

famine, frost or ferocious beasts; thus committing its burdensome members to such almshouses and asylums as it has.

But it is our happy province to enjoy a higher state of social existence, in this fair portion of God's moral creation,—though a social state, not without many defects—calling for remedies. We have displaced the wanderings, foraging, hunting, fighting tribes, which once inhabited the British North American Provinces, and have appropriated their country to our own use; and tho' the social contrast is undoubtedly great—the progress in civilization wonderful, and the march of mind keeping pace with the oldest countries of Christendom still, there is a crying necessity for further improvement. We are blessed with the possession of Heavenly Laws, with freedom to read, study, and apply to our moral, social, and intellectual wants, and, therefore, should live in an elevated state of social existence; while the savage tribes are without these indispensable aids; and though we have come to the just and proper conclusion, that the well-being of society will not be found in a return to the wigwam and bark canoe of the Indian, still in many of our social movements and relations, we are not far elevated above the degrading practices of many of the heathen tribes.

It may be said that many of the existing evils are more the faults of the age than of society; but it is equally true, that every age leaves its impression on the succeeding one, "whether for better or for worse;" and that every member of the community—a body co-operate, is responsible according to ability to do good.

When we contrast the extent of knowledge, the apparent elevation of mind—the march of intellect, and the great amount of wealth,—running side by side with ignorance, vice, and poverty,—we are inclined to ask, where are the social lies—the bond of union,—where is philanthropy? Reconstruction is itself a mark of progression; we should look at every movement through a common sense and intelligent medium, and where there are wrongs, they should be rectified,—where there are grievances, abate them—in a mood, we should purify, and so mould the connecting elements of society, so as to render all departments more consonant with the

Divine Law,—the only standard of pure morals and just jurisprudence.

Among the many elements, disordering the social foolish, probably none stand more in need of redress, at the present time, and in the most enlightened countries, than the manner pursued in the exercise of the elective franchise. We can, under any circumstances, easily account for public excitement, and even the use of extreme means, especially where large pecuniary inducements are looming in the distance; but that society should go into entire unhinging, and every means of corruption be adopted by both candidates and electors in order to secure a result,—and that too, in an age when society is making such noble and praiseworthy efforts to remodel and improve the social, moral and intellectual condition of our race,—is almost an explicable question.

It is admitted that the free and untrammelled exercise of the elective principle is the inalienable right of a free and intelligent people. To elect men to represent the body politic and to make, and execute the laws of a country is an important trust, and the freedom and right to do so, should not be tampered with, nor violated under any pretexts whatever.

Strange to say, with all our boasted freedom of speech, freedom of action, freedom of the Press, and freedom to read and study the Divine Law, and with the Scriptures in our hands, that so little real freedom exists during a general election of representatives to serve the country. Neither are the British North American Provinces singular in this matter; the most intelligent countries of Christendom are equally at fault,—“the grant, bargain, and sale” of votes; and lying, slandering, cheating, perjury, and numerous other vices, are the means too frequently adopted by both sides in politics, in order to secure a favorable result; the end appears to be made to justify the means. Christianity puts off her graceful mantle, corruption commences her work, worst portions of our nature are excited,—the fountains of truth and justice, like the fountains of the great deep on a memorable occasion, are broken up,—and society loses its moral equilibrium.

In thousands of instances, christian character is lost sight of, and christians themselves, forget that they once