

every part of the Roman empire, had been converted to Christianity, and became fixed in their new homes. The tide of Mahommedan conquest, checked at the Pyrenees, had begun permanently to recede before the deeper life of Christendom. The conquerors of Rome, feeling their want of better institutions, accepted her splendid code of laws, and began to modify and apply them to their own needs. Hence the study of Roman Law sprang up suddenly in the twelfth century, and appeared in new glory. Thousands of students crowded the universities, attracted by the fame of great jurists. We read of the celebrity of the University of Bologna, and of the Four Doctors. The civil and canon law were taught together at all the ecclesiastical establishments. Many distinguished scholastic theologians were also eminent as writers on civil law, and among them Lanfranc, the teacher of Anselm. Just at this time appeared the new theory of the atonement. It is surprising that it should partake of the character of thought belonging to this time and be founded not on warlike but *legal* ideas, on the rights of property and persons, on the notion of debt and payment, on a wrong done to God's honor by sin, for which a full recompense was to be demanded! Those passages of Scripture in which sin is spoken of as an injury inflicted on the Divine character, and the work of Christ as freeing us from the debt incurred by disobedience, were now made the basis of the doctrine.

With the Reformation came new ideas of human rights in civil as well as in ecclesiastical affairs. Reform in the church prepared the way for reform in politics, and men now began to ask for what purpose was government instituted, and what were the duties of the governor? The