

no sacrifice of principle on their part, and it gives them a greater influence for good than they could ever possess if they adhered to a narrow, bigoted policy. We are as strong believers in Baptist principles as anyone, but we can respect and love Christians of other denominations; and although we may differ from them on doctrinal points, we can conscientiously sympathize with them in their sorrow, and rejoice with them in their success.

We do not think that these interchanges of christian courtesy at all endanger our principles as Baptists, and we have no sympathy whatever with those ecclesiastical champions of any denomination, who are continually on the watch, for some one to tread—be it ever so lightly—on the extremity of their doctrinal vestment. If each denomination would only let the others alone, and apply its energies to the prosecution of Christ's cause among the unconverted, what a glorious in-gathering of souls there would be! The husbandmen would be so busy gathering in the sheaves that they would never have time to think of their petty differences.

One of the happiest effects of this line of conduct we have ever witnessed, took place in the Jarvis Street Church of this city, at the close of the Rev. J. Bowman Stevenson's lecture on the "Life and Labors of the late P. P. Bliss." Mr. Stevenson is a Methodist clergyman, who for some years past has devoted his time and talents to the work of reclaiming and training the outcast children of British cities. Through the courtesy of the pastor and trustees, the Jarvis Street church was placed at his disposal for lecturing purposes, in order to assist in raising funds for the furtherance of his work; and at the close of the meeting, Mr. Stevenson expressed for himself, and on behalf of those whom he represented, his sincere thanks for the great kindness which had been extended to him by the leading church in Canada of the Baptist denomination. Before Dr. Castle could reply, the Rev. John Potts, the well known and popular Methodist minister of this city, who was on the platform, rose to his feet and craved permission to make a few remarks. The Rev. gentleman then in a short and eloquent speech, informed the audience that

this was not the first occasion that the Methodists of Toronto had been obliged to the pastor of Jarvis Street Church and his people; how that these mutual and oft-repeated courtesies had endeared them to each other, until outside of their own denomination there was none who held such a warm place in their affections. The Rev. gentleman then proceeded to say, that at the time the beautiful building they were then in was dedicated to the service of Almighty God, he had expressed the fervent hope that prosperity might be within its walls and peace within its borders; how his heart had rejoiced with their pastor's and their own, as he heard of and saw their continued prosperity; though he was a staunch Methodist he loved his Baptist brethren, proud of their success, and anxious that they would ever remain true to their God, to themselves and their principles, as he felt sure it was better to have different denominations working in harmony than to have no differences at all. In the name and on behalf of the Methodists of Toronto he wished them great and continued success, and a hearty God-speed. The pastor of the Jarvis Street Church in a voice quivering with emotion, briefly replied. He said he was glad the Baptists of Toronto occupied these amicable relations amongst other denominations, as it aided them in the furtherance of their labors for Jesus. For himself, he said, that although every one knew he was an uncompromising Baptist, he was glad to learn that he was regarded by other denominations as a Christian gentleman whom they could love and esteem. Although he clung firmly to his distinctive principles he never tried to intrude them obnoxiously upon any one to whom he thought they would be distasteful; he did not consider the cause of Christ could be advanced in that way. On behalf of the church and denomination he represented he could reciprocate the good wishes just uttered by his Methodist friends, and sincerely wish them prosperity and the blessing of the Lord.

The effect of this cross-fire of noble sentiments and good wishes was very marked, and produced a profound impression upon every one present. If these little interchanges of denominational courtesy were to become more frequent, we feel satisfied that there would not only be

greater harmony amongst the different branches of Christ's Church, but a more powerful influence exerted by each of them in impressing their distinctive principles upon the world.

#### HENRY C. FISH, D.D.

The Baptist Denomination of the United States has met with a great loss in the removal by death of the subject of this brief notice.

He was born in Vermont State in January, 1820. He experienced "the new birth" in December, 1835, at the early age of 15 years, and was baptized by his father, a minister of some repute, who still survives him, on the 24th of January, 1836.

In 1840, after prayerful consideration, he decided to relinquish his splendid prospects as a merchant, and to devote his life entirely to the work of the Christian ministry. Accordingly we find him five years afterwards graduating from the Union Theological Seminary in New York city, and on the following day ordained as pastor of the church in Somerville, N. J. After a successful ministry of six years in Somerville, he removed to Newark to become pastor of the first Baptist Church, and has known no other pastorate since. After a faithful and unusually honoured ministry in Newark of twenty-six years, Dr. Fish has been called to enter into the joy of his Lord.

Of the character and results of his work in Newark, our readers will be able to form some conception from the following paragraph which we clip from the Newark *Daily Advertiser* of October 2nd:—

"He has baptized with his own hands into the First Baptist Church of Newark fourteen hundred and sixty converts. This is an average of more than 56 baptisms per year, or a fraction over one baptism for every week during upwards of a quarter of a century. The membership of the church when he assumed the pastorate was 339; the present membership is 1,198. When he came to Newark there were only two English Baptist churches in the city, of which the South Baptist Church had but recently been organized, and one small German church. Now there are ten Baptist churches here. The growth of the denomination has been greatly accelerated by the formation, soon after Dr. Fish's arrival, of the *Baptist City Mission*, in organizing which the principal actors were himself and Rev. William Hague, D.D., the first pastor of the South Baptist Church, and one of the most eminent Baptist clergymen of the nation. These two able ministerial yoke-