

duty in some barren field of labor, be assured that the truth has never yet failed to manifest, sooner or later, its transforming power. His field of labor may be narrow, and his discouragements many; but let him bear in mind that he has a mighty instrument to work with, and an almighty God pledged to sustain him.

*In the third place, the subject shows the fallacy of the doctrine, that the world is growing worse, and will continue to grow worse, in spite of all efforts to spread the gospel.*

The world does indeed abound with wickedness, and often the success of the truth in a place is the occasion of a grosser development of iniquity. But the truth has the advantage, because it meets and satisfies man's highest wants so completely, and enlists in its favor the human conscience. And whence arises this want of confidence in the truth, as an instrument of the world's conversion, among these our brethren, some of whom are missionaries, and yet they do not believe the world can be converted by the gospel, but will continue to grow worse till the Saviour makes a visible display of his power? Have they not felt the power of truth in their own souls? and have they not seen its mighty efficacy upon the souls of others? Do they doubt its ability, when applied by God's Spirit, to convert the world? If the world is growing worse, how happens it that all Christian nations, even where the gospel is dreadfully perverted, are so far superior in character and condition to pagan and Mohammedan nations? Surely these men forget the catalytic power of the gospel, as developed in history. True, the improved physical, social, and intellectual condition of a nation is far from being its conversion to God. But it is an important prerequisite to that conversion. And it does imply that some in that nation are truly converted; and why is not all this an earnest of the