

look around you and move cautiously as a tight rope dancer, for fear of offending on one side or the other. A little too much this way or that, and over you go. A cat on hot cinders is not in an enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or, indeed, at all. Think of being able to go no further than the aforementioned, timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; at least so far as the age will permit me." Out upon such cowardice; life is too dear when bought at such a price.—*Spurgeon.*

For the Christian Messenger.
The Convention Agency.

Dear Brother,—

Last week we were favored with a visit from our Financial Agent, Rev. W. H. Warren, and I trust his visit to this church will prove a great blessing to the people. It was our privilege to have our brother with us at our Conference meeting, and his words of hearty counsel and good cheer were well received by the brethren; at the close of the Conference he presented the claims of the Convention Scheme and showed its workings, after which a subscription list was presented and generously signed by the brethren and sisters present. On Sabbath, brother Warren preached on the subject of Benevolence with good acceptance, and on Monday we began our canvas on this field for the benevolent scheme, so you see we are fairly started in this department of Christian work. I feel much encouraged, and trust the brethren and sisters will take hold of the work.

The Convention Scheme is one of the best ever launched on the churches by the denomination, and is worthy of an honest and earnest trial by all.

Brother Warren appears to be well qualified for the work assigned him by the denomination, and if he, or some other one, equally qualified for the work, could be kept in the field for a number of years, until this scheme is perfected, and all our people enlightened on the subject of systematic giving, and all matters relating to our benevolent enterprises, it would certainly pay the denomination to keep such an agent in the field, at almost any salary he would ask. May the Lord give our brother success in all the churches.

Yours truly,
J. WILLIAMS,
Gasperaux, Dec. 8, 1881.

For the Christian Messenger.
All at Work.

Dear Editor,—

The work of visiting the churches for the purpose of advocating the Convention scheme, and of trying to get this plan fairly started into action, is necessarily a somewhat slow process.

In view, therefore, of the fact that our missionary and educational objects are in immediate and pressing need of pecuniary aid, it is clear that there should be no delay among us in setting our collecting agencies in operation. It is indispensably necessary that our churches should be at work, in this respect, all along the line. We hope that none of the churches will wait for the Financial Agent to visit them, before they shall put forth any effort in the way of raising funds for our denominational purposes.

Instead of addressing the churches individually, as the only method of carrying on my agency, it is possible that I may in some measure promote my mission at present, by availing myself of the use of the columns of the *Messenger* and *Visitor* in urging the churches, as a whole, to immediate and systematic effort in raising funds for educational and missionary objects.

Assuming, for the present, that our brethren throughout the Maritime Provinces are interested in the enterprises connected with our Convention, I may be permitted to offer a few suggestions that may be helpful in the way of raising funds.

1. The formal adoption of the Convention Scheme by each church should receive the first attention. A resolution by the church, heartily approving of this Scheme, would aid very greatly in the successful working of the plan.
2. Active and judicious collectors should then be chosen, to visit all the families directly or indirectly connected with each church.
3. Pastors can lend valuable assistance by preaching sermons at suitable times bearing upon this important department of the Lord's work, explaining the financial plan in detail, enlisting

the sympathy and benevolence of the people, and paving the way for pleasant and efficient work on the part of the collectors.

4. Subscriptions averaging one dollar per member should be sought without delay, payments to be made quarterly or half-yearly to suit the convenience of contributors. Many persons will prefer to pay all, or at least, half of the subscription at once. As many as possible should be induced to do this, as funds are needed most urgently at present.

5. Collectors should report the results of their efforts from time to time at regular conference meetings, so that, if the work is but partially done, it may receive a fresh impetus, and thus be successfully completed before the next annual meeting of the Convention.

6. Each church should be ambitious to reach the amount represented by the number of its members.

7. The funds raised should be promptly forwarded to the Rev. G. E. Day, M. D., Chairman of the Finance Committee.

Let us try to have a little enthusiasm in this great undertaking. No financial plan, having better prospects of success, has ever been placed before our churches. Simple and comprehensive, practicable and reasonable, it commends itself to our fullest approbation and to our most active support. In it we discern the promise and potency of future financial success in the management of our denominational affairs.

