

Eastern Townships are certainly in the descending scale. Let us see how a pamphleteer expresses himself in regard to Britain at the present time. "We are not a Christian people. A superficial religiousness holds formal sway, chiefly over the middle classes of this country. But the people *en masse* have come to smile both at religious teachers and the system they represent. These things will scarcely be credited by those who live almost in a religious atmosphere; or if they move among the people at all, go among those only who have been separated from the great bulk of the population, and who cannot therefore be an index to the general condition. * * The tendency is to settle down into a hard, dry, unimaginative secularism, pushing aside with impatient gesture every claim that may be urged in favor of religion," &c. These views are sufficiently gloomy. Are they correct? Now it is not denied that there still exists a vast amount of evil in its thousand forms and various degrees, in church and state, in society, and in the individual. Yet is it not fair to ask, when was it otherwise? Can the time be pointed out, or the place shown, since the fall, where evil was not in the ascendant? We can easily point to darker periods than the present, taking them in their fairest aspects. If men now see darkness about them, what would they have said had they lived three centuries ago, or in any former period of the world's history! Indeed, it has been a sort of chronic complaint with certain classes in every age, to berate and abuse their own time. Thus we find some of the old writers speaking of their having fallen on "the dregs of time." When then was the golden period, the happy time, the holy-prosperous state from which we are falling? When was religion more prevalent or purer? When was there more of a missionary spirit, more of civil and religious liberty? Instead of finding any thing to damp his ardor or discourage his effort, the Christian finds much in the present, compared with the past, to cause him to "thank God and take courage." In the progress of civilization—in the advancement of science—in the education of the masses—in the various improvements and inventions of our age—in the emancipation of the negro in America and the serf in Russia—in the openings which God is making for the preaching of the gospel, and in the success which has been vouchsafed to missions at home and abroad—we see the onward march of the Messiah's kingdom. How the dream of the poet and the vision of the seer appear to be more than realized in our day. Kings and prophets desired to see those things which we see, but did not see them; and to hear those things which we hear, but did not hear them. We are not to forget that much remains yet to be done, and Christians should individually hear the voice of the Master, "Son, go *work* in my vineyard." While truth is advancing and the cause of God is gathering strength and going forward, the powers of evil are putting forth all their strength to resist and turn back the assault made upon them. The conflict may be protracted and desperate, but the results are not doubtful. Though evil may be entrenched and appear impregnable, it contains in itself the seeds of dissolution; so that if, like American slavery, it cannot be assailed effectually from without, yet it eventually falls and crumbles by its own weight.

One of the reasons which leads men to believe that the world is getting worse, unless where, as in the case of Millenarians, the exigencies of a system require it, is like the sluggard, to fold the hands in indolence and say it is no use to attempt to do any thing, and to make as little of what others do as possible. Thus it is with many who complain of our degenerate times; the rust of idleness has so accumulated upon them that they can see nothing but their