

the same *formula*, the movements of the largest bodies of the universe and those of the slightest atom. Nothing would be uncertain to such an intelligence, and the future, no less than the past, would be present to its eyes." If we speak merely of mechanical actions, this may, perhaps, be assumed to be an admissible representation of the nature of their connexion in the sight of the supreme intelligence. But to the rest of what passes in the world, such language is altogether inapplicable. A *formula* is a brief mode of denoting a rule of calculating in which numbers are to be used: and numerical measures are applicable only to things of which the relation depend on time and space. By such elements, in such a mode, how are we to estimate happiness and virtue, thought and will? To speak of a formula with regard to such things, would be to assume that their laws must needs take the shape of those laws of the material world which our intellect most fully comprehends. A more absurd and unphilosophical assumption we can hardly imagine.

We conceive, therefore, that the laws by which God governs his moral creatures, reside in his mind, invested with that kind of generality, whatever it be, of which such laws are capable; but of the character of such general laws, we know nothing more certainly than this, that it must be altogether different from the character of those laws which regulate the material world. The inevitable necessity of such a total difference is suggested by the analogy of all the knowledge which we possess and all the conceptions which we can form. And, accordingly, no persons, except those whose minds have been biassed by some peculiar habit or course of thought, are likely to run into the confusion and perplexity which are produced by assimilating too closely the government and direction of voluntary agents to the production of trains of mechanical and physical phenomena. In whatever manner voluntary and moral agency depend upon the Supreme Being, it must be