

men sustain to God, and to the various relations which they sustain to one another. These same principles are, no doubt, adapted to the relations which angels sustain to God, and to each other. The holy angels obey the grand law of love. The angels that fell violated it. The essential principles of rectitude and purity must be unalterable; what they are to one race of moral beings, they must be to all races of moral beings.

The object of rewards is to show God's love to holiness or obedience to the law, and his delight in the obedient. The object of punishment is to shew his hatred to sin and his holy displeasure with the disobedient. When the law is obeyed the reward must be bestowed. When the law is transgressed, either the punishment threatened must be inflicted, or some expedient must be introduced into moral government to serve the same ends therein as its infliction. The reward due to obedience is a good which God will not withhold from the obedient, But the threatening due to disobedience is not a good, relatively to sinners; consequently if the Supreme Ruler, in his infinite wisdom, contrive any expedient which will serve the same ends, as the infliction of the penalty threatened against them, on conditions which he sees to be fit and right, it may be forgiven. This is necessary for the stability of God's moral empire. Were God to remit the penalty due to the sins of sinners without giving a display of his hatred to sin, the unfallen might interpret such an act as a connivance at sin. The thought might enter their minds, that they too might sin with impunity. Thus the bonds of moral obligation would be weakened, and sin would defile every portion of God's fair universe. Justice to the unfallen, requires that, if forgiveness be extended to sinners, something be done which will exhibit the hatred of the Ruler of the universe to sin, so that the progress of sin may be arrested, the law honoured, and the unfallen confirmed in their allegiance to God.

The atonement of Jesus Christ is a most gracious expedient, introduced by God into his moral government whereby he can be just and justify the ungodly. Jesus Christ is divine and human. He is God over all, blessed for ever; and he became a partaker of flesh and blood, that he might make propitiation for sin. The atonement consists of the obedience of Jesus Christ until death. That in the atonement of Jesus which highly honours the divine law, which was violated by the sin of man, is the peerless dignity of the atoner. Christ obeyed the law, and honoured its precepts.