

society, as it divides every society, at itself Economically, it was a self-devouring of parasites, a people who lived off each other. deadlier than the economic disintegration was the moral schism that rent them in twain—the self-placency of the religious and their contempt of the outcast. The parable of the Pharisee and the publican gives us a picture of malignant social leprosy; and however pernicious a thing economic exploitation may be, it is comparatively innocuous by the side of the spiritual pride that can throw the outcast into a sub-human category and exalt the attitude of ostracism to the plane of a grace. It is characteristic of Jesus that He immediately made common cause with the outcast. It was laid to His charge by the "unco' guid" that He "sat with publicans and sinners." But this He did, not because the publicans and sinners had more virtue than their contemptuous neighbours, but because they had more need. To Jesus it was enough that they were outcast. They were the proper objects of an impulse which made for the creation of fellowship and the inclusion of the "outs" in a family of God.

It must not be overlooked in this connection, that Jesus in speaking of his mission described Himself consistently as the Son of Man; and if we are to take it that not only the name but its symbolic meaning is derived from Daniel's vision, we must further assume that Jesus regarded Himself as the symbol and protagonist of humanity against all dehumanizing things. "The Son of Man," and "the Kingdom of God" must not be separated from one another. When He claimed that the Son