

For the Religious Intelligencer.

**To the Memory of William Perry Oram,**

BY HIS BROTHER, ELDER DAVID ORAM.

Thou hast left me, Brother, and gone up  
To thine eternal home. But why should I lament?  
For well I know the heaven thou spakest of  
So oft, is won. For thy head was pillowed  
On thy Saviour's hand, and his breath passed o'er  
Thy parting spirit. Now, thy soul has cast  
Away earth's shameful fetter, and has stretched  
Its tireless pinions for an endless flight;  
For ever soaring like an angel's thought,  
Chainless and free.

Enwapt in wonder, thou  
Art deeply gazing on thy God to-night,  
And with the countless throng of seraphim  
And cherubim, that circle round his throne  
With ceaseless hallelujahs, art bending  
To the mighty chorus of the skies.  
Glory is around thy spirit, Brother—  
Glory! and the triumphant song of angels  
Float o'er thy bosom. Thou'rt free for ever.  
And thy shout is victory, victory!

Peace to thee, Brother—peace. I would not call  
Thy spirit back from its bright home to toil  
Again 'mid strife and storm. But Oh! I would  
My weary head were pillowed close by thine,  
Upon the clay-cold earth, and the same dust  
O'er our bosoms, and my spirit with thee  
Now, straying by the streams of paradise,  
And drinking from the rills that gush from out  
The throne of God. I would thy robes of light  
Were mantled o'er me, for I long to be  
At rest.

Sleep on, my Brother—sleep on.  
Thy slumberings are sweet. My mournful lay shall  
Not disturb thy deep repose. A few short  
Years of toil and sorrow, and the lonely  
Sepulchre will be my couch. Oh may thy  
Saviour then be mine, and mine be all  
Thy blessedness.

**Religious Intelligencer.**

SAINT JOHN, N. B., AUG. 15, 1853.

**PLACES OF WORSHIP.**

In the erection of places for the public worship of God, we think there is a possibility of two extremes. We do not apprehend that God can be any more pleased with a costly and magnificent structure, exhibiting elaborate and classic taste, than with one less lavishly expensive, but appropriate and simple. We do not think there can be any thing propitiatory in a lofty spire, which in perpetual silence points to Heaven; neither do we think its absence sufficient evidence that true humility is found within. We do think, however, that the public sanctuary of God has an unmistakable voice; and that by it the general character of a people may be known. The existence of a place of worship is a public recognition of the great fact, "there is a God." Its absence is a practical declaration of Atheism—a denial of the Supreme. It is a matter of deep regret that in our prosperous Province of New Brunswick, there are some neighbourhoods destitute of any place exclusively dedicated to the worship of Jehovah. The time was that Meeting Houses and Churches could not be so easily erected; a barn, a private dwelling, or a school house had to convene the waiting worshippers of God. Then God met with his people, and refused not his presence in the meanest place. But, as prosperity crowned the toils of the early settlers of our country, a further recognition of the Divine Being became necessary in "making Him a sanctuary, that He might dwell among them." And it is well exemplified in some places, where neat and commodious places of worship are to be seen, and where the well trodden grass at the door of which indicates the frequent gathering of those who go up to the house of the Lord.

The erection of a place for the public worship of God, has the first claim on the liberality of the people in every community. And we venture to

state, that a village or neighbourhood, possessing the ability to erect a place of worship, and neglecting to do so, will not only lack due reverence to God, but in most cases, will be coarse and uncivil in their manners, while the general appearance of every thing around them will be confused and slovenly.

But we do not think elaborate and costly buildings are by any means necessary in all places; we think the cost should generally be governed by the ability of the parties erecting them. To see an elaborate and costly building erected by those whose ability is limited,—(and who perhaps to rival a more wealthy community, or to gratify the pride and ambition of one or two among themselves more able than the rest, have involved themselves in expenditure beyond their means, or loaded their place of worship with a debt that renders its tenure to them doubtful, without the adoption of some questionable mode to liquidate the claim) is we think improper. Pride, and high mindedness, and forgetfulness of God may exist and be manifest in the erection of a Meeting House, as well as in any thing else; and we have often regretted, when we have seen unnecessary outlays of this kind, that the over expenditure had not been appropriated in erecting a second house in some poor district; or in sending out some missionary into the wilderness to preach Christ to the poor and neglected there. But while in our own Province an unnecessary expenditure on Meeting Houses may sometimes be exhibited, we think the reverse is more generally to be deplored. In how many settlements, through our country, do we look in vain for the place of worship. How many communities forget that ignorance and irreligion are the parents of vice,—that education and piety, are the safeguards of a people. In how many settlements also, do we see places of worship, the very appearance of which, proclaim religious declension. Decayed foundations, unpainted walls, and sometimes broken windows, tell the decay of piety, and bear witness that the people "love not the habitation of the Lord's house." Loneliness and gloom hang round about their exterior, and if you enter within, the echo of your voice or tread produces fear. We regret that any thing like this exists: but from personal observation, we know it does. Sometimes an excuse for it is found, in the plea of poverty. But how strangely it contrasts with what is seen in the dwellings of such. There the necessary and unnecessary, the useful and ornamental, are beautifully blended, while alas! "My Father's house," is in lonely sadness! Who does not know that there is as much in the contour of a building, as there is in the expression of a countenance. A pleasant face sometimes assures us of a kind heart and a good nature—a cold and forbidden look the very reverse. Virtue and benevolence are sometimes written in the face of one man; while vice and avarice lurk in the wrinkles of another. The same habit of observation, directed to the expression of buildings, give us generally, some idea of the character of the inmates. But how forbidding would be the character of Jehovah, if viewed only in the loneliness of some neglected Meeting Houses. We shall not pursue this subject further at present. An improvement in the places of worship internally and externally, is necessary in many country places. In some places larger houses are needed—in others new ones. And we have believed it our duty to call public attention to this matter. We love the Lord's house—we love the Sabbath—we love the Assembly of the Saints—and we love to meet them in a pleasant place.

