

Chaldea. The language used at that time, by the inhabitants of that plain, must have been the oldest or primitive language. This must have been the original Chaldea.

He argues further, that the origin of the Hebrew nation is posterior to the time of the confusion of tongues, and that consequently their language cannot claim the precedence. This reasoning, though supported by so great a man, will not bear close scrutiny, and is far from being satisfactory.

The Jews warmly defend the Hebrew, and in this defence they have many strong supporters. They appeal, in proof of their position, to the etymologies of the names transmitted to us by Moses. But does not the question here naturally arise, has Moses preserved the original terms, or has he, according to the frequent practice of ancient writers, accommodated these terms to the dialect or language in which he wrote?

The arguments in favor of the Chinese are principally the antiquity of that nation, their early acquaintance with the arts and sciences, their separation in all ages, from all other nations, and the singularity of the language itself: for it consists of few words and is remarkable for its simplicity, having no variety of declensions, conjugations or grammatical rules, as we understand that term. These singularities have been deemed strong marks in its behalf, as the original language; besides the presumption that Noah was the founder of the Chinese nation.

In the midst of the endless diversity of opinions on this subject, the conclusion of Dr. Collyer is that to which we most readily subscribe, "either that the original language is lost, or that it is spoken under variations which render it equivalent to a new tongue, or supposing it to exist, that it cannot be ascertained."

The next point, soliciting our attention, is 3. The variety of languages.

Let us investigate briefly the origin of this variety, and its extent.

We open the volume, by inspiration given, and we learn in the first book of Moses "that the whole earth was of one language and of one speech." That those who journeyed from the east came to the land of Shinar; and there they dwelt. And they said, "Let us build us a city and a tower whose top may reach unto heaven. Let us make us a name, lest we be scattered abroad upon the face of the whole earth." "And the Lord God said, behold the people is one, and they have all one language." And this they begin to do, and now nothing will be restrained from them, which they have imagined to do. Come, let us go down and confound their language that they may not understand one another's speech. Therefore is the name of it called Babel, because the Lord did then confound the language of all the earth. The student of the Bible is frequently most pleasingly surprised in finding precious fragments of the divine history interwoven with the fables and puerilities of heathen authors, even as the precious gold is mingled with the vile earth. Such we find in the Sibylline oracles, on the subject now occupying our attention,—"When all mankind spoke the same language, some of them elevated a tower immensely high, as if they could ascend to heaven; but the gods sent a wind and overthrew the tower, and assigned to each a particular language; and hence the city of Babylon derived its name." Again, Abydenus uses similar language,—"There are who relate, that the first men, born of the earth, (giants) when they grew proud of their strength and station, supposing that they were more excellent than the gods, wickedly attempted to build a tower where Babylon now stands. But the work advancing towards heaven, was overthrown upon the builders by the gods, with the assistance of the winds, and the name Babylon was imposed upon the ruins. Till that period, men were of one language; but then the gods sent among them a diversity of tongues."

It is a very striking fact, that all, whether believers or unbelievers in revelation, have come to the unanimous conclusion, that all languages have affinities enough in them to prove a common origin, and differences enough to show that some great dislocation has occurred with regard to them.

On this subject, Dr. John Kitto makes the following appropriate remarks:—"As the researches of the most learned philologists have appeared to show that the languages of man may be traced to their principal roots, it is enough to suppose that the result of the confusion was the formation of two new languages, which, with that already existing, would give one to each of the families of Noah—thus constraining their separation and dispersion, and the fulfilment of their destinies. But if any

one thinks this number inadequate to the proper distribution of mankind, we contend not. It is quite possible that each of these stems of languages might have run into branch dialects, unintelligible to those by whom the others were spoken."

The old French poet, Du Bartas, gives a curiously and most graphic account of the immediate effects of the confusion of tongues, upon the operations of the builders of Babel. No apology, we are assured, need be made, for its introduction here:

"Bring me, quoth one, a trowel, quickly, quick, "One brings him up a hammer. How this brick, "Another bids, and then they cleave a tree; "Make fast this rope, and then they let it flee. "One calls for planks, another mortar lacks, "They bear the first a stone, the last an axe. "One would have spikes, and him a spade they give, "Another asks a saw and gets a sieve. "Thus crossly cross, they prate and pant in vain, "What one hath made, another mars again."

Having thus glanced at the beginning of the diversities and divergencies of language, we have seen that this beginning was not the result of natural causes, but that it was by the direct agency of Almighty power,—that it was miraculous.

March 12th, 1858. LECTURER.

For the Christian Messenger.

Acadia College.