W. H. WARREN,
Financial Agent.
Hantsport, Dec. 8, 1881.

It has afforded us very much pleasure to receive the following. It will give no less satisfaction to our readers to peruse what our brother says of himself. We trust there are yet many years of service on earth, for Brother McLean, before he joins the company of the "spirits of just men made perfect."

For the Christian Messenger.
From Rev. J. A. McLean.

Dear Brother,—

"I appreciate your sympathy, and thank you most heartily for your kind inquiries with reference to my health. And in reply—I am profoundly thankful for a good measure of recovery. This is not saying that I am well, for I am yet weak, but I am growing strong, I have no cough now, my voice is improving, and I can walk a mile or two—(but not on the Bear River hills) without injury. In short the prospect of recovering, so as to preach again is good, but I do not allow myself to be unduly flattered. As no reference has been made in the *Messenger*, to the revival, in which I broke down, a few items concerning it may be of interest to you.

About one year ago I began to preach on week evenings in a section of my field. For three weeks there was no indication of special awakening. On the first of the fourth week, while speaking from the words—"Ho every one that thirsteth" etc. the place became, "a Bochim by reason of the weeping, and a Bethel by reason of the glory." The set time had come.

The religious work that began to be manifest, that night in Morgan Settlement extended for ten or twelve miles on various roads, and it therefore became necessary to hold meetings in three different places, besides the regular work in the town. That I might touch each point once in three or four evenings, I was obliged to preach six times a week. This I did for over six months; the blessing of the Highest was with us; many were baptized, and a number are still waiting to obey the law of the Lord.

My natural endurance and the joy of my work sustained me until the middle of June. Then it became evident that I was breaking down. But as I felt under obligations to prepare the "Circular Letter" of the Western Association, I began to write on *The Purity of the Churches*; a little before the last page was completed, my left lung gave way and bled profusely. My strength left me, and I became helpless as a babe, lost the power of my voice, and after some recovery it was found that my left arm was powerless. Yet by the grace and goodness of the Lord I am still alive.

It has seemed best that I should sever my pastoral relation; I therefore tendered my resignation some five weeks ago, which was accepted. Doubtless this is desirable, as every physician who has considered my case, urges me to leave here at the earliest opportunity.

In all this I am not cast down.

Through the grace of God there is hope, and on the bosom of Infinite love there is rest. If I recover, the world is wide, and my bread is sure. If my work is done, "to die is gain." And thus I have written, and remain, Ever yours,

J. A. McLEAN
Hillsburgh, Albert Co., Dec. 6, 1881.

The Christian Messenger.

Hallfax, N. S., December 14, 1881.

ONE DOLLAR EDITION
OF THE
CHRISTIAN MESSENGER.

Some of our brethren, who are warm friends of the CHRISTIAN MESSENGER, and who are also in hearty sympathy with us in the desire that it shall reach not only every Baptist family, but all other families as well, without distinction, assure us that in addition to its present patrons and those who may be added to our present list of the enlarged Messenger at \$2, there are yet thousands of others who would without hesitation become subscribers to a

ONE DOLLAR EDITION
of the paper.

We propose therefore at the commencement of the New Year to get out such an edition every Wednesday, so as to meet the necessities of all, by providing a Weekly Newspaper of 24 columns, which shall contain all the Religious Intelligence, General News and other valuable information in Agriculture, Education, Science, Domestic Economy, Health Hints, Suggestions for improvement in the House and Farm, and advancement in all the Arts of life, as well as giving a large amount of Christian and General Reading.

This, we have reason to believe, will meet the necessities of the times, and will place within the reach of all what they are desirous of obtaining, without interfering with the regular issue of the Christian Messenger on Wednesdays. We respectfully invite the co-operation of our brethren and sisters, young and old, in this endeavour to supply their neighbors with a

WEEKLY FAMILY NEWSPAPER
AT
ONE DOLLAR A YEAR.
Six copies for \$5.

