

"I beheld a house situated on a rising ground. It was so unlike any earthly fabric, that I cannot describe it. In front of this house stood three glorious beings. There was also a vast multitude, so great in numbers as to resemble a cloud; yet, I observed that there was room enough, and to spare. The place was enclosed by a strong wall. I also beheld, in front of the house, a small gate, beside which Satan was standing, endeavouring to prevent me from entering, on the ground that these three beings wished only to deceive me. Outside of the gate was a river so deep and dark, that I could see no way of getting across. I was not, however, at all discouraged. While I was waiting on its banks, one of the three beings told me that I would be admitted within, but not at present. When I went back, the river was almost dried up, and trees were growing in the midst of it, covered with beautiful foliage. I then beckoned to one of the three beings, who proved to be my Saviour. He came forward to the gate where Satan was standing, then cast him out, and took me up in his arms, and carried me within. The hand, in his wrath, caused a great fire to burst forth, in order to destroy me; but I was unscathed. He then yelled so fearfully, that I thought the earth would cleave, but the melody of heaven drowned the noise, and he vanished."

As long as my dear friend was able to speak, she ceased not to praise the Lord for what He had done for her soul.

Friday evening.—Her whole frame was seized with a death-like coldness, which defied all our efforts to remove it. Meanwhile, the sweat flowed profusely. Saturday.—A few minutes before her death, when we had given up all hopes of ever hearing her voice again in this world, she sang the first two verses of the 65th Psalm—"Praise waits for thee in Zion, Lord," &c.—Every word was distinctly pronounced, and her voice was as loud and clear as in her healthiest moments. Our feelings overcame us so much, that we could not accompany her. Soon after, about mid-day, while her head rested on my hand, she fell asleep in Jesus. Her remains rest in Cypress Hill Cemetery.

Twenty-three years before, I beheld her a happy bride. I trust that the day of her death has proved better to her than even the day of her marriage, and that she now enjoys greater pleasures than earth can bestow, even those pleasures which are at God's right hand for evermore.—"Let me die the death of the righteous, and let my last end be like his!"

"'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

After death, its joys will be
Lasting as eternity!
Be the living God my friend,
Then my bliss shall never end."

THE REV. NEIL BETHUNE.

It is with no ordinary feeling of sorrow that we have to record the decease of the Rev. Neil Bethune, the first Pastor of the Free Church, Thamesford, C. W., who died of Purpura, on the 25th January, in the 32nd year of his age.

Mr. Bethune was born in the Isle of Skye, Inverness-shire, Scotland, and emigrated to Prince Edward's Island with his parents at the early age of seven years. From his youth he was instructed in the Scriptures. Under the tuition of pious parents he committed a considerable portion of the Book of Psalms to memory, which furnished him not only for the exposition of scripture, but with much felicity of expression when leading the devotional exercises of the sanctuary. He commenced his preparations for the ministry under the care of the Presbytery of Pictou, Nova Scotia, and completed his course of study in the New College, Edinburgh.

He was licensed to preach the gospel by the Presbytery of Abertariff in 1850, and returned the same year under the direction of the Colonial Committee to labour as a missionary within the bounds of Pictou Presbytery. Shortly after his return to Prince Edward's Island he was settled at Murray Harbour, and laboured there with much acceptance. His health failing him in the year 1853, he went on a visit to Scotland, and during his stay there was married to Miss Jones at Stornoway. He returned to his congregation the following spring much improved in health.—The Presbytery of London on hearing that he was settled in a charge where Gaelic was not required, sent him an invitation to labour within their bounds among the Gaelic speaking population. He saw it clearly to be his duty to accept this invitation, and on obtaining release from his congregation at Murray Harbour, he entered upon this new and more extensive field of labour in May, 1855. His labours in this new field were eminently successful. His accurate knowledge of the Gaelic language opened up to him a sphere of usefulness, which none but one so gifted could efficiently occupy. Several congregations sought him for their pastor. After labouring a few months as a missionary within the bounds of the London Presbytery, he was settled at Thamesford on the 5th September, 1855. Immediately after his settlement, new life and vigour began to manifest themselves there. The godly among his flock believed that they had received an answer to their prayers—"that God visited his people" and had given them a pastor, as in the promise, "according to mine heart which shall feed you with knowledge and understanding." But the gift was only for a short season—he was called suddenly away to enter upon the fruit of his labours.

