

from the slumbers of a corrupt faith. In the very darkest ages of the Church there was not a town or village, from London to Turin, where friends of the pure Gospel were not to be found, to give refuge and comfort to the sympathising traveller. These missions had a most powerful influence in preserving a faithful seed in all countries of Europe.—Like an electric chain, they bound together those who mourned in common the corruptions of the time, and who, if they had stood alone, might have been overwhelmed by the flood of superstition. To them is, at least in some part, due the appearance of such men as Wycliffe, and John Huss, and Jerome of Prague, who, by their writings and preaching, kept alive the fire of a living godliness, which, long smouldering beneath, burst forth at the Reformation to deliver many of the nations from the thralldom of Rome, and to spread abroad the light and the liberty of a purer Christianity.

HOME MISSIONS.

BY A MISSIONARY.

No. II.

If to those who are ignorant and out of the way, though no fault of their own, the gospel should be sent, those who struggle with the difficulties of an unfavourable position, and make large sacrifices to provide the ordinances of religion for themselves and their families, without being able to accomplish the desires of their hearts, ought not to be left without aid. When we bear one another's burdens, we fulfill the law of Christ.

Many dwell solitarily in our woods, and many are scattered on our rugged shores, where the sparseness of the population, the poverty of the people, and the diversity of the religious (?) opinions render it impracticable to form a society sufficient to obtain a minister for themselves. Some, in these circumstances, grow indifferent to their soul's interests, or feel as if their situation were irremediable. Some anxiously wait for an opportunity to dispose of what little property they possess—hereditary it may be or reduced in value by circumstances they could not control, with a view to locate themselves some where near the house of God. Others resolve to make the most of their circumstances, and, if they cannot have a minister of their own, and the regular dis-

pensation of Gospel ordinances, they will at least have a church and a prophet's chamber with a bed and a table and a stool and a candlestick, and watch for such missionary visits, as may come within their reach.

At an outlay that would startle good easy members of large congregations, are such provisions often made. The Cummings, the Chisholms, the Meeks, the Adamses, the Reids, the Smiths, the Robertsons furnish illustrations of what earnest determination to provide for themselves will, under the divine blessing, accomplish.—Their several churches are monuments of their self sacrifice, and at the same time they afford them interesting, though but occasional opportunities of worshipping after their own manner, the God of their fathers. But the building of churches is far from exhausting the expenditure of families and small communities in providing the ordinances of grace. They must entertain the missionary and his horse, or perhaps convey him long distances. They must in some instances at least, keep open house for distant neighbors who come to attend the house of God, and who need refreshment for themselves and provender for their horses, before they can return to their homes; and then they must contribute to the funds from which the missionaries are supported. One individual who is the "Gaius of that region" has been known to say that, for every day's preaching brought within reach of himself and his family, his direct outlay is at least one dollar. His indirect expenditure is probably much more—yet the services he receives are frequently dispensed by perfect strangers, who can know little of the circumstances of himself and family, and with whom they can have scarcely any confidential correspondence. And in seasons of trial when a minister's counsel and prayers are most precious, there is none near to whom they can apply. Better far, for such a family, if their circumstances would permit, to pay One Hundred dollars a year for constant pastoral oversight. But even that would not secure it. There are neither people nor means to supply the lack of support for a resident minister and they must be content with occasional services. Is it right that