

these despots would have any fears excited that the established religion of the country was in danger? Would he not treat the suggestion with contempt, and look on the missionaries as deluded men, whose efforts to proselyte would be harmless, and whose literary instructions would be valuable to the empire, and therefore their residence might be tolerated? And if a British minister would be gratified by having these teachers protected, how ready would he be to issue the decree which should place them and their followers on a footing with their other Christian subjects. But let these rulers learn something of the catalytic power of the gospel, by seeing multitudes converted, as if by a mysterious influence, and you would see the sword of persecution unsheathed and martyrs multiplied. And it is mainly because such conversions have not been in general extensive enough to arrest the attention of rulers, that persecutions by the government are so infrequent. I fear that they are yet to put the faith and courage of the church severely to the test. For by and by, heathen and Mohammedan nations will learn that the leaven of the gospel, hid in the community by the humble missionary, has, unperceived, sent its transforming power through the whole torpid mass, and that their false systems are crumbling into ruins.

A still more manifest example of this mighty though unnoticed influence is often seen in our own land, when the domestic Missionary Society sends its benevolent agencies into some waste place where iniquity is triumphant. In such a place are found, it may be, a few humble Christians, but the wealth, the fashion, and worldly influence are all hostile to the truth; and when the missionary calls around him the few followers of Christ at the prayer meeting and in the church, it only makes matter for amusement and ridicule among