

The 93d have been placed under orders accordingly, and are to be conveyed in the Medea to Pictou, thence in the Inconstant and Andromache to Quebec.—*Novascotian* 11th October.

Whatever cause these movements may proceed from, or in what they are likely to end, we cannot but be interested and concerned in them, since we are upon all political occurrences to be of greater or less importance, as they are likely to have an effect upon religion and the cause of sound principles.

MARLBORO' HOTEL, BOSTON.—We take pleasure in copying the following from the Episcopal Recorder of the 18th August, as well worthy of intimation everywhere:—

"This house goes beyond any thing of the kind we ever witnessed. It has now been in successful operation for one year. The following are the regulations of the house which have been adhered to, to the better.

REGULATIONS OF THE HOUSE.

'Family worship to be attended in the gentlemen's parlor at half past 9 o'clock in the evening, and half an hour before breakfast in the morning; the time to be announced by the ringing of the gong.

'No intoxicating liquor to be sold or used in the house. Smoking of segars not allowed on any part of the premises. The food used on the Sabbath will be prepared, as far as possible, the evening previous, that all the members of the family may have an opportunity of attending public worship.

'No money to be received at the office on the Sabbath; nor will any company be received on that day, except in cases of necessity.'

Cases of 'necessity' are real ones, occasioned by sickness or unavoidable calamity. On the sabbath, the register and account books of the office, and all the political papers are laid aside, and there is all the retirement and order of a private religious family. If the bell is rung, the porter goes to the door; and if company is in waiting, his only reply is, 'We do not receive company on the Sabbath.' If the individuals are not satisfied, and think theirs is a peculiar case, the agent is called, and usually learns that the supposed necessity is mere interest or convenience, and the carriage is dismissed.

The family devotions, which consist of reading the Bible, singing and prayer, are attended by nearly all the inmates of the house; and the religious exercises of the table are uniformly attended to. To show the general religious influence of the house, it is sufficient to say, that a large portion of the domestics have become hopefully pious during their residence in the family.

The character of the boarders, both permanent and transient, is such, that a seriously disposed stranger at once feels himself at home. All is free and social. Every one reads in the countenance of each guest, a brother and friend, to whom he can at once confide himself. In fact, there is more familiarity among the guests, without any of the formality of what is technically termed an 'introduction,' than there is between the members of the same church in our large cities, and all this without being regarded as impertinent.

In the rear of the Hotel, is the Marlboro' Chapel, a spacious and well-constructed Hall, capable of containing 2500 people. It is the place of worship of the Free church—an establishment, which we pray may bring home many who are now wandering from God."

PASTORAL VISITS.—A frequent and solemn recurrence to the great responsibilities of the ministers of God, cannot fail to be profitable both to Pastors and people; since the duties and obligations of the one, will suggest themselves on a consideration of the pastoral rights and privileges of the other. It is the right and privilege of the pastor to visit every family within his cure, and to be received as its best and dearest friend; and if he does not avail himself of this, he not only relinquishes the most grateful

part of his employment, but he neglects the most efficient means of evangelizing those committed to his care. He may be the most eminent of preachers, and his discourses may convince the understanding, and even inspire a respect for his talents; but he can do more than this, if by friendly intercourse, he excites a real interest in himself—he will be heard with peculiar affection and love—his doctrine will require new force, and will reach the heart—his exhortation will gain consequence, as good advice, in minds conscious of its being given by one who knows their individual wants, and who has the kindest and best possible motives to do it in sincerity and truth. Nor is this all. He who does not make his daily observations among his people, the means of aiding him in the composition of his sermons, will preach, as it regards his whole charge, very much at random. Human nature, it is true, is everywhere much the same, and requires very much the same treatment; but there are so many peculiar circumstances to be found in every congregation, especially where they are compounded originally of many different and distracted sects, that without *personal observation*, the minister may fail of producing the full conviction of the truths which he preaches, and the firm attachment to them, which are necessary to the prosperity of the church, and the salvation of souls. Some unexplored prejudice, (and we are quite liable to be met by these) may have been unhappily undoing the good work commenced and occasionally aided by his powerful public appeals, and he may find the desired result, after all, removed as far as ever, from his hopes and prayers.

It is not intended that a divine ought to pry into domestic secrets, for the purpose of making public homilies with a private application. But there are, in the habits, feelings, dispositions, and characters of a people, a thousand peculiarities, which he who would teach with the greatest success must know, or he must make much of his instruction imaginary, and unsuited to the case.

