

saints, and of the household of God." As all the members of this family are believers in God, Paul, in Gal. vi. 10. calls it "the household of faith." In 1 Tim. iii. 15. this family is called the house of God, and the church of the living God. That God who is in heaven, is the common progenitor or father of this family. See Matt. vi. 9. where we are taught to address him as such in prayer; and in Heb. xii. 9. he is called the Father of spirits. This family is "a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter ii. 9. This is a spiritual family, a spiritual house, built of lively stones, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter ii. 5. We are not only taught that the righteous generation on earth belongs to the family of God, but John the revelator, teaches that in heaven the Father is seated on a throne, and round about the throne are four beasts, and twenty-four elders; and in the midst of the throne, and in the midst of the beasts and elders, he saw the Lamb of God, and round about the throne, are ten thousand times ten thousand and thousands of thousands of angels; and a hundred and forty-four thousand of the tribes of Israel, which were redeemed from the earth; and a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne, and before the Lamb. That these, with those on earth, constitute the family of God, is evident from what Paul says, Heb. xii. 22, 23, 24. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things

than that of Abel." Again, the employment of all is the same; they in heaven do the will of God, and we are taught to pray that it may be done on earth as it is done in heaven. The nature of all is the same; they in heaven are spiritual, and those on earth are a spiritual people; and all worship God, who is a spirit, in spirit and in truth. The same relation exists among all. "All ye are brethren;" and one of the inhabitants of heaven said to John, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." Rev. xix. 10. There is a family likeness, and a unity of feeling throughout the whole household. Again, they are all under the same government, and have the same rulers. In Heb. x. 21. it is said, "We have a High Priest over the house of God;" that the High Priest is Christ, is evident from Heb. iii. 6. "But Christ is a Son over his own house, whose house are we, if we hold fast the confidence," &c. In Col. i. 18. it is said, "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 pre-eminence." And Paul says, Eph. i. 20—23. "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; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." He is the one lawgiver, and has given the perfect law of liberty; and has established the same great principles of government and rule of order on earth, that is ordained in heaven.

And lastly, they all bear the same name. The family is named after Christ. Christ signifies anointed; Christian is derived from Christ, and signifies anointed ones.