

*(Concluded from page 243.)***HISTORY OF THE DOCTRINE OF ATONEMENT.****BY REV. JAMES FREEMAN CLARKE.**

WE must stop our historical survey at this point, and content ourselves with a few closing remarks suggested by this cursory view of the subject.

1. In tracing the history of this doctrine, we have seen that it divides itself into three distinct periods, in each of which a different idea has characterized the prevailing and orthodox theory. During the first and largest of these periods, this leading idea was of a conflict between good and evil, and the death of Christ was a ransom paid to the powers of darkness to redeem men from their dominion. During the second period, the main thought is of a debt which the sinner owes to God, which it is impossible for him to pay except by the aid of Christ. And in the third period, the notion which gives its character to the doctrine is that of a Government, and a necessity of state which makes it impossible to forgive sin, except by such a display of the indignation of God, as will prevent the evil consequences which might otherwise occur. According to each theory, Christ dies to satisfy Divine justice ; but in the first, this justice has reference to the rights and lawful claims of the devil ; in the second, to the rights and honor of God himself ; in the third, to the order of the universe, and the claims of God's creatures. There is also a necessity for Christ's death according to each theory ; but in the first, this necessity is founded on God's supposed relations to the supernatural world ; in the second, on his relations to himself ; in the third, on his