

"Disciple Church" would mar the fair face of the *Standard's* pages. It quite often appeared in other papers. Rarely did our wise men protest against the unscriptural usage.

But recently the youthful editor of the *Bethany Collegian* a classical student, and one who has been a member of the church but six months—in an unguarded moment, and following the example of preachers who should set a better example writes "The Disciple Church." This can not be allowed to pass unnoticed. So a learned writer and preacher, a graduate of Kentucky University, appears in the *Standard* without delay, with a correction, and with the intimation that perhaps the Bethany College faculty needs instruction on the subject as well as the young man. A little later you take this youthful editor's blunder as a text for a valuable lesson in the *Standard*. In view of the fact that many of our preachers are using the name referred to, and remembering that several of our church buildings have it on their forefront, let me suggest that you and the "sensible correspondent" from the Queen's dominions let up on this young editor who came into the church in the close of 1895. He is not a ministerial student, and he makes no claim to theological wisdom.

But now another matter. You say: Alexander Campbell knew and taught that, in the Scriptures of the New Covenant, the name of that body of believers is, "Church of Christ," or "Church of God," and that this is the only divinely given title.

Yes, Alexander Campbell knew and taught that these divinely given names comprehend the whole body of believers the wide world over. By such titles he designated "the whole Christian community on earth," to quote his own words. In the *Millennial Harbinger*, of 1853, page 127, speaking of "the church of Jesus Christ," Mr. Campbell says:

"This church extends to the last Christian domicile on the green earth, and embraces every true Christian community large or small, in the four great quarters of the globe.

He is right. This is the church of Christ. This is the church of God. If we are Christians we are members of this church. About all this there is no respectable controversy. But this is not the question that is troubling our Israel. Alexander Campbell had occasion at times, as we have occasion at times, to distinguish from other bodies what we sometimes call "us" and "our brotherhood." Some of the scribes that have been nibbling at my recent articles claim that we have no need to distinguish ourselves in any way from

other Christians; and yet they can not write a column on this subject without doing this very thing, by using "we," "us" or "ourselves." This same necessity was laid upon Alexander Campbell, as you well know. How did he meet it? In the *Millennial Harbinger* of 1856, page 236, Alexander Campbell says:

Let all our brethren, in obtaining deeds for lots or houses of worship for the use of our brethren, have them made over to trustees chosen from among themselves, to be held in trust for the use of those known as *The Disciples of Christ*.

For insisting that we can not do better now, when seeking to distinguish ourselves from other religious bodies, than to use the name by which we were known, according to Alexander Campbell, in 1856, I am charged by some of the brethren and some of the papers with seeking to turn us into a denomination—even a sect. These brethren would do well to call up Alexander Campbell and try him on the charge of making us a denomination, before proceeding further with their untaught criticisms.

In the same volume, page 230, Alexander Campbell opens a brief address to Christians everywhere thus:

To our brethren in Christ, and especially those called the Disciples of Christ—grace, mercy and peace from God and the Lord Jesus Christ be multiplied.

But you will perhaps ask what this has to do with what you have written. What you have written, taken in connection with what you have not written, is calculated to give aid and comfort to the critics referred to above. After properly condemning "Disciple Church" as a name for our brotherhood, you refer to "Church of Christ," or "Church of God," as "the only divinely given title." Of course, you mean this as the Scriptural and proper designation of the whole body of Christians in the entire world, as did Mr. Campbell. But you will be understood by my critics as setting aside "the Disciples of Christ" as an unauthorized designation of our brotherhood. This, I know, you do not mean. For I remember that not very long since, when a printed document came to you, and Bro. J. H. Garrison and myself, requesting us to give our distinguishing and proper name, we all answered, "The Disciples of Christ."

1. In thus doing what Alexander Campbell did in 1856, and indeed all his life, did we denominationalize or sectarianize the brotherhood.

2. In giving information that A. B. left the Baptist Church and united with us, would you say, united with the

Church of Christ, Church of God, or the disciples of Christ? or would you say as we and Campbell have gone to record, *the Disciples of Christ*?

A little light on this matter will prevent any one from thinking that there is a difference between you and me on this subject.

Your brother, H. McDIARMID.  
—In *Christian Standard*.

## Literary Notes.

THE TREASURY OF RELIGIOUS THOUGHT for April closes the thirteenth volume. A year ago, this magazine announced a new departure, and, each month it has presented, with beautiful illustrations, fresh pictures of what the spirit of an applied Christianity is doing to make religion real among men. To read its pages has been to keep more in touch with the active servants of Christ in missionary fields or in the needy places at home. Along with this new department it has not lost sight of its earlier excellencies. Prof. Charles H. Small gives a full illustrated paper on the Baptists, Disciples, and Christians, containing his historical treatment of Denominational Characteristics, which is to go on into the next year.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

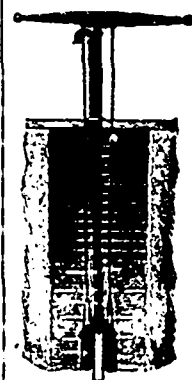
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