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... The ...  
**Name of the Church.**

BY ELDER J. S. ROTH.

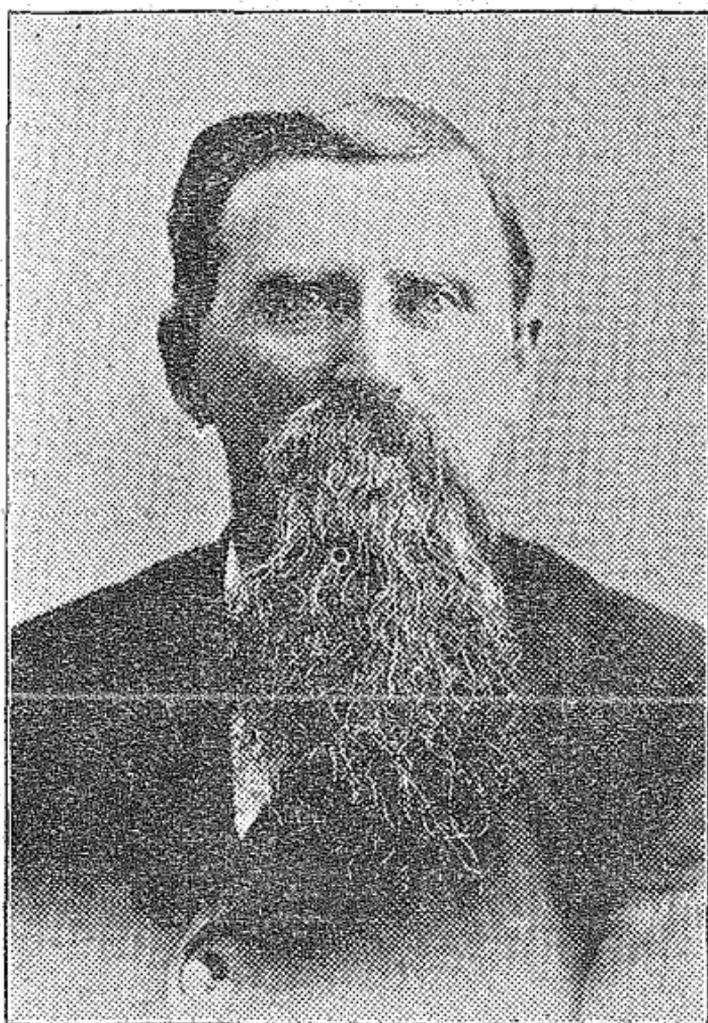
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ELDER J. S. ROTH.

## THE NAME OF THE CHURCH

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The subject tonight is, "What was the name of the church before it went into the wilderness, and what is the name, or should be the name after it comes out." If we can find that the church had a name before it went into the wilderness, and after it came out of the wilderness it had another name, it must have changed its name while God had nothing to do with it. If when it came forth from the wilderness it had the same name, then we may believe that God had something to do with it.

There are many people in the world—and good, honest people,

too—who make the claim that it makes no difference about the name. That a name doesn't amount to anything, and it does not make any difference what name the church is called today, it is the church of Christ at any rate. I believe it makes a great difference what the name is. We know that no man in this land of ours has the right to change his own name; there is something peculiar connected with the name of an individual, and therefore the laws have been so enacted that no man has a right to change his own name. If he desires to change his name, he must apply to the courts of the land, and after proper action has been taken, and a permit granted, he has then to advertise in the papers of the county a certain length of time, I believe it is thirty days if I mistake not, before he dare assume his new name that the court has granted him. There are good reasons for that. If I had a

right to change my name at will, and another had the same right, people would be changing their names all the time, and perhaps today we would have a Mr. Jones and a Mr. Clark, tomorrow Mr. Clark might be Mr. Jones, and Mr. Jones might be Mr. Clark. Peradventure that the father of one of these individuals should die, or some of his rich relatives, and should bequeath to one of them a large amount of property, you can see at a glance what a terrible confusion it would make before that affair could be properly settled. Hence you can see the necessity of a law preventing men from changing their own names, and when they do so, that it may be recorded at headquarters in that part of the country where he lives, so if something of that character should arise, they could refer to the documents recorded, and find out what Mr. Jones' name was before he changed it, so that if the property belonged to him,

