

Sermon.

A Memorial Sermon for Dr. Cramp.

OUTLINES OF A MEMORIAL DISCOURSE FOR DR. CRAMP, PREACHED BY REV. DR. BILL, IN THE 1ST ST. MARTIN'S BAPTIST CHURCH, TO A LARGE CONGREGATION, ON SABBATH EVENING DECEMBER 11TH.

"Enoch walked with God, and he was not, for God took him."—GEN. V. 24.

We have in this chapter a series of death pictures, in which we see the representatives of the race falling one after another to rise not till the trump of God shall summon the world to judgment. In that far back age, life was very long. How long? This chapter gives the answer. Adam lived 930 years, Seth 912, Enos 905, Cenanah 912, Mahalaleel 905, Jared 962, Enoch 365, Methuselah 969, and Lamech lived 777 years. With the exception of Enoch, all these patriarchs, these representative men, died. Methuselah lived the longest, but when nearly a thousand years old, he died. Enoch, as the Apostle tells us, "was by faith translated that he should not see death, and was not found because God had translated him; for before his translation he had this testimony that he pleased God." This is a short biography of the purest man of the antediluvian race, but oh how comprehensive and beautiful. Let us study it, and see as we proceed how impressively it illustrates the character of our late lamented Dr. Cramp.

Enoch walked with God. This indicates:

1st. That he knew God. True he had not the gospel revelation of the Deity that we have, but he had the book of nature, from which he could learn the existence and perfections of the Divine Being. The earth beneath and around him, and the heavens above him, unfolded to Enoch, with the brightness of the sunlight, the attributes of the eternal Jehovah. He studied this marvellous book of nature until his soul was deeply imbued with its divine teachings.

Like Enoch, Dr. Cramp knew God. He not only in this great volume of nature, but in the unfolding of the Infinite, the Bible of God, with all its treasures of wisdom and of grace, was early placed, by a godly parentage, in his hand, and in it he could study for himself the attributes and ways of Jehovah. The knowledge of God contained in the inspired Scriptures early found a lodgement in his heart, and conducted him by faith to the Friend of sinners for pardon and eternal life. This divine knowledge so increased with his years, that, in opening manhood, he commenced teaching others the divine lessons so deeply impressed upon his own soul. Soon he became a master in Israel, admirably qualified to instruct in all that appertains to the character and government of the Supreme. Thus our departed brother, like Enoch, walked with God in the paths of wisdom and knowledge shining out from the Eternal Throne.

Thank God that so many of the sons of these Provinces, redeemed and sanctified by the grace of the gospel, received from the lips of our departed brother in the class-rooms of Acadia College, those lessons of heavenly wisdom, which, by the divine blessing, prepared them in turn to become effective teachers in the household of faith. These have gone forth to our churches, and to regions far beyond these Provinces, to impart the knowledge of divine things which they had received from the lips of Dr. Cramp.

Enoch's walk with God indicates:

2nd. Harmony of will and purpose.

"How can two walk together except they are agreed?" As Enoch traced the footsteps of Jehovah as seen in His wondrous works, he not only bowed in submission to His sovereign will, but gave himself up to a life of consecration to His service. Thus he walked with God in the path of holy communion and delightful fellowship, surrendering body, soul, and spirit to His service. What a life of dignity and honor was the life of this worthy patriarch!

Such was the life of Dr. Cramp,—a life of harmony with the Divine will, and of entire consecration to His service. The manifestation of this temper