DEAR SIR:

The potency of ill health has caused us to realize our fear, in the removal of Professor Stewart from the chair of Mathematics much sooner than we expected when we addressed you last. Arrangements in accordance therewith have been made pro tem. judiciously no doubt; but it becomes matter of necessity that some permanent provision be made for that department forthwith. To leave it until the next Convention will be very unadvisable, especially if the selection should be made, as many wish, from among the Alumni of the College. The professor elect would require in all probability some months to prepare for his duties. It is therefore to be hoped that this question will receive from the proper authorities immediate attention.

All this, my readers will perceive, is presumptive. That the College will not be suspended is yet undetermined. The question is yet open and cannot be decided without the voice of the Baptists of these Provinces. This voice will be expressed in their liberal donations or parsimonious withholdings. The latter would appear fatally final. The fate of Acadia College is fairly, as it should be, at their disposal. The fruit of twenty years hard toil, the establishment of the principle of denominational institutions of learning, the influence that education exerts in any country, especially in these British Provinces, socially, civilly and religiously, are now, to an extent before unknown, in the hands of those, whose denominational character is inseparably connected with the prosperity of Acadia College. Will you cease to be her life, her strength—her prosperity? On you Baptists of Nova Scotia, New Brunswick, and Prince Edward's Island rests the importance of sustaining your hard won position, of moulding the mind of the present and forthcoming generations. Your principles, as Baptists, in theory and practice fit you, mark you, as with authority divine for this work, and on you will rest the everlasting odium of a failure, while the whitening fields around you encouragingly solicit your labors.

Had I the eye or the ear of the Baptist who feels no purse-emptying interest in this matter I would like for him to contrast the results of money consecrated to the improvement of the mind or to any benevolent purpose, with money hoarded, squandered, expended or even invested for coming generations. Where are those who were the heirs of inheritances hard earned by their forefathers? and what their position in society? Among our most truly respectable inhabitants how many owe their standing to property they inherited? Let recollection supply the answer that this pen could easily give from the records of the past. Where lies the true value of money, if in not being an instrument of fitting and preparing men for the great battle of life? It is powerful for this; it is powerful also for evil. As it is powerful so also is the responsibility of those who have its control.

I presume that many are thinking seriously of this subject; but allow me to say there must be something more than thinking—aye, more than writing or talking. Something must be done, and speedily, or all is over.

Yours truly, March 12th, 1858.

For the Christian Messenger.

College Agency.

DEAR MR. EDITOR,

I have been doing as I best could in my labours for "the child of Providence." I find it about useless to attempt collecting until we have publicly set before the people the affairs of the College. Bro. Parker and myself made the attempt at Billtown, without effect. We then appointed an educational meeting: the people came out to hear us. I addressed the meeting, Elder Parker followed, and Brother More succeeded him. Other Brethren also spoke, and came forward with their subscriptions, amounting in all to £80, before we dismissed. The names of Bligh and Kinsman stand most conspicuous on the list.

One Brother in the Church put me off with five shillings at my first appeal, a second application was answered with twelve shillings and sixpence, and a third with a note of hand for ten pounds.

Brother Levi Woodworth, of Cornwallis, had previously paid £25; when I first applied to him for help he concluded he had done his part, and I was sent "empty away," but on a second and third appeal he took £50 more of Endowment, and his wife £25—making in all £100. This praiseworthy example I hope may be followed by very many.

The reformation at Billtown is still progressing—nine were baptized yesterday and eight the Sabbath before.

Yours as ever, A. D. THOMSON. Cornwallis, March 15th, 1858.

For the Christian Messenger.

The cultivation of Vocal Music.

DEAR SIR,

I was pleased on looking over the last Messenger to find a short piece on the Duty of Singing. Sacred music is too much neglected here, and may I not also say in many other places. Why is this? Have we not as good natural talent for music in Nova Scotia as they have in other countries? I think we have. Then why are we behind in this art? I think I may safely say, that it is because our leading men in society do not give it the attention it demands. If we look back as far as the Reformation we find that the most active and useful men in the service of God were Musicians and Composers of music, and a portion of their time was devoted to this part of their duty. Some persons advocate congregational singing; but if they could get their views, on the subject, carried out I think they would have congregational noises instead of congregational singing. Such persons should remember that there is something to do before we can have congregational singing. We should establish and keep up regular singing schools. We should also see that our children are taught music in the common day schools. Some persons object to this, and give as a reason that their children have no natural talent for singing, and it would be throwing away time and money to send them to school to learn to sing, they never heard them make any attempt to sing, and suppose by that they have no music in them. Now, I would like to ask such persons if they ever heard their children read before they were taught. The same Infinite Being that gave them a faculty for reading also gave them a faculty for singing, and both should be cultivated. Some will excel in reading and some in singing. Give them a fair chance and they will do something at each. Music should be a part of every child's education. A knowledge of music is a privilege that all should enjoy. We send our children to school to give them enough of reading, writing and arithmetic to carry them through the common business of life. Why not give them music too? They may turn it to a better account than either of the other branches. Is there any member of Christian society that would not esteem it a privilege to have his children's voices tuned to sing God's praise?

