

# THE CHRISTIAN.

VOL. IV. } SAINT JOHN, N. B., DECEMBER 1848. { No. 12.

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Thou art the Christ, the Son of the Living God.—*Peter*. On this Rock I will build my Church, and the gates of Hell shall not prevail against it — *The Lord Messiah*.

TO THE BAPTIST MINISTERS OF NEW BRUNSWICK AND NOVA SCOTIA.—No. 8.

GENTLEMEN—The first charge preferred, by some of your number, against us and the doctrine we inculcate, was that we were Socinians. This charge has been openly and covertly made at times, ever since. What were the views of Socinus, is not now the question before us; but what do the people generally believe to be the sentiments of those thus designated. The more ignorant and bigoted the partizan the greater his horror of some heretical doctrine, denounced by his leader, especially if he knows not what it is, or wherefore he affirms. A kind hearted, simple brother called upon me one day, and with a deeply anxious countenance exclaimed: "Well, brother Eaton, what do you think they say about us now?" "I know not," was my reply; "but I suppose they would say I stole a horse if they could." "No," said he, "but they say we are *Utaians*, or *Italians*, or something like that!" I knew that some of our enemies were trying to persuade the poor man that we were Unitarians; but the name and doctrine were so new to him that he could not remember either. But this same man, subsequently, became offended at some disciplinary action of the congregation, and left, and joined the baptists, where he was received as one sound in the faith!

In the use of the terms Unitarian and Socinian in this article, I shall not attach to them their literal meaning; for the former strictly speaking, as you well know, means a believer in *one* God, and a Socinian is a believer in the doctrines taught by Socinus; but I shall use them in the sense in which you use them when you charge any one with holding certain heretical sentiments, such as denying the fundamental doctrines of Christianity. The great mass, when they hear persons charged as belonging to these sects, suppose them to deny the proper divinity of Christ, to teach that he is only some great prophet like Moses, or at best some super-angelic being, and the son of God, only as Adam was, by creation. The question then is not how do these parties explain and defend those views, but what is the impression that the name conveys? Every one, feeling an interest in the great facts of the gospel, considers that these parties deny the only foundation on which a sinner can build