and spirit was first publicly made known, when, at the age of 16 years, he openly professed his faith, and was buried with Christ in baptism. It was soon manifest to the church that their youthful member possessed gifts and graces for the ministry; and he was encouraged to pursue a course of study at Stepney College, London, now Regent's Park, with reference to preparation for this great work. Having completed his studies at Stepney, he was ordained pastor of the Dean Street Baptist Church, London. His consecration to the service of God in his baptism was now renewed in his ordination, and, like Paul, he determined henceforth "to know nothing among men save Jesus Christ and Him crucified." His ordination took place in 1818. He was then about 22 years of age. Subsequently he accepted a co-pastorate with his loved father over the church of St. Peter's, Isle of Thanet, County of Kent. In this position he continued from 1827 to 1840. In this relationship his ministry was much blessed to the edification of the Lord's people and to the salvation of souls. He retired from this co-pastorate to take charge of the church at Hastings, Sussex. Here he labored with his usual earnestness and zeal until 1844. About this time the Colonial Baptist Missionary Society of London was instituted, one special object of which was to train ministers for Canada. Funds were raised by the British churches, which were applied to the erection of a Baptist College in Montreal, and the Rev. J. M. Cramp was selected and sent out to take charge of this new institution. This was a grand conception on the part of the English Baptists. Unfortunately the Upper Canadian (Ontario) churches withheld their sympathy and support, and this, together with a change of policy at home, resulted in the sale of the superb College edifice.

In 1850 Dr. Cramp visited for the first time the Maritime Provinces, attended the Convention held that year in Portland, and made himself acquainted with the polity and success of our churches generally. He became deeply interested in the onward course of the denomination in these Provinces, and by his instructive addresses and wise counsels, won the hearts of the people. Acadia College at this time had just passed into the hands of the Convention of the three Provinces, and was trembling between hope and fear. Dr. Crawley had retired from the College to resume his pastorate in Granville Street Church, Halifax, and Dr. Pryor had left the Institution to take charge of the Baptist Church in Cambridge, Mass. Professor Chipman alone remained in charge of Acadia. At this crisis a President was wanted, combining "the wisdom of the serpent with the harmlessness of the dove." Dr. Cramp was the man chosen. The speaker was selected to conduct the correspondence with Dr. Cramp, and to present clearly and frankly the platform upon which the invitation was extended. After due reflection he most cordially accepted the call, with the specific conditions included, and was duly installed the same year President of Acadia. The report of the College for 1851 refers to this event thus: "The gentleman at its head as President, Rev. J. M. Cramp, D. D., late President of the Baptist College, Montreal, is well known for his enlarged theological attainments, the rare excellence of his historical composition, his general ripe scholarship, and his business talent and energy." The correctness of this estimate of the capabilities of the new President, was fully confirmed by the rapid advancement of the Institution over which he presided with so much wisdom and success.

In June following, 1852, in the mysterious providence of God, a terrible calamity occurred in connection with Acadia College, which, like a mighty earthquake, shook it to its very foundations. Professor Isaac Chipman, Dr. Cramp's associate in the College, Rev. E. D. Very, a warm supporter of the Institution, and four students of the College, were drowned in the Basin of Minas. The Doctor felt this terrific shock in all the sensibilities of his being. The speaker was an eye witness to the depth of his sorrow. All alone, for the time being, he must bear the weighty responsibility of conducting the affairs of the College; but he was equal to

the demands of the hour, and in the strength of a noble, Christian manhood, he went forward with his work, relying upon the promise which never fails, "As thy day is so shall thy strength be also." He at once identified himself with all our denominational interests, and became an active co-worker in all the departments of Christian effort. At our Associations and Conventions he was always ready with voice and pen to guide to healthful issues. If enemies assailed the doctrines, practices, or institutions of the denomination, Dr. Cramp was sure to be found with armor on, to defend the cause of righteousness and truth, and, if need be, to carry the war into the enemy's camp, and punish him severely upon his own ground. His sword was the "New Jerusalem" blade, and he knew well, when and where to draw it from its scabbard, and how to inflict the fatal wound. The truth never suffered in his hands. Bold, faithful, and successful in defence of the right.

Home and Foreign Missions, Education in all its departments, and Temperance in all its relations and interests, had in Dr. Cramp a warm friend, and an able advocate. At all denominational convocations his voice was heard pleading for these heaven-appointed agencies; and in this regard it may be said that his "labor was not in vain in the Lord."

Dr. Cramp was the ever-working man,—winter and summer, seed time and harvest, cloud and sunshine, always found him at his post working for the Master. He had obviously accepted as his motto, "Diligent in business, fervent in spirit, serving the Lord."

