

among so many millions? But our wants are known to you well, and I need not enlarge, I am persuaded.

now hearing Haskow, where Dr. Smith has had charge for the last fortnight, while Mr. Napier has been attending matters at Wuchung. We shall be glad to re-join them, and re-enter upon our work in these two cities, all the better for the fortnight's change.

Napier has got on wonderfully well in the language and I shall be deeply sorry if he has to leave Wuchung, but as my father used to tell me, "Don't trust your troubles half-way, so I must still wait and hope."

Obituary.

THE LATE MR. DANIEL GARDNER OF YARMOUTH SOUTH CIRCUIT.

Religious biography has the sanction of the "Lord the spirit" and furnishes many cheering exemplifications of the power of Divine grace in human character. Who can read the records of the faithful dead, without discovering the divinity, the efficiency of the Grace of God for the moral, spiritual, and eternal good of our race?

Another demonstration of the power of the "Grace of our Lord Jesus Christ," in life, and death, has just passed before us, in the demise of our late Brother Gardner, of Yarmouth South Circuit.

Bro. Gardner was among the number of those in Yarmouth, who first embraced that form of Christian doctrine and church government peculiar to the Wesleyan Methodist denomination. In early life, under the faithful preaching of the first Methodist minister who visited Yarmouth, his mind was deeply impressed with the vast importance of his soul's salvation. He sought and found the pardoning love of God. He did not content with flesh and blood, but responsive to the intuitions of the divine spirit, he sought a home in the Church of God. With many others whose record is on high, such as the Brethren, Domes, Estlin, Lewis, and others, he most cordially united himself with the Wesleyan church, although in those days the distinctive appellation was only regarded by the multitude as opprobrious.

From the commencement, our Brother appears to have been actuated by the spirit of holy obedience, prompting him to inquire, "Lord what wilt thou have me to do?" Now ready to every good word and work, we find him unceasingly active in his master's cause. For many years even down to the time of his last illness, he continued to sustain the office of class-leader and society steward, with great acceptance to the church. His piety, his love, and his cheerful labors, delighted more in promoting peace and happiness to the utmost of his ability. His kind and obliging demeanour, has rendered his name a proverb for good in this community. It is but seldom we meet with one who uniformly manifested such earnestness of disposition, as strikingly characterized our Brother.

It was no marvel, that a person who through the grace of God so uniformly evinced such pleasing traits of character, was one, whose society was always appreciated. Some eighteen months ago the partner of his life, after a protracted illness, calmly slept in Jesus, leaving her children remembrance fragrant, and profitable. His kind and obliging demeanour, has rendered his name a proverb for good in this community. It is but seldom we meet with one who uniformly manifested such earnestness of disposition, as strikingly characterized our Brother.

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perfect in love." Mr. Miller's grandfather was one of the first to give Mr. Wesley and his sons in the gospel, a cordial welcome in Courtmattin. His father was a (civilian) member of the Society, often engaged in conducting religious services in the chapel, by prayer and reading a sermon, when no minister was there. It was while Miller was favored with the efficient ministry of Rev. Messrs. Smith, Steel and McCormick, that the subject of this notice was brought under consideration for his soul, and experienced a Divine change through faith in Christ. He soon afterwards became the leader of a class, and otherwise a worker in the Lord's vineyard. Being convinced of his call to the Christian ministry, time of sickness he was called upon to supply the place of one of the regular ministers. He also preached in County Kerry, County Clare, County Cork, and in the city of Waterford. In 1815 he came to Halifax, Nova Scotia, and soon after entered the ranks of the regular ministry. At that time there were few Wesleyan Ministers in these Provinces. The circuits therefore were large and laborious, yet as Mr. Miller was determined to be a workman which needed not to be ashamed, he studied diligently the word of God, and read with care the writings of the first Episcopalian divines. He naturally possessed a retentive memory and great energy of mind, and these powers were concentrated to the great work in which he was engaged. His sermons were always carefully prepared; for he was often heard to say "he would never serve the sanctuary with that which cost him nothing." One of his sermons was published in the magazine, and proved him to be a sound divine, a logical and lucid expositor of the word of God. Had his eloquence been equal to his pulpit preparation, he would have been the most popular preacher of his day. After laboring for 32 years in some of the principal circuits in these Provinces, his health failed, and he found it necessary to seek a superannuated relation. In that capacity he came to reside in Bridgetown, and by his affectionate regard for his Brethren in the ministry, and his social and domestic virtues he won the esteem of all the ministers who have succeeded to this circuit, and of the members of our own church, and also of Christians of all denominations, in the town. While he had strength he served the cause of Christ by preaching occasionally, and by assisting in the prayer book at the late Conference he occupied the pulpit, he did not preach but read a portion of Scripture and gave a beautiful exposition of it; and then reviewed the progress of the work of God in these Provinces, and referred to his early co-laborers, Estlin, Bamford, Bennett, Young, Lusher, Knight, and other honored names; all of whom had finished their work and gone to their reward; while only Bro. Strong, himself, and one or two more remained, perhaps little thinking he would soon join his companions in the skies. During last winter he had a severe illness, which appeared to be near its end, but his soul was filled with holy joy, his views of the fullness and sufficiency of the atonement were so sublime and so enrapturing that he could triumph on the bed of suffering. On his recovery, referring to his views and feelings, when he seemed to be on the borders of another world, he said his hopes and feelings were—"Jesus hath lived, hath died for me. His last illness was short, but borne with Christian resignation. He loved the hallowed poetry of Charles Wesley, and had treasured up a great number of beautiful hymns in his memory. During his illness he would often express his views and feelings in his language; thus expressing his confidence in God.

