

infinite goodness demands the creation of a perfect world. He tries to reconcile evil and free-will with providence. His doctrine of the Fall and of redemption,	PAGE 380
Thomas' doctrine, that the Sacraments are the instruments of grace, is the strongest support of the Church, which he identifies with the mystical person of Christ, . .	389
The Papacy essential to the preservation of the unity of the 'aith, on which the unity of the Church depends. The Church may punish heretics and apostates with death,	390
Contrast of medieval and modern thought,	395

LECTURE FIFTEENTH

LEIBNITZ AND PROTESTANT THEOLOGY

Luther and Descartes as representatives of the modern spirit. Spinoza substitutes Philosophy for Theology. Leibnitz seeks to reconcile them,	398
The post-Reformation Theology : the Augshurg Confession, Socinus, Melanchthon and Calvin,	400
The Cartesian and Spinozistic conceptions of God, . .	402
The <i>Théodicée</i> of Leibnitz : Relations of Paganism, Judaism and Christianity. Truths of faith and truths of reason. The latter divide into necessary and contingent truths. Answer to Bayle's difficulties,	404
Natural Theology : Human freedom and divine sovereignty reconciled in the doctrine that God has created the best of all possible worlds. Distinction between <i>permitting</i> and <i>willing</i> evil. The principles of Contradiction and Determinant Reason. The pre-established harmony as reconciling freedom and providence. Physical evil the condition of greater good,	413
Untenability of the Leibnitzian oppositions of natural and revealed religion, necessary and contingent truth, possibility and actuality,	424