

in the instant of conversion appear horrible and inimical.

Let the reader bear these things in mind, and ask himself what would become of humanity if materialism triumphed over religion, and life were revealed to the masses of the human race only as a struggle for existence. Could the law, could eugenics, assure us of evolution? "Socrates confessed that it was through a hard struggle that he attained virtue. An ultra-evolutionist would have eliminated him in his first stage. Nero, on the other hand, set out well." Professor Goldwin Smith, who makes this telling remark, might have cited with Socrates the great Augustine, St. Francis, David, and many another whose struggle towards righteousness has sustained and assisted generation after generation of men struggling to attain their highest. Hear him on the necessity, even from a material point of view, for religion in its sanction of the conscience :

"But if this life ends all, I do not see how conscience can retain its authority. The authority of conscience, it seems to me, is religious. . . . In the absence of such a sanction what can there be to prevent a man from following his own inclinations, good or bad, beneficent or murderous, so long as he keeps within the pale of the law, or manages to escape the police? One man is a lamb by nature, another is a tiger. Why is not the tiger