From 1851 until 1869, a period of 18 years, he retained his connection with Acadia, either as President of the College proper, or as chief of the Theological Department, the most of the time in full charge of both sections. During his administration he saw the Institution rise from small beginnings to a position of strength, influence, and power, of massive proportions, challenging the respect of friends and foes.

Enoch's walk with God indicates: 3rd. Conformity to His will. This godly patriarch was stamped with the divine image: "Without holiness no man shall see the Lord." It is the central element in the religious life. Holy faith, holy love, holy joy. "Be ye holy for I am holy" is the divine command. Enoch's heart and life were impressed with the holiness of God. His walk with God was in the king's highway of holiness, and therefore he was fully prepared for the wondrous change before him.

Like the God-fearing Enoch, Dr. Cramp's soul was filled with the elements of a genuine holiness. Brought in his youth into the narrow path by the power of sovereign grace, he continued to pursue it amid all hindrances and opposing influences, until he arrived at the perfect stature of a man in Christ Jesus." On his part there was no loitering, no turning aside to taste forbidden fruit, but, like Paul, he was constantly pressing towards the mark for the prize of the high calling of God in Christ Jesus." The more he walked with his covenant-God in blissful communion, the more thoroughly was he changed into the same image from glory to glory, as by the Spirit of God. It was this complete fullness of Christian principle, sentiment, and spirit that made his whole life in his family, in the church, in the pulpit, in the class-room, and in all his relations to society, a brilliant star to illumine the pathway of all around him with the knowledge and grace of God. His conversation, sermons, prayers, and books, all breathed the spirit of holy fellowship with a holy God. Dr. Cramp's life was most valuable to the world as a teacher, as a preacher, and as a writer of religious literature, but what made that life more precious than gold, above and beyond all other gifts, was the spirit of holiness which adorned and made it beautiful. Dr. Cramp ranked high as a scholar, as a divine, and as an intelligent English gentleman, but in his Christian character he took rank with holy patriarchs, prophets and apostles, and with the fairest and best of Adam's race. He took no praise to himself for any gifts or graces which he possessed, but, like the apostle, he was accustomed to say, "By the grace of God I am what I am."

4th. Enoch's walk with God did not fail of a distinguished reward. "He was not, for God took him." What a eulogy for inspiration to pronounce upon one of Adam's sinful progeny! He did not have to pass through the dark valley and shadow of death, no physical agonies, no death pangs for him, but he was translated that he should not see death. Why this distinguished honor? Because "before his translation he had this testimony that he pleased God;" or, in the emphatic and sublime language of my text, "he was not, for God took him." Where did He take him? To the dark and doleful pit of annihilation? So the sceptic teaches, but not so. His God and Father, with whom he walked in holy fellowship during his protracted life, took him up, body, soul and spirit to dwell with Him in His great city built in the centre of his mighty universe, whose walls are jasper, whose foundations are garnished with all manner of precious stones, whose gates are twelve pearls, and whose streets are pure gold. The city that has no need of the sun, neither of the moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof. Glorious city! Magnificent habitation!

Enoch was not, for God took him. Dr. Cramp is not, for God has taken him. Not his body—that has been committed by kind and loving friends to a grave in the new cemetery of Wolfville, beside his sainted wife, to sleep in quiet until the resurrection trump shall call the dead to life—but the soul, regenerated, justified, and sanctified, God has taken to dwell with Him in that celestial city, where holy Enoch, for nearly six thousand years, has shone as a star of the first magnitude in all the splendor of an eternal day.

We have long been accustomed to think of our dear departed Brother in his interesting relations to Acadia College, to our denominational press, to our missionary enterprises, to the education of our rising ministry &c., &c., but henceforth we shall think of him as dwelling with the blood washed and white-robed myriads in the heaven of heavens, and with patriarchs, prophets, and the redeemed of all ages, and names, casting his starry crown at the adorable feet of his Redeemer, and saying, "Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue and people and nation." In that blessed world of light and love he has met the ministers who ordained him 63 years ago to the work of the Christian ministry, the members of the churches that he first served in the gospel of Christ, the godly men with whom he was first associated in his own country in educational and missionary life—the fathers of our denomination with whom he enjoyed delightful fellowship when he first came to this country, and many of their successors who have also passed to their reward. Glorious meetings! seraphic re-union! The members of his family gone before may have been the first to say welcome! welcome to this heavenly home. But best and surest of all were the greetings of that precious Saviour, whose name is above every name; in whose "presence is fullness of joy, and at whose right hand there are pleasures forevermore." Amen.