he could trace back and prove his identity by the name he used to bear. Now, if that be true, how much less has a man the authority to change another's name, if he dare not change his own. So you see there is a great deal in a name. And if a man dare not change his own name nor that of his neighbor, I ask you how dare he meddle with that which does not belong to him at all, and change the name of the church of Jesus Christ? "Well," but the objector says, "The name never was changed; the names are as they always have been since the church has been organized." Well, that part may be true, but I am going to show you tonight that the church of Christ had a name from the first record we have of it, and that that name will continue until the church triumphant and the church militant will be blended into one.

You remember Jesus says in Matthew 5:5, that we shall pray

that "Thy kingdom come." That is, the time that the church triumphant, the kingdom of God, will have come to this earth, and then the church here, which must have the same name which the church over yonder has, will be blended into one church, and have the same name. We will invite your attention to a passage or two in support of that. Turn to 1 Corinthians 1:9: "God is faithful, by whom ye were called unto the fellowship of his Sōn, Jesus Christ our Lord." By whom ye were called, speaking direct to the church: called his church, remember, unto the gospel, unto the fellowship of his Son, Jesus Christ our Lord. Now, we have struck the name right in the first quotation. I expect to prove to you that the name of the church is Jesus Christ, that is, the church of Jesus Christ. He says they were called in the fellowship of his Son. Fellowship means a commingling of a family or

society. Now, it would look very strange to me if a family here, consisting of six children and the parents, perhaps three boys and three girls, we will call the family, for convenience sake, Jones, because that's a name that stands lots of hammering around, and the oldest boy is called William Jones, because the parents' name is that. The next one is called John Clark; the next one is called Henry Taylor, and the girls each have a different name of their own. I have not time to name them all around. A man coming along inquiring for a family by the name of Jones living in that part of the neighborhood, some one would say, "Well here is Mr. Jones' son." The man would step up and say, "How do you do, Mr. Jones?" "My name is not Jones, sir, it is Clark." "But this gentleman told me your name was Jones." "So my father's name is, but I have not got the same name." By this time the man would

think there was something wrong at the head of the family, and I suppose there would be. Then if the church of Jesus Christ has a fellowship or family connection, all brothers and sisters, is it not essential that everyone of the off-spring is called the Church of Jesus Christ? Not one Clark, another Jones, another Luther, another Wesley, another Smith, and another Campbell, but all have the same name. Now, let us see whether Paul will bear us out in that. I begin to read at the first chapter of First Corinthians, first verse: "Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Paul, called to be an apostle of Jesus Christ. There it is again. The same name, the name of

Jesus Christ. "Through the will of God." "Oh, hold on," says one; "You said the name was Jesus Christ, and now you have said it was God." We will just leave that until I get back to it; however, it is the Church of God, and I will prove it is the Church of Jesus Christ also. Ninth verse: "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you, or

were you baptized in the name of Paul?" Now, we want to comment on that. "Now I beseech you, brethren," says Paul here, "By the name of our Lord Jesus Christ, that you all speak the same thing." Do we do that today in the world? Do we not speak about nine hundred different things concerning the name of the church? Are we not told that it makes no difference what we are called, yet Paul positively commands us to all speak the same thing, and that refers to the name as well as to the doctrine, as I will prove further along. "Speak the same thing, and that there be no divisions among you." Well now, if we speak the same thing and have the same name, does that not carry the idea that there will be no divisions in that line? Certainly. "But that ye be perfectly joined together in the same mind and in the same judgment, speaking the same thing." Is that so? "For it hath been declared

unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you." Is that true? Why Paul says it is. What are the contentions about, Paul? "Now this I say that every one of you saith, I am of Paul." There is contention now. One says "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Is it possible that I am of Wesley, and that I am of Luther, and that I am of Knox, and that I am of Christ, and that I am of Campbell, and that I am of somebody else? If so, Paul says it is wrong. We should all speak the same thing and be united." Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul or of Luther, Campbell or somebody else? Why, there is nothing plainer under the sun, than that Paul meant we should have the same name. Not one to be a Paul, not another Apollos, not another Cephas and

