

men without respect of rank, and without fail or stint.

It would be treason against the kingdom of our common humanity; and treason against God who is at its head; to resist or overlook those common rights that lie on one side of the pendulum. But it would be also an offense against God's government to neglect, or oppose the just claims of rank; "honor to whom honor;" for these lie on the other side of the social pendulum, which is essential to the highest good as well as the first.

There has been, in the past, so long a season of offense against justice and equality, that men are quick to notice such errors, and are often blind to offenses on the other side; but let us repeat, both are from God's hand; both exist as powers on the earth; both are necessary elements in the best toned state of society.

We want honest, earnest, intelligent men of equal rank; many of them; men whose bosoms swell with a noble sense of mankind and independence; but we want too, in any perfect social system, that such men shall respect higher rank, shall know and be ready to acknowledge the good it is capable of doing; for, to say nothing of the superiority of mind, which is of itself a rank, one of the noblest, there is needed the benefit of all ranks; the rank of office for instance; we must have magistrates and rulers. But we need also the factitious ranks of "position," as it is called, and of wealth; for these, however ignoble when abased, are capable of and intended for good. A kindly modest bearing towards those beneath him, in a man of distinction, is a form of virtue of great value and sweetness; and possesses great influence over the happiness of others; and so also a just meed of respect paid to rank, though accompanied with a just though modest sense of independence, is another form of virtue of a great amiability and power over human happiness. The grace too of mind and manner, which it is the tendency of wealth and rank to produce, may circulate throughout the social system with exquisite benefit. It may resemble that indescribable charm we sometimes observe in outward nature, and in certain forms of feature, and of character.

This sketch is necessarily limited; we close, therefore, somewhat abruptly, by saying that, on this side of the Atlantic, the pendulum is for the most part on the swing of equality; and consequently, the claims and benefits of rank are in danger, possibly, of being ignored, more than those of independence and of common right. Look well then, every body, to the valuable social elements in danger. Don't let us scatter diamonds or pearls on the ground, because they are few, or because they do not happen to be treasured in each one's own private cabinet.

THE PAST.

The past we can never for a moment reinstate. It lies buried in the grave of oblivion to await the great resurrection. Only a dim, shadowy, undefined phantom haunts the realms of dreamland, or is summoned forth from the silent regions of forgetfulness, by memory's magic wand. We may recollect scenes long since transpired, words that have echoed for years in some inner chamber of our heart, we, in fact, may call up the vast panorama of departed years, but we can never again feel the same emotions of love, joy, hope, or fear, that have been connected with any past scene in our lives.

"We cannot bring ourselves to the same key,
Of the remembered harmony."

We can look back upon the years of our childhood, but we feel a powerlessness to bring ourselves again into the thoughts and feelings of a child. We are ever pressing on to a mysterious and unknown future, while over our pathway is flung the shadow of that which in bye-gone years was the substance, a pleasant, cooling shade, if that past be not one of shame, a haunting, terrifying phantom, if those acted years be only the record of a misspent life.

THE CHILD OF PROVIDENCE.

The Institution at Wolfville has long been known by this expressive name, bequeathed to it by one of the Fathers of our Denomination. And one has only to read its history, and mark its desperate conflicts with the forces which sought to crush it out of existence, to be convinced that the name is not a misnomer. He who preserved inviolate the Ark of Israel has piloted our College over billowy deeps, where, under human guidance alone, it must, inevitably, have been engulfed.

But, as in all the other works of Providence, this result has been brought about by human instrumentality. Not only did the founders of our Institutions pray, but they worked and gave of their substance, looking for the promised blessing upon the use of these means. Amid the toils and contributions, then, as well as the prayers of the Fathers, was Acadia founded. What they thus performed was well done, and we glory in their work. But just as the scythe of thirty years ago is superseded by the "Buck-eye," the coach by the car, the courier by the wiry veins, so must their work, which answered well in its day, be not superseded, but supplemented by something which shall be an honor to the influential body to whom Acadia belongs.

Our last Convention accordingly voted that a new building should be erected, at

Wolfville, for the two-fold purpose of affording boarding accommodations to the students at both College and Academy, and lodgings to the latter. The exact dimensions of this splendid five-story building have already been given in our first issue, to which we direct the attention of the reader. Already is the body of the house boarded in, and the roof shingled. The members of the Committee—hard-working, energetic, faithful men—are straining every nerve to have it completed by August next. For this, money is needed, and, as their outlay has already exceeded their receipts, money must come. We offer a few suggestions on financial matters to which we invite the attention of every Baptist and of every lover of education.

The building is *needed*. High as is our opinion of Principal Tufts' executive ability, it is simply impossible for him to make provision for two hundred, while there are accommodations for half that number only. Hence, applications received from all quarters of the Dominion, and from the Eastern States, are daily rejected. Now, what is the result of this? The two thousand dollars or more arising from tuition fees, which might thus be turned into the Academy funds, without any increase of Instructors, or any other additional outlay, is wholly lost to the Institution. This is palpably evident. And not only so, but as the Academy is the feeder of the College, the attendance in the latter is cut down to one-half of what it might be. If fifty students, at the Academy, give us fourteen matriculates, one hundred, twenty-eight, &c., it is patent to every one that our narrow accommodations, by limiting to one-half the attendance at the Academy, limits also in the same ratio the number of matriculates. A new building, therefore, is *indispensable*; and it will pay, because it increases so disproportionately to its own cost the number of students at both Institutions.

There is *money* enough in the Denomination to build it. We have men who might do for us just what Molson has done for McGill, or Trevor for Rochester; who might give, with very little sacrifice, \$1000 to this object. Now is the golden opportunity for the exercise of their beneficence. Then, let our wealthy merchants, our independent farmers, our well-to-do mechanics, in a word, let all classes in our Denomination give as the Lord has prospered them, and there shall be no lack for money.

This investment is one which produces an *eternal* interest. Long after your descendants have squandered your hard-earned fortune, shall your investment in this building bear its fruit, in training the minds of the youth and developing those God-like powers which the Creator