

sought in all training worthy the name. To secure such a valuable result the best educators of the age are working faithfully and continuously. Not merely intellectual giants are wanted, but men whose rare culture and christian love necessarily link them with the practice of righteousness—men whose spiritual natures become so refined that they are made the sensitive mediums through whom God communicates his thoughts and displays his glory. This, we believe, was in the main Dr. Cramp's idea of education. Dear to him were scholarly attainments; but he labored for the predominance of the spiritual element—bringing into complete subjection the whole power of man. For the attainment of this he labored in faith and love, conscious that his efforts would not be in vain. To-day the fruit of his labor is seen in the many cultured christian men that are doing excellent work for Christ and for humanity.

I keenly feel the loss of Dr. Cramp. His kindness to me personally it would be base to forget. His great value as a teacher and guide I cheerfully acknowledge. His faithful instructions are fresh in my memory. Such lives as his, in which justice, honesty and truthfulness are seen in such beautiful development, perpetuate my confidence in man and in God. Though dead he yet speaks to us—speaks to us in his works and in his noble, godly life. To-day the denomination mourns the death of an able and faithful leader. They rejoice, too, that he whom they loved is now in the enjoyment of the purchased inheritance. No light of lamp or sun is now needed. Everything is seen in the light of God; what was mortal is now swallowed up of life, and the steps of the departed saint are beside the stream of crystal brightness, as it issues from the throne of God and the Lamb. Well do we know that there is a prince and a great man fallen this day in Grace.

BY REV. A. W. SAWYER, D. D.
To the Editors of the Acadia Athenæum,—

DEAR SIRS,—In complying with your request to furnish for the *Athenæum* something connected with the life and labors of Dr. Cramp, it is difficult for me to determine what view to present; but perhaps something relating to his labors as an author may be ac-

ceptable. Dr. Cramp began in early life to write for periodicals of the day on the great questions that were agitating England in the second quarter of the present century. These articles attracted attention by the clearness and vigor of the style; and the principles which he then advocated were dear to him to the close of his life. At an early period he became interested in Ecclesiastical History. As a result of these studies there appeared in 1831 his *Text Book of Popery*. A second edition followed in 1839, and in 1851 a revised and enlarged edition was published. It is an octavo of 468 pages. The book contains such material as any student would wish to have at hand in studying the Council of Trent,—the circumstances in which it met, how its labors were carried on, what influences governed it, what decrees it passed, with criticisms and comments on those decrees. Much valuable information is given in the foot-notes and useful chronological tables are added. The writer shows that he had a firm grasp of his subject, and the work exhibits considerable rhetorical and historical excellence. It is accepted among Protestants as a standard authority in connection with the subject of which it treats.

In 1844, Dr. Cramp published a volume entitled: "*Lectures for These Times*." The lectures were delivered in Hastings, Eng., in the winter of 1842-'3. They appear to have been suggested by the movements then going on in the Anglican Church, the effects of which will mark the history of religion in England in the nineteenth century. These lectures display the qualities which distinguished Dr. Cramp as a preacher. About the same time he prepared a volume entitled: "*The Reformation in Europe*, which was published by the Religious Tract Society of England, and, I think, also by some of the Tract Societies in the United States. It has had a wide circulation.

Probably Dr. Cramp considered his Baptist History to be his best work, and in many respects it is. It was published in England and in the United States in 1863. The author had been preparing material for this work during many years, and when the time for publication came, it was a question with him whether to present to the public two volumes