

does, and that which does not exist, there must be an infinite difference — that the chain, therefore, cannot lay hold on *nothing*. He showed, further, that between the greatest of finite existences and the adorable Infinite there must exist another illimitable void — that the boundless and the bounded are as widely separated in their natures and qualities as the existent and the non-existent — that the chain, in short, cannot lay hold on Deity. He asserted, however, that not only is it thus incomplete at both ends, but that we must regard it as well nigh as incomplete in many of its intermediate links as at its terminal ones; that it is already a broken chain, seeing that between its various classes of existence myriads of intermediate existences might be introduced, by graduating more minutely what must necessarily be capable of infinite gradation; and that, to base an infidel theory on the supposed completeness of what is demonstrably incomplete and on the impossibility of a gap existing in what is already filled with gaps, is just to base one absurdity on another.*

* The following are the well-stated reasonings of Dr. Johnson, a writer who never did injustice to an argument for want of words to express it in: —

“The scale of existence from Infinity to nothing cannot possibly have being. The highest being not infinite must be at an infinite distance from Infinity. Cheyne, who, with the desire inherent in mathematicians to reduce every thing to mathematical images, considers all existence as a *cone*, allows that the basis is at an infinite distance from the body, and in this distance between finite and infinite there will be room forever for an infinite series of indefinable existence.

“Between the lowest positive existence and nothing, whenever we suppose positive existence to cease, is another chasm infinitely deep, where there is room again for endless orders of subordinate nature, continued forever and ever, and yet infinitely superior to non-existence.