another Christian, but that we all be united in the same name, speaking the same thing, and thus be in fellowship with one another. Paul goes on: "I thank God that I baptized none of you but Crispus and Gaius." We are told that because Paul made that declaration he was glad that he was not to baptize any one, but it does not say so. You read the connection that I have read, and you will find Paul makes the declaration that he is glad that he did not baptize any of *them*. Who? Those who were contending and quarreling. That is the reason he was glad he had not baptized any of them. If they had spoken the same thing and been in fellowship one with another, without this contention for name and leadership, Paul would never have said that he was glad that he had not baptized any of them; but because they stepped out, and one man claimed to have this man for a leader, and another that man,

and the other the third, and the other the fourth—and if Paul had lived in this age of the world, I believe he would have to name about five hundred leaders of the people—but he thanked God—because they were so contentious, as one wanted this man for a leader, and another that man—that he had not baptized any of them, only the house of Chloe, and perhaps a few others.

Now, we will turn to a reference in 1 John 1:7: “But if we walk in the light as he is in the light, we have fellowship one with another, [family or society relationship you see] and the blood of Jesus Christ, his Son, cleanseth us from all sin.” You see there the necessity of having the same name, that we may have fellowship, one with another, in the church of Jesus Christ. That is the name given. Fellowship with Jesus Christ and his membership. Now we will turn to John 15:4-9. “Abide in me and I in you. As the branch cannot bear

fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Christ is the vine and the people are the branches, and if Christ is the vine, it is the vine of Christ. "Well," but says one, "that is not Jesus Christ." My name is Roth, and when I want to express my full name I say John Roth; and when you talk of Christ, you mean Jesus Christ every time; then Christ spoken of in the word of God, is Jesus Christ, whether you give half of the name or the whole of it. We can not bear fruit unless we

abide in Jesus Christ. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you. Continue ye in my love." Now, the question arises, who is speaking? It is Jesus Christ speaking, and we must abide or continue in Jesus Christ or in the body, or church of Jesus Christ; if we do not, Jesus says we cannot bear fruit. We

turn to Romans 12:4, and there we have another reference of the church or body of Christ. "For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another." So we being many are all one body in Christ—one body in Jesus Christ. How many names does that one body have? One body in Jesus Christ, and it must have the name of Jesus Christ, or it is not the body of Jesus Christ, and every one members one of another. So we see then, that the body of Jesus Christ is one body, and hence you will see the necessity of having one name. In Ephesians 1:20-23, we read these words: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named,

not only in this world, but also in that which is to come." Now, kind hearers; do we need to comment any farther on that? See twenty-second verse: "And gave him to be the head over all things to the church, which is his body." Christ is the head of his body, his people, his organization, his church.

"Well," says the objector, "That is not the church, the body. It doesn't refer to the church." Let us see. Turn to Colossians and perhaps we can get a connecting link in there. Col. 1:18. "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the preeminence." The writer here says that the body is the church, that Christ is the head of the body, which is the church, and the name of the church is the body of Jesus Christ. If Christ has a head, and has a body, then the body and head have the same name,

haven't they? You could not expect a man's head to have one name and his body another. So the head of the church is Jesus Christ, and the body of the church is the body of Jesus Christ. We will give you one more quotation on this; twenty-fourth verse of this same chapter. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Now, as already stated, Christ is the head; if Jesus Christ is the head, and the church is the body, or the body is the church, it is the body of Jesus Christ or the church of Jesus Christ. I do not believe you can get around that very handy.

Now, turn to Hebrews 12:23, and there we have another name that perhaps somebody might claim for the church. I will read it and see what you think of it. "To the general assembly and the church of the first born, and to