"'Tis all my hope and all my plea,
For me the Saviour died."
We told one friend he expected soon to be—
"Far from a world of grief and sin
With God eternally shut in."

When near his end he said,
"Come Father, Son and Holy Ghost,
Let all I am in Thee be lost,
Let all be lost in God."

"When asked if he was afraid to die he answered no, I have no fear" when visited by the writer of this, though not able to say much, he took his hand and said, "I know that the earthly house of this tabernacle was dissolved, I have a building of God, a house not made with hands, eternal in the heavens; on the morning he died he said to the writer, "I have a house above." When language failed, by motion he would indicate the joy he felt; in this peaceful manner our venerable Father passed away to his eternal rest, in the 82nd year of his age and the 32nd of his ministry. "Let me die the death of the righteous, and let my last end be like his."

The above brief memoir of this venerable man, from the pen of the Chairman of the Annapolis District, has served to awaken in our mind various reminiscences of Father Miller. The first of these concerns a very early period in his ministry, nearly if not quite half a century ago, when he was stationed at Sheffield, then a part, still it is not mistaken, of the Fredericton Circuit; but this is only a child-like recollection, not worthy of being further reported. The next is concerning a period ten years later. Mr. Miller was then attending one of the early District meetings held in Fredericton, and preached a sermon from Zech. xiii. 7—"Awake O sword, &c." which arrested our attention, and led us to regard him as a man of more than ordinary talent; and this impression was confirmed some years afterwards when we had editorial charge of a religious magazine, and he at our special request furnished us with a copy of the sermon for publication. It is to this sermon we suppose Mr. Adly refers in the memoir.

But our more intimate acquaintance with Mr. Miller began in the autumn of 1838. He had been appointed to the Fredericton Circuit as superintendent, with the Rev. H. Daniel, the President of our Conference now—as second or junior preacher. But very early in the connectional year his health so failed, that a special District meeting had to be held to make other arrangements for working the circuit. Mr. Daniel was, by this meeting, made superintendent of the circuit and we were ordered from Miramichi, our first regular circuit, to act as Mr. D.'s assistant. This gave us the opportunity of becoming well acquainted with Mr. Miller; and in the course of the winter, after he had partially recovered, we had many interesting and instructive conversations together. His views of the personal character and mediatorial offices of the Lord Jesus Christ, were very clear and richly evangelical; and he seemed to us then, and we still believe he was well acquainted with the gospel scheme of salvation. On our return, after an absence of two years from the District, we found him in 1839 in charge of the St. John North Circuit. In 1840, and 1841, he was appointed to the Sackville Circuit, and we were allowed to wait upon his ministry and receive our acquaintance and intimacy with him; and the opinions previously formed of him were confirmed. He was of a nervous temperament, and an active mind, rather inclined to speculative thinking; was an earnest busy reader, and by no means a common-place, ordinary preacher. His sermons frequently evinced very striking, telling, and sometimes truly eloquent passages; and it was evident that they were always

well studied; never hap-hazardly prepared harangues. It was not strange, therefore, that, so long as he had health and strength for the full duties of the ministry, he always commanded the better or more important circuits in the District to which he belonged.

He had it true certain marked idiosyncrasies which manifested themselves both in and out of the pulpit, so as to detract somewhat from his popularity, influence and probable usefulness; but he was a good man, and an earnest lover of God and of his fellow men, and especially of his brethren in the Methodist ministry; and it must be regarded by all the older ministers and members of our church in these Provinces who knew Father Miller, as a cause of thankfulness, that he lived long in the faith of the gospel, so he lived long in the faith of his gospel, he lived long in the faith of his triumph, again we say as we have often said contemplating such deaths as was his.

"O may I triumph so,
When all my warfare's past,
And spring the my latest foe,
Under my feet at last." Ed.

Guyborough Correspondence.

A PLEASANT TOUR.

