

but the retardation, which bounds this velocity, comes from the cargo. And thus too it is imaged of the creature that it is the cause of sin, though but a deficient cause; and that its errors and wicked inclinations spring from privation. This agrees with the sentiment of Augustine that God hardens, not by giving what is positively evil to the soul—but because the effect of His good impression is limited by the resistance of the soul, and by the circumstances which contribute to that resistance—so that He does not give it all the good which could surmount its evil. “Nec (he says) ab illo erogatur aliquid quo homo fit deterior, sed tantum quo fit melior non erogatur.” But had God wished to do more, he behoved either to make creatures of another nature, or to work miracles for changing their nature—neither of which the actual plan of things as being the best, admitted of. This would just be requiring that the current of a river should be made more rapid than its declivity admitted of, or that the vessels should be less laden that they might go forward with the greater velocity. The limitation, or the original imperfection of creatures causes that even the best plan of a universe is not exempted from certain evils; but which will subserve a greater good. There are certain disorders in the parts, which bring out into striking relief the beauty of the whole—even as certain dissonances in music when put in rightly render the harmony more exquisite.

11. We may now at least apprehend the theory of Leibnitz. We do not say that we ought to be convinced by it. There is a great accordance