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God the judge of all, and to the spirits of just men made perfect." Now, here a name is given to the general assembly or church of the first born. "Well," says one, "that admits there is a church called the church of the first born; why not take that name?" Who was the first born of the dead? Jesus Christ was the first born of the dead to immortality, so when we get back to the proper meaning of this verse, it means the same thing, the church of Jesus Christ, who was the first born of the dead (Col. 1:18), so that settles that point. I will turn to another place. Acts 20:28 and read: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Now, here is the same declaration which I read in 1 Corinthians, where the church is called the church of God. We will now just notice

the wording of it. "Feed the church of God which he hath purchased with his own blood." Now, if that meant the Father, the God of the universe as we worship him as God the Father, pray tell me when did God purchase the church with his own blood. Who was it that purchased the church with his own blood? It was Jesus Christ; then the church of God is the church of Jesus Christ. I have not the time that I would like to have to comment on this, but will run over it hurriedly. I will read again from 1 Corinthians 15:9. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." Now, there are people today who have an organization called the church of God because of these quotations. Well, what is meant here? Let me show you whom Paul meant. Turn back again to Acts 9:5. I am satisfied to have Paul tell us what the church of

God was. "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." Now, you see when Paul gave his testimony here he declared he was persecuting the church of God, and here he says that when Jesus Christ met him in the way, when he was on his way with letters in his pocket to Damascus to persecute the church, he was persecuting Jesus Christ, that he was persecuting the church of God, which is the church of Jesus Christ. In Titus 2:10, I read these words: "That they may adorn the doctrine of God our Savior in all things." Who is God our Savior? Jesus Christ. Again in 1 Timothy, 3:5. "For if a man know not how to rule his own house, how shall he take care of the church of God?" That's the church of God again, is it not? In Colossians 1:18: "And he is the head of the body, the church, who is the beginning,

the first born from the dead.” We read that it is the church of God, and that God purchased the church with his own blood, which every where refers to Jesus Christ. Again in 1 Timothy, 4:10: “Trust in the living God, who is the Savior of all men.” 1 Timothy 2:3: “God our Savior.” Galatians 6:10: “And as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” The household of faith; faith in what? Faith in Jesus Christ. Then it is the church of Jesus after all.

We will now turn to Revelation 21:9 and read again. We have found what the name of the church was in the days of the apostles. It was the church of Jesus Christ. We are now away this side of the apostles. John the Revelator by inspiration and foresight by the Spirit, saw the end of time, when the Lamb of God—when the bridegroom, is going to come from heaven and

take his bride. Now, let us see what the name of the bride will be when the bridegroom comes for her. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and he talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." Will some one tell me who the Lamb is? Every one will say it is Jesus Christ. Then if the Lamb's name is Jesus Christ, and he comes and takes his wife, which is the church, pray tell me what will be the bride's name after he marries her. If the bridegroom's name is Jesus Christ, his wife's name *must* be the wife of Jesus Christ, or the bride of Jesus Christ; hence we find that when the church went into the wilderness, its name was the *Church of Jesus Christ*, and when it is going to come forth at the end of time, the name will be the same as the Lamb's or the bridegroom's, and his name is Jesus Christ. No mis-

take about that. According to the laws of the land everywhere, as far as I am acquainted, when a young lady becomes the wife of a man, she universally takes his name; so when Jesus comes as the bridegroom, and has that great wedding he speaks of, his bride must take his own name, or she is not his bride. Now, is that reasonable and logical? Again we turn to Revelation 19: 7, 8: "Let us rejoice and be glad, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Here we have the same thought, the same idea that Jesus is coming (that's in the future), and his wife, the church, hath made herself ready, and she will be the wife or church of Jesus Christ. If that be true kind friends, and we have four hundred and twenty who claim

to be the wife of Jesus Christ, or the church of Jesus Christ. I am afraid there will be about four hundred and nineteen disappointed, because I believe, and can show you from the scriptures as Paul declares in the twelfth chapter first Corinthians, and also in Ephesians fourth chapter, that there is but one body, one church, and that one church must have the name of the author or the bridegroom, and that is Jesus Christ; and if that be true, then there are four hundred and nineteen who have other names, out of the four hundred and twenty, who perhaps will be disappointed when the bridegroom comes and takes his wife to him. "Yes," but says the objector, "that name is all right for the church in heaven, but not on the earth." Well, we will have Paul come to the rescue again. Turn to Ephesians 3: 14, 15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole

family in heaven and earth is named.” Does that just take in the heavenly folks? “Of whom the whole family in heaven and earth is named.” And what is the name? Why, Jesus Christ. Then Paul tells us that all the people in heaven and the people in the earth are named of Jesus Christ. We will turn to Ephesians 5:25–32: “Husbands love your wives.” (Husbands ought to love their wives. I sometimes think if husbands loved their own wives more, they wouldn’t have so much love left for somebody’s else wife or daughter). “Even as Christ also loved the church and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his

wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning *Christ* and the *church*." Now, you will notice the beautiful connection here that Paul wants to have between the relationship of man and wife with Christ and the church. As the wife receives the affection of the husband and his *name*, so the church must be nourished by Christ and take *his name also*. In John 3: 29, we are told that he that hath the bride is the bridegroom. Jesus is the bridegroom and he has the bride, the church, and that church *must* have his name. Again in Matthew 9: 15, we read that Christ is going to have a

kingdom by and by, not yet passed, but in the future, and he is going to receive unto himself a bride, and as already stated, if she becomes his bride, she must take his name before quoted. We are then not at a loss to know what the name of the church was all along down the ages, and about 570 years after Christ, when it went into the wilderness it was still the church of Jesus Christ, with a crown upon her head and twelve stars in that crown. That was the body of Christ, and when she was in the wilderness 1260 years, the angel of Revelation 14:6 brings her out, and restores the authority—restores the crown, and twelve apostle, or twelve stars in her crown, and gives her apostles and prophets, evangelists, pastors and teachers, and seventy elders, that it may be the same church, and have the same name, the church of Jesus Christ. If it has not the same name we may suspect something wrong;

suspect that she is not organized according to the pattern which Paul left in the twelfth chapter of first Corinthians and twenty-eighth verse. He says God set in the church, first apostles, prophets, evangelists, pastors, teachers and elders, and such like. We turn to Ephesians 4:13, and there we learn that Paul says that God set these officers in the church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body or church of Christ, until we all come to the unity of the faith, to a perfect man, and the fullness of the stature of Christ. Hence, when the church comes out of the wilderness it must agree with the *pattern* and the *name*, or it is not the church that went into the wilderness; but some other church organized somewhere between the time that it went in, and the time that the angel was to fly in the midst of heaven having the everlasting gospel. (Rev. 14:6). This is all,

the time I have to spare on the name of the church before it went into the wilderness. After it returns it must have the same name. No other name can be found between the lids of this Bible. I challenge the world to show me one other name given by God or angels, or apostles any where—anywhere I say—than that of the church when it was organized and continued until it went into the wilderness. The church must have the same name when it comes out, or it is not the same church.

Now then, we want to examine the name of the members of the church. I heard of a very popular preacher in my own town who made the assertion that there is no Saint this side of heaven. I will prove to you that God's children were called saints in ancient days, and if there is no saint this side of heaven in the estimation of that preacher, it gives his case away. You see he let himself right down in the

mire. Turn to 1 Samuel 2:9. There we are told that God will keep the feet of his saints. Now, I want you to mark how many other names I will find in this examination, except the word saint for God's children. "Yes but hold on," says the objector, "God is going to keep the feet of his saints in heaven; there is where they shall be kept that they do not step away from him." All right, in Psalms 16:3, we find that God has made a promise to his saints who are in the earth. Is that in heaven? It positively declares the saints are in the earth. Now, if that man was correct, that there are no saints this side of heaven, it positively proves to my mind that he was not one anyhow, and he thought there was no other. In Psalms 50:5, we read: "Gather my saints together unto me." "Yes," the objector says, "that's in heaven." All right, we will leave that to him again. In Daniel 7:18, we learn that some time in the

future there is going to be a wonderful war right here on the earth, and that the saints are going to take the kingdom. Not in heaven, right here. The saints are going to take the kingdom. In 1 Corinthians 6:1, 2, 3, I read, "Dare any of you, having a matter against another, go to law before the unjust, and not before the *saints*? Do ye not know that the *saints* shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?" Going to fetch the saints from heaven back here to judge these little church troubles; none on earth you say. "And if the world shall be judged by you," Why Paul, how you talk! "Are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" Why, the saints are going to judge the world. Well, Paul had a better opinion of the saints

than some people have in our day. I should say it was a pretty good class of people that is going to have power to judge angels. "Well," but the objector may say, "If some of the saints that I know are going to judge the world, it will be a funny judgment." Yes, but you must remember as Paul said, "They are not all Israel that are of Israel." They are not all saints that claim to be. That is where the trouble is. There may be people who call themselves saints because they have been baptized, but they are not any more saints than they were before their baptism. Baptism alone will not make a saint. NEVER. It takes a work, the living of a saintly life according to the law of Christ to make a saint.

