

alive and in a fuller, richer sense than ever before. This is Life Eternal, and what is better, Life Improving. Is not this a nobler, higher, more unselfish conception than that of an indefinite prolongation of our own petty, personal existence? This is an immortality worth having, for it provides for progress.

We are immortal physically in the course of nature, and mentally and morally in our influence, so far as this is for good. All that is true, all that is good in us and in our influence, will survive to all the ages: all that is false and base will be ruthlessly crushed and destroyed, ground into powder by the mills of the gods. It is not a question of whether we, as a whole, will be "saved" or "lost," but of how much of us.

Even if I have been heard this far without indignant interruptions, a dozen voices which can no longer be restrained, now burst out with the question, "But what possible claim to the title of a 'Gospel,' a 'Good News,' can be made by a revelation, the chief factor and very essence of whose 'plan of salvation' is a fierce conflict of physical force, a contest of tooth and claw, in which of necessity mere brute strength and selfishness must prove the victorious qualities?"

But is this last apparently self-evident conclusion, a logical one? It most certainly is not! And, further, strange as it may seem, it is flatly contradicted by the facts. Not only has the decrease of selfishness and the growth of the affections been one of the most prominent features in the upward development of the forms of being, but it has also been a most important factor in that progress. The supremacy of intelligence in the struggle for existence is universally admitted, and the chief training-school, if not the very birth-place of this intelligence, is in the care for others, first inspired by parental affection.

Nothing but the lowest degree of intelligence or development is possible without affection. The crocodile, the shark, and the viper are models, not only of cruelty and ferocity, but of stupidity and dulness. It is no mere coincidence that that great kingdom of living forms whose distinguishing and proudest characteristic is the possession of a milk-gland (a purely *altruistic* organ) should far out-rank all others in beauty, vigor, and cerebral development. If they could be said to have any rivals in this last characteristic, it would be those patient but brilliant little toilers, the ants and the bees, whose whole existence is literally a slavery to, or martyrdom for, others.

War and conflict are extraordinary breeders of intelligence, but co-operation and protection are even greater. Not only are mammals far superior to all the other classes of living forms because they suckle their young, instead of leaving them to the tender mercies of the waves and the sun, but among them by far the most intelligent and most secure from hostile attack are those which group themselves together in more or less firmly-organized packs or herds.

Compare for a moment the dog, the horse, the elephant, with the tiger, the bear, the wild boar. Indeed, an accurate classification of the

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