Mr David Mack
Rebitute

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Weekly Almanack.

JANUARY—1836.	Sun Rises.	Sun Sets.	Moon Rises.	Full Sea.
6 WEDNESDAY - -	7 38	4 22	7 8	0 29
7 THURSDAY - -	7 38	4 22	8 16	1 5
8 FRIDAY - -	7 38	4 22	9 26	1 41
9 SATURDAY - -	7 37	4 23	10 35	2 19
10 SUNDAY - -	7 37	4 23	11 46	3 0
11 MONDAY - -	7 37	4 23	morn.	3 51
12 TUESDAY - -	7 36	4 24	0 59	4 56

Last Quarter 11th day, 11h. 51m. morning.

WINTER ARRANGEMENT OF THE
MAILS.

MONDAY.
For Fredericton, at 11 A. M.
For St. Andrews and the United States, at 1 P. M.

TUESDAY.
From St. Andrews, &c. at 10 A. M.
From Fredericton, &c. at 2 P. M.
From Halifax and Digby, by the Boat.

WEDNESDAY.
For Halifax, Miramichi, &c. at 1 P. M.

THURSDAY.
From Fredericton and Canada, at 1 P. M.

FRIDAY.
For Fredericton and Canada, at 11 A. M.
For St. Andrews and the United States, at 1 P. M.

SATURDAY.
From Halifax, Miramichi, &c. at 10 A. M.
From St. Andrews, &c. at 10 A. M.
For Halifax, Digby, &c. at 7 P. M.

☞ All Letters must be in the Office half an hour before the time of closing.

N. B.—The Inland Postage on Letters for Europe, the United States, Newfoundland, &c. must be paid, or they will not be forwarded.

CHARLES DRURY, *Post-Master.*
Post-Office, St. John, 1st Dec. 1835.

The Garland.

THE FUTURE.

Oh! brightly seems the coming year,
And gay the scenes around;
Sweet voices greet the youthful ear,
Like music's varied sound!
The eye of friendship clearly beams,
And hearts for thee are true,
While hope, in fancy's early dreams,
New pleasures bring to view.

But soon, alas! too soon, my friend,
Each joy may flee away—
Thine hours of gladness have an end,
And sorrow cloud thy day.—
'Tis changing all beneath the sky,
There's nothing certain here
The loveliest flowers will fade and die,
And beauty disappear!

Miscellanea.

BRITISH BIOGRAPHY.

ALFRED THE GREAT.

Born, 849. *Began to reign*, 871. *Died*, 901.

This illustrious prince, the wonder of his own age, and the admiration of all succeeding times, was the third son of Ethelwolf, king of the West Saxons, and Osberga, a noble Saxon lady; and was born at Wantage, in Berkshire. His father was so partial to him, that he took means to secure to him the possession of the crown, in preference to his elder brothers. This unjust partiality was productive, as it generally is, of much family discord. While very young, he was taken by his father on a pilgrimage to Rome: visiting Paris on his return, his father, having lost his former wife, married Judith, the daughter of Charles the Bald, of France—an able and accomplished woman, to whom Alfred was much indebted in his early education. Born in an age of ignorance, he reached the age of twelve before he had learned to read; when, listening to some Anglo-Saxon songs, which his step-mother was reading, she, holding in her hands a volume of these poems, richly illuminated, said to all the children, "I will give it to the one among you who first learns to read it." "Will you?" eagerly asked Alfred, though the youngest. "Yes," said she, with a smile of pleasure. He suddenly took the book out of her hands, and, seeking out a teacher, soon learned to read and recite it to her. Having obtained the prize, his joy was complete. In addition to the pleasure of learning, the attainment of the book was no mean reward for his labour; for, in those times, when printing was unknown, books of all kinds were very costly, and one so highly adorned as this must have been of great value. A short time before this, a large estate was given for a single volume; and great deposits and solemn contracts were necessary, on some occasions, to obtain even the loan of interesting books. In this respect, at least, we cannot say that former days were better than these; and highly thankful should we be that, by the kindness of Providence, through the invention of printing, the means of knowledge are now so accessible to all. The attainments of Alfred were at first unfavourable to him, for they made him proud. He felt his superiority, not only to his brothers, but to the people at large, and was elated by it. This feeling, and his habits of study, rendered him insensible or indifferent to the miseries which surrounded him; and for some time after his accession to the throne, in his twenty-second year, he took little or no interest in the affairs of his kingdom, much as they needed his care. However, at length he corrected this evil; his habits of application were transferred to the defence of his kingdom and the good of his people; and he showed himself equal to the emergency in which his country was placed.

