

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA.—No. 4.

GENTLEMEN—In my last I alluded to the fact, that some if not many of your number, have propagated sentiments similar to those which particularly distinguish the disciples of Jesus Christ—sentiments, on account of which, we have been the most opposed by you. Do any question this? Then at your next association, quarterly meeting, &c., give your attention to those of your number who labor in places where the questions of difference between us have been agitated. If their prayers, teachings, and exhortations, in a majority of instances, do not materially differ from the standard of orthodoxy in the denomination, I will confess I am mistaken, and that common report has deceived me. These, your fellow laborers, are among your most useful and highly honored. You all hold sweet fellowship with them. Why then are not all immersed believers held in the same christian esteem? Why not seek our fellowship and co-operation? It is the duty of the larger and more influential bodies to make overtures to the smaller. If it is not the *duty*, it is certainly in better keeping with general usages, and more consonant with the etiquette of society! I say again, I have not a doubt that, you have many most respectable members in your fraternity who hold and propagate sentiments farther removed from your standard of orthodoxy than even your humble servant! Why then do we differ and form two communions? I answer; there is *one* GREAT obstacle in the way, and I affectionately ask you to remove it. *It is the name BAPTIST!* It is a trite saying, often uttered with a sneer: “What’s in a name!” but there is another as old, and its truth more obvious:—“The world is *governed* by NAMES.” Few, not conversant with religious societies in general, have any idea of the potency of distinctive names. You know their power, gentlemen. I need not write an essay to remind you of the fact that the only apparent difference between many societies is their names! Who among the masses can tell the difference between the Burghers and Anti-Burghers, the church of Scotland and the free church, the Synod of Ulster and the reformed Presbyterian church, &c. Here are some six or seven different denominations, that a Doctor of Divinity can barely make apparent the points on which there is a shade of disagreement; and yet they have shut their churches, school houses, and even dwellings upon each other; and judging from the spirit manifested on some occasions they would shut heaven itself if they could! And yet the masses differ only in *name*. The same may be said of other denominations. And what is most singular—the more nearly the ministry of many denominations agree the more violently they oppose each other! If we could agree on one point we would soon be one people on all practical points. I say *we*, I mean all immersed believers. But this one point is of great practical utility. For it, great sacrifices must be made; yet reason, revelation, the prosperity of the church, and the conversion of sinners, all demand it. It is well expressed in the language of the celebrated Wesley: “Would to God, that all *party names, and unscriptural phrases and forms*, which have divided the christian world were forgotten; and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit,