

of the universe or not necessarily eternal is an express contradiction." "To suppose any part of space removed, is to suppose it removed from and out of itself; and to suppose the whole to be taken away, is supposing it to be taken away from itself—that is to be taken away while it still remains which is a contradiction in terms." The language of Sir Isaac Newton to the same effect is—"Moveantur partes Spatii de locis suis, et movebuntur (ut ita dicam) de seipsis." Here then is a something, if you choose thus to designate either of the elements of space or time—here is a something which fulfils what is affirmed to be the essential condition of necessary existence. Its non-existence involves a contradiction which the mind cannot possibly receive; and its existence is forced upon the mind by a necessity as strong as either any logical or any mathematical.

9. Now it is at the transition which the argument makes from the necessary existence of space and time to the necessary existence of God that we apprehend the second fallacy to lie. Eternity and immensity, it is allowed, are not substances—they are only attributes, and, incapable as they are of existing by themselves, they necessarily suppose a substantive Being in which they are inherent. "For modes and attributes," says Dr. Clarke, "exist only by the existence of the substance to which they belong." The denial then of such a Being is held to be tantamount to the denial both of infinite space and of everlasting successive duration—and so such denial involves contradiction in it. It is with him a contradiction in terms to