

THE CANADIAN DAY-STAR.

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"I am the light of the world."
"Preach the Gospel to every creature."—JESUS.

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THE ATONEMENT.—ITS NATURE.

In our last article we vindicated the doctrine of the universality of the atonement, against those objections which are brought against it, grounded on the erroneous notion that the atoning sacrifice of Jesus is like the payment of a debt. In this article we shall endeavour to exhibit what appears to us to be the nature of the atonement.

God has established a moral system. He is not simply the Creator and Preserver of his creatures, he is the moral Governor of those creatures, whom he has endowed with a moral nature. Men and angels are subjects of divine moral government. Men recognise moral distinctions; they know right from wrong, and are capable of choosing the right and doing it, and avoiding the wrong. Whenever a man sees that a course of action is right, he feels under obligation to pursue it; and when he perceives a course of action to be wrong, he feels under obligation not to pursue it. The moral law, the essential principles of which are supreme love to God and love to our fellow-creatures sets forth the line of conduct which man ought to follow. In love God gave it to us: it requires from us love. The fulfilling of it is love. The rewards promised to the obedient and the punishment threatened against the disobedient, are motives fitted to constrain moral agents to walk in obedience to moral law. Sinners, as such, are exposed to the infliction of the penalty threatened against them.

We have reason to believe that the essential principles of the law under which man is placed, constitute law to all moral beings in God's vast universe. In the moral law under which man is placed, these essential principles are adapted to the relations which