

it as ingeniously as Leibnitz himself. Those who suppose that specific guilt attaches to particular acts, that all men are put into the world free to keep the Commandments or to break them, that they are equally able to do one as to do the other, and are, therefore, proper objects of punishment, hold an opinion which is consistent in itself, but is in entire contradiction with facts. Children are not as able to control their inclinations as grown men, and one man is not as able to control himself as another. Some have no difficulty from the first, and are constitutionally good; some are constitutionally weak, or have incurable propensities for evil. Some are brought up with care and insight; others seem never to have any chance at all. So evident is this, that impartial thinkers have questioned the reality of human guilt in the sense in which it is generally understood. Even Butler allows that if we look too curiously we may have a difficulty in finding where it lies. And here, if anywhere, there is a real natural truth in the doctrine of Election, independent of the merit of those who are so happy as to find favor. Bunyan, however, reverses the inference. He will have all guilty together, those who do well and those who do ill. Even the elect are in themselves as badly off as the reprobate, and are equally included under sin. Those who are saved are saved for Christ's merits and not for their own.

Men of calmer temperament accept facts as they find them. They are too conscious of their ignorance to insist on explaining problems which are beyond their reach. Bunyan lived in an age of intense religious excitement, when the strongest minds were exercising themselves on those questions. It is noticeable that the most effective intellects inclined to necessitarian conclusions: some in the shape of Calvinism, some in the corresponding philosophic

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