Any person who, BEFORE THE END OF THE YEAR, will send the names and subscription for five new subscribers, will get the sixth free. Here is an opportunity for industrious, diligent canvassers to earn two, three or four dollars a day.

By going into the locality, more or less near to your own residence, and showing to the people in their own homes the value of a weekly family paper, you might without difficulty, get a large number, perhaps twenty or thirty subscribers in a day—which would be five dollars a day for the Canvasser. Care would be necessary in getting and sending to us the correct address of New Subscribers with the name of the Post Office, and the work would then be done.

This arrangement we are led to believe will be far more acceptable than the monthly issue.

To those New Subscribers who have already paid for the proposed Monthly, we shall send the first number in each month, but if any should prefer to have their names transferred to the list of subscribers to the ONE DOLLAR EDITION, we shall be pleased to do so on receipt of the difference in price.

PLEASE OBSERVE.—We shall be obliged to keep the list of Subscribers to the One Dollar Edition entirely on a Cash basis.

Money sent on by Post Office order or by Registered letter will be at our risk.

The prophet Daniel, two or three thousand years ago, in speaking of what shall be in the latter times gives the following prediction.—"MANY SHALL RUN TO AND FRO AND KNOWLEDGE SHALL BE INCREASED." This is already being remarkably fulfilled. We believe the circulation of christian newspapers, more than any other means—unless it be the preaching of the gospel—is in harmony with this Divine prediction. We wish to run in line with the prophets and apostles and the preachers of the everlasting gospel, and we would therefore encourage christian workers everywhere to join us in this work. Christian Reader will you not give your aid in this endeavour.

THE LATE REV. DR. CRAMP.

"Your fathers where are they? and the prophets do they live forever?"
"Know ye not that there is a prince and great man fallen this day in Israel?"

These words, forming part of the lamentation of David over the death of one of his generals, may not inaptly apply to the removal of the late Rev. Dr. Cramp. Although we knew that he was highly respected by those who had been students under him, and by others who had known him in his former labors, yet we have learned more within the past week, of the depth of the affection which has been felt towards him, than ever before, and have seen the expressions of genuine affection, indicating the hearty appreciation in which he was held.

We were prevented last week by our close relationship to the departed, from giving to our readers all that we desired in reference to him; the telegram announcing his death reaching us only a few minutes before going to press. Another difficulty now presents itself, not in the want of materials at hand, but in the vast amount of the materials that we might use to illustrate his life and acts.

HIS EARLY LIFE.

John Mockett Cramp was the son of the Rev. Thomas Cramp, pastor for upwards of sixty years of the Baptist Church in the village of St. Peter's, in Kent, England. He was born on the 25th of July, 1796, and received a fair education in his youth at the best schools in the neighborhood. In his early days he became convinced that he was a sinner, and made known his desire to follow the Saviour. On the 13th day of September, 1812, he was baptized by his father on a profession of faith in Christ. On the 31st of January, 1814, he mentions that he first commenced public speaking. In September of the same year he entered the Baptist College at Stepney, London, which has since been removed thence to the handsome building in Regent's Park. He often referred with profound respect to the Rev. Dr. Steadman at the head of that institution, at the time he was pursuing his studies.

HE ENTERS UPON THE MINISTRY.

Having completed his collegiate course, he became pastor of the church in Dean Street, London. Mr. Cramp was ordained to the pastorate of that church on the 7th of May, 1818. Here he continued several years, and, in addition to his pastoral service, he was ever active in educational and literary work. The British and Foreign Bible Society, and the British and Foreign School Society were largely indebted to his active mind and pen. He was also for a number of years editor of the *Baptist Magazine*, the only organ of the body at that time in England. The site on which the Dean Street Church stood was afterwards required for railway purposes, and the church does not, therefore, now exist. Mr. Cramp subsequently became co-pastor with his father, and from thence removed to Hastings, in Sussex.

