

to be the Son of God. Nor does Christianity base its claims on tradition—though unbroken tradition—as does Islam or later Judaism. Nor does Christ, although He worked miracles, appeal to might as an argument for the truth of his teaching. Christianity was not propagated by force or by the sword. Those that seized it were ignorant of or blind to the spirit of their Master. Nor did Christ depend on the logic of argument to convince men, although He spoke as never man spake. He appealed to the freedom of the human will by inviting men to try the experiment of his friendship and fellowship: “Follow me,” “Come unto me,” “Ask and ye shall receive,” “If any man will do His will he shall know,” “Ye will not come unto me,” “Will ye also go away,” and “Him that cometh unto me I will in no wise cast out.” The experiment to which Christ here challenges the human heart has been tried for twenty centuries by hundreds of millions and never yet failed. Those who draw near to Christ, enter his friendship, look up into his face and clasp his pierced hand, always experience two things. First, a sense of spiritual and moral bankruptcy, and then a sense of spiritual and moral asset and affluence. The character and the demands of Jesus produce the first; His Cross and Resurrection the second. Paul the self-righteous becomes the “chief of sinners”; Paul the dauntless can do all things through Christ, possesses all things in Christ and inherits all because of Christ. And Paul’s experience was not unique. It has been repeated in the labora-