

papers are clear in their advocacy of sound temperance principles.

Mr. Robert Jenkins was of the same opinion, but he held that moral suasion through the press is not sufficient. We are under deep obligation to assist as churches, in enforcing the temperance laws. He urged vigorous legal action in suppressing the sale of intoxicating liquors.

Rev. A. F. Browne, was of the opinion that Charlottetown is more thoroughly under the control of the demon of intemperance than it was ever before. The fault is not with the law, but with its inadequate administration. The battle with this great evil is still on, and we should not relax our efforts till we shall have gained complete victory. The report was referred back to the committee for certain modifications.

The Temperance mass meeting on Saturday evening was well attended and enthusiastic. Rev. E. P. Calder's report on this subject was trenchant and uncompromising, and his address on the matter was full of vigorous arraignment of the liquor traffic and of earnest admonition to temperance workers.

Bro. W. McLeod manifested his old-time antipathy to the rum business. He showed how much evasion there is in the administration of temperance laws; and he gave tobacco users a sound bit of advice in relation to this injurious and filthy habit.

Rev. C. P. Wilson spoke with much ability regarding the subject. He pointed out the peculiar dangers to which the young are exposed and besought greater effort in their rescue.

The services on Sunday were largely attended, and various denominational churches were ministered to by Baptist preachers. Rev. W. H. Warren preached the Associational sermon, his theme being "The Royal Reaper," based upon Rev. 14: 14. The subject was suggested by Britain's grand preparations for the coronation of her King; and the preacher referred in tender words to the sad disappointment experienced by the nation as a result of His Majesty's sudden and serious illness. But the deplorable illness only gave additional pertinency to the speaker's design in leading his hearers away from an earthly monarch to "another king, one Jesus." Christ is our Supreme King, and the great purpose of all our gatherings is to do homage to his name and to stimulate each other in his service. The leading thoughts related to the reigning Jesus and the reaping Jesus, divisions which readily suggest the main trend of the discourse. It was received with much kindly appreciation by the Association.

Rev. D. Price, in behalf of the H. M. Board, gave a very interesting address on Sunday afternoon, followed by other brethren, emphasizing the great importance of our missionary work.

The place of worship was crowded to its utmost capacity on Sunday evening. Rev. Dr. Trotter preached a most inspiring sermon from Lam. 3: 27, in which he presented before the young beautiful lessons from the life of Tennyson, adapted to awaken in them new impulses to higher aims, and especially to lead them to bear the yoke of him who said "My yoke is easy and my burden is light."

On Monday the sessions of the Association were resumed. A most excellent Circular Letter was read by Rev. John Clark respecting the nature and obligations of church membership. It was heartily adopted by the body, and it will be published in pamphlet form.

Dea. W. B. Howatt presented a comprehensive report on Sunday Schools, giving useful statistics and valuable suggestions in connection with this department of church work. A prolonged discussion followed in which many helpful hints were given by different speakers. The report was unanimously adopted.

The new pastors on P. E. I., Rev. J. L. Miner, Rev. C. P. Wilson, Rev. J. W. Gardiner, and Bro. A. Horwood, Licentiate, were at the request of the body, heartily welcomed into our Associational brotherhood by Rev. W. H. Warren.

Bro. J. P. Gordon gave an illustrated address on Sunday School Management. He showed the necessity of having perfect order in each school, and of securing the undivided attention of the pupils. To this end teachers must themselves be alert, orderly, earnest and thoroughly alive to the importance of their work. Good singing is an indispensable requisite in this respect. Blessed is the school that has good singing.

A strong report on Missions was read by Rev. A. F. Browne. It advocated due proportion in the beneficence of our churches, and showed how intimately all religious enterprises are co-ordinated. It deprecates the general lack of interest in this great work. Results are meagre because agencies are too feebly supported, and churches are dying for want of the missionary spirit. The report was warmly discussed and fully endorsed by the brethren.

The closing session on Monday evening was bright and inspiring. Stirring addresses were given on missionary topics. Sister Martha Clark spoke briefly but encouragingly of the foreign work, expressing her deep solicitude for the welfare of those who are on the field, and her burning desire for greater zeal among the churches at home.

Rev. A. H. Whitman spoke with much vigor respecting the Northwest and Grand Ligne Missions. He called attention to the wide openings which present themselves before us in western Canada, and sought to enlist deeper sympathy with the endeavors being made to plant churches among the thousands of immigrants who are making their homes in our Dominion.

