

stitutions of society to-day that do violence to the spirit of justice, freedom, equality, brotherhood. They belong largely to a barbarous and a feudal past. They are the gigantic evil against which the whole socialistic movement is directed. That movement can no more be stayed by the storming of tyrants than the sea could be stayed by the lashes administered by Xerxes. The only question is, Will the unjust conditions be removed by evolution or by revolution? Will burdens and relationships be readjusted so that every human being shall have a fair

chance, or will these demands be resisted till the pent-up floods burst forth in a revolution that shall sweep away the old foundations of society?

Germany is awake to her peril. Many reforms have been introduced by the state which look toward relief. Among them are such measures as compulsory insurance against sickness and old age, state employment of labor, etc. But these are hardly a beginning. Infinitely more must be done, or it is a foregone conclusion that social democracy will yet try its far-reaching revolutionary experiment.

MISCELLANEOUS SECTION.

Spiritual Heredity.

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ALL plants and animals transmit their distinctive characteristics to their offspring. Man, created in God's image, begets children who partake of his stature, complexion, contour of countenance, color of eyes, and entire physical likeness. Intellectual, mental, and moral likeness is transmitted. Distinguished painters, warriors, orators, senators, statesmen, and poets, in many instances, repeat their skill and glory in their children. It was long believed that only sinful tendencies were transmitted; that the good which men did was interred with their bones, while the evil lived after them. Only recently have the power and scope of heredity been carefully observed. Its possibilities for good to the race have not been and as yet cannot be fully estimated. Science corroborates God's Word in affirming that good is stronger than evil, and where honestly practised must prevail. As a vehicle, heredity may convey grace as well as depravity. Does not God's Word warrant such an assertion? It is not God's purpose that godliness should descend from parent to child? Is not this clearly taught in

such passages as Mal. ii, 15, Gen. xviii. 19? The spirit of God in the parent was expected to manifest Himself in the child. He was to come upon Abraham's children and also to dwell within them, making them holy to the Lord. This law underlies both old and new dispensations; it is included in God's covenant with His people. They and their offspring were accounted holy; sound principles taught in youth were transmitted in ordinary generation; the covenant seal was applied and the Holy Spirit was given them; they were a godly seed. As the Jewish child was born a Jew, with all the proclivities and principles of his nation, so the Christian child is born in the principles and spirit of a Christian. Christ, the hope of glory in the parents, begets Christ in the offspring disposing to holiness, purity, and truth. Union with Christ secures His riches for posterity. Can we forget that the godly life of Hannah lived again in greater glory in her illustrious son? Can we forget the mantle of Zechariah and Elizabeth, of Lois and Eunice? Surely the Apostle Paul makes distinctive the great fact of spiritual heredity in this passage in his second letter to Timothy (i. 5): "When I call to remembrance the unfeigned faith that