolutely useless, even as an ornament. The sensitiveness of Owen's character attracts us, although we know it is excessive. The author gives us just enough reality in the thoughts and feelings of his hero, and in the bits of conversation, to keep up our interest in the story, as a story. We follow Owen with an eager expectancy through his years of toil, and are disappointed to find that his friends do not at last appreciate him. We were hoping for a glorious triumph. Yet in the end we share Owen's feelings. The story does not leave us sad.

The author's perfect freedom in the choice of incident, his disregard of reality, charms us. We love to feel that we may still enjoy a story akin to the fairy tales that used to delight us in our childhood.

A NINETEENTH CENTURY PROBLEM.

John Ames was born at London on the first day of January, 1889. A few days after his birth his parents started on a trip around the world, going west. This trip was accomplished in 90 days. They continued travelling around the world in the same direction, making the trips in about the same time as at first viz. 90 days. Arriving in London at the end of their trip, they found the day, according to their reckoning, to be the 28th of December, 1889, but according to the time at London, the 1st of January, 1890; they had thus lost four days. Now supposing John were to keep travelling

all his lifetime in this way, making four trips a year, and of course losing four days a year, how old would he be, and how many birthdays would he have (and when would these birthdays occur) if he dies on the 1st of April, 1981?

—
 JOAN OF ARC AND THE CITY OF ROUEN.
 —

Historically, Rouen will ever be memorable as having been the scene of the imprisonment, trial, and execution of Joan of Arc, the heroine of France *par excellence*; who has furnished themes without number to poets, novelists and historians, and who is worthy of all their eloquence. After nearly five centuries of time the name of the Maid of Orleans still has power to thrill one with deep emotion, proving that what is great and good never dies.

It was in Rouen that she was examined, imprisoned, tortured, and put to death. It was here that the English and the French both eternally disgraced themselves. It is in vain that they have canonized her, in vain that they have named streets after her, and erected statues to her memory; they cannot undo the deed. In vain that the wicked Bishop of Beauvais, her accuser and unjust judge, afterwards publicly confessed his wickedness; it could not bring her back to life. It is to the everlasting shame of the English that they put her to death, but to the yet greater shame and disgrace of the French that her own countrymen betrayed her. The Bishop of Beauvais was French, and the false priest, who was introduced into her cell under the guise of friendship, in order to learn her secrets, was French also. There seems to be no depth of wickedness of which human nature cannot at time be guilty; and, as in the days of old, men were possessed of devils, so possessed they must still be occasionally. The simplicity, the bravery, the purity, the high and successful mission of the Maid of Orleans, only seemed to harden the hearts of her accusers. After a public trial—if that could be called a trial, which tended all one way, and of which the conclusion was foregone—she was burned as a witch in the year 1431, in the square which bears her name, and on the spot now marked by a monument erected in the worst possible taste.

She was taken prisoner at Compiègne, but her own people made no attempt to rescue her, and Charles VII. seems to have been perfectly indifferent as to her fate. She had re-established his throne and saved his kingdom, but it was all forgotten, and Joan was abandoned to her fate. Four centuries have rolled away but the memory and fame of Joan of Arc are as vivid as ever, whilst ten times four centuries will not blot out the shame of her enemies. After she was burned her ashes

were collected by the public executioner and thrown into the Seine by order of the Cardinal of Winchester, one of the most vindictive of her pursuers. He and others witnessed her execution, and even gloried in her sufferings, interrupting the confessor who was supporting her by his presence, and bidding him conclude his office.

She was imprisoned in the Chateau Fort, a castle built by Philip Augustus in 1205, and destroyed by Henry IV. This castle was flanked by seven strong towers, of which only one remains. This one tower had fallen into the possession of les Dames Ursulines, a convent of nuns in Rouen, who were about to demolish it, when the town stepped in, bought it, and rescued it from destruction. In this tower, or one of the others, Joan of Arc, the maiden of Domremy, was imprisoned; and on the walls of this tower is a record of her famous reply to her accusers when before the tribunal, to the effect that though they drew untrue words from her under torture, and though they severed her soul from her body, yet truth and fact would ever remain. This tower is one of the remaining monuments of Rouen.

—
 SMOKING AS A GENTLEMAN.
 —

There is no one thing, perhaps, in which the difference between the well-bred man and the ill-bred man more appears than in the manner in which, the place where, and the time when they smoke. The well-bred man does not smoke, nor does he seem to smoke, to show off, whereas the ill-bred man very often smokes in a self-conscious manner that seems to say: "Look at me! see how skilfully my lips hold this cigar; how I can shift it from one side of my mouth to the other without touching it with my fingers, and how well I can articulate with it in my mouth; in short, look you what perfect control I have over my labial muscles, and, having seen, admire!"

In short, there are many low bred young men—very many—that appear to smoke only to display their—imagined—grace and skill, when, in fact, in smoking as they do, where they do, and when they do, they but publish their vulgarity. Such men are certainly not of the sort that Shakespeare accuses of having a "vaulting ambition." As they smoke chiefly for show, a poor cigar answers their purpose as well as a good one; consequently, they usually buy of the kind that are sold at the rate of two for a cent.

The well-bred man on the contrary, the gentleman, the man that smokes only for the love of it, puts but as much of his cigar in his mouth as is necessary in order to draw it, keeps it in his mouth no longer than it is necessary, and never fails to remove it when he talks, or passes any one toward whom he would be respectful, especially a lady. Further, our best bred men never smoke in any street at an hour when it is much frequented, nor in any public place where smoking is likely to be offensive to others.

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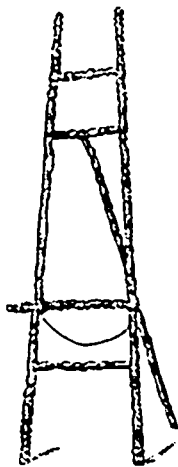
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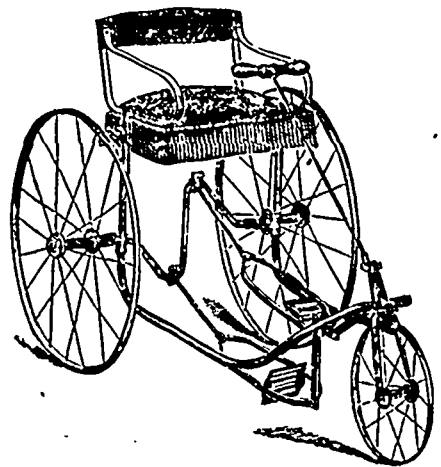
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