

SIGNS OF THE *Times*



VOLUME 78, NO. 12 MARCH 20, 1951

**HOW EASTER BEGAN
THE EMPTY TOMB**

GALLOWAY

Editor Arthur S. Maxwell
 Associate Editor Merlin L. Neff
 Assistant Editor Francis A. Soper

Vol. 78, No. 12

MARCH 20, 1951

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OUR COVER

Year by year the story is retold, never losing its poignancy or its power. Gethsemane, Calvary, the tomb; and then the resurrection. It is indeed the "everlasting gospel"—the good news of infinite love poured out for man's redemption, and infinite power provided to give him victory over sin and death. See "Saved by a Memory," on page 8 of this issue.

CIRCULATION MANAGER H. K. CHRISTMAN

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Found in a Shack

DEAR SIR:

In a not-so-recent issue of the *Signs of the Times* I read a notice about a free Bible correspondence course. Is this course still offered? If so, will you please send it out on the next mail?

When the notice first came out, I was an infidel and an alcoholic. The Lord came to my tumble-down shack one night and proved to me that Jesus Christ lived and suffered shame and death on the cross of Calvary for me, and I want to know more about Him.

L. G. B.

Pittsburg, Oklahoma.

So Much Comfort

DEAR SIR:

Thank you so much for the *Signs of the Times*. You don't know how much I enjoy reading it! I can scarcely wait for the next issue to come, for there is so much comfort in the articles. I am a widow and live on a very small income, so find it difficult to do all I should like to for the kingdom of God. I am a Lutheran.

Mrs. R. S.

Rochester, New York.

Appreciative

DEAR SIR:

Some friend has sent me the *Signs of the Times* for over a year, and I wish to take this opportunity to express my appreciation. It is the most interesting little paper I have ever read. It helps me to understand the word of God more clearly.

H. R.

Fly, Ohio.

Indebted

DEAR SIR:

I feel greatly indebted to the person who sent your magazine to me. I have enjoyed every issue and feel I have gained in spiritual truth by reading the many good articles written from God's word. Please send me your Bible correspondence course, as I feel I need greatly to study God's word. I read my Bible, but I fail to retain the things I read.

Mrs. J. D.

Wickenburg, Arizona.

Sunday Reading

DEAR SIR:

Charles H— lives with his wife and children on a farm in Wyoming. He hadn't been on the farm very long before he began receiving the *Signs of the Times*, sent to him by an unknown friend. Every Sunday his wife and children would attend church, but he spent the time reading the *Signs*.

After some months he became intensely interested in the explanation of the millenium as given in this good paper. After he had convinced himself that its interpretation of this 1,000-year period was more Biblical than the one taught by his own church, he determined to study the Sabbath question also. For nine years some good friend continued to send him the *Signs of the Times*, and finally he became convinced that the truths it advocated were in perfect harmony with the Bible. This man, as well as his wife and two youngest children, have now been baptized. The son is attending an Adventist college, preparing for a place in God's work.

E. R. O.

Casper, Wyoming.



U. S. AIR FORCE, ACME

An F-84 Thunderjet roars into the sky as a sister plane is brought in for refueling on an airstrip in Korea.

THE FLIGHT OF TIME

A Silver Anniversary

THE nation's air transport industry celebrates its silver jubilee in April of this year. The oldest scheduled airline in the United States, the Varney Airlines, began operation between Pasco, Washington, and Elko, Nevada, on April 6, 1926. Airplanes carrying mail for the Post Office Department had been flying since 1919, but in 1926 contracts were awarded to five companies to fly the mail, and Varney Airlines was the first to launch operations. On April 17 the first scheduled passenger service by commercial airlines was started between Salt Lake City and Los Angeles.

From this small beginning has sprung a giant transport industry with more than 61,000 employees and gross annual revenues exceeding \$500,000,000.

