

every people. As the Madonnas of Raphael are not Italian but European types, lifted above national characteristics, being the perfection of human purity and beauty, so in Jesus we see the perfect humanity incarnate. Historically the son of Asia, Jesus is eternally the Son of Man. Therefore, in Him, we can perceive the inherent dignity and the intrinsic worth of a man—of any man; and through Him we ought to learn that the only truly sacred thing in this world is a human being. In the presence of Jesus, and especially at the foot of Calvary and by the door of the empty sepulchre, we begin to appreciate what a man means to God. And only as we see Jesus in the face of every man and see every man in the face of Jesus, shall we see the kingdom come and the social order christitnized. The first requisite for the change which the world is desiring with expectation is a true and right value—judgment, to be applied by men to their fellow-men of whatever color, class or creed. And history should teach us that the only hope for the establishment and expression of this in human affairs lies in the gospel of the Son of Man; in the recognition and application of the truth that every soul is akin to the God Who became flesh in Jesus, and therefore akin to every other soul.

Moreover, in the Son of Man we may perceive our own human nature in its harmonious completeness. The perfect man is not looked for in the future as the final product of social evolution. He is seen in history as the Prototype who came down from heaven. And in Jesus, from whose birth the civilized world dates all events, there came into our midst in visible form the God-Man whose duty was revealed, not in addition to, but in and through His humanity. In other lives we see humanity at best but as a broken arch; in Jesus there is the perfect round. In Him we see man transfigured, and crowned with the glory and honor that eternally belongs to Him above all other creatures of God. The first effect of this gospel is to awaken or intensify the sense of our individual imperfection and unworthiness. When we look upon the glory of man in the face of Jesus, and see the beauty of God in His character and life, we are convicted of personal sin. We read in the dialogues of Plato of a certain youth named Meno. When talking with others about virtue he had plenty to say; but in the presence of Socrates his thoughts seemed to desert him. So is it with us when tempted to think that we have already attained. One look at Jesus, the Ideal Man, shows us how great a distance separates what we are from what we ought to be. And it is the