A PERSONAL RECOLLECTION.

may be permitted. We had, for several years, read his communications to the *Patriot* and *Nonconformist* newspapers. He was naturally a controversialist, and attacked with great ability the many existing evils of that day, such as slavery in the colonies, the Bible monopoly, and the disabilities of Dissenters with regard to marriage and the burial of the dead, the restrictions in the holding of certain public offices only by communicants of the Church of England, &c. We had read with avidity all that was written on these subjects, and especially what came from his vigorous pen. While attending the West

Kent and Sussex Baptist Association, the first time of our acting in the capacity of a delegate, about the year 1839, Rev. Mr. Cramp, and the Rev. Mortlock Daniel, the popular Baptist minister at Ramsgate of that day, entered the chapel, and were formally welcomed by the Moderator as the delegation from the East Kent Baptist Association. We saw no more of Mr. Cramp from that time until his visit to Hastings, where he subsequently became pastor of the church, and remained there till 1844 when he was invited by the Directors of the Missionary Society in London to undertake the Presidency of the Baptist College at Montreal. Mr. Cramp first visited Nova Scotia in 1846 on behalf of the Grand Ligne Mission to the French, under Madame Feller and her associates, and was well received and favorably impressed by the aged ministers, Harris Harding, T. S. Harding, E. Manning, Jos. Dimock, Geo. Dimock, W. Chipman, and others.

We may further quote from a brief sketch prepared by Mr. A. Coldwell: BECOMES PRESIDENT OF ACADIA COLLEGE.

"In the year 1857, Dr. Cramp was invited by the Governors of Acadia College to become President of that institution. He accepted, and devoted the remainder of his busy life to the cause of higher education, and to furthering the interests of the Baptist denomination in the Maritime Provinces. Till he resigned his position in 1869, his influence was pre-eminent on all questions of denominational and educational policy. He originated the endowment scheme for sustaining Acadia College, and threw himself vigorously into the work of placing that institution on a sure financial basis. Through his help \$48,000 were raised during eight months of 1857. Dr. Cramp's life has been pre-eminently a busy one. As a student, a writer, a teacher, and preacher, he has been conspicuous. He was an eminent linguist, a thorough historian, a scientist of considerable attainments, a celebrated theologian and a patristic scholar—perhaps without an equal in the Dominion.

AS AN AUTHOR

his fame is more than co-extensive with the English tongue, as his Baptist History has been translated into German. His principal works are: "Text book of Popery," "History of the Reformation," "The Council of Trent," "Lectures for these Times," "Baptist History," "Lamb of God," "Paul and Christ," "Memoir of Madame Feller," "Memoir of Dr. Cote." Some of these works have had a large circulation. Dr. Cramp had a very large and valuable collection of books, in which all departments of learning are represented; but it is especially rich in early Church History and patristic lore. The memory of the departed Christian and scholar will long be fragrant among the Baptists of this Province. He found Acadia weak and struggling for existence. He left it on a firm foundation, with an efficient corps of instructors and a good attendance of students. He assisted their Home and Foreign Mission enterprises, the Temperance movement, and whatever would tend to raise man physically, intellectually or morally. He was emphatically a Christian worker in the highest sense. Dr. Cramp left a family of two sons and four daughters.

Dr. Cramp did not shut his eyes to the evidence of declining strength as he advanced towards the termination of life, but was continually making allusions thereto, in his letters and private intercourse. In writing to a member of the family on his birthday in 1873, he says:

WOLFVILLE, July 25, 1873.

"I am this day 77 years old. As I lay in bed this morning, I thought of these words of the Psalmist—"I am as a wonder unto many." Those who saw my feeble infancy, and my frail boyhood, and those especially who knew me fifty years ago, when I was running the gauntlet among the physicians in London, would not have dreamed that I should be alive this day. But here I am, and still able to work, though with diminished strength.

The review of the past is of the same character as on former occasions. There are mingled emotions—astonishment—gratitude—regret—distrust—hope. The best motto is Psalm xxiii. 6.

- I have been amusing myself by noting where I was on the double figure birthdays—thus:
- 1818—22—London.
 - 1829—33—Lowell Street.
 - 1840—44—Bromstone.
 - 1851—55—Wolfville (Mrs. Freeman's).
 - 1862—66—College.
 - 1875—77—Wolfville (my own house).
 - The next—1884—88—will not be seen