The first revenue passengers on the airlines paid \$400 for a coast-to-coast flight. It must have been a pioneering experience indeed, for it took thirty-two hours and required fourteen stops for fueling. By 1930 faster equipment designed for passenger travel was in operation between the East and West Coasts. In 1926 the airlines carried only 5,782 passengers, while in 1950 the total number of passengers to enjoy swift and comfortable air travel was 19,024,000.

Modern giants of the airlines, carrying from fifty to one hundred passengers, fly at altitudes of 20,000 feet or

more above rough weather. The cabins are pressurized, so one does not feel the change of altitude any more than if he rose to only 3,000 feet. Cabins are spacious, meals and refreshments are the finest, and some of the flights offer luxurious sleeper service for overnight trips. The five-mile-a-minute magic carpet of today has many mechanical features for safety, including reversible pitch propellers, thermal anti-icing, radar altimeters, and the most modern electronic equipment.

Today the vacationist may leave New York at night and after only one stop arrive in San Francisco or Los Angeles in the morning. About nine hours later he can stretch out on Waikiki beach, Hawaii. International air travel has made even more amazing forward strides. Today the Atlantic and Pacific Oceans are spanned in hours, and the long trip between the United States and Rio de Janeiro is cut to eighteen hours.

One stands amazed as he watches the latest four-engine clippers, with a gross weight of some seventy-five tons, rise gracefully from the runway and head toward the distant horizons. It is one of the miracles of the twentieth century!

The conquest of the sky has given the church a mighty instrument for the speedy advance of the gospel to all the world. As Wendell Willkie once wrote: "There are no distant points in the

world any longer." Missionaries and their families are able to reach the most distant parts of Africa, India, or the islands of the Pacific within a matter of days, not weeks or years. Church leaders can visit churches or attend councils in a score of countries without losing contact with their responsibilities in the central office. Bibles as well as books and magazines with the gospel message, are dispatched swiftly to waiting readers. The air transport system of today's world is being used to hasten the proclamation of God's message of love to sin-weary humanity.

Science and invention have prepared the way and the church is now challenged to finish its divinely-appointed task, for Jesus declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Millions of men and women stand waiting, longing, hoping for light in the darkness; every mode of transportation and communication is available. Let the church of God set forth in a final program of world evangelism that will shake the strongholds of sin and bring the message of love from the Prince of Peace. "Behold, I come quickly," is His urgent warning to His followers.

M. L. N.

New Book On Prophecy

A LITTLE more than four years ago we called attention in these columns to the publication of Volume III of *The Prophetic Faith of Our Fathers*, by LeRoy E. Froom, a scholarly and highly informative work setting forth the history of prophetic interpretation in Colonial and early American times, with special emphasis on the nineteenth-century advent awakening in the Old World. In November, 1948, the second volume in this fascinating series appeared, covering pre-Reformation and Reformation times, and revealing the tremendous influence of Bible prophecy upon the leaders of the Protestant movement in the Middle Ages.

Now, at long last, Volume I* has come from the press, dealing with the history of prophetic exposition in the early church and its deflection in the days of apostasy.

Although a fourth volume in this

*"The Prophetic Faith of Our Fathers," Review and Herald Publishing Association, Washington 12, D. C.; \$6.50.

series is in preparation, we are now able to glimpse the full purpose which the author had in mind when he embarked on this epochal work some fifteen years ago—and, incidentally, of the vast amount of labor and research which has gone into the preparation of these invaluable volumes. Dedicated “to all students of Bible prophecy, who desire to trace the luminous torch of prophetic interpretation in its transmission from hand to hand through the centuries, and to watch the course of advancing and increasing light that guided the feet of our spiritual forefathers in the early church, and in medieval times,” *The Prophetic Faith of Our Fathers* brings from the archives of the past a tremendous array of testimony concerning the part played by Bible prophecy in the lives of men and the history of the church from Christ’s day till ours.