Now we will turn to 1st Corinthians 1: 2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with

all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." All that are sanctified in Christ Jesus are called saints. Now I would like to know, kind hearers, whether there is a man or woman on the face of the earth that is a follower of Jesus Christ, that is not a saint, and he cannot help himself. And where you find a true follower of Jesus Christ he is a saint and he can not help himself, and he may not be in heaven either, because if he has been baptized into Christ's church, he has put on Christ, and if he lives right, he is a saint. Turn to Acts 9: 32, and read these words: "And it came to pass, as Peter passed throughout all quarters, he came down also to the *saints* which dwelt,"—in heaven? No "To the *saints*, which dwelt at *Lydda*." He got the idea there were saints down at Lydda and he went down to see them. Now we will turn to Acts 26: 10. "Which thing I also did in Jeru-

salem; and many of the *saints* did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Now Paul says there were saints down there, on the earth, remember. He went to put them in prison; not in heaven at all. They were saints then because they were followers of Jesus Christ. In Romans 1: 7, Paul says the beloved of God called to be saints. Is that sufficient? The beloved of God called saints whether they want to be or not. Is there no person loved of God on the earth, or are they all in heaven? I believe that God has children on the earth loved of him, and they are called saints. We will turn to Romans 12: 13 and find there that Paul admonished the saints to distribute to the poor,—in heaven? Oh, no. The poor on the earth. The heavenly saints don't need any distributions. Paul declares that

they shall raise a distribution for the necessity of the saints. In Jude 3, we read that Paul admonished the beloved to contend earnestly for the faith once delivered to the *saints*. Where shall we contend? Do we have to wait until we get to heaven to contend for the faith? No, there will be no contentions there, but here we are admonished to contend earnestly for the faith once delivered to the *saints*, and if that faith, by obedience, made saints out of people, will the same obedience make saints out of us today, and if not, why not? We find in Revelations 13: 7-10 that there is a time prophesied of when there shall be war with the saints by some power right on the earth. So we see there are going to be saints at the end of the world. That's in the future. I showed you what the name of the church was in the past and in the future. Now we are learning what the membership's name was in the past, and here is one

in the future. "War with the saints," and Daniel declares that the saints shall take the kingdom, and that kingdom shall be given to the saints, and no more to other people. That is about the import of it; now, if that be true, there will have to be saints hereafter, both in heaven and on earth, and they can't make war in heaven against them, that's sure. Revelations 14:12. "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." The saints keep the commandments. That's what makes a saint. That makes a saint, I do not care whether he professes little or much, nor do I care how *much* a man professes to be a saint of God today, and tomorrow goes and cheats his neighbor, it never makes a saint out of him, and he will never be called upon to judge the world either. He must be honest with God and man. Judge himself first. Again in Revelation 16th

chapter and 6th verse we read: "For they have shed the blood of saints and prophets and thou hast given them blood to drink; for they are worthy." For they have shed the blood of the saints; in heaven is it? No blood in heaven. Paul says that flesh and blood can not enter there. Here we are told that they shed the blood of the saints. They must have been on the earth. Psalms 89: 5 we read, "And the heavens shall praise thy wonders, O Lord, thy faithfulness also in the congregation of the saints." Congregation of the saints; not in heaven, but on the earth. In 1st Corinthians 16:1, we read: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there may be no gatherings when I come." On the first day of the week they shall take up a collection for the

saints. Where? In heaven of course. They get so used to taking up the collection in this world they have to take up the collection over there. Paul meant right on the earth. They needed the collection to take care of the saints; that's how Paul understood it. 1 Timothy 5: 10. "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes (I. T.), if she have relieved the afflicted, if she have diligently followed every good work." Washed the saints' clothes. No saints on earth, all are in heaven, but I suppose they must have their clothes washed there. Oh! "Consistency is a jewel," but some people are so opposed to jewels they won't even take consistency.

