

profoundest views of the glory of God, would alone adequately account for all the research which they expend upon it. Here especially it is that they see displayed, ἡ πολυποικίλος σοφία, *the amazingly diversified and manifold wisdom of God*. Amid ranges of contemplation that lie immeasurably beyond the sphere of human vision, to which the genius of Newton never soared, they are familiar with illustrations, in endless diversity and astonishing magnificence, of the divine perfections: but even the brightest of those illustrations fades before the surpassing glory of redemption; the wisdom that shines in them all is not so immense, so multiform, so instructive, as that which is exemplified in the formation and gradual developement of the mediatorial scheme. But why is the WISDOM of GOD particularly named as the object of the highest admiration of the principalities and powers in heavenly places? Why not his LOVE? his POWER? his JUSTICE? Plainly because *wisdom* is that property of the Divine Being by which all his operations are directed; in accordance with the dictates of which all the manifestations of his glory, whether in creation, providence, or redemption, are exhibited. Of the essential *rectitude* of GOD angels could entertain no doubt; and they were equally persuaded that his *benevolence* is infinite, and that the thunder of his *power* none can understand. But they knew, also, that those attributes could not be displayed in our redemption until infinite WISDOM had previously solved the great moral problem, "How shall man be just with GOD?" And with whatever rapture they listened to the first annunciation of the expedient by which this was to be accomplished, it is obvious that they did not clearly apprehend the redeeming counsels of the TRIUNE GOD, until the obscurities of previous and preparatory dispensations were dispelled by the effulgence of the Gospel. In the quaint but striking language of an old divine, "This doctrine of the Gospel he kept close and hid in his own