Those who have thought that the study of Bible prophecy is a hobby of cranks and fanatics will be compelled to admit that their judgment has been superficial, for Mr. Froom brings out the impressive fact that all down the centuries it has been the great men, the men of influence and renown, who have been the most zealous expositors of the prophetic word. With infinite patience this author has unearthed the records, many of them hundreds of years old, which prove conclusively that “the expositors of the years have usually been men of prominence, learning, and influence, whose lives and teachings not only have molded their own generation, but often have lived on, influencing other

generations to come. Very frequently these expositors were the key men of their times. They were fearless men, many going to the stake for their faith. And they represented all walks of life—churchmen, statesmen, teachers, historians, scientists, mathematicians, physicians, philosophers, discoverers. They included Jewish rabbis, Catholic clerics, Christian ministers, dissentients, prominent laymen, and even monarchs on the throne. They constituted a remarkable cross section of humanity, and were usually the intellectual leaders of their day.”—Page 10.

This knowledge and use of prophecy by famous men in every walk of life has already been demonstrated in Volumes II and III, but now in Volume I we learn that Hippolytus, Bishop of Portus Romanus (who died about A.D. 236), was a voluminous writer on prophecy, expounding the prophecies of Daniel 2 and 7 in almost identically the same way in which they have been set forth a thousand times during the past seven decades in the *Signs of the Times*; that Lactantius, who also lived in the third century A.D., actually predicted, as a result of his study of the image-prophecy of Daniel 2, that the Roman Empire would be broken up into ten kingdoms; that Eusebius was not only a historian, but an interpreter of prophecy, and wrote extensively on the subject—and that at the Council of Nicaea he favored the inclusion of the prophetic words, “He shall come to judge the quick and the dead,” in the Nicene Creed.

Great areas of church history, con-

sidered by some to be dry and uninteresting, are illuminated by flashes such as these, which reveal how the whole course of history has been affected by the influence of Bible prophecy on the minds of leading men of successive generations.

One important trend becomes apparent as this great work is studied: that the zeal and purity of the church paralleled the preaching of the earliest views of prophecy, and that apostasy marched with the abandonment of these views and the adoption of the spiritualizing and allegorizing interpretations advocated by men like Origen, Eusebius (in his post-Nicene writings), and Augustine. The lesson of history is clear that if the church is ever to recapture its primitive characteristics it must rediscover the power of the prophetic word in its simple and direct interpretation.

As long as time lasts Bible students will turn with increasing appreciation to *The Prophetic Faith of Our Fathers*, for these volumes contain a mine of facts which preachers and teachers of every denomination will delight to explore, and from which they will constantly bring forth “treasures new and old.” As the editor of *Moody Monthly* has said, “That this set of books will constitute a monumental contribution to scholarship in the specialized field covered, cannot be questioned. An enormous amount of original research and great financial expenditures lie behind this publishing enterprise. The sponsors as well as the author deserve the highest commendation for the thoroughness with which the investigation and harvesting of the material has been carried out.”

We heartily agree with Dr. John W. Bradbury, editor of *The Watchman-Examiner*, who wrote, “A distinct service to the cause of Christ is being rendered by the printing of these books.”

A. S. M.



Homeless and cold, these Korean refugees seek to cross the river near Seoul in their flight from the northern invaders.

ACME

BY LOOKING constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude.—Ellen G. White.



Joy

for Mourning

*God Can Change Your Life and Give
"Beauty for Ashes"*

by SANFORD T. WHITMAN

DEVANEY



THEY stand on the bank of the millpond, where Owl Creek comes tumbling out of the upper canyon and loses itself briefly in the still depths of the impounded torrent. There are a dozen or more of them, rising close-ranked from the water's edge. Anywhere else they would be distinctly unlovely; but that morning, with the pond a flawless mirror and the first rays of sunlight flooding down through the night haze which still lingered in the narrow valley, they were a work of art.

A clump of fire-killed alders, leafless, lifeless, valueless, unless it be for scrap wood—it was strange how anything so ravaged and worthless could be so compellingly attractive. The man scaling logs at the dump on the north bank of the pond paused from his work to admire. As he looked he marveled at the ability of nature to cover her wounds and restore her beauty.

