

Nor does the purely Christian objection to the development hypothesis seem less, but even more insuperable than that derived from the province of natural theology. The belief which is perhaps of all others most fundamentally essential to the revealed scheme of salvation, is the belief that "God created man upright," and that man, instead of proceeding onward and upward from this high and fair beginning, to a yet higher and fairer standing in the scale of creation, sank, and became morally lost and degraded. And hence the necessity for that second dispensation of recovery and restoration which forms the entire burden of God's revealed message to man. If, according to the development theory, the

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"life after death," and what man has to expect from it. The individual, they tell us, perishes forever; but, then, out of his remains there spring up other vitalities. The immortality of the soul is, it would seem, an idle figment, for there really exists no such things as souls; but is there no comfort in being taught, instead, that we are to resolve into monads and maggots? Job solaced himself with the assurance that, even after worms had destroyed his body, he was in the flesh to see God. Had Professor Oken been one of his comforters, he would have sought to restrict his hopes to the prospect of living in the worms. "If the organic fundamental substance consist of infusoria," says the Professor, "so must the whole organic world originate from infusoria. Plants and animals can only be metamorphoses of infusoria. This being granted, so also must all organizations consist of infusoria, and, during their destruction, dissolve into the same. Every plant, every animal, is converted by maceration into a mucous mass; this putrefies, and the moisture is stocked with infusoria. Putrefaction is nothing else than a division of organisms into infusoria, — a reduction of the higher to the primary life. \* \* \* \* Death is no annihilation, but only a change. One individual emerges out of another. Death is only a transition to another life, — not into death. This transition from one life to another takes place through the primary condition of the organic, or the mucus." — *Physio-Philosophy*, pp. 187-189.