He was taken ill on Saturday, on the following day medical aid was called in. It was not until Tuesday last that unfavourable symptoms began to appear. On Wednesday he felt himself getting worse, and spoke of death. On Thursday he was evidently in a very critical state, and he departed this life on Friday morning, at 2 o'clock. He died in the faith of the gospel which he preached, with a sure and certain hope of the resurrection of the dead, and "them also which sleep in Jesus will God bring with him." He has left a widow and child to mourn his death. His congregation also feel that they have met with a severe loss. He was highly esteemed by his brethren in the ministry. And his removal from the church on earth in the midst of such brightening prospects of extensive usefulness is a very mysterious providence. He was an able Minister of the New Testament—"a workman that needeth not to be ashamed."—*Com.*

THE SUPPORT OF THE MINISTRY.

As the welfare of the Church depends, under God's blessing, upon the labours of the pastor, as the energy and efficiency of those labours depend upon the state of his own mind, it is indispensably necessary that he should be kept as free as possible from all solicitude about pecuniary matters.

There are few matters about which the spirit of liberality in this age has been less conversant, or less anxious, than the adequate and comfortable support of the ministry at home; and, as a consequence, there are few functionaries so ill-supported as they, on whom, under God, the whole cause of evangelization depends. Secretaries of Societies, Missionaries to the heathen, and schoolmasters are all better paid, and have a more ample provision made for their comfort, than the preachers of Christ's blessed gospel.—Preached sermons are the cheapest of all cheap things in this age of exceeding cheapness. And yet what invaluable blessings have these sermons been to multitudes! By only one of them, in

many cases, persons have been converted to God, and enriched with eternal salvation. Many have been relieved of burdens of care, which were crushing them to the earth; others have been recovered from a temptation which would have ruined them for both worlds; and myriads have been delivered from the fear of death, and enabled to go on their way rejoicing, even through the dark valley itself. Yes, by a single sermon all this has, in many cases, been accomplished. What, then, shall be said of all the sermons of a whole year, or a whole life? Think of this, and say whether a payment of ten shillings or a pound a year, is an adequate remuneration to the man who consumes his life in study and in labor, for the purpose of conferring such benefits as these? Is it not next to a miracle for a man to be all energy, activity, and earnestness, in his ministry, whose mind is bowed down with solicitude, how to provide bread for his family, and at the same time to provide also for things honest in the sight of all men? Christians, you want your pastor to run in the way of God's commandments to his ministers, then take off, by your liberality, the burden under which he can scarcely walk or stand. You complain that his sermons are poor and meagre, is it not your own fault, by keeping him so poor and meagre in his wardrobe, and in his larder, that the time which should, and would, have been spent in study, has been consumed in endeavouring to get that bread for his household, with which you ought to have supplied him? If we would have earnest churches, I know very well we must have earnest ministers; but, then, if we would have earnest ministers, we must have liberal churches. What is wanted, is a provision for our pastors, which shall not be so profuse as to be a temptation to luxurious indolence, and yet so ample as to raise them above anxiety. D.

HENRIANA.

"There are, alas! too many, who are our kinsfolk and acquaintance, among whom we find little or nothing of Christ.

Those who would find Christ, must seek diligently, for He will at last be found by those who seek Him in truth and sincerity, and will moreover prove their bountiful rewarder.

Those who have lost their comforts in Christ: must bethink themselves where, and when, and how, they lost them; and then turn back to the place where they last had them.

Those that would recover their lost acquaintance with Christ, must go to Jerusalem, the City of our solemnities; and there, in His ordinances, they may hope to meet with Him.

Those who think that they have lost Christ, have indeed cause to complain of their losses.

Worldly business must give way to spiritual concerns,—and he who may neglect to frequent public ordinances, is neglecting the salvation of his soul.

Those children that are forward in other things, should be put forward in religion.

It is for the honor of Christ, that children should attend public worship. With nothing is He better pleased than with their hosannas.

Those children that are in their infancy dedicated to God, should be called on, when grown up, to come to the gospel-passover, the Lord's Supper, and thus make it their own act and deed to join themselves to the Lord.

It is good to stay to the conclusion of an ordinance, as becomes those who say, "It is good to be here."

It is good to see young people willing to dwell in the house of the Lord, for they are then like Christ.

When way is made for the gospel into the heart, those that hinder it, often tend to help its entrance, and bid it welcome.

Those whom God fits for His work, He will find out, wherever they are.