

strength, overpowered by the superior might of human depravity.

Now, it is this perverted and deficient gospel, that too often finds its way into our waste places, into our new settlements, and among the floating population of our cities. It has the name of Christianity, and usually contains some truth, but a larger proportion of error; so that while it produces traces of religion, it shows more of fanaticism, or bigotry, or self-righteousness and formalism. How important, then, that into fields thus grown over with briars and weeds, a pure and holy gospel should be carried by pure and holy men! Those engaged in sending this gospel abroad, through our Home Missionary Societies, should have their piety in that living, active condition, without which their prayers, example, and efforts will only deepen the spiritual slumbers of ignorance and sin. And still more important is it, that the direct agents in this work should preach an unadulterated gospel, not only by their voices but by their lives.

Finally, astonishing as is the power of leaven to change the mass into which it is cast, there is a limit to that power. One part may, indeed, transform two thousand parts of the meal; but if the latter be increased much beyond that proportion, not only will all the excess remain unaffected, but it will operate to prevent the leaven from producing its full effect. Nay, it may nearly or quite destroy that effect. Hence, if the leaven and the mass to be leavened be enormously disproportionate, the best leaven may become powerless.

Now, to apply this principle to home missionary efforts, I fear, my brethren, that this is just what we are doing in our country. The mass to be leavened by the gospel is out of all proportion to the means employed. In 1850, we built be-