

of the hook and bait runs through many of the Fathers, down to Peter Lombard.

Objections were made to this view, from time to time by one and another, and even those who held it seem often inconsistent with themselves in their statements. It was opposed by Gregory Nazianzen, John Damascene and others. But it had taken such strong hold of the mind of the age, that it continued the prevailing view. And even after it had been rejected by Anselm and Abelard, and its inconsistencies fully pointed out, the famous Orthodox teacher, St. Bernard of Clairvaux, defended it with extreme bitterness against its opposers. Peter Lombard, Bishop of Paris, A. D. 1164, whose "Four Books of Sentences" was the text book of every great theologian, holds to a certain right in the devil over the souls of men. In fact, so long as they clung to the literal idea of redemption, they were compelled to return to the view of an atonement offered to the devil.

The second period is that of *Scholasticism*. But what was scholasticism? Baumgarten Crusius says, "The school separating itself from the Church, and endeavoring to gain an independent existence." Hegel, going deeper, says, "First come the Church Fathers, then the Church Doctors." First come those who give life to the Church, then, life needing light, there arise those who shall teach it.

In the first period of the Church, the direction of its activity was to produce the contents or substance of doctrine: in the second, or scholastic, to give arrangement and form. To systematize and reconcile the various doctrines which had come to be regarded as Orthodox; to harmonize the whole into a complete system of theology;