A Christian's amusements must have nothing in them which may be likely to excite any of the tempers which it is his daily task to subdue; any of the passions which it is his constant business to keep in order. His chosen amusements must not deliberately add to the "weight" which he is commanded to "lay aside;" they should not imitate the besetting sin against which he is struggling; they should not obstruct that spiritual-mindedness which he is told is life and peace; they should not inflame that lust of the flesh, that lust of the eye and that pride of life which he is forbidden to gratify.

The modern custom of lifting the hat or touching it in saluting friends and acquaintances, is said to be an abbreviation of an old custom of savages, by which they took off all their clothes and put them on their captors as a sign of submission.

Correspondence.

For the Christian Messenger. Letter from France.

PARIS, Dec. 12th, 1881.

Some of your French contemporaries have sad reflections on the American invasion of Europe. The "performances" of the Americans are indeed becoming important, the great modern scientific discoveries—the telephone, the megaphone, and the phonograph, come from America; Edison is the Humboldt of the nineteenth century. At the Salon, American pictures may be seen on the eye line, and America furnishes by far the largest contingent of foreign artists; the studio of Bonnat is full of them. Go to the Louvre or the Luxembourg, and you will find dozens of American girls copying and studying the masters. Who are the largest buyers of French art? The Americans. If it were not for American corn, France, and England too, would soon be on the high road to starvation. American beef, American hams, American poultry, American fruit may be seen in all the shops. The silk and cotton industries have to reckon with American competition. At Besancon and Geneva the *bete noire* of the watchmakers is the American Waltham watch. American coal is sold in Switzerland.

Paris is, in our day, the home of many kings, queens, and princes in exile. Attracted by the brilliancy of the republican city, princes who have lost their crowns or who have been disgraced hasten to drown their sorrows in the pleasures of the capital. Spain, Italy, Egypt, Hanover, and Holland, have within the memory of men, sent us their dethroned monarchs and slighted princes. Daudet has painted their life here with masterly skill in his *Les Rois en Exile*. The past tells a similar story. In the seventeenth century, Charles II. of England awaited in Paris the day when he should mount the throne of his ancestors. In 1688, James II. came to Paris, and he and his wife were the recipients of the hospitality of Louis XIV., and lived at St. Germain in the regal manner which Macaulay has so brilliantly described.

The debate in the French Chambers on Thursday was far more calm than might have been anticipated. There was, in fact, so little opposition to the Government that the supplementary vote for the Tunis expedition had only fifty-two opponents, against the overwhelming force of four hundred in its favor. The Extreme Left was neutral and did not vote at all. When the discussion arose as to the future policy of the Government, M. Gambetta said their policy was neither one of annexation or abandonment. They could not annex Tunis because of the unfavourable susceptibilities it would arouse, and they could not abandon it without a loss to French prestige. M. Gambetta further said that France wished to avoid having Turkey as a neighbor, and therefore, would not go near the frontier of Tripoli. Meanwhile, it is difficult to see how France can help either annexing or abandoning Tunis. The "strictly protective" policy cannot last indefinitely.

For the Christian Messenger.

Baptism and Communion.

Mr. Editor,—

In the *National Baptist* of Dec. 15, I noticed an article of Theodore M. Banta, professing to be a review of Dr. Villkinson's Book, entitled "The Baptist Principle," and a rejoinder by Rev. J. M. Peudleton, D. D., of Upland, Pennsylvania—in which he combats a point sometimes taken by our churches who are more liberal than consistent, viz.: that the Scriptures nowhere enjoin baptism as the invariable prerequisite to the Lord's Supper. What he says is so good and so fresh that I venture to call the attention of your readers to it. After quoting from resolutions adopted by the New York Conference of Baptist ministers in Jan. 27, 1878—that a person should participate in the Lord's Supper until he has been immersed in water upon a profession of his faith in Christ, and who does not pursue an orderly walk in the fellowship of a body of immersed believers, as the pre-requisite, Dr. Peudleton proceeds: "These are very decided views. Not only is baptism referred to as prior to the Lord's Supper but church membership as well. The latter is the supreme pre-requisite. Baptism is pre-requisite in the sense that it is pre-requisite to church membership. The Lord's Supper is administered in a local church where there can be no local church without baptism, and therefore baptism and church membership must inexorably precede communion at the Lord's table. There is nothing plainer than that a