The trees across the pond meant more to the log scaler, perhaps, than to any of the other men at the mill. He had worked there long, and from his place of work they were always in view. He could remember when they were mere saplings, tossing and thrashing in the screaming nor'easters which scourged the canyons and ridges of the east slope every winter. He had helped to fight the fire which had killed them. The picture of them as they had appeared the next spring was still vivid and meaning-

ful in his mind. How naked and gaunt and forlorn they were! How they contrasted with the living green bursting forth everywhere about them!

"I wouldn't have believed it," the old scaler remarked to the "pond monkey" that morning as the two men waited for work to begin. "I wouldn't have believed that the haze and sunlight and water could make such a difference. It simply isn't possible, but there it is!"

What the fog and sunlight and water did for the fire-killed alders but feebly illustrates the power of God to restore and beautify the lives of fallen and sinful men. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord." Isaiah 61:1-3.

Beauty for ashes! The oil of joy for mourning! The garment of praise for the spirit of heaviness! Trees of the Lord's planting! Is it possible? Can it be true?

Listen to the wonderful words!

"I will heal their backsliding, I will love them freely. . . . I will be as the

dew unto Israel. . . . His beauty shall be as the olive tree." Hosea 14:4-6.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, . . . be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

"For the Lord taketh pleasure in His people: He will beautify the meek with salvation." Psalm 149:4.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!" Deuteronomy 33:29.

To us all there come moments of reflection, of looking back. Too well we recall the past with its failures, its follies, and its regrets. Our furrows of sin are long and deep and well turned. The years of the locusts have been many. Longer than we like to admit, we have been gleaning the husks for our daily morsel. Now, as we look back, the tempter comes to us with his artful and evil suggestions. We have made so many mistakes. We have been in sin so long. Our derelictions and defections are so grievous and recurring. Such cases as ours are beyond remedy, surely. We are hopeless.

Ah, friend, do not thus limit the Holy One of Israel. Never a day dawns, never a blossom opens, never a breeze stirs, that does not speak of His love, His mercy, and His infinite goodness. Never a day passes, never a star shines,

that does not affirm His wisdom and might and the unchangeableness of His character.

Think of the alders beside the millpond. Who made them beautiful? Who made the sunlight, the water, and the morning haze? Though we often fail to realize it, God is a lover of the beautiful. He is the Source and Creator of beauty. He likes to see nature beautiful. He likes to see beauty in your character and in mine.

God has great plans for this earth. He has great plans for you. Your life is not wasted. The good days are not behind—not if you let God have His way. He has a future for you that far exceeds your fondest hope. Above all else, He desires that you shall live happily and eternally. Best of all, He is able to make His plans come true!

"Let not your heart be troubled: ye believe in God, believe also in me. In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

That particular something in your life

which you find so difficult to understand or so impossible to overcome need not overwhelm you. The shame of that secret sin, the tyranny of that enslaving habit, the dismay of that sordid betrayal, the loss of those misspent years, the exhausting delays and bitter heartbreak of that blasted hope, that galling injustice, that restricting poverty, that tangle of circumstances which has dogged you all your life, the unmitigated ache of loneliness—whatever your sorrow, your burden, or your undoing, you need not and should not despair. Even while he speaks to you, the evil one knows the lie of his words.

When the tempter comes, ask yourself this question: Did God ever start anything He couldn't finish? Did He leave anything undone when He created this world? Does He grow weary of upholding the starry host which adorns the night sky? In the Saviour's years of ministry among men did He find anything too difficult, too hard to bear, or beyond His ability to accomplish? He who in the darkness of Gethsemane prayed that sublime prayer of submission, who stood with such kingly mien before the base Herod and the cowardly Pilate, who was shamefully jostled and tormented and abused by the angry mob, and who willingly gave His life on that awful tree—did He anywhere along the hard road He trod leave any

unfinished task, any unfulfilled duty?

The pity and absurdity of the question! He who has promised is faithful. He is faithful and able to save unto the uttermost all who come unto God by Him. Hebrews 10:23; 7:25.