The Danes had long committed ravages in various parts of the country, and after many battles and cruelties, at length succeeded in driving Alfred from his throne. He retired into obscurity, though unconquered, and with a determination to watch his enemies, and regain his kingdom. He established himself, with a few Saxon nobles, on a few acres of firm ground in a morass in Somersetshire, surrounded by bogs and forests. To this spot he gave the name of Athlingey, or isle of nobles; now called Athelney. Here he remained for a time, seemingly forgotten, as much as deserted. He so disguised himself that, one day musing on the fortunes of his country, and suffering some cakes to burn, which the wife of a cowherd, with whom he lodged, committed to his care, he was reproved by her for his neglect. He began, however, even in that condition, to revive the spirit of his followers, by attacking small parties of the enemy, who, ingnorant of his existence, looked at them as if they fell from an invisible hand. He visited the Danish camp, in the disguise of a harper, remained in it three days, examined its state, and ascertained the inattention and disorder which prevailed in it. Soon he issued from his retreat, and was received by his people with an enthusiasm which was increased by the mystery of his absence and return. They flocked to his standard in great numbers. His attack was vigorous and complete. He routed the Danes, and brought them into subjection, obliging Guthrun, their chief, to evacuate Wessex, and giving him as a possession the country to the north of the Thames, and to the east of the Lea and Watling street to the Ouse, together with a part of Northumberland. He settled others of them in different parts of the country, thus endeavoring to cure their predatory habits, and fix them down as part of his subjects; the best mode, probably, in that posture of affairs to secure the safety of the state. The chief condition of the treaty was the profession of christianity by Guthrun, which, whether false or sincere, separated him from Scandinavia, and thus weakened his power. For the great part of the remainder of Alfred, England enjoyed universal peace. In the latter part of his reign he was annoyed by an invasion, conducted by Hastings, a renowned pirate, whom, however, he at length defeated, and to whom he behaved most generously, setting free his wife and sons, who had been made prisoners, and making presents to them on their return. He did much towards the improvement of his naval force, causing vessels to be built twice as long as those of the enemy, both steadier and swifter, as well as higher, "not formed after the Frankish or Frisian model, but as he himself thought they might be most serviceable." On this account, he has been styled the father of the British navy.

This prince, amidst the occupations of war, and the cares of government, did not neglect the cultivation of his mind. In his thirty-eight year he began the study of Latin, of which he had previously been ignorant; and acquired such a knowledge of it, as to translate several works from that language into his own; as the history of the venerable Bede, that of Orosius, to whose text he added his own information or account of Germany and of northern voyages, and the treatise of Boethius on the consolations of philosophy. The services he rendered to literature, in that dark age, were very great. "When I took the kingdom," he observes, "very few on this side of the Humber, very few beyond, not one that I recollect south of the Thames, could understand their prayers in English, or could translate a letter from Latin into English." To remedy this evil, he brought together such scholars as the time afforded, among whom his biographer Asser was conspicuous. He founded, or at least renewed the University of Oxford, placing Asser and other competent men at the head of it. He continued to compose Anglo-Saxon poetry himself throughout his busy life, and he enforced education by refusing to promote the uneducated. At an advanced period of his reign, he who was called "the truth teller," thanked God that those who sat in the chair of the instructor were then capable of teaching. Aware of the value of time, and desiring diligently to improve it, he devised a method of dividing the day into three equal parts, by means of wax candles of a certain length, devoting eight hours to the cares of the state, eight to sleep and refreshment, and the remaining eight to study and devotion. He was diligent in the perusal of the scriptures, exemplary in habits of devotion, assiduous in the administration of justice, and ever attentive to the improvement and happiness of his people. He was indeed a "patriot king;" he introduced the trial by jury, divided the island into counties and hundreds, by which security and justice were promoted; instituted the device of frank-pledge, and laid the foundation of the common or customary law now in existence. Though born in a dark age, and having almost every thing useful to work out for himself, he did wonders for his country and for posterity, which will never be forgotten, and which will render his name most deservedly honourable to the latest generations. Scarcely any example can be produced of a man who so happily combined the magnanimous with the milder virtues; who joined so much energy in war with so much elegance and usefulness in peace; and whose versatile faculties were so happily apportioned and adjusted, as to adorn and secure each other, and give solidity, strength, and beauty to the whole character.

