

cravings of hunger common at times to all flesh. But the only sin that this innate desire could possibly fasten on Him was averted by the masterly refusal of Jesus to gratify it. "Sin is a transgression of the law." And what law is this but the "revealed will of God?" A just Providence, I believe, could never lay the consequences of a violated duty upon a soul until that soul had wakened up to a consciousness of the duty. And until then there can be no sin there, for all that God creates was and still is in the beginning "good, very good."

"The temple of God is holy, which temple ye are." "Behold all souls are mine," saith the Lord, "the soul that sinneth it shall die."

We have admitted that evil propensities are handed down. It follows therefore that good qualities also are handed down. Nero inherited a propensity to sin from his depraved parents. The Gracchi inherited virtuous propensities from the virtuous Cornelia. Children of drunkards may have an inherited thirst for strong drink. The children of virtuous parents may inherit celestial traits. There is a variety here, and shall we therefore charge Creative Power with injustice, which we used as an argument against "inherited sin." We have drifted into a question vastly more perplexing than the one on which we launched at first. An inborn propensity—in some for evil, in others for good—is a real question, inborn sin only an imaginary one. What shall we say then; that the way of the Lord is not equal? Let us examine further before we pass that judgment. Is there more seeming injustice here than in the fact that some children are born millionaires and some in rags? Is God's injustice complained of in that? If so, which class is He partial to? Tell me that. Who can fathom the wisdom of Omnipotence in this variety? What are we that we presume to criticize God's ways? In this variety that we have noted is there necessarily injus-

tice? Who knows but that there is a divine blessing in the terrific laws of heredity as well as in the calmer ones? Howsoever, there is a way of escape from even the most terrific of them. It is free, absolute and all-sufficient, and man need not murmur against the injustice of God. He has sent His Spirit to be a guide to lead man's nature out from under the bondage of all the evil propensities he may have inherited. Strict obedience to the divine light that He sheds into the soul will keep man pure and free from sin. Perhaps He sends more light into those that need more. It is sufficient, we may rest assured, to show him all the heirlooms in his new home, and will suggest to him how they may be employed, even the most terrific, to the soul's advantage.

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POVERTY: ITS CAUSE AND ITS CURE.

The REVIEW for Eighth month contains an article taken from the *Toronto World*, giving a synopsis of a sermon by Dr. Wild on the Anti-Poverty Society, which has inspired me with some thoughts that I feel it right to express in your columns if you will permit.

The Doctor makes the unqualified assertion that poverty is "attributable to the sheer indolence, perversion and ugliness of men and women, and not to be rectified by the operations of legislation." To my mind, the first part of this statement is full of error, and does great injustice to a large class of people who are poor, *not* from any of the causes above mentioned, but simply and only from lack of mental and physical ability (sometimes a combination of both), to provide a sufficiency of this world's goods for the comfortable subsistence of themselves and families. They work hard and faithfully, and with as great a desire as any to render themselves independent, but not having in their mental composi-