

assert no immensity and no eternity; and to suppose that there is no Being in the universe to which these attributes or modes of existence are necessarily inherent is also a contradiction in terms. Now, it is here we think that the *non-sequitur* lies. We do not perceive how boundless space and boundless duration imply either a material or an immaterial substratum in which these may reside as but the modes or qualities. We can conceive unlimited space, empty and empty for ever, of all substances whether material or immaterial—and we see neither logical nor mathematical impossibility in the way of such a conception. We do not feel with Dr. Clarke that the notion of immense space as if it were absolutely nothing is an express contradiction. Nor do we feel aught to convince in the scholastic plausibility of such sentences as the following: “For nothing is that which has no properties or modes whatever. That is to say, it is that of which nothing can truly be affirmed, and of which every thing can truly be denied, which is not the case of immensity or space.” In spite of this we can imagine no eternal and infinite Being in the universe—we can imagine an infinite nothing; nor do feel that in so doing, we imagine eternity and immensity removed out of the universe while they at the same time still continue there. There is nothing it appears to us in this scholastic jingle about modes and substances that leads by any firm or solid pathway to the stupendous conclusion of a God. Both Space and Time can be conceived without a substance of which they are but the attributes—nor is it at all clear that