mathematical axiom. Mr. Banta does not think so, for he believes that the unbaptized should not be debarred from the table of the Lord. Whether he is right or wrong, let the commission of Christ to the Apostles, and their action under the commission, decide. I quote this commission as recorded in the New Version: 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.' Matt. xxviii. 19, 20, "Make disciples," is no doubt the correct rendering of the Greek word. These disciples were to be made by means of the gospel, through 'repentance toward God and faith toward our Lord Jesus Christ.' To this extent the discipleship was internal, reminding us that Jesus Himself 'made and baptized more disciples than John.' According to the commission, disciples were first made and then baptized. Their baptism was an outward recognition of their inward discipleship.

It is as clear as the sun in heaven that the baptism was to follow the discipleship so promptly that it was not designed that the celebration of the Lord's Supper should come between. This fact will remain while the world stands. The lapse of ages will not change it; the revolutions of time will not overthrow it. So much for the commission itself. How was it carried into effect? The transactions of the Day of Pentecost will tell. Peter preached and said to his convicted hearers, 'Repent and be baptized every one of you.' 'They that gladly received his word were baptized.' Was there an observance of the Lord's Supper between the repentance and the baptism? Obviously not. When Philip preached Christ to the Samaritans, we are told that they 'believed' and were baptized both men and women.' Is there a hint that between the belief and the baptism they communed at the Lord's table? Who will say it? When Peter preached to Cornelius and his family, and the Holy Spirit was poured out upon them, did he say, can any one forbid the spreading of the Lord's table? No; he said, 'Can any man forbid water that these should not be baptized?' When Paul preached at Corinth, it is said that many of the Corinthians hearing, believed and were baptized. Did they commemorate the Saviour's death at his table before they were baptized? Surely not. But why proceed farther? He who is not convinced by the facts now presented, that baptism has a Scriptural priority to the Lord's Supper 'would not be persuaded though one should rise from the dead.'

My desire is that the 'truth as it is in Jesus' may find a lodgment in many hearts, and that New Testament principles may be increasingly dear to our Baptist Zion.

Yours &c.,

OUTLOOK.

For the Christian Messenger.

Doings of Santa Claus.

Dear Editor,—

On Christmas Eve, about seven o'clock, two of the young folks came to our house with a sled load of gifts, and, before I had time to ask them about it, they disappeared. When we came to examine the bundles—so large, so many—we concluded that either Santa Claus had willed us all his effects, or the children had made a sad mistake. The first article which we examined proved to be an elegant pilot cloth overcoat, then came a Persian lamb fur cap, then a silk scarf, then \$14, and a number of small things "for Mr. Stewart," then out rolled a bright ten dollar gold piece "for Mrs. Stewart." Pretty soon along came a handsome cup "for Mr. Stewart." Presents for the children, sleds and books and dolls, and infinitum. With many many thanks to the generous friends of our church and congregation for their kindness to both Mrs. Stewart and myself, I will close by wishing them and all your readers a very Happy New Year.

W. J. STEWART.

Parsboro', N. S., Dec. 25, 1881.

BE NOT LIKE HIM.—He was cross and fretful at home. He was a terror to his wife and children; still he was a deacon and a "pillar" in the church. Yet he was by no means wholly bad. On the other hand, he was very good everywhere except at home—home, of all the places in the world, the very place which should be a little heaven below. And worst of all, he was typical to a certain extent, of a great many men, who, though not as bad as he, nevertheless stand in great need of reform in this particular.

Be what nature intended you for, and you will succeed, be anything else, and you will be ten thousand times worse than nothing.