

THE
LIBERAL CHRISTIAN.

Vol. II.

JULY, 1855.

No. 7.

HISTORY OF THE DOCTRINE OF ATONEMENT.

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THERE is no doctrine which deserves better to be studied by the light of history than that of the Atonement. The idea of Reconciliation is the central point of Christian doctrine, and it may almost be said of all religion, since its contains the thought on which the necessity of religion is based,—that of man's separation from God, and union with God.

Unitarians have not sufficiently understood the meaning of this doctrine. They have justly rejected the Orthodox form of it, and have exposed, by irresistible arguments, the fallacies on which it rests, and the inconsistencies in which it is involved. But they have not as yet adequately replaced this form of doctrine by any other. Here, as elsewhere, they have done more in the polemical than in the dogmatical department of theology. Their criticism has been excellent, their positive teaching not so good. Their views, as hitherto presented, do not, we believe, sufficiently explain two important phenomena; first, the great stress laid in the New Testament upon the