Our juvenile readers may learn some useful lessons from this short sketch of Alfred. They may see the importance of reflection to detect and rectify the errors of youth; the value of right principles to produce virtuous and honourable conduct; the advantage of industry for the attainment of knowledge, and the necessity of a right improvement of time; and, above all, they may learn from the example of Alfred, not only that true religion is compatible with active life and dignified station, but also that it is the best preservation from sin, the most forcible incentive to duty, and the only foundation for a hope of immortal happiness beyond the grave.—*Weekly Visitor.*

Anecdote of a French Preacher.—Massillon, in the first sermon he ever preached, found the whole audience, upon his getting into the pulpit, in a disposition no way favourable to his intentions; their nods, whispers, or drowsy behaviour, showed him that there was no great profit to be expected from his sowing in a soil so barren; however, he soon changed the disposition of the audience by his manner of beginning: "If," says he, "a cause, the most important that could be conceived, were to be tried at the bar before qualified judges; if this cause interested ourselves in particular; if the eyes of the whole kingdom were fixed upon the event; if the most eminent counsel were employed on both sides; and if we had heard from our infancy of this undetermined trial; would you not all sit with due attention and warm expectation to the pleadings on both sides? Would not all your hopes and fears be hinged upon the final decision? And yet, let me tell you, you have this moment a cause of much greater importance before you; a cause where not one nation, but all the world, are spectators; tried, not before a fallible tribunal, but the awful throne of heaven; where not your temporal and transitory interests are the subjects of debate, but your eternal happiness or misery, where the cause is still undetermined; but, perhaps, the very moment I am speaking, may fix the irrevocable decree that shall last for ever; and yet notwithstanding all this, you can hardly sit with patience to hear the tidings of salvation. I plead the cause of Heaven, and yet I am scarcely attended to."—*Ib.*

Duties of Life.—The object of a good and wise man in this transitory state of existence should be to fit himself for a better, by controling the unworthy propensities of his nature, and improving all its better aspirations;—to do his duty first to his family, then to his neighbours, lastly to his country and kind; to promote the welfare and happiness of those who are in any degree dependent upon him, or whom he has the means of assisting, and never wantonly to injure the meanest thing that lives; to encourage, as far as he may have the power, whatever is useful and ornamental in society, whatever tends to refine and elevate humanity, to store his mind with such knowledge as it is fitted to receive, and he is able to attain; and so to employ the talents committed to his charge, that when the account is required, he may hope to have his steward-ship approved. It should not seem difficult to do this, for nothing can be more evident than that man are and must be happy in proportion as their lives are conformed to such a scheme of divine philosophy.

Waste and Supply.—Dr. Wood found a healthy hand and wrist perspire in an hour 2533 grains of fluid. On this average the whole body yields, or throws off in perspiration, every twenty-four hours, nearly four pounds weight. How important then is the regular supply of wholesome and nutritive food to compensate for this constant waste! and what emphasis and interest does this fact give to the petition in the Lord's prayer, "Give us this day our daily bread!"

