

tory solution but as a likely or even as a doubtful Hypothesis, it may, though in this humbler capacity, be of service to the cause. It is enough for this purpose that it have sufficient plausibility to warrant, not the certainty that it is, but at least the conjecture that it may be true. If we can but say of the Optimism of Leibnitz that for aught we know it may be true, this would at least neutralize the origin of evil as a topic of objection—and, though it may not satisfy the Infidel, a great practical good is effected by it, should it put him to silence.

---

## CHAPTER II.

### *On the Use of Hypotheses in Theology.*

#### LEIBNITZ'S THEORY OF THE ORIGIN OF EVIL.

1. LEIBNITZ is rightly held to be the most philosophical defender of Christianity, in its more peculiar and evangelic form. We should not say that he is the most effective defender of it—an honour which we should rather ascribe to Jonathan Edwards. There was however more of science and expansion in the former; and something to us inexpressibly pleasing, in the union of his orthodoxy with the academic spirit and phraseology of a man, who stood among the very highest of his day in the great literary republic, and even shared with Sir Isaac Newton in the glory of his immortal disco-