

were cities and plains and oceans and continents, — so we in like manner must know that the barriers of which I speak exist only in relation to the faculties which we employ, not to the objects on which we employ them. And yet, notwithstanding this consciousness that we are necessarily and irremediably the bound prisoners of ignorance, and that all the great truths lie outside our prison, we can almost be content that in most cases it should be so; not, however, with regard to those great unattainable truths which lie in the track of Calvinism. They seem too important to be wanted, and yet want them we must; and we beat our very heads against the cruel barrier which separates us from them.”

“I am afraid I hardly understand you,” I said. “Do assist me by some instance or illustration.”

“You are acquainted,” he replied, “with the Scripture doctrine of predestination; and, in thinking over it in connection with the destinies of man, it must have struck you that, however much it may interfere with our fixed notions of the goodness of Deity, it is thoroughly in accordance with the actual condition of our race. As far as we can know of ourselves and the things around us, there seems, through the will of Deity, — for to what else can we refer it? — a fixed, invariable connection between what we term cause and effect. Nor do we demand of any class of mere effects, in the inanimate or irrational world, that they should regulate themselves otherwise than the causes which produce them have determined. The roe and the tiger pursue, unquestioned, the instincts of their several natures; the cork rises, and the stone sinks; and no one thinks of calling either to account for movements so opposite. But it is not so with the family of man; and yet our minds, our bodies, our