Marriage of Reason.—[illegible] drawback upon the chances of happiness in an Indian marriage exists in the sort of composition sometimes used to effect the consent of a lady. Many young women in India may be considered almost homeless; their parents or friends have no means of providing for them except by a matrimonial establishment; they feel that they are burdens upon families who can ill afford to support them, and they do not consider themselves at liberty to refuse an offer, although the person proposing may not be particularly agreeable to them. Mrs. Malaprop tells us that it is safest to begin with a little aversion, and the truth of her aphorism has been frequently exemplified in India; gratitude and esteem are admirable substitutes for love—they last much longer, and the affection based upon such solid supports, is purer in its nature, and far more durable, than that which owes its existence to mere fancy. It is rarely that a wife leaves the protection of her husband, and in the instances that have occurred, it is generally observed that the lady has made a love match. But though marriages of convenience, in nine cases out of ten, turn out very happily, we are by no means prepared to dispute the propriety of freedom of choice on the part of the bride, and deem those daughters, sisters, and nieces most fortunate, who live in the bosoms of relatives not anxious to dispose of them to the first suitor who may apply. It is only under those happy circumstances that India may be considered a paradise to a single woman, where she can be truly free and unfettered, and where her existence may glide away in the enjoyment of a beloved home, until she shall be tempted to quit it by some object dearer far than parents, friends, and all the world beside.—*Miss Roberts's Scenes and Characteristics of Hindostan.*

The Cork Tree.—This useful production is known in Spain by the name of "alcornoque." Though of a very different appearance from our oak, it furnishes a wood of the same grain, and produces acorns which are not so bitter as ours, and which, as an article of food, the poorer classes do not always abandon to the hogs. The cork tree grows to the height of our apple tree, and spreads its branches much in the same manner; but the trunk is of much greater dimensions, and the foliage has a more gloomy hue. Its trunk and branches are covered with a thick, ragged bark, which would seem to indicate disease. The trunk alone, however, furnishes a bark of sufficient thickness to be of use in the arts. It is first stripped away in the month of July, when the tree is fifteen years old; but then it is of no use, except to burn, and is only removed for the sake of producing a stouter growth. In the course of six or eight years, the inner bark has grown into a cask of marketable quality, and continues to yield, at similar intervals, for more than a century.—*A Year in Spain.*

The Boston Courier has the following humorous illustration of the system of diet, which Mr. Graham of New-York, earnestly recommends to his disciples:—

"We advise all persons to abstain from all sorts of meat, for it is too fat: from all sorts of liquid, because it produces uneasiness in the stomach; from all fruits, because they are acid; from butter, for it is an accidentation; from cheese, because it is not cheese; from all spices and dried fruits, because *they irritate the lining of the bowels;* and from bread, because eating nothing else, they may eat too much of it, and gluttony will certainly produce death. Men will never enjoy health till they will learn to live without eating and drinking."

A Hint to the Married.—"I have heard," says Mr. Henry, "of a married couple, who, though they were both of a hasty temper, yet lived comfortably together by simply observing a rule, on which they had mutually agreed, 'Never to be both angry together.'" And that he adds, that an ingenious and pious father was in the habit of giving this advice to his children, when they married:

"Both one speck *first* Father with *water* come:
Is one provoked? be Mother soft and dumb."

Humility.—Look on the good in others, and the evil in thyself; make that the parallel, and then thou wilt walk humbly. Most men do just the contrary, and that foolish and unjust comparison puffs them up.—*Leighton.*

COMMUNICATIONS.

To the Editor of the Observer.

Sir,—I have been preceded in my intentions of addressing you on the Debating Society system, by two brief communications in last week's Gazette, bearing the signatures of "Senior" and "Juvenis"—written, apparently, with the motive of forwarding the interests of the "Saint John Young Men's Debating Society," recently established in this City, by a few individuals.—I beg now, Sir, to make a few *additional* remarks, and have adopted your columns for their reception, being the only journal in town with well selected literary columns: and I trust you will allow my humble effort a place, being from the pen of one who has occupied much of his time for the benefit of his friends and companions in the world of science, and more particularly that part of our community composed of Young Men. And, Mr. Editor, let me intrude no longer with preliminary remarks, but endeavour to proceed with my communication as I first intended.

When, Sir, we see such an Institution as a Debating Society formed of Young Men in our city, should we not congratulate ourselves on the event; and the good which has originated from the Institutions elsewhere is a sufficient cause for our doing so: especially when we see the one lately established to have increased so extensively with the enterprise that nobly undertook the formation. A few weeks since it was formed by four or five individuals, and now, Sir, it has attained to the number of twenty or more, principally young men of genius and perseverance, who choose subjects for discussion in so circumspect a manner, as to reflect on them the highest meed of praise—particularly on those who have acted as Chairmen on the several successive evenings of meeting.