But we must be obedient to His will. We must be in agreement with His eternal purposes. We must surrender ourselves into His hand, completely, constantly. We must allow the soft mists of His grace to cover us. We must wait until the night is over and the morning sunlight of His love comes flooding down upon us.

Fellow pilgrim, won't you make the necessary surrender now, while today is today? The invitation is so gracious, so all-embracing. "Whosoever will, let him take the water of life freely." Revelation 22:17. It is as simple as that.

Whosoever will may have the beauty of Christ's righteousness for the ashes of his own sinfulness. Whosoever will may have the oil of joy for his mourning. Whosoever will may have the garment of praise for the spirit of heaviness. Whosoever will may become a tree of the Lord's planting.

THE effect of studying the life of Christ is, that after you have devoted weeks and weeks and weeks to one phase of His character, and you are called to write it out when it is finished, the impression on your mind is that you are just ready to begin on that point; and you throw away your manuscript and try again. And you gather from the Gospels all the materials that you can, and turn them in every way to make a more massive and a more perfect representation; and at last it flashes upon your mind that you are attempting to exhaust that which in its nature is inexhaustible and infinite.

Who can take an opal and paint it? It is only so much as you can at one point see that you can paint. You cannot paint the flash, nor the luster, nor the varying colors. And you can only conceive of actual life. You cannot take in such a nature as Christ's, with all its relations to heaven above and to the earth beneath, and all its social and aesthetic qualities, and all its divine elements, not simply because they elude your grasp, running out beyond analysis and research, but because they are so combined, so changeable, so constantly coming and going, with various phases and in various ways, that no man can give the whole of it. There is always more; and when that is expressed there is still more. There is no end to it.—Beecher.



MEN FAILED HIM

by HAZEL HARTWELL SIMON

That Magdalene who waited in the garden
Easter dawn,
I think she would have watched with Him
as that dread night wore on.

The woman at the well would offer cool and
brimming drink
Had she been in Gethsemane that awful
night, I think.

And they who brought their babies to His
arms to bless and heal
Would have been touched to listen to
the Saviour's sad appeal.

"Could ye not watch with Me one hour?
I need your sympathy—"
O Saviour, ask a woman, she will surely
give it Thee!

Who has known agony so well,
who has known bitter grief?
Held cup of woe to trembling lips or
craved a heart's relief?

Ask Eve, ask weeping Rachel, ask Thy
mother ere the dawn;
Each one has understanding for God's
Son to lean upon.

I think I would not fail Thee, though
I do not know my heart,
Yet here, in ages after, at Thy grief
my teardrops start!

*How the Book of Books Can Help
You Solve Your Problems and
Overcome Temptation*

POWER OF THE

Bible.

by WILLIAM G. WIRTH



AS EVIDENCE that God loves us, and has confidence in us, we have the gift of His Son, who died that we might be saved from sin. That same divine love that was concerned to save us from sin through the sacrifice of Christ is also concerned to keep us from sin through the ministry of His word, the Holy Scriptures.

The Bible does this, first, by giving us a clean, pure heart, a heart that is set right toward God. We read in Psalm 119:9: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." By inheritance we have been born with a tendency to sin. David sensed this when he prayed, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5. But he knew that there was help for him, that it was possible for his heart to be cleansed from evil; for he appealed to God a little farther on in this same psalm in these words, "Create in me a clean heart, O God; and renew a right spirit within me." Verse 10.

It is one of the glories of the Book that it can cleanse our hearts from bad motives and put within us righteous springs of conduct. It is imperative that our motives be right if we would be right in our living. This lesson Jesus emphasized clearly in Matthew 15:18-20: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things

which defile a man: but to eat with unwashen hands defileth not a man."

