

new theory of the atonement partook of this tendency also and was founded upon ideas of *government*. Hugo Grotius laid the basis of this doctrine in the necessity imposed on God, as a ruler, to prevent mischief and preserve order in his government. And Hugo Grotius also was the founder of the modern international law, by his book on "The Laws of War and Peace," the object of which was to teach rulers to substitute a sense of justice toward the citizen and regard for the peace of society, for caprice and reckless ambition.

3. Thus we see that each age has developed that particular view of the doctrine which was suited to its circumstances, and to its prevailing tone of thought. We are not, however, to infer that these theories are merely arbitrary speculations, wholly destitute of reality and truth. Their error seems to lie in their one-sidedness. In their logical form, they are all probably false, yet each may contain its leaven of truth. Thus the fantastic and mythical doctrine of a conflict with the devil, may be founded in reality. As long as the origin of evil remains unexplained, so long evil must appear to the intellect a hostile power contending with God. Only by self-sacrifice and willing endurance can we redeem ourselves and others from its slavery, and lead captivity captive. The sufferings of the good, and the death of martyrs, is the necessary price which must be paid in order to secure the progress of humanity. This price Christ paid on the cross, to redeem mankind from the power of evil. So also there is a truth in the idea of an atonement to be made to the Divine justice. The justice of God is his holiness as displayed in action. If God has a moral character, it must make him not only by his will, but also by the very neces-