Debating Societies have peculiar benefits attending them, when properly conducted; and I have been surprised our Young Men should let the many evenings of Winter pass away without establishing some Literary Institution, where they could meet, and participate, to their mutual advantage, in the conversation of each other;—yes, Sir, if they were only to attend the Debating Society, with attention, they would reap those advantages which can only be procured by strict research and study. How many are there, who, instead of attending the Debating Room, or reading rooms, are squandering their time in tippling shops or in paradise those destroyers of the rational powers,—both of which tend to sow with weeds the little talent they may possess. To those, Sir, I would say,—seek learning and derive benefits from the sources where they are to be found, either by speaking your sentiments at a Debating Society or where you can imbibe something similarly advantageous, and, in the end, you will take more pleasure, enjoy more true happiness, and live far more respected, than ever you could have, even had you in life's wealth, in attending such places as Taverns, reading such works as Novels, or even likewise [illegible] you will really [illegible] Debating Society.

Debating societies have many more benefits; they cause us to see there are two sides to every question, and that both can be maintained by argument; they convince their members that they had the way for a Young Man to become susceptible of possessing the powers and actions of a public speaker; they are strong proofs how we may be wrong in forming an opinion on hearing both sides fairly argued.—The young speaker, by such institutions, is put in possession of his own talent as such, which might have been smothered in the smoke of diffidence had he not become a member. Indeed, Sir, the good results are too many and complicated, to allow me to insert them in the limits of a communication for a weekly paper. Let the young mind be tutored as I have said—let the light of oratory be opened to its view, and I am confident, no evil can result, but, opposite, the most sanguine benefit.—In all institutions of literature that are of celebrity, either in England or the United States, we see their stability chiefly dependent on their public speakers in some shape or way; and those must have practised their powers in institutions similar to Debating Societies. I maintain, Sir, that no man holding a judicial situation can ever expect to rise to distinction, unless his oratory be well practised and sensible; a few exceptions are on record where they have done so, but influence was at the helm, and moored them in the haven they had so long sought for, but had not the slightest reason to expect. We need not look in England or elsewhere for examples, but at home, when we instance the superiority of the legal bench over the Provincial Parliament, on account of the strong reasoning powers of the first named over those of the last.

I shall cite no more instances, at present, than those I have brought forward. Glad am I, Sir, that Saint John can now boast of her Debating Society, and may those who have raised it up be gratulated by all good men as well worthy of being fellow citizens.—I have done—I am inspired with zeal for the cause, and I hope I have not occupied too much of your paper; if I have, you will please to pardon

Your's, &c. PORCUPINE.

Saint John, December 19th, 1835.

Mr. Editor,—

In the annals of benevolent enterprise, I have no doubt, Sunday Schools, however unpretending they are now, will stand out in a permanent point of view to future generations. Bible Societies do well in circulating the Scriptures—for they contain the only revelation from God to man, and may alone bring forth to view the plan of salvation from sin and misery. Missionary Societies, established upon *Bible* principles, do well in sending out men of zeal, the toughly furnished with the doctrines of everlasting truth, to proclaim to perishing sinners the Gospel of the Grace of God. Tract Societies also, whose publications are free from the sectarianism of human opinions, are a blessing to that branch of Christ. Sunday Schools may be viewed in an aspect, that raises them above all. If they have Teachers, (for upon this the whole blessing, as far as human means are of any avail, depends,) if they have Teachers, who have been taught of God, and know, in consequence, the things of the Bible, from an heart felt experience of them, they must be eminently useful. Under such tuition, young minds, as yet unhackneyed in the way of professors, and unprejudiced by the reception of false doctrine, can be initiated into a true theoretical knowledge of Christ, as he is typified in the various parts of the Jewish Ceremonial, as he is predicted in the Psalms and the Prophecies, and as he is held forth in the days of his incarnation by the Evangelists and Apostles,—a knowledge, which will redound much to their own spiritual comfort, and render them highly useful to others, when the Holy Spirit, acting *His* part in the economy of Redemption, makes them, by his omnipotent power, new creatures in Christ Jesus.

