

personal transgressions, or general backslidings. Now if like causes still exist for mourning, is it not certain that the time for mourning also exists?

What were some of the occasions on which spiritual mourning was manifested? David mourned because of the oppressions of the enemy. Nehemiah mourned certain days on account of the desolations of Jerusalem. The Corinthians were reproved that they did not mourn, but were puffed up, while some of their number had outdone the Gentiles in transgression. Daniel was three full weeks mourning on account of the captivity of the children of God. The children of God were called upon in the days of Joel to turn unto the Lord with weeping and mourning. The Psalmist mourned because of the oppression of the enemy. Ezra mourned because of the transgression of them that had been carried away. These are a few of the many occasions in which the children of God mourned.

We learn therefore that a time to mourn is when the ways of Zion mourn—when few come to her solemn feasts; her prayers few, and faint; her solemnities a trifle; her duties neglected; her children disobedient; the world indifferent; the youth of the land impious; the Sabbath desecrated; the midnight broils and noon day curses bold, defiant, and daring—Surely if there are any of the Jeremiahs on earth now their cry will be "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

But there is also a time to dance.

The word dance and its cognates occurs twenty-one times in the Bible, and in every instance was an expression of, or connected with the idea of, joy, gladness or praise.

From this we derive no support for the social dance of the present day. If possible less for that of the stage, opera or ball-room. The dances of Bible times were not social—the sexes did not mingle together; David danced alone and for joy that the ark of God was brought back; Jephtha's daughter, for joy that her father returned from the battle in safety, met him with "timbrels and dances;" the children of Israel were exhorted to praise the Lord with the timbrel and dance. The return of the prodigal was celebrated with "music and dancing." From an examination of the record of these and all other instances of dancing by the children of God it will be seen that it was on occasion of religious joy and festivity, and in no one instance is there mention made of males and females mingling together in the dance. The reader may with a concordance or reference Bible easily verify this remark.

That all dancing in Bible days was religious in its character we by no means assert. There is at least one instance in the old testament when its really religious character might be challenged. I refer to the occasion of the golden calf made by Aaron in the absence of Moses, see Ex. xxxii 19. But even this, supposing it to be in reality irreligious, shows quite clearly the well understood purpose of dancing. Another instance recorded in the New Testament, that of the daughter of Herodias dancing before Herod on a festive occasion, marks the fact of the sad prostitution of the dance to a decidedly base purpose. The act at such a time, and its manner, will not, it is presumed, be quoted as a precedent for the popular dance of the present day.

From these bible records of mourning and dancing we may learn the time for each. Let us be guided thereby and we shall mourn under right circumstances at the right time, and dance on the proper occasion, and the appointed time.

J. C.

For the Christian Messenger.

LETTER FROM JAMAICA.

JAMAICA, June 6th, 1870.

Dear Brother,—

We were rejoiced on receiving our N. S. mail on Sabbath, the first we had received since leaving—April 22nd. And now having spent the first Sabbath in our new field of labor, it becomes my next duty, as it seems to me, to gratify the "deep interest" you so kindly express in hearing from us. You have of course received my letter from Spanish Town, and need not that I make further reference to Kingston for the present.

Owing to the continuance of the rain for ten days after our arrival, and the consequent overflowing of the streams, especially of the fordable Dry River, which, like

the ancient Goshen, was now turbid with rain, and by which our way to Four Paths was entirely obstructed, we remained with Bro. Phillippo at Spanish Town two Sabbaths.

The first Sabbath was rainy, so I preached to a small but attentive number of Bro. Phillippo's ebon flock. The next Sabbath the rain had ceased—with very little of the usually accompanying thunder and lightning tokens,—and through the fattened foliage, and under a blue sky, we drove for morning services to Passage Fort. This chapel is about six miles from Spanish Town, and forms one of several outstations occupied by Bro. Phillippo.

The congregation was much smaller than usual, owing to the late heavy rains and to uncertainty concerning the appointment; still there was a goodly number of attentive and responsive listeners. Responding to the minister's more impressive remarks, by the expression of the countenance, the motion of the lips, or the movement of the head, I had often seen; but the audible assent of a concert of voices, that occasionally assured the speaker that his words were not only understood, but realized and felt, was new and interesting to me.

The Sabbath School was also interesting. Though smaller than usual, all were attentive and orderly. It was almost wholly composed of colored, well behaved, neatly dressed, intelligent teachers and scholars.

Indeed, I thought as I gazed into those dark yet beaming countenances, that in no Sabbath School I had ever addressed, had more earnest, interesting, or I might almost add, intelligent gazes, attracted and returned my own. After preaching, Bro. Phillippo addressed the meeting with a strength of energy, surprising for his years. He has been a man of no ordinary physical constitution, and intellectual ability. He has long exerted a powerful influence—though battling against heavy odds—for good in Jamaica, and though now past the allotted age of man, he still continues to perform an amount of pastoral, denominational, and other general work, that would overtask the energies of many a youthful ordinary man.

