

with impunity. We must place it in the very front of our confession, with all that it includes, or we must be prepared to lay aside the Christian name. The elements of dogma and morality are indeed inseparably united in the Resurrection of Christ, for the same fact which reveals the glory of the Lord reveals at the same time the destiny of man and the permanence of all that goes to make up the fulness of human life. If the Resurrection be not true, the basis of Christian morality, no less than the basis of Christian theology, is gone. The issue cannot be stated too broadly. We are not Christians unless we are clear in our confession on this point. To preach the fact of the Resurrection was the first function of the evangelists; to embody the doctrine of the Resurrection is the great office of the Church; to learn the meaning of the Resurrection is the task not of one age only, but of all." (Westcott, Bishop of Durham, "The Gospel of the Resurrection," pp. 7, 8.)

It is well to remind ourselves on Easter morning that the constant testimony of Christianity from the beginning until now asserts in detail the supernatural character of the facts attending the rising of Christ from the tomb; and the absolute certainty of his death, as having preceded these alleged supernatural occurrences. Being condemned before the Roman tribunal, He was conveyed to Calvary; there He was elevated upon the cross, being nailed thereto by soldiers appointed for the purpose. Upon the cross He was exposed to the public gaze for six hours of suffering, during which He repeatedly spoke, and near the end of which an extraordinary darkness overspread the scene. At length with a great cry He bowed His head and expired. To make certain that no life lingered within Him, His *heart* was pierced by a spear. He was then removed from the cross. His body was prepared for burial in a manner that would *prevent respiration* in a living person, after which He was laid in a tomb. Within that tomb, the entrance to which was closed, He lay for *one day and two nights*. At dawn after the second night his tomb was found open. His body had disappeared, its burial wrappings remained in sight, and two beings described as angels were seen within the tomb as if guarding the spot where lately He had reposed. Amid the paths of the garden one of His followers encountered him, and on being called by name recognized Him as the one who had been dead. Then, for forty days, from time to time, He presented himself to His disciples and conversed with them; on some occasions He joined Himself to a few of the group, at other times He associated Himself with the whole company; on one occasion He was seen by more than five hundred persons. Forty days having past, He withdrew Himself miraculously from their presence and *ascended into heaven*. Such, in outline, is the character of the event upon which, we are solemnly assured by St. Paul (*with whom nineteen centuries of belief concur*), depends the validity of Christianity. If Christ be not risen from the dead, the system of faith bearing His name is vanity and the adherents of the system are of all men

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