

ferings, fastened to a post must restore again the beginning and prototype of righteousness.”

In addition to this testimony of the Scriptures we have the witness of the Lord's Supper, an outward and visible sign of something that occurred in the breaking of His body and the pouring out of His blood. The evidence of such an unbroken tradition coming down the centuries in every branch of the Christian church cannot be gainsaid.

Moreover, the mere sign of the cross is a remarkable testimony to the historicity of the crucifixion. Once it was a symbol of shame and degradation; only the criminal and the outcast were associated with it; the curse of God and of man rested on it. This sign of the cross has now become the symbol of honor and glory, of pride and prestige. We see it on national flags, in crosses of honor, in decorations of valor, and the ministry of friendship and relief is carried on under the banner of the Red Cross.

All this is inexplicable unless the cross has been dignified, transfigured, glorified by Him who hung upon it for our sin. The historicity of the death of Jesus is established by all these proofs. He died according to the Scriptures, except for those who still dare to put the testimony of one obscure Koran verse against all the historic evidence of Jew and Christian and pagan writings.

In stating the content of the Apostolic Gospel, Paul says that *the death of Christ holds the fundamental place in Christian teaching*. “I delivered unto you first of all”—the Greek word signi-