The object of this communication is to detail in a very brief manner the anniversary of one of these Institutions, that of *Sand Point* Collection. This School was founded by Mr. and Mrs. Boyd, whose exertions in behalf of the people around them, both in a religious and moral point of view, ought to command the respect of every one. Indeed, when the moral improvement of the whole neighbourhood is taken into view—for instead of Sabbath breaking, cursing, drunkenness, and open uncleanness, with which the place was disgraced before, sobriety and the utmost decorum are visible. The anniversaries of their Sunday School for some years past has been held on Christmas Eve,—and on every succeeding occasion, it has been attended with increasing interest. The number of Scholars in attendance last Thursday evening was 62, of whom 15 were of the colored population. Many of the Parents, and other spectators were present, who took a lively interest in the joyful scene. They commenced their proceedings with singing and prayer. Then followed the examination of the Scholars, which was conducted by Mr. and Mrs. Boyd. The ease with which the Scholars followed their Instructors through the different ages of Bible History,—the Patriarchal, Mosaic, Prophetic, and Apostolic,—and the readiness with which they answered the questions put to them, at once proved the utility of the Institution, the ardent zeal of the Teachers, and the docile subordination of the Youth. After the examination, they sat down to a partial repast of cake, bread and butter, and tea, which had been previously prepared for them at the sole expense of Mrs. Boyd. This done, they sang a hymn, which was followed by very appropriate addresses from their Instructors who embraced the opportunity of drawing an improvement from the decease of some of those who had sat down along with them at the festive board on the former Christmas Eve. They then joined in prayer, and were dismissed with singing the following well known verses,

"Blessing for ever on the Lamb
Who bore the curse for wretched man," &c.

I should not omit to mention that, as usual, a distribution of small books was made—and that the greatest order prevailed throughout the whole evening.

Yours, A PARENT.

Carleton, 28th December, 1835.

The following are part of the Hymns which were sung on this interesting occasion.:—

THE EXCELLENCY OF TRUE RELIGION.

Religion should our thoughts engage,
And set our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb.

More needful this than glitt'ring wealth,
Or aught the world bestows;
Not reputation, food or health,
Can give us such repose.

O may my heart by grace renew'd,
Be my Redeemer's throne!
And be my stubborn will subdu'd
His government to own.

Preserve me from the snares of sin,
'Thro' my remaining days!
And in me let each virtue shine,
To my Redeemer's praise.

Let lively hope my soul inspire;
Let warm affections rise;
And may I wait, with strong desire,
To mount above the skies!

JOURNEY TO HEAVEN.

Stay, says the world, and taste awhile
My every pleasant sweet;
Hinder me not, my soul replies,
Because the way is great.

Stay, satan my old master, cries,
Or force shall thee detain;
Hinder me not. I will be gone,
My God hath broke thy chain.

Through floods and flames, if Jesus leade,
I'll follow where he goes;
Hinder me not, shall be my cry,
Though earth and hell oppose.

Through duty and through trials too,
I'll go at his command;
Hinder me not, for I am bound
To my Immanuel's land.

And when my Saviour calls me home,
Still this my cry shall be,
Hinder me not; come, welcome death,
I'll gladly go with thee.

CHRIST CONTEMPLATED.

Contemplate, saints, the source divine,
Whence all your joys have flow'd,
With wondring minds, and praising hearts,
'Behold the Lamb of God.'

If sav'd from wrath, and from the stroke
Of heav'n's avenging rod;
Pouring his precious blood for you,
'Behold the Lamb of God.'

Freed from the pangs of conscious guilt,
And sin's afflicting load,
To Jesus' blood you owe your peace,
'Behold the Lamb of God.'

Each heav'nly blessing ye receive,
Through Jesus is bestow'd;
In every good our souls possess,
'Behold the Lamb of God.'

Hope ye in heav'n, with God at last
To find your blest abode?
Still as the ground of all your hope,
'Behold the Lamb of God.'

From the Christian Reporter & Temperance Advocate, Dec. 19.

