

America, and the development of the new Dominion was watched by him with the affectionate interest and hopefulness of true patriotism. Very soon after his removal to Montreal he declared himself in sympathy with the purpose of the various organizations which were designed to prevent intemperance. He labored perseveringly to bring the communities in which he lived to a clear perception of the dangers that constantly rise from this great source of disorder and crime, and his voice and pen contributed not a little to the force of argument and appeal by which so marked a change has been produced in public opinion in regard to the physical and moral evils of intemperance. As Dr. Cramp was greatly interested in his earlier years in the success of the societies that had been formed in England for the wider circulation of the Bible and the production of a sound religious literature, so when in subsequent years the question of the revision of the translation of the Bible began to be agitated, he at once declared himself favorable to the project. He connected himself with the American Bible Union when its supporters were few, and for a long term of years was a regular contributor to its funds, believing that the immediate as well as the more remote consequences of its efforts for a clearer translation would be a wider diffusion of the knowledge of the Bible and a more abiding interest in its truths. And when, more recently, revision was undertaken by the English Commission, again his sympathies and hopes were awakened. He watched the events that indicated the progress of the work with constant interest, and when the fruit of so much patient study appeared he received it with thankfulness. Many of the changes introduced by the revisers he had anticipated. There were others which surprised him. We accepted his expression of dissatisfaction with these, not as the complaints of an old man looking to the past for his ideal of wisdom or goodness, but as the utterances of a life-long habit of mind according to which he judged that no human work was to be accepted as ultimate, but that the best of to-day must be improved in the days to come. He was not blindly optimistic, but, believing that all things are directed by a beneficent providence, he found strength and comfort in constant labors for the good as yet unattained. His eye turned naturally to the future, and for him memory was the servant of hope.

But while the natural impulses and settled purposes of his mind were in the line of new acquisitions of knowledge and a higher