

to the facts of the resurrection of Jesus. If Christianity is entirely indifferent to the reality of this fact, then "Christianity" is something wholly different from what it was conceived to be by its founders, and from what it is still believed to be by its adherents.

It is to be borne in mind that neither Professor Harnack, nor the more radical members of the school he so brilliantly represents, ventures to deny that the conviction of the reality of Christ's bodily resurrection formed the center of the faith of the founders of Christianity. It would certainly be difficult for any candid mind to doubt a fact so broadly spread upon the surface of the New Testament record. Our Lord Himself deliberately staked His whole claim upon His resurrection. When asked for a sign, He repeatedly pointed to this sign as His single and sufficient credential (John ii. 19; Mat. xii. 40). The earliest proclaimers of the Gospel conceived witnessing to the resurrection of their Master as their primary function (Acts i. 22; ii. 32; iv. 33; x. 41; xvii. 18). The lively hope and steadfast faith that sprang up within them they ascribed to its power (1 Peter i. 3; i. 21; iii. 21). Paul's whole gospel was the gospel of the risen Savior; to His call he ascribes his own apostleship, and to His working all the elements of the Christian faith and life. There are in particular two passages in his epistles which in an almost startling way reveal the supreme place which was then ascribed to the resurrection of Christ. In a context of very special power he declares roundly that "if Christ hath not been raised" the Apostolic preaching and the Christian faith are alike vanity, and those who have believed in Christ lie yet unrelieved of their sins (1 Cor. xv. 14-17). His meaning is that the resurrection of Christ occupied the center of the Gospel that was preached by him and all the Apostles and that had been received by all Christians; so that if this resurrection should prove to be not a real occurrence the preachers are convicted of being false witnesses of God, the faith founded on their preaching is proved an empty thing, and the hopes conceived on its basis are rendered void. Here Paul implicates with himself the whole Christian community, teachers and taught alike, as suspending Christianity on the resurrection of Christ as its fundamental fact. And so confident is he of universal accord on the indispensableness of this fact to the very existence of Christianity, that he uses it as his sole fulcrum for prying back the doctrine of the resurrection of believers into its proper place in the faith and hearts of his skeptical readers. "If dead men are not raised, neither hath Christ been raised," is his one argument, and he plies it as one who knows full well that none will deny the one if it be seen to involve the denial of the other. In some respects even more striking are the implications of such phraseology as one meets in a passage like Phil. iii. 10. Here the apostle is contrasting all the "gains" of the flesh with the one "gain"

\* Compare R. M. Edgar, "The Gospel of a Risen Savior," p. 27, and the passages there adduced.