Yours truly, WM. L. CROWELL. Barrington, Feb'y 25th, 1858.

For the Christian Messenger.

Donation Visits at Port Williams.

On January 26th the friends at Chute's Cove left their homes, and although the roads were bad, yet a goodly company gathered at my dwelling, where they met a few friends from other parts, making in all 43 persons. After spending an agreeable evening together in social intercourse, interspersed with excellent singing, and some few remarks from Deacon S. Chute, myself, and others, the company departed again

to their homes, leaving with their pastor, in goods and cash, ten pounds, besides some baskets full of provisions.

On 25th February, the friends at Wilmot Mountain also made their annual visit, accompanied, as usual, with friends from Clarence and Bridgetown, among whom was our good brother Armstrong and lady; the company numbering about eighty persons. After the usual programme—taking of tea, presenting donations, &c.—Brother Armstrong gave us one of his very interesting speeches, followed by brethren M. Freeman, H. Fitch, W. Wilson, and H. Chesley; then followed some excellent singing, closing with prayer by brother Armstrong. The friends departed with evident regret from society in which they had so pleasantly spent a few hours, and leaving as a token of their kindly feeling for their pastor, the sum of £14, making in all from both visits, £25.

May the Lord richly supply all their needs, is the prayer of the writer of their favours, PEREZ F. MURRAY.

For the Christian Messenger.

Afflictive Occurrence.

On the night of the 13th Feb. the house of Mr. James Vaughan, Junr., of Greenfield, Horton, was destroyed by fire. Mr. and Mrs. Vaughan and their only child had retired to rest, also a boy who was living with them and slept in an upper room. About 12 o'clock Mr. V. was awakened by the rapid progress of the flames in the ceiling. The family had barely time to escape with little more than their night clothes. As the weather was severely cold, they suffered considerably before they could reach the house of their nearest neighbour—the distance of about 60 rods. The fire originated in a barrel of ashes which stood in their porch. Another trial still awaited our afflicted friends. On the 9th inst. they were called to part with their little boy Charles Leander, aged 18 months and 2 days. He had taken the whooping cough, and his exposure to the cold on the night of the fire increased the disease, and inflammation terminated his life. Thus within a few days the parents were left houseless and childless. Also on the day above mentioned (9th inst.), an infant son of Mr. Charles Bezanson, aged 3 months, died of whooping cough. On Thursday, the 11th inst., the two lifeless forms were laid side by side in one grave, and a sermon preached on the occasion by the writer, from Psalm cxix. 75.

There is much sickness at present in different parts of this community. Yours truly, JAMES STEVENS. Horton, March 15, 1858.

For the Christian Messenger.

Obituary Notices.

JOSEPH F. ALLAN.

Dear Editor,—Death's solemn work still progresses, and the grave, with startling message, proclaims the dissolution of the human race. "Friend after friend departs. Who has not lost a friend?" On Jan'y the 16th I interred Bro. Joseph Freeman Allan. His end was peace. Our Brother was not privileged to number many years, yet he was the partaker of many blessings. Born of pious parents in Novr. 1831, converted from sin to God at the age of fifteen years, baptized at seventeen, and dying at 26, he was enabled to exemplify faith in a loving Saviour for 9 years. His early religious impressions were through the instrumentality of Rev. Wm. Burton and our sainted patriarch Rev. Harris Harding. Religion had in his mind a high estimate. The evidence of victory in death was as clear as his confession of Christ had been public. Six years ago he went to the United States, where he sustained the character of a Christian, and was intimately known among the lovers of religion. There he united in marriage with his present widow, formerly Miss D. B. Wilson, of Truro, Mass., by whom he has left one son to perpetuate his memory. Having united to the Yarmouth Baptist Church in his first devotions he continued therein until the South Yarmouth Church was organized, when he, with his parents and two brothers became members, and remained till his death—on January 12th. At his own request, a discourse was delivered, from Job xiv. 14, by the writer. To his stricken companion, who has thrice drank from the sorrowing cup of lonely widowhood, pity should be shown. May God bless the bereavement to many here.

NEHEMIAH KINNEY.

Last Lord's-day I preached a funeral discourse on the death of young Nehemiah Kinney, of Chebogue, aged 17 years, son of Mrs. Margaret Kinney. He died in the West Indies, in June last, on board of the Earl of Minton, of this Port. How sudden are the afflictions of many. His affectionate mother and the family have longed for some news of his happy departure, but in the brief tidings nothing more was contained than that of his death by Fellow Fever. How loud are such calls. Wise are they who in health give their affections to Christ. A bed of death may be made the place of first rejoicings