

Enoch Crosby Stubbett.

A heavy gloom has been cast over the Newton Seminary by the death of our beloved comrade, Enoch C. Stubbett. This sad event occurred at the home of Mrs. Stubbett's parents, Mr. and Mrs. George Glines, 47 Dodge Street, Beverly, Mass., on February 14.

A few weeks ago an attack of grip with a touch of rheumatism occasioned Mr. Stubbett's leaving the Seminary, where during the week from Monday to Friday he was boarding, and returning to his home for rest and care. He hoped that a short period in such conditions would bring recovery. But the grip was further advanced than was supposed; malarial tendencies soon became pronounced; and the issue was typhoid fever, which, finding the patient already weakened by illness preceded by overwork, terminated fatally.

Mr. Stubbett was born in Yarmouth, N. S., and was 33 years old at his decease. After preparatory study at Horton Academy he entered Acadia College and graduated with the class of 1900. There his work was marked by exceptional thoroughness. He was a vigorous, persistent and methodical worker, and a clear thinker. During his course he performed such excellent service as tutor in Latin and Greek that in view of it he was enrolled as an honor student in these subjects. In his senior year he was editor-in-chief of the Acadia Athenaeum and in the conduct of the College journal he displayed the same wisdom and strength that have brought success to all the efforts to which he set his hands.

During the year after graduation, our deceased friend was engaged in teaching at the Literary and Scientific Institute, New London, N. H., the school of which our own Dr. Sawyer was principal from 1864 to 1869. This year of teaching together with the previous work of the same kind, evinced the possession of admirable qualifications as an instructor. Teaching was very congenial to his tastes, and in its pursuit he met with success and appreciation.

Born into a home pervaded by a warm Christian atmosphere, his father being a minister and his mother also an earnest disciple of Jesus, our brother early became sensitive to the claims of the gospel, and at the age of 14 yielded himself to God and acknowledged in baptism the new relations into which he had entered. The desire to become a minister first took definite form at the time of his father's death, when he was 23 years of age. But it was not till years afterward that this desire became the life purpose. There was then no further debate. For him to know God's will was to yield to it most cordially. On returning to the Seminary last autumn he entered into pastoral relations with the Baptist church at Penacook, N. H., the church of which Rev. W. E. Bates of Amherst, N. S., was formerly pastor—where, though his ministrations were confined to Saturday and Sunday of each week, he completely won the hearts of the entire congregation. The church was heart-broken by the sudden death of their beloved pastor.

At Newton, Brother Stubbett won a very high place in the esteem of both professors and students by his high scholarship and devout spirit. In the address at the funeral exercises, Dr. Wood admirably expressed his outstanding characteristics as, down right honest, devoutness, and untiring industry. He was an exceptionally able student. He had no superior in the Seminary as a clear, deep and persistent thinker. Though naturally of a robust constitution, the exacting demands of the Seminary course supplemented by the care of preaching, was too much for his strength. His health suffered in consequence and made him a ready subject for grip and the subsequent illness which caused his death.

The funeral exercises were held on Tuesday afternoon, the 17th inst. Rev. E. M. Wylie, Congregational minister of Beverly, read the Scriptures and Rev. Herbert J. White, offered prayer. The address was made by Dr. N. E. Wood, president of Newton Seminary. A quartet composed of two Acadia men, Mr. S. Spidle and the writer, and two Newton classmates, Mr. Wolf and Mr. Buis, sang "Sometime we'll understand" and "Nearer my God to Thee"; and Mr. Spidle sang a solo, "The Homeland." The attendance of over 30 Newton professors and students was a splendid testimony to the high estimation in which Mr. Stubbett was held.

In July, 1901, Mr. Stubbett was married to Miss Nellie Glines of Beverly, who is nearly prostrate with grief and anxious ministrations. Four sisters and two brothers, all his seniors, survive our friend. Two sisters and the brothers are in the west and have not been east for many years. For these stricken hearts and other relatives sincere and widespread sympathy is felt. The early home going of so promising a man and able messenger of Jesus Christ is one of the mysteries which with our partial knowledge and limited vision is a sore trial to our faith. The explanation which seems to meet the enquiry of the soul is that which was developed in the funeral address, namely, the larger service into which the Lord calls, death being not the end, but the continuance of life. While we unite with the sorrowing friends in their grief, we also join with them in the assurance that all is done in love and that "sometime we'll understand."