Rev. A. F. Browne showed that Home Missions are the engines which give power to the great evangelical trains. He claimed that the chief reason why churches exist is to send the light of truth to those regions which were still in darkness. Our churches are not half alive to their obligations in this behalf.

Rev. J. C. Spurr, in behalf of the Association, tendered the cordial thanks of the body to the Baptist and other friends of Charlottetown for their kind hospitality, and to the Moderator, the Secretary and the choir for their valuable services in rendering the meetings pleasant and profitable.

After the usual routine business the Association closed its sessions to meet next year at Cavendish, in compliance with a cordial invitation from the church in that section. All who were in attendance seemed to enjoy the meetings from day to day, and the presence of Dr. and Mrs. Trotter, of Rev. D. Price from Yarmouth, and of Bro. Sipprell from St. John, contributed very greatly to the interest and success of the sessions.

Articles of Faith and Church Covenant.

In the year 1886 at the Baptist Maritime Convention, held in the city of St. John, N. B., the Convention was asked to provide for the churches articles and covenant which shall most concisely and clearly exhibit our view of doctrine and polity. A committee was appointed with a view of securing uniformity. The next year at Charlottetown, P. E. Island, the committee reported that while negotiations were in progress with reference to organic union between the Free Christian Baptists of New Brunswick and the Regular Baptists of the Provinces, it would be unwise for the Convention to recommend any articles of Faith to the churches for their adoption. The basis of union was before the two denominations for some time, and then the matter dropped as not being practicable at the present. The committee then prepared a document in which were formulated Articles of Faith and Practice and Covenant. At different times this work of committee was before Convention and was side tracked for the want of time. While there is great harmony between us as individual Christians, and fewer heresy trials among Baptists than any denomination, yet it appeared too difficult to formulate Articles of Faith that would be perfectly satisfactory to all.

So in 1897 the Articles of Faith and Practice, commonly known as the New Hampshire declaration of Faith, was adopted by Convention and recommended to all the churches of Christ in the Maritime Provinces. The chairman and other members of the committee were appointed a committee to confer with the Baptist Book and Tract Society relative to printing the documents. During the year some important changes were being made in the Book-room and the directors did not wish to assume the financial responsibility. The Articles of Faith and Practice now appear in a handy concise and neat pamphlet that will be appreciated by all our churches.

The value of this formulated belief is found in the references to the Sacred Scriptures. Each article is stated in plain and concise language as possible and the places where taught in the Bible given. The article on the Lord's Supper is separated from the article on Baptism and an article on Adoption added.

The covenant is such as used in some of our churches and sanctioned by the Convention at Bridgetown, 1892. It is a manual containing 16 pages of valuable information, with Scripture references bearing on the following subjects:

True God; Fall of Man; Way of Salvation; Justification; Grace in Regeneration; God's Purpose of Grace; Adoption; Sanctification; Perseverance of Saints; The Gospel; A Gospel Church; Baptism; The Lord's Supper; Christian Sabbath; Civil Government; Righteous and the Wicked; The World to Come, and The Covenant.

In lots of 100 copies mailed \$1.00. Single copies heavier parchment cover mailed 5 cents each. Sold by Geo. A. McDonald, 120 Granville St., Halifax, N. S.

C. H. MARTELL, Chairman of Committee.

D. F. Higgins, Ph D.

For forty years I knew him—more intimately than the first stages, when we were thrown much together—but for the most part as teacher and I pupil, yet still intimately. He was in college far advanced when I first sighted his tall form, awed much as a boy always is by the superior port and bearing of a man in his last year—and more so by the native dignity of the man. Somehow he drew me towards him, and I found that we had some thoughts in common,—especially a sympathy in regard to the ministry of the Gospel. He had recently passed through one of those experiences that have marked the history of the college, and though my conversion was of a more inchoate nature, still the new man within us both responded one to the other, and we had much fellowship in Divine things. He was a Baptist, his ideas of the kingdom becoming clearer,—his doctrine strong. He did not shun the awful side of our belief but sometimes would let loose his thoughts on "free will and free knowledge absolute." The highest, deepest things of the Book did not scare or repel him—though he was reverent and touched them cautiously. With an eye to the pulpit, he took the pinnacles and the treasures as they were doled out by one regal hand; but no amount

of absorption of truth could make him fit for the pastorate. His health was largely negative; the exposures to which our ministry is incident would have incapacitated him, and his mind was not of that cast to please small audiences, while he could never have endured the petty tyrannies of the pastorate. Blissfully, for him, he found this out before committing himself, and turned to the teacher's chair, in which he spent his life.

