

name of some erring mortal like themselves guiltless! Answer this question in the affirmative who can—we dare not. How must zealous partizans blush in the presence of the Apostle in the great day of the Lord: O how will they feel before Him who said call no man master or father on earth! We have, however, so much affection for our fellow men that we seek to excuse them, with the reflection, that they have not thought on these subjects. Their views of the religion of the Lord Jesus, are derived from the circumstances which surround them, rather than from the word of the Lord.

Our object, however, in this article is not so much to complain of the present age, as to make a few remarks on the distinctive names received by the primitive followers of the Saviour.

While he was passing up and down in the country, those who attended his preaching and teaching, and became his followers, were called *disciples*. By whom this name was given we know not; but the appellation was approved by the Saviour, when he says, unless we forsake father, mother, &c. we cannot be his disciples. This was at that time a very appropriate name. Even the Jews made a proper use of it, when they said to the blind man cured by the Saviour (John ix.), "You are his disciple, but we are Moses disciples." One was accused of taking the Lord for his leader, and the other Moses. Hence, we hear the Saviour saying to the Jews under the galling yoke of the Romans, and the traditions of the Elders, "come unto me—learn of me." While they were learning of the Lord, and following him, they were his disciples. The Saviour at one time called them *friends*. They were also called *brethren*, and after that *Saints*. Their enemies called them *Nazarines* and *Galileans*; and a sect every where spoken against. Before the gospel was announced to the Gentiles, the followers of the Messiah were known by the above appellations, but a great change was soon to be effected, one of which even the Apostles seem not to have had even the most distant idea. It was that secret which had been hid from ages and generations; it was *Christ in the Gentiles the hope of glory*. See Col. chap. i. Eph. iii. Rom. xvi. Peter first proclaimed the Gospel to the Gentiles. Persecution raged against the disciples in Jerusalem; they were scattered every where where preaching the Word. Jews, Gentiles, and Samaritans became obedient to the faith. Hence believers of all nations began to mingle. At Antioch Paul and Barnabas assembled with the brethren—the congregation of the Lord in that place, and "taught much people." Here the middle wall of partition was broken down openly and formally by the union of Jews and Gentiles in one body. Those who had been taught to shun and despise each other, now surround the same table, and together celebrate the love of the same Lord! What now shall they be called—Jews? No, the Gentile could not receive that name; neither could a Jew ever consent to be called any name by which a Gentile had ever been designated. In fact there were no names by which either had been known, that would be acceptable to the other, under which they would unite. But a name *was* found; one with which they were well pleased. We shall not now pause to inquire by whom it was given, or by whom first