

be applied to society before anything enduring is accomplished. . . . To give more than one takes, to give unto death, to give cheerfully and enthusiastically, this is the law of redemption, and this is the relation of redemption to Sociology."

With Mr. Lathbury, we believe that Jesus did not come into the world to save individuals simply "for future felicity." He came to save His people from their sins—and that is to save unto righteousness as well as unto felicity. At the same time, we believe that Mr. Lathbury and the school which he represents are guilty of vagueness in expression when they speak and write of the redemption of humanity by the law of loving service, or any other law. Redemption is by blood and by blood alone. "In Him we have redemption through His blood, the remission of sins, according to the riches of His grace." And this redemption is social only as it is individual. Humanity will be redeemed just in proportion

to the application of redemption to the separate men, women, and children, who together make up the sum of humanity. There is no such thing possible as—if we may so express it—salvation in the lump. The "lump" is leavened as the yeast within it comes into contact with the individual atoms that enter into its composition. The body lives as its members live. This truth Jesus Christ, man's sole Redeemer, both taught and illustrated while here on earth. He dealt with the individual, each by himself apart, and in commissioning His disciples bade them preach the Gospel to "every creature."

Society will not be redeemed by love, but love will inspire effort to bring to the knowledge of every member of the human family the story of redemption through that sacrifice the completion of which Calvary saw, when Christ died—the Just for the unjust—and took away the sin of the world in His dying.

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## BLUE MONDAY.

### A Welsh Echo.

IN a refreshing and sparkling weekly, *Talks with Men, Women, and Children*, edited by Rev. David Davies, of Brighton, the following "Echo from the Welsh Hills" occurs. It is a substantial echo, and worthy of a better fate than that of echoes generally.

"No one can tell how far poor Shem was responsible for the corns on good people's feet in his time. Why, you could scarcely see any of his customers who did not limp hopelessly along and complain of the roughness of the way. There are some Christian ministries like old Shem's boots: they produce any amount of corns. The people get very touchy because they have been pinched instead of fitted; and they pass for very conscientious people as they walk along the path of life so cautiously and tenderly, and talk about the roughness of the way, whereas all the while it's not their consciences but their

feet that are tender. They suffer from spiritual corns, and once people have them it's a long time before they get rid of them. Indeed, I have never yet seen any one perfectly cured of them. There's always a tenderness, and something very much like a corn left. Ministers, like shoemakers, will have much to answer for in that direction. Remember, then, nothing can make up for a bad cut, Thomas; and that is as true of the ministry as it is of shoemaking, tailoring, or tentmaking, every bit."

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### "Mixed Scripture."

APROPOS of "Mixed Scripture," I had a parishioner in one of my early circuits who invariably prayed for the "*widowless and fatherless.*" Although in comfortable circumstances, he paid me for two years' preaching with a bag of apples, worth 75 cents.

He was full of captious criticism of