The Presbyterian Church in this City presented the Rev. W. Elder, a few days since on the occasion of his leaving them, a gold watch, chain and purse containing £50.

**EXTRACTS FROM LETTERS.**

Elder E. Wayman writes from Studholm the 9th inst.—"Brother W. E. Pennington has been labouring since the Wesleyan Camp meeting at the Millstream, Upper Sussex, and at the new Meeting house, near Mr. Roach's, and with good success, considering the busy season of the year. He spent last Sabbath at Upper Sussex, and baptized three young persons. It was a solemn season. Next Sabbath, 14th, he will be at the Millstream. [For the two next Sabbaths, appointments will be found on our last page.—Ed.] I believe the Lord has approved our brother's coming to this part of the vineyard, and there is a prospect of the cause of God being revived in this circuit of the country.

Brother A. McLean writes us July 27th.—"I recently attended a meeting among the Methodists, in the Parish of Burton, where the Lord has latterly blest many souls. I heard many speak and give evidence that they had passed from death to life. Others, who had previously experienced a hope, were revived, and I felt comforted among them, for which I praise the Lord, but more especially for the general good which has been effected in that place of late."

Elder John Wallace writes us from Johnston, Q. C., 2nd inst.—"My dear mother departed this life at Sussex, on the 25th ult. Her illness caused me to hurry from the General Conference. The Lord granted me the favour of taking a farewell of her that gave me birth. Death severs the strongest ties. She bore her illness with fortitude and resignation, and I trust died in the Lord. There is a great call for labour here, and there is reason to hope that the white fields will yet yield a welcome load of joyful sheaves. The Lord has been in our midst, and quickened some souls. Two have obeyed him in the ordinance of baptism."

A correspondent sends us the following estimate of the cost of Tobacco in New Brunswick.

In the first place I count forty families in a row, and out of these there are about fifty persons who indulge in the use of tobacco. Suppose each consumer uses one pound a month, (which is a low estimate) at a cost of one shilling and nine pence per pound, it will amount to twenty-one shillings each per year. Again, suppose that each tobacco user spends half an hour a day in using it, (to say nothing about the time spent in procuring it,) this in the space of a year will make thirteen days. These at five shillings each, amount to thirteen dollars, which added to the cost of the tobacco makes four pounds six shillings. The population of the Province is about 200,000. The average of families is about 7 persons, making 28,571 families in the Province; and at the ratio given above, would make thirty-two thousand one hundred and forty-two consumers of tobacco in New Brunswick. These consuming in tobacco and time together four pounds six shillings each, annually, make in the whole the enormous sum of one hundred and thirty eight thousand two hundred and eight pounds, worse than wasted, which might be appropriated to the accomplishment of a vast amount of good.

MINUTES OF CONFERENCE.—Our Minutes are printed, and several packages have already been sent by mail and other conveyances to different places. We shall continue to forward them until all the Churches are supplied. Extra copies can be had at present at the Intelligencer Office, or of Mr. B. J. Underhill.

SAD ACCIDENT.—A little boy, 8 years old, had his arm so dreadfully mangled a few days since by a cart in Brussels street, that it was necessary to take it off at the shoulder joint. The amputation was performed by Dr. Travis and others, and we understand he is doing well.

'THE BRITISH CONSTITUTION.'—This is the title of a new weekly paper, issued by Messrs. Ross Woodrow & Co., publishers of the Morning Times. It is devoted to Protestantism, Literature, Intelligence, &c. Its appearance is quite equal to the generality of Provincial Papers, and we wish the publishers every success. Terms 10s. per annum, half in advance.

Thirty years ago the population of the Canadas was 520,000, and nearly two-thirds of it were Catholic; the present population is estimated at 2,000,000, and the number of Catholics in proportion to Protestants is as 9 to 11; though the former have increased to more than 900,000, the latter have increased to more than a million,—or seven fold.