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## LECTURE FOURTEENTH

### MEDIEVAL THEOLOGY

Medieval Christianity unfavourable to independent speculation. In its first stage largely devoted to the logical problem of universals ; in its second stage to the formulation of the medieval ideal of the universal sovereignty of the Church, . . . . .

Thomas Aquinas seeks to reconcile faith in authority with reason. He opposes Reason and Revelation, Knowledge and Faith, Philosophy and Theology ; attempting to maintain their independence, while affirming their harmony. In explaining the grades of being he employs the Aristotelian distinction of "form" and "matter." He affirms the primacy of the intellect, and holds that the good is commanded by God because it is good, . . . . .

The theology of Thomas follows the articles of faith. Intuition, Faith and Knowledge are different modes of apprehending God, whose existence is a truth at once of reason and of revelation. Thomas rejects the ontological argument, but employs the cosmological and physico-theological. The doctrine of the Trinity is a truth of revelation, not of reason ; but in the world, and especially in man, there are traces of the divine nature, which yield analogies to it ; the Son being the "procession" of God's thought of Himself, the Holy Spirit the "procession" of His love of Himself, . . . . .

The fact of creation Thomas holds to be demonstrable, but the creation of the world out of nothing is an article of faith, though it admits of "probable" proof. He defends the providence of God, but denies that