My Dear Sir,—I embrace the present opportunity of communicating unto you the mournful intelligence of the death of Mr. THOMAS RYAN. About seven weeks ago Mr. Ryan was taken with a very violent cold which was succeeded by a simple continued fever, after which, other alarming disorders ensued that the most powerful medicine failed to remove, and were ultimately the means of terminating his earthly existence.

Few deaths in this part of the country have excited more deep and general interest than that of Mr. Ryan. For weeks the house has been literally thronged with persons from all quarters anxiously enquiring after his state. The minds of the public were, however, somewhat prepared for the announcement of his dissolution, by the opinion expressed by his medical attendants three weeks previous to the termination of his mortal career.—It is a source of great consolation to the family and friends of Mr. Ryan, that he had not neglected to pay attention to his soul's eternal interest. The Spirit of the Lord had been accustomed to strive with him from his infancy, and when a child he appears to have enjoyed the approbation of the Divine Being, but, like too many he gave way to the allurement of the world and lived in sin and folly until 1827, when it pleased the Lord through the instrumentality of his blessed word, to awaken him to a deep sense of his awful state, and led him by true repentance and unfeigned faith to Jesus Christ, the Lamb of God who taketh away the sin of the world. At that period he joined the Methodist Society, and has ever since been a zealous and useful member. His attachment to the Church of Christ was great, especially that branch of it to which he had conscientiously united himself, the Wesleyan connexion.

The Methodist Missionaries he highly esteemed, and nothing scarcely appeared to give him greater satisfaction than to see them approach his dwelling, where they always met with a kind and hospitable reception. The blessed cause of religion lay near his heart, and to promote the interest of christianity was his constant delight. Every institution calculated to promote the Glory of God, and augment the happiness of men had a place in his prayers, and as far as his circumstances permitted, a share in his liberality. This truly christian conduct brought with its own reward. Mr. Ryan could say, "It is more blessed to give than to receive." When death therefore made its approach the deceased was not alarmed, having peace with God through our Lord Jesus Christ, and that divine love which casteth out all slavish and tormenting fear. Through the principal part of his affliction he could rejoice in the Lord his God, and several times were the family aroused from their slumbers to sing the praises of the Most High. His beloved and attentive partner with the numerous and affectionate family, would frequently surround his bed, weeping, which never failed to elicit those expressions of regard which prompted him to exhort them mildly, earnestly, individually, and collectively, to serve the Lord their God, and often concluded by saying, "Weep not for me but for yourselves." The day before he departed this life, the enemy of souls made a powerful attack upon him, and for a time appeared to succeed in depriving him of his confidence in God, or rather that rapturous consolation of soul which had been his happy experience throughout the greatest part of his affliction to enjoy. The Lord however did not allow his servant long to remain in this trying disconsolate state, but soon dispersed the gloomy cloud and again caused the Son of Righteousness to arise with healing in his wings, and, to use his own expressions, "filled his soul with ineffable glory." On Thursday morning about one o'clock surrounded by his family and friends, death delivered him from all his sufferings, and by divine Grace his happy spirit took its flight into the presence of Angels and of God; December 3d, in the 33d year of his age.

The high estimation in which Mr. Ryan was held by the public, was sufficiently evinced by the overwhelming congregation that attended his funeral, which took place last Sunday. Persons of all denominations, many from a great distance, appeared to bury their religious differences, and came to pay their last tribute of respect to him, who had, when living, by the sociability of his conduct, the charitableness of his disposition, and the fervency of his christian zeal, secured no small share of their affections.

As the deceased was always very fond of singing, and had for years led this delightful exercise in the House of God, the procession sang a hymn from the dwelling house to the Methodist Chapel, after which a Sermon was delivered by the Rev. Mr. Pickles, to the crowded and attentive assembly, from Rev. xiv. 13. "Blessed are the dead which die in the Lord, from henceforth: yea saith the Spirit, that they may rest from their labours, and their works do follow them." After the service was closed, the remains of Mr. Ryan were deposited in the silent grave until the morning of the resurrection, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord."—Let the family and friends "therefore comfort one another with these words."—1. Thes. iv. 18. C.

Mill Stream,
Sussex Vale, Dec. 7, 1835.