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"The subject of this treatise," writes Colqohoun, "is in the highest degree, important and interesting, both to saints and to sinners. To know it experimentally, is to "be wise unto salvation;" and to live habitually under the influence of it, is to be at once holy and happy. To have spiritual and distinct views of it, is the way to be kept from verging towards self-righteousness, on the one hand, and licentiousness, on the other; and to be enabled to assert, the absolute freeness of sovereign grace, and at the same time, the sacred interests of true holiness. Without an experimental knowledge, and an unfeigned faith, of the law and the gospel, a man can neither venerate the authority of the one, nor esteem the grace of the other." This classic is organized as follows: Introduction Chapter I. Of the Law of God in General Chapter II. Of the Law of God as Promulgated to the Israelites From Mount Sinai Chapter III. Of the Properties of the Moral Law Chapter IV. The Rules for Understanding Aright the Ten Commandments Chapter V. Of the Gospel of Christ Chapter VI. Of the Uses of the Gospel, and of the Law in Subservience to the Gospel Chapter VII. Of the Difference Between the Law and the Gospel Chapter VIII. Of the Agreement Between the Law and the Gospel Chapter IX. Of the Establishment of the Law by the Gospel Chapter X. Of the Believer's Privilege of Being Dead to the Law as a Covenant of Works, With a Highly Important Consequence of It Chapter XI. Of the High Obligations Under Which Believers Lie, to Yield Even Perfect Obedience to the Law as a Rule of Life Chapter XII. Of the Nature, Necessity, and Desert of Good Works To the Reader

"A brief alphabetical notice of several writers and works on the civil law and the law of nations: not generally known, and which are quoted or referred to in this book": p. [xxiii]-xxx.

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In this translation of Saint Thomas Aquinas's The Treatise on Law, R. J. Henle, S.J., a well-known authority on philosophy and jurisprudence, fluently and accurately presents the Latin and English translation of this important work. Henle provides the necessary background for an informed reading of the Treatise, as well as the only in-depth commentary available in English on this text. The first section of the book contains an introduction to St. Thomas's life, work, writings, and jurisprudence. Henle discusses the structure of St. Thomas's magnum opus, Summa Theologiae, from which The Treatise on Law is excerpted. A brief section is included on Scholastic philosophy and also on St. Thomas's approach to the study of law. Henle then examines Thomas's definition of a law and the general doctrinal background for the Treatise. Finally Henle explores St. Thomas's sources, including his use of auctoritates, or authoritative quotations drawn primarily from the Bible, Aristotle, St. Augustine, and St. Isidore of Seville. The second part of the book contains the Latin text of the Treatise presented unit by unit, each followed by the English translation and, when appropriate, by a comment. The Treatise on Law will be of interest to law students, lawyers, judges, and legal scholars. It will also appeal to those interested in St. Thomas's legal philosophy, such as political scientists, theoretical sociologists, and cultural historians. For philosophers, especially beginners in medieval philosophy, it serves as a good introduction to the thought of St. Thomas.

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