

than conquerors through Him who loved us. For I am sure that neither death, nor life, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus, our Lord."

THE SECOND meaning of Easter is this: God's will finally prevails. The people who condemned Jesus to death found that His spirit could not be stilled.

The Nazis, who hailed Hitler as a messiah, found this to be true in his own lifetime. It took less than 15 years for the moral forces of the universe to destroy Hitler.

Contemporary historians, such as Herbert Butterfield of Cambridge University and Arnold Toynbee of London, are now recognizing that morality itself is one of the active factors of history, just as real as personalities and nations. They think of an intelligence moving through the whole story of history to touch its final outcome.

The fact that God's will finally prevails is a basic truth to which we can cling when we feel impotent in the face of circumstances. In working for a good cause, we cannot fail for God is bound to support our efforts. Just as the Almighty brought to wonderful and widespread expression the Christian move-

ment, so He will support every effort that looks toward the emancipation of mankind from fear, superstition, and all forms of political and economic slavery. This is the moral meaning of Easter.

BEING a normal human creature concerned with my own personal welfare, I am bound to ask the question: what happens to me? The cause for which I work may finally triumph but I may go down under the blows of circumstance. What really happens to me?

This question brings us to the third meaning of Easter. I can live forever with God. Trouble, illness, and death may come but my real self—my soul—will go on living in another existence with Almighty God. That is one of the plain meanings of Easter. Through Jesus it brought to visible expression the immortality of the human spirit whose life rests in God. With this in mind, one of the first-century Christians said, "For this corruptible shall put on incorruption, and this mortal shall put on immortality, and death itself be swallowed up in victory."

Of course, there are many reasons which support my belief in immortality. My simple desire for it is one reason. The world has provided the fulfillment

for my every desire: I thirst, there is water; I hunger, there is food; I long for fellowship, behold my friends. It is reasonable to believe that there is an answer to my desire for immortality.

Another reason is concerned with the essential goodness of God. If He is a good God, He would not more allow us, His children, to perish than I would my own children. God, who has a better sense of values than I have, would scarcely allow His great stars to burn in immeasurable space while the creatures formed in His own image die like flies.

For the Christian community, however, the most satisfying reason that supports our belief in immortality is the resurrection of Jesus. We identify our own future with His continuing existence. Sung, chanted, spoken, and celebrated for 1,900 years is our confident affirmation that because Jesus lives, each one of us will live also.

All this means that you and I can face any circumstance that may come: personal trouble, social upheaval, or national disaster. When trouble strikes, we can meet it in terms of Easter's meaning. We know that nothing can separate us from the love of God which was so beautifully expressed that first Easter day and which is with us always.

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