ABNER F. NEWCOMB.

Newton Seminary, Newton Centre, Mass., Feb. 20.
(Yarmouth papers please copy).

Seminary Notes.

1. The Pianoforte Recital took place Friday evening, Feb. 13. It was an unqualified success. The Wolfville correspondent of the "Sun" gives a fair and moderate estimate of it when he writes, "the rendering of all these (referring to the individual performers) exhibited delicacy and firmness of touch, a mastery of technique and a sympathy with the composition that quite charmed the audience, showing the really excellent work that is being done under the new director." It is unnecessary further to commend or to criticize. The programme in full will show the variety and character of the selections presented. The songs rendered by Misses Johnson and Heales gave a pleasing foretaste of the vocal recital which will take place March 13.

PROGRAMME.

PART 1.

Two Spanish Dances (Two Pianos)	Moszkowski
Melodie in G.	Mrs. Baker and Miss Nellie Heckman.
Tarantella, op. 85, No. 2	Borowski
Song—"Sing on,"	Miss May Woodman.
Impromptu Valse, op. 04	Miss Helen Fowler.
	Miss Agnes Johnson.
	Miss Lillian Strong.

PART 2.

Sonata, op. 14, No. 1. Allegretto, Allegro.	Beethoven
Waltz, op. 42, in Ab.	Miss Leonore Shaw.
Song—"What the Chimney sang,"	Chopin
Polonaise, op. 26, No. 1.	Miss Alice Huntington.
Concerto in G. Minor.	Miss Heales.
	Miss Elsie Charles.
	Mr. W. L. Wright.

God Save the King!

2. The work of the school is proceeding quietly and satisfactorily. No special religious interest is noted, though one of the students presented herself to the church for baptism, Thursday evening last, Feb. 19th. The principal is arranging for occasional Sunday evening praise and preaching services to be held in Alumnae Hall. The service held last Sunday was a delightful season, one enjoyed by all present and very freely participated in both by teachers and students. It is hoped that a deepening of the religious life of the school will soon become apparent and that some may be led to openly confess Christ as Lord. Pray that this hope may be realized.

3. Pastor Hatch read a very instructive paper before the students Friday evening. The theme was, the Assyrian Scriptures and the Bible, the presentation showing how closely Assyrian and Israelitic are related, and how the inscriptions corroborate in many points the otherwise unsupported statements of the Hebrew historian. We owe Pastor Hatch a debt of thanks which we will pay by hearing from him again.

4. The library of the Seminary is steadily growing in size and usefulness. We have to thank Mrs. H. W. McKenna of Wolfville, a former student, for a complete set of the works of Robert Louis Stevenson. Other additions of importance have been made to the musical and art department of the library, as well as the continuous enlargement of the department on literature. We are always glad to receive new books, especially when our friends give them to us.

5. The principal will be glad to hear from any and every Alumna of the Seminary, giving name, residence, date, whether married or unmarried. This information is needed to correct the numerous errors that have crept into the general catalogue of graduates published at the end of the Seminary catalogue each year.

H. T. DEWOLFE, Principal.

This is what Eugene Willard says in the Philadelphia Bulletin about the Liquor traffic: It is a terrible arraignment of this great evil.

How few people realize what an awful curse the liquor traffic is! It is not generally known that it makes a pauper at every tick of the clock; disqualifies seventy-eight men for business every minute of the time; each day it causes 1,000 deaths, 300 cases of insanity, 1,300 fights beats 1,200 wives, 1,700 children and causes 1,000 divorces every year. O reader, think that ten drunkards die every hour, night and day, in this enlightened and Christian land; that every nine days the entire wages of the nation go for strong drink, the nation's drink bill being almost \$2,000,000,000, and you have a picture of the woes of saloonism such as no painter could produce upon canvas! The liquor traffic is an enormous business. The direct cost to the people of the United States is the amount of money spent for intoxicating liquors. This is for native distilled wines, \$500,000,000; for domestic beer, \$475,000,000; for domestic wines, \$60,000,000; for imported liquors of all kinds, \$20,000,000; total, \$1,055,000,000. To this enormous direct cost, of course, must be added the large indirect cost. This has been estimated all the way from \$1,000,000,000 to \$1,500,000,000. If we take the most conservative figures and say that the total cost of the traffic is \$2,000,000,000, we yet have a