His noble form and voice have often appeared prominent and always advantageously, amid Jamaica's most exciting, troublous and exultant scenes; but I was thinking after meeting at the Passage Fort, whether the veteran had ever more sublimely appeared, than as he stood with whitened locks among his little group of colored deacons, commending them for past services, and encouraging them on. Well, I thought, might the officers of the church, admire and love such a commander. And as a simple evidence of their attachment, we took our dinner on the chapel balcony; breathing the pure sea air, our view, the Blue Mountains, the open harbor, with Kingston, peeping from behind the hill on one side, and Port Royal, lying level with the sea upon the other; our food of bread, chicken, and mangoe fruit, and our drink the pleasant, wholesome water of the cocoa nut, brought by a genial intelligent looking Deaconess, two miles in a mule dray.

Preached in the evening at Spanish Town. Spanish Town is chiefly built of brick, and with the exception of the Baptist Mission premises, which cost some £7000. Dr. Phillippo's,—the noble and much loved son of the Rev. Mr. Phillippo,—with a few other residences and public buildings, it looks dilapidated and stagnant.

As the news-bird brought assurance that "the waters were assuaged from off the earth," on Monday Bro. Phillippo and I came to Four Paths, I to visit, and he to introduce me to the churches of Manchester and Clarendon. We met with a very cordial reception, and as it seemed to me and I think to all interested, that the field was the one which Providence had mysteriously prepared for me, and no less mysteriously guided me to, I accepted their unanimous request to become their Pastor, and, after a few days stay, returned with Bro. Phillippo to Spanish Town, to move my family to the Mission House at Four Paths.

So yesterday was my first Sabbath with this people. In the morning I preached at Porus, the largest of the four churches under my care, numbering 250 members, with 37 inquirers. The chapel seats about 800. Yesterday it was filled. I think I noticed five in the congregation, innocent of the tinge of negro blood. The Sabbath School numbered nearly 200, and was very orderly and well-conducted. Many grown people, and even middle-aged, were in classes.

I administered the ordinance of the Lord's Supper to about 200, before which one was restored to the church, who had been excluded for neglect of christian duty, and after

which another was excluded for having indulged in hasty temper and improper language. In the afternoon I preached to a much smaller, but no less attentive congregation at Jubilee. From the Mission House at Four Paths to the nearest chapel,—as they always call the meeting houses here—is 1 mile, to the next, in the opposite direction, is 2 miles, and to the next 9, and to the next 20. These four churches number in all 696 members with 88 inquirers. Several of these have been received as candidates, and are awaiting baptism. A deputation from another church, 12 miles distant, and numbering 86 members, with 18 inquirers, have been to see me, and request that I would take them also under my pastoral care.

From the Jamaica Baptist Manual for 1870, I gather that there are only 36 ordained regular Baptist Ministers, or Pastors, in Jamaica, 21 of whom are colored. 84 Baptist churches numbering 18640 members, with 2014 inquirers. During the year ending Dec. 31, 1869, there were baptized 979. Restored 751. Received 289. Died 416. Excluded 519. Dismissed 89.—Withdrawn 21. Erased 124. Nett increase 989, decrease 139.

Thus you may perceive, that in Jamaica as elsewhere, "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Yours ever truly,

W. H. PORTER.

P. S.—Perhaps I should have said before this that one of our pleasures has become unspeakably enhanced by our removal to Jamaica, and that is our receiving the *Christian Messenger*.

Christian Messenger.

HALIFAX, JULY 13, 1870.

JAMES W. NUTTING, ESQ.

Much as we may desire that beloved brethren may be spared, and continue to reflect the light of matured christian character a little longer, giving us the benefit of their ripened experience, it is of no avail when the call comes for them to "depart and be with Christ." The demands of the last enemy must be met, and he must be allowed to take away, for a time, all that is mortal of the best and dearest of friends, as well as of the most friendless and despised. The great Destroyer comes to claim the most dignified and benign, as well as the most vile. The grave will hear no remonstrance till the morning of the Resurrection, when they shall again appear clothed in immortal youthfulness and vigor.

JAMES WALTON NUTTING fell asleep in Jesus on Thursday last, in the 84th year of his age. Mr. N. studied in the Academy at Windsor, and afterwards was a member of the first class that graduated in King's College. He was admitted to the Nova Scotia Bar in 1810, and with the exception of J. S. Morse, Esq., of Amherst, who preceded him but a few days, he was the senior member of the Bar of this province. He had filled the very responsible office of Prothonotary of the Supreme Court, and Clerk of the crown at Halifax for nearly sixty years, having been appointed to that office in 1811.