Professor Higgins was a product of the soil. He never studied abroad but he did at home—the main thing after all. I remember him as teacher of mathematics and chemistry, but he mastered Hebrew and French, and best of all, knew a good deal about English. One evening I dropped into his room and found him perusing Tennyson. His black eyes were flashing over the phraseology:

"And bared the knotted column of his throat
But with one stroke Sir Gareth split the skull.
I call to mind his relish of the lines:

"They take the rustic murmur of their bourg
For the great wave that echoes round the world."

We agreed here better than on angles and co-sines, and algebraic formulae; but even on these latter, there was no twitting of his friend, no impatience; but encouragement and willingness to allow that there were equivalents in the great realm of learning.

Dr. Higgins was a friend, patient, constant, and this notwithstanding differences of opinion. He was not of the caressing, hand-squeezing order; but there was the respect that is of consequence to self-respecting men. There was confidence, and always an appreciative remark about one's efforts—even when there was too much sign of effort and more red adjectives than suited his taste.

I think I am not saying too much, when I affirm my belief that D. F. Higgins had few peers among us for high mental endowment. What he might have been, had he taken advantage of foreign culture, will remain a curious question. He was an eminent specimen of the small college and of what may be done by the man who makes the most of the advantages within his reach. After all is said, "There is no royal road to learning," and while we readily and heartily grant the benefits that accrue from sitting at the feet of famous teachers, still it is the man himself that must attain.

Great degrees from foreign Universities have decorated the names of many smaller men than Daniel Francis Higgins. D. A. STERLE.

Aldrich Clinton Shaw.

The subject of this sketch first saw the light of day at Mount Pleasant, Carleton Co., N. B., on Feb. 6th 1868, and passed to his rest at Tusket, Yarmouth Co., N. S., on June 20th, 1902, in the 35th year of his age, leaving a young wife, formerly Miss Gertrude Sammerville, of Springfield, Kings Co., N. B., and two young children, Alvah and Percy, besides his father, two sisters and six brothers to mourn the loss of a devoted husband and father, and a loving son and brother. To one and all we tender sincerest sympathy and pray that the God of all comfort may comfort their hearts in this their great sorrow.

Bro. Shaw gave his heart to Christ when only a young boy, and was baptized into the fellowship of the Rockland Baptist church by Rev. A. H. Hayward. He became a worker in the church at once, and it was not long until his mother's prayers were answered, in his deciding to preach the gospel. It was not however until the fall of 1891 that he saw his way clear to begin training for his life's work. At that time he entered Horton Academy where part of the matriculation course was taken, after which he completed the English course at Newton. Our dear brother has always regretted his mistake in not taking a fuller Arts course, and only a few weeks before his death expressed to the writer his determination of taking further studies when circumstances permitted. But such was not to be. He has finished his work; his race is run, he has entered the place of rest and has heard the Master's "Well done," now that which was in part is done away and he knows even as he also is known.

Bro. Shaw held pastorates in the following places and in the order given: Crow Harbor, Gushboro Co., N. S., Springfield, Kings Co., N. B., East Point, P. E. I., where he was ordained in 1895.

The Dundas field, P. E. I., and Tusket, N. S., where for a year and a half he has labored acceptably and successfully. Just the sixth Sunday previous to that on which his funeral service was held, he baptized four happy believers. Pastor Shaw was a faithful, fearless and able preacher of the Word, loyal to his church and its interests, and, while not sacrificing any principle, was tolerant to all. He was thus highly esteemed and much loved by those of all creeds. There was no cunning, scheming or trickery in him. He was fair and above-board in all his plans and work, and abhorred that which was base. Being of a very retired disposition he did not push himself forward, so was little known by his brethren, but those who had the privilege of intimate friendship with him loved him more as they knew him better.

His funeral service was held from the Tusket Baptist church on Sunday, 22nd ult., conducted by Pastor McPhee, who was assisted by Pastors Brown, Price, Parker, and Grant, the latter preaching the funeral sermon from Eccl. 7: 1-4. Tusket Court of C. O. F., of which Bro. Shaw was a member, attended in a body and four of the number acted as pall-bearers. On Monday, Mrs. Shaw accompanied the remains to her New Brunswick home where interment was made.

Thus our dear brother rests from his labors and his works follow him.

"Farewell, thou loved one,
We shall behold thy face no more,
Till, in thy Saviour's presence,
We greet thee once again.

E. A. McPHEE.