

religion into a little knot of mystery, instead of contemplating it as the all-pervading light of heaven — streaming through the creation — infolding and beautifying the universe. To my thought, it divests religion of all its charm, its grandeur, its universality, its all-prevailing influence.

Nor think, my brethern, this construction of the Gospel, is one of any great extent or authority in the Christian church. It is unknown to the theology of the good old English time; it is unknown to the theology of most countries — Catholic and Protestant. It is peculiarly an American error. Our religion in this country, it is to be remembered, began in dissent and was consolidated in metaphysics. Nowhere else in the world, has the pulpit been so metaphysical as in this country. And nowhere else in Christendom, has religion shot up into the growth of such a monstrous enigma, instead of being cultivated as a clear, intelligible and useful principle.

This is the true religion — an intelligible love, purity, uprightness, humility, devotion. This is the true religion, and to experience this, rationally, earnestly, daily, instantly, is to experience true religion.

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HISTORY OF THE DOCTRINE OF ATONEMENT.

BY REV. JAMES FREEMAN CLARKE.

WITH Peter Lombard begins the period of Summists, or system-making Doctors. Their object was totality. They attempted to give a solution to every theological question which could be asked. Their usual course is to state the question, then adduce the arguments from Scrip-