He was perhaps, more generally known than any other resident of the city, and enjoyed universal respect and esteem. In referring to his removal the press has given expression to the estimation in which he has been held. One paper says of Mr. Nutting:

"Beloved and respected by every member of the profession, he gained an amount of esteem which few men have ever equalled. It will be long before his kind face and venerable form will be forgotten by those who were in almost daily intercourse with him. His death is a loss to the community, and a calamity to the legal profession."

Another remarks:

"During all the time he has held the office, now about sixty years, he has enjoyed the esteem of the legal profession; nay more, high praise though it may be considered, he has been beloved of the profession. He was emphatically a good man."

Again another says:

"It has been the part of few men to fill a public office for so many years, and to fill it with so great satisfaction to all. We believe he had no enemies, certainly he never knowingly gave just cause of offence."

As a scholar, Mr. Nutting's attainments were of a high order. He never forgot his college studies, but all through his life you might have seen him when a moment's leisure occurred, regaling himself with some favorite Latin or Greek classic. He was one of those rare men who do not seem to grow old as they multiply their years. He was always fresh and young."

This testimony is high, and yet we believe it is well-deserved, and such as will be borne out by the members of the legal profession generally. The geniality of his nature made it less difficult for him than it would be for most men to succeed in the very difficult task of satisfying opposing parties, in preparation of vexatious cases for the courts.

The Governors of King's College two or three years since, in justice to Mr. Nutting, then the senior graduate of the University, conferred on him the degree of D. C. L.

Mr. Nutting inherited the high sense of British honor and loyalty which distinguished his ancestors, the Loyalists, who left the United States at the Revolution. By nature a gentleman, his early training and associations were in harmony with whatever was noble and generous. When piety was at a discount, and a profession of conversion to God subjected one to hostility now but little known, he became—while still a member of the Church of England—deeply concerned about his soul's salvation. He soon after took a firm stand on the side of Christ and his disciples. As an evidence of his decision, and of the interest he felt in the promotion of Christ's kingdom, he, in company with Colonel Beckwith established the first Sabbath School in Halifax, in the little Dutch Church belonging to St. George's parish.

Some others about the same time becoming experimentally acquainted with the gospel of Christ as demanding separation from the world in heart and life, and requiring the observance of His commands and ordinances, were baptized in his name by the Rev. Professor Chase, on the morning of Lord's Day, September 30, 1827, and in the afternoon of the same day were formed into a Baptist Church in Granville Street Chapel, on which day that place was first opened for public worship. Mr. N. was one, and perhaps the principal one, of this devoted christian band, being then about forty years of age. Now, with one exception, after passing through varied experience, and several of them living to a good old age, they have, one by one, been taken away to the rest remaining for the people of God. Mr. Nutting has now joined the company of those, who, mostly younger in years, preceded him to the abodes of the blessed.

Mr. N.'s relation to the *CHRISTIAN MESSENGER* has been more intimate than has been generally known. From its inception in 1837 he has been more or less concerned in it as the organ of the denomination.—For a number of years he was associated with its former editor and proprietor in its management. And from his love of literary pursuits, and the facility he possessed in giving expression to his thoughts, and a simple desire to do good, he continued till quite recently, to contribute from his well-stored mind, more or less, every week, to its editorial columns. Having the highest respect for his judgment and wisdom, we have largely enjoyed his counsel and intercourse, and now lament his departure second to none of those who enjoyed his valued friendship.

In former years he was more generally known throughout the denomination than recently. In 1831 Mr. Nutting had a severe attack of illness. Father Manning on the 1st of September of that year, entered the following sentences in his diary:—

"A letter from Ferguson announcing Nutting's approaching dissolution. What a loss to the church at Granville Street!—What a loss to the community at large!"

Another entry to the same effect stated that "Sad news" had been received from Halifax, Mr. Nutting was considered to be suffering from consumption and likely to be taken off in a very short time. From that time he was subject to a bronchial affection and frequent attacks of dyspepsia, and was never in very robust health. His regular habits of life, doubtless contributed to render it more lengthened than often falls to the common lot of mankind.

In the inception of our Educational institutions, Mr. Nutting rendered essential service and was Secretary of the Baptist Education Society for twenty years. As Treasurer of the Foreign Missionary Board he for a number of years performed a large amount of labor by way of correspondence and otherwise.

We might refer to some of the numerous papers he wrote in the interests of education and religion. One of these on "The Fathers and Founders of Acadia College," read by him on the occasion of the 25th Anniversary of that Institution, may be found in the *Christian Messenger* of June 8th, 1864. It gave a very comprehensive view of the men of the day to which it referred, and was a valuable contribution to the Baptist history of the province.