

true propitiatory which under a higher and more spiritual economy "God hath set forth to declare his righteousness for the remission of sins that are past:" and the resplendent cherubim bending over it in a posture of absorbed contemplation, could not fail to elevate the mind of the devout Jew from the type to the reality; it would teach him that the scheme of atoning mediation by which he had access unto God challenges the investigation and delighted attention of the whole celestial throng.

On what principle, it is natural to enquire, does the work of redemption exert so commanding an influence over minds of the highest order? Whence arises the entrancing interest with which they survey the sufferings of CHRIST and the glory that follows? Let the question be reverently proposed; let it emanate, not from a vain and carnal curiosity, but from a hallowed desire to acquire more fully the "riches of spiritual understanding;" and the divine ORACLE instead of rebuking will encourage; instead of silencing will gratify the inquiry. By it we are taught that from the beginning there has subsisted the most intimate *official* relation between angels in heaven and the church on earth; for, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" that when God ushered his 'first begotten' into the world, all the angels were commanded to worship him; that CHRIST is constituted head over all things for the benefit of his church, and exercises his supremacy over *thrones, dominions, principalities* and *powers* in reference to her government and interests; and that the grand and ultimate object of redemption is the association under him, as their common head, of angels and men, whom sin had so long dissevered, in one rejoicing family forever.

But the fact announced in the text,—that the most illustrious orders of the celestial hierarchy are indebted to the evolution of the plan of redeeming mercy for their