MR. EDITOR—DEAR BROTHER.—Only once in a long time have Wesleyan Ministers an opportunity to liberate beyond the bounds of their own circuits; a sense of duty checks the roving propensity. Very recently the writer, unheeded by duty, availed himself of such a privilege.

On the nineteenth of July, the *M. A. Starr*, very early in the morning, under the Commodore's flag, in Halifax Harbor, bearing a goodly number of passengers, from the Western towns of our own Province.

Your correspondent was among those passengers, with his second son, with our Educational Institute in the metropolis, and the care are being on an onward in the direction of Truro. On the next morning he was directed to Truro. It was with an aged beloved Supernumerary, the Chaplain of our Provincial Penitentiary, from that brief interval I learned something new. That a revival of religion had been realized among the inmates of the Penitentiary. A goodly number had apparently been truly converted, and in all probability would go from the place "New Creatures in Christ Jesus." Will might the chaplain say to them, thus leaving the place, "The devil will not tempt you to come back again." I trust our Brother will see his whole charge converted, but I dare not pray for the increase of his congregation.

Prosperous Truro once more greets our vision, with its neat cottages, clean streets, and beautiful agricultural surroundings. We read a welcome in many familiar faces, although twelve years have elapsed since we ministered to these people in holy things. We enjoyed the privilege of preaching them on Wednesday evening, about "Our Father which art in Heaven."

Methodism in this place, though small, has some noble-hearted men and women, who are ever devising liberal things. A felt necessity existed for a place of worship. Already the site had been selected, and I anticipate that their new well-ventilated, and energetic Pastor will not pass the second year of his ministry until the desired house of worship is erected.

"Homeward bound," across the Coquid mountains. Who can tell the varied emotions, but those who have experienced them, of those who revisit the scenes of their early days! In the present case those feelings were all of a pleasing character. True, a few dear ones had departed, but they left us, to be with Jesus, which is far better. Aged, yet vigorous parents, with sisters and brothers all on their way to heaven were there to greet us. We were met by the well-known Wallace, late Methodist of Truro. We were glad to find the cause of God in a healthy state. Pastor and people work together. Never have I heard more favourable utterances respecting a preacher than here.

A lecture to young men on Thursday evening, and three sermons on the Sabbath with twelve miles travelling will suffice to indicate the amount of work accomplished.

Henceforth in the direction of Sackville, reaching our destination on Tuesday, retracing our steps the same day to Amherst to attend the meeting of the Grand Division of the Sons of Temperance of Nova Scotia.

On Wednesday a very interesting fraternal interview with the Grand Division of New Brunswick. Both Divisions met, with a multitude of temperance friends at a picnic on Fowler's Hill. On the same evening an excellent Temperance meeting at Amherst. "Homeward bound" again. Methodist preachers have many homes. All night we journey over the range of mountains already named; glad to bid adieu to the Stage-coach at Truro, and enter the rail car to hasten in modern style, towards the only city of our fair Province.

But our Methodist home is yet three score miles away. To late for either steamer or coach. How shall Lunenburg be reached? A vessel is ready, but oh the fog!

Sturdy morning all is clear. Onward we move, half-way home. But now comes the difficulty. Oh what an unwelcome calm! Sunday morning at sea. The hill tops of home visible. But home gets no nearer until the shades of evening gather around. Better late than never. Now we can sing "Home at last."

G. O. H.

Provincial Wesleyan.

WEDNESDAY, AUGUST 11, 1869.

The Ecclorist.

Spain during the 15th and 16th centuries, was the theatre of some of the most stirring and startling events in the world's history. During that period the wealth of the East and West was profusely poured into her treasury. Her flag floated over almost every sea, her fleets of every sea, and her gigantic power was essentially directed to the establishment and extension of the dogmas of the Romish faith. If the sword was unsheathed, and the blood of infidelity freely flowed, it was ostensibly for the extermination of heresy, and the glory of God. One of the most remarkable facts, in connection with Spanish history, is that during her halcyon days of national development, her religious fervor originated and fastened upon the Spanish people, the Inquisition—the greatest curse that ever preyed upon the nation's life. Ferdinand and Isabella gave a religious tone to national affairs. And from their times forward, amid the splendor of the Court, in the hour of greater joy and greater triumph—the priest and the prelate were especially conspicuous. This intense fanatical religious fervor conferred one benefit at least upon Christianity. The Spanish people became active aggressors; that the power of Mahomet, which for eight centuries had maintained itself in Spain. The Cross and the Crescent met in deadly conflict on the rocks of Granada, and beneath the walls of the Alhambra. The hosts of Islam which had threatened to over-run Europe, were there dislodged from their last position in the West of Europe, and compelled to seek safety in the distant shores of the ocean, in the hour of greater joy and greater triumph—the priest and the prelate were especially conspicuous. This intense fanatical religious fervor conferred one benefit at least upon Christianity. 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