

evidence of design, or on the preliminary doctrine of final causes, cannot be brought to bear.

There are, however, beliefs, in no degree less important to the moralist or the Christian than even that in the being of a God, which seem wholly incompatible with the development hypothesis. If, during a period so vast as to be scarce expressible by figures, the creatures now human have been rising, by *almost* infinitesimals, from compound microscopic cells, — minute vital globules within globules, begot by electricity on dead gelatinous matter, — until they have at length become the men and women whom we see around us, we must hold either the monstrous belief, that all the vitalities, whether those of monads or of mites, of fishes or of reptiles, of birds or of beasts, are individually and inherently immortal and undying, or that human souls are *not* so. The difference between the dying and the undying, — between the spirit of the brute that goeth downward, and the spirit of the man that goeth upward, — is not a difference infinitesimally, or even atomically *small*. It possesses all the breadth of the eternity to come, and is an *infinitely great* difference. It cannot, if I may so express myself, be shaded off by infinitesimals or atoms; for it is a difference which — as there can be no class of beings intermediate in their nature between the dying and the undying — admits not of gradation at all. What mind, regulated by the ordinary principles of human belief, can possibly hold that every one of the thousand vital points which swim in a drop of stagnant water are inherently fitted to maintain their individuality throughout eternity? Or how can it be rationally held that a mere progressive step, in itself no greater or more important than that effected by the addition of a single brick to a house in the building state, or of a single atom to a body in the growing state, could ever have produced *immortality*?