"Well," but, says one, "I believe that has been changed because God promised through his prophet that it would be changed. I want to state right here that

you can not find another name between the two lids of the Bible, now mark, acknowledged of God, Christ, or the angels and apostles, except the word saint, for his followers. "Oh, hold on," says one, "I can find it." Where? "Don't you know down there in Acts eleventh chapter and twenty-sixth verse, it says the disciples were first called christians at Antioch?" Yes sir. Who was it called them christians? Was it God? Was it Christ? Was it the apostles, or was it the murderers who had letters in their pockets to persecute the saints and kill them? Why did they call them christians? Because of derision, because they were followers of Christ. They were called Christians in derision by the enemy and not of Christ, nor God, nor the angels, nor the apostles. We find another place in Peter's first letter, fourth chapter and sixteenth verse, where he says it is better to suffer as a christian than as an

evil doer. Did he acknowledge the name? No sir; it was a shame, it was degrading to one to be called a saint, and he is calling him a christian to make it worse. Let them call you a christian: better do that than to catch you in some evil doing, or find out that you are not a saint at all. I repeat it, that no where in that book can we find that God, Christ or the angels acknowledge any other word than saint. "Yes," but says one, "God says in Isaiah 62: 2 that he was going to give a new name." If God said so, and did it, I am satisfied. If he said so and did not do it, he did not do what he ought to have done. "Well, if this be true," the objector says, "That God declares he will give his people a new name, that new name certainly was christian." We will see if that is true. I will read: "And the Gentiles shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a *new name* which the *mouth* of the

*Lord shall name.*” “Well now,” says the objector, “Is not that the new name?” The mouth of the Lord shall name that new name. That’s where he gives it away; if he had not said the mouth of the Lord shall name it, we might admit the fact. Now if christian is the name, pray tell me where did the mouth of the Lord give it. It was the persecutors of the Lord on the earth that gave that name and not the Lord. We will see what the new name is as Isaiah gives it. “Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called *Hephzi-bah*, and thy land *Beulah*; for the Lord delighteth in thee, and thy land shall be married.” Here we find the new name which the mouth of the Lord shall name is *Hephzi-bah* and his country *Beulah*. Where are the saints called *Hepzi-bah*, and where is the country called *Beulah*? You see that idea falls to the ground without a

scintilla of testimony. "Yes," but the objector says, "You turn to Revelations 2: 17, and we find that the Lord positively declares he is going to give them a new name." All right, we will read it. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." That spoils the whole thing again. He is going to give somebody a new name, written in a white stone, and *no* person will know that name *only* he that receives it. Anybody know the name *christian*? Everybody knows that. It can't be that new name written in a white stone, because no person will know that name *only* he who receives it, and as that day has not come yet, the new name falls flat to the ground without any evidence to sustain it. So we see away back in the

ancient days, and in Christ's day all the followers of God were called saints, and when Jesus comes again, they will be saints then, and if there are any of God's children between these periods, they will be saints whether they want to be or not. "Well," but says one, "you people claim to be Latter Day Saints. Where do you get the 'latter day' in the Bible?" That is very easily accounted for. In what age of the world are we living? You read Luke 21st and Matthew 24th and you find that Jesus prophesies of things that shall occur at the end of the world—the latter days, and when you look around you you will find that almost all of them has been fulfilled, and that will prove to you that we are living in the last days, and if we are saints at all, we must be latter day saints. We can not help ourselves because we have not lived in the days of Christ, or Abraham, or any of those former day saints.

We are living in the latter days, and if we are children of God, we are saints, and if we are saints, we are latter day saints; we can not help ourselves. I do not care how much we protest against the name, we can not help ourselves. I think this is sufficient for the name. Where all the others will appear is none of my business. I only have to present that which I find written in the word of God, and I pray God that he will enlighten the world that it may believe his truth, and not get the idea that it don't make any difference whether we believe it all, or half, or one-third, or whatever we please. May we take his word as the man of our counsel, and may God help us that we may be saints indeed in the church of Christ, that when he comes to make up his jewels we may be counted worthy to be present with Christ and his saints to judge the world. I thank you for your kind attention.