sum that is all but unthinkable. If that were saved it would give the sum of \$400 per year to each of 5,000,000 families. The saloon excites all that is vile and vicious in the individual; it makes drunkards, thieves, gamblers, and murderers. It brutalizes, degrades, debauches, impoverishes; it deposes the reason, sears the conscience, crushes noble affections, leads to sorrow and suffering, to want and woe, and ends its victims with a drunkard's grave. The liquor saloon is the most damnable curse to our boys and girls. No young man is absolutely safe so long as the organized liquor traffic is tolerated. The money that goes to support the traffic comes out of the pockets of the workmen. When on pay day the workman enters the dram shop and drinks down his earnings he has nothing left for the necessities of life. Hundreds of thousands of dollars go to the saloons that have to come out of the pockets of the landlord, the grocer, the coal dealer, and the merchant. Now, what can be done to stem this mighty tide of woe, and wipe out the suffering and misery? What can be done to save the many thousands of innocent children from this terrible fate? Surely all can use their entire influence and power against the traffic. Let all good citizens everywhere array themselves as a solid army against this curse which is the direct cause of so much woe and sorrow.

The following doctrinal basis speaks well for the Australian Baptists. It has the right ring!—and will awaken a responsive chord in the heart of many a Maritime Baptist. It has been incorporated in the constitution of the Victorian Baptist Association—and we hope in the conviction of every baptized believer in that great county. Read it and see if it is not eminently Biblical.

I. The divine inspiration and sole (supreme) authority of the Scriptures of the Old and New Testaments.

II. The existence of One God in Three Persons—the Father, the Son and the Holy Ghost.

III. The Deity and Incarnation of the Lord Jesus Christ, who is the Son of God, the Second Person of the Holy Trinity.

IV. The fallen, sinful and lost estate of all mankind.

V. The salvation of men from the penal consequences and the power of sin through the perfect obedience of the Lord Jesus Christ, his atoning death, his resurrection from the dead, his ascension to the right hand of the Father, and his unchanging priesthood.

VI. The immediate work of the Holy Spirit in the regeneration of men, in their sanctification, and in their preservation to the heavenly kingdom of the Lord Jesus Christ.

VII. The necessity, in order to salvation, of repentance towards God and of faith in the Lord Jesus Christ.

VIII. The resurrection of the dead, and the final judgment of all men by the Lord Jesus Christ.

IX. The two ordinances of Jesus Christ, namely, Baptism and the Lord's Supper, which are of perpetual obligation: Baptism being the immersion of believers upon the profession of their faith in the Lord Jesus Christ, and a symbol of the fellowship of the regenerate in his death, burial, and resurrection; the Lord's Supper being a memorial, until he come, of the sacrifice of the body and blood of the Lord Jesus Christ.

The students of the Newton Theological Institution are beginning the publication of a magazine to be called The Newtonian. It will contain forty-four or forty-eight pages and will have no advertisements. It is hoped that its purely literary character will commend itself to the friends of the Seminary. President Wood, President Pounce of Brown University, and Professor Brown have contributed articles of about three thousand words each, to the initial number, which will appear at the end of this month. It will also contain shorter articles by the students. The subscription price will be one dollar a year. It will be gratifying to have a prompt response of subscriptions from the Alumni and other friends of Newton in the Provinces. Send subscriptions to Mr. J. Bruce Gilman, the business manager, 22 Farwell Hall, Newton Centre, Mass. The editor-in-chief is Rev. A. F. Newcomb, Acadia '98, who will be glad to receive any communication from Newton Alumni and to reply to any correspondence in regard to The Newtonian. The editor's address is 189 Summer St., Newton Centre.

The following extract is taken from the "Witness" of Montreal:—Two events of the last few months are of particular significance. We can almost stand on one side of the Atlantic and speak across the intervening space to our cousins across the sea. We could flash a message around the world and get it back almost before our next service. Does this not mean that the hearts and lives of men are coming closer day by day, one to the other? Does it not mean that your influence and mine are being intensified, and multiplied a thousand fold with every advance made in the progress of the world? It is no exaggeration to say that your very heart beats against the heart of the smallest and poorest child in the far off depths of heathen China or of far-off Africa. Who then is my neighbor? The answer is, the man whom I can reach directly with my word or hand; indirectly, with my influence expressed in money or prayers or through another. No man can live, to himself or for himself and be a man. He may do it and be something else—a demon, perhaps.