It is perhaps impossible to point out one particular manner of doing this duty, with equal advantages, in all places, and under all circumstances. The happiest and most convenient seasons will suggest themselves to every pastor who studies the subject faithfully; and if he feels a suitable sense of the obligation, his own discretion will never fail to be a successful guide. Familiar visits, under such circumstances as will permit numbers to assemble, from the vicinities where they are made, will lead at once to social worship, and to the free discussion of such religious subjects as are best suited to diffuse a correct knowledge and an ardent love of our most holy faith. Labours like these seem nearest to resemble those of the Apostles, who taught *publicly, and from house to house*; and they promise most effectually to promote, upon the heart, the operations of the Holy Spirit, without whose influences, Paul will plant, and Apollos will water, but in vain.—*Com.*

OBITUARY.

DIED.—At the Village of Shediac, N. Brunswick, on the 14th September, WILLIAM HANNINGTON, sen. Esq. in the 80th year of his age. Mr. H. has left a widow and nearly fifty descendants to lament his loss. He left England for America about fifty four years since, and was for a long time the only proprietor and sole occupant of what now constitutes the village of Shediac. He was, till the time of his death, one of the most extensive land-holders in the County of Westmoreland:—he also, for many years, was engaged in business on a very extensive scale, as a timber merchant, and held the various offices of Justice of the Quorum, Collector of H. M. Customs for the Port of Shediac, and Church Warden of his Parish. About seven years since he was visited with a paralytic affection, and his health has gradually declined from that period. As long as his faculties remained unimpaired, his services as a member of civil and religious society were invaluable.—He was ever foremost in the promotion of every work of utility, a liberal benefactor to the poor, an affectionate hus-

band, a generous parent, and zealous supporter of the Established Church. Ardently attached from principle and deliberate conviction to the church of his forefathers, he considered no exertions too great, no pecuniary benefactions too liberal, in the promotion of its sacred cause. The erection of the Parish Church, the gift of the Rectory, the purchase of the various glebe and church lands, and the establishment of the Parish, as a mission of the Venerable Society for the P. G. F. Parts must be attributed, under God, to his exertions and generous contributions more than to those of any other single individual. Indeed the services of the sanctuary were to him unspeakably precious. As long, and even longer than his bodily strength would seem to warrant, he regularly resorted to the place where prayer was wont to be made, and joined with fervor in its solemn offices:—he was also as uniform in his attendance at the holy Altar, as he was in the discharge of his other religious duties. That such attention to outward duties when performed under the influence of proper motives, should produce its corresponding effects upon the heart and inward affections, we humbly trust our lamented christian brother has fully experienced. In conversing with his spiritual pastor upon religious subjects, his expressions would seem to justify such a conclusion. He invariably, on such occasions, professed his conviction that he should never grow weary in well doing; but that when he had done all, he must confess his sinfulness and imperfections, and hope not for acceptance from his own merits, but only through the atoning blood of his Saviour Jesus Christ. The conclusions which our worthy Diocesan drew from his conversation, when on his late official visitation of this Parish, were similar. In his Report to the Venerable Society, his Lordship states his belief, that Mr. H. was "feelingly grateful for the blessings and the mercies which he has received during his pilgrimage, and with undeviating resignation and cheerfulness appears to be gently declining to his end, free from all sufferings, and full of faith, and hope, and charity." The Bishop stated that he was visiting this aged person for the last time, and his apprehensions have now been realized. He was buried on the eighteenth day of the month. His remains were carried to the church whose sacred courts he had so long delighted to tread, and his funeral oration delivered (so universally was he respected) to as large a concourse of people, as the building was capable of containing. Peace be to his memory. May his virtues long be remembered, and his example followed.—*Communicated.*

At Halifax, October 5, in the 60th year of his age, JOHN CLARK, Esq. an old and respectable merchant of that town.

Oct. 7, aged 26 years, Mr. GEORGE McAGY, late of Lunenburg.

Persons desirous of becoming subscribers to the COLONIAL CHURCHMAN from the present time, will not be charged with their subscriptions until the 1st January, 1839.

THE EARTH IS BEAUTIFUL.

By Caroline Gilman.

The whole broad earth is beautiful
To minds attuned aright,
And wheresoe'er my feet are turned,
A smile has met my sight.

The city with its bustling walk,
Its splendor, wealth, and power,
A ramble by the river side,
A passing summer flower.

The meadow green, the ocean swell,
The forest waving free,
Are gifts of God, and speak in tones
Of kindness to me.

And oh! where'er my lot is cast,
Where'er my footsteps roam,
If those I love are near to me,
That spot is still my home.