

the Rev. William Dick closed his mission on earth, with these words "ALL IS WELL." He died in Danielsonville, Conn. His disease was erysipelas in the head; by which he was attacked so violently on Thursday, that on Monday he was a corpse. At the time he was attacked, he was doing a good, and even a great work. He had possessed himself of the hearts of the people. We could not have expected a stronger expression of sympathy, than was evinced by the vast assemblage at his funeral, even though he had been his pastor for twenty five years. But he is gone. Strongly were we impressed by the sentiment of his favorite hymn, one which he always sung:

"I would not live away," &c.

Yes he is gone, but who will fill his place?—Alas! our young men are living for honors, for pleasures;—what are all these, to those who died yesterday. O! that at least one may be led into the ministry, by way of the *new grave of Brother Dick*.

The funeral services were attended on Wednesday the 9th, by a large and sympathizing audience. About twenty ministers were in attendance, drawn together by their regard for the deceased, and his afflicted family. He whom we loved, is now buried out of our sight, and we are sure his dust will rest in peace till the resurrection morn.

The deceased spent about twenty years of his life in Canada, and those who have listened to his instructions in science, morals and religion, are found in nearly every section of the Province. To the moral and social reforms of the day, he was ever ready to lend his influence and support. The Temperance cause he espoused in Canada, before he ever saw a pledge; and in the order of the "Sons," his name stands first on the charter of the first Division established in Canada. These facts but indicate his promptitude and decision of character in promoting whatever he considered to be for the benefit and improvement of society.

In his piety he never dissembled. A mask would not stay on him. With him pious talk was not cant, nor could any one who heard him, think so. He spoke what he felt and what he was.

As a preacher, his great native energy of character was ever prominent. His subject animated his heart and thence was thrown upon the auditory with great force and power. His words burned their way into the soul. No one could hear him and sleep. But now, we hear only the voice from his silent grave, "Be ye also ready;" mingled with his dying accents "ALL IS WELL."

CHURCH FELLOWSHIP.

The following objections have been urged against the applicability of the *Tribune's* "Twenty-four Propositions" to church building and fellowship:—

Objection I. A church acting on these propositions, would receive every kind of rubbish!

Answer.—If the objector has examined the propositions, he knows that they provide for the reception of none but christians. And if he wishes to be understood as saying, that he considers those christians who differ from him in judgment, as deserving no better name than rubbish, we tremble at his temerity; and would in the most affectionate manner say unto him—"What God hath cleansed that call not thou common." Speak not contemptuously of those "whom the King delighteth to honor"; lest he say

unto thee, "inasmuch as ye have done it unto one of the LEAST of these MY BRETHREN, ye have done it unto me." "Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee." The weakest christians deserve, at thy hands, a better name than rubbish—Christ himself "is not ashamed to call them brethren." But if thy heart be so full of pride and arrogance, as to prevent thee doing likewise, then it is manifest that thou hast not the spirit of Christ, and hence none of his.

Obj. 2. A church acting on the principles under consideration, would be compelled to receive members differing widely in sentiment, but the text "CAN TWO WALK TOGETHER EXCEPT THEY BE AGREED?" forbids all such amalgamations.

Ans. There is not a denomination in existence, whose members do not differ widely in sentiment; fake, for example, the Close Baptist, whose members are the most ready to ask "can two walk together except they be agreed?" They are agreed that baptism is immersion—but on all other points they differ as widely as christians can differ. They are not agreed on the doctrine of Atonement, Redemption, Justification, Sanctification, Election or Reprobation; and not even on the subject of Communion. We speak advisedly on the point, knowing that satisfactory evidence can be produced in proof that thousands in the denomination are free or christian communionists in full—known to be so to their brethren—and many of them known to be so when received into the church! In short, it would be next to impossible to find a man anywhere that we could receive as a true christian, who entertained a single sentiment that is not indorsed by members of the Close Baptist denomination excepting this one, that baptism may be scripturally administered *without* immersion. And we hazard nothing in saying that an equal amount of disagreement exists in all the leading denominations; from whom, if they urge this objection, we demand an answer to the question, "Can two walk together except they be agreed?" They have tried the experiment thoroughly, being composed of Calvinists and Armenians of every grade. And—but we forbear to enumerate. The retort we know is just, yet we wish to meet the objection fully on its own merits, and therefore proceed to examine the text on which the objection is based.

That the agreement demanded in the text, is that of the HEART, is placed beyond all controversy by the context. In the verse preceding the text, the Lord says to the Jews, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities"; and then adds, "can two walk together except they be agreed?"—thus plainly declaring that HE could not walk with the JEWS—but was this on account of their shortcomings in knowledge, or because of their iniquities? Let the passage answer. That the text does not im-