In all the history of Christianity those who have championed the cause of right, who have resisted wrong, as did Martin Luther, were stirred to action by the cleansing power of the word in their lives. Let the seed of Scripture grow in the inner man, and it cannot fail to change his conduct. "So clear away all the foul rank growth of malice, and make a soil of humble modesty for the word which roots itself inwardly with power to save your souls. Act on the word, instead of merely listening to it and deluding yourselves." James 1:21, 22, Moffatt. Peter confirms this when he writes: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

Not only will the Bible give us a clean heart to do God's will by clearing away inherited sin; it gives us spiritual power to resist sin. "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

Ask any doctor for the best way to resist taking a cold, to keep from contracting illness, and he will tell you to see to it that you keep strong your physical reserve force through proper and sufficient food, enough sleep and rest, and exercise. Do this, and you will have the best possible defense against physical ills. Likewise there is no better means of resisting sin than in keeping our hearts in good spiritual condition by frequent reading of the Bible and by prayer. This is what the psalmist had

in mind when he said, "The law of his God is in his heart; none of his steps shall slide." Psalm 37:31.

Christ exemplified this for us when, after every one of the three temptations the devil presented to Him in the wilderness, He met the satanic challenge with "It is written." See Matthew 4:4, 7, 10. If our Lord employed this method of countering evil, could there be any better way for us to rout the enemy of our souls? The great evangelist Dwight L. Moody well knew the value of the Scriptures as the reserve force against iniquity, for he declared that a man cannot backslide more than twenty-four hours if he reads his Bible every day. The apostle John had full knowledge of this fundamental truth in Christian living when he penned the words, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14.

Living is made exceedingly difficult these days by reason of the overwhelming problems that crowd in upon us—personal, domestic, business, professional, and social. Surely, if we ever needed reserve power of soul to meet and solve them, it is now. Books based on psychiatry may help us to some extent, but only the Bible, with its potent problem-solving ability, can really supply our need. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a

(Continued on page 14)



CAMERA CLIX

Saved by a Memory

*The Story of Christ's Death and
Resurrection—and What It Should
Mean to Us Today*

by LAWRENCE MAXWELL

GT SOUNDS strange to be told that we are saved by a memory. Yet that is what Paul said to the believers at Corinth. He wrote to them: "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you." 1 Corinthians 15:1, 2.

What is this gospel? How can remembering it save us?

Paul answers the first question by continuing in the next verse: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

The gospel, then, is the story of a man who died. Paul is saying that the memory of the story of a dying man will save us.

On the surface it seems rather presumptuous. After all, the one certain thing which faces all who come into the world is that they will die. Why should remembering the death of this One save us, any more than the death of others?

Paul does point out, to be sure, that this Person died for our sins; but, then, there have been many other great men who have died for the sake of a cause they considered noble. There was Abel who died because he wouldn't compromise on a matter of religious principle. There was Socrates, famous Greek hero, who was murdered by the very men he had devoted his life to help. Besides these, a veritable host of martyrs gave their lives in defense of some high purpose. Why should Paul pick out this One among so many?

It is rather hard to understand. So hard, in fact, that the people who lived at the time Christ died, even those who took part in the crucifixion, did not realize what it was all about.

As Jesus was being nailed to the cross He kept on pleading, "Father, forgive them; for they know not what they do."

And they didn't know. The soldiers who drove in the nails didn't know. Peter, who denied Him, didn't know, though Jesus had spent three and a half years trying to explain it to him. Caiaphas didn't know, though he was, as high priest, a type of Christ. The crowd which stood around the cross, wide-eyed and openmouthed, stared and won-

dered. What does it all mean? Why the darkness around the cross? Why the thunder and the lightning? Why this terrible earthquake?

They were familiar with crucifixion scenes, but never had man died as this Man died. Why was the death of this One so different from the death of other men? They felt impressed that there must be something outstanding about Him, but what, and why, they did not understand.

Fortunately, however, there was One there who *did* know—the Man on the cross. Jesus knew why He was hanging there, and it is well for us that He did know.

Jesus knew that what was taking place on the hill of Calvary would be studied through all time to come. He knew that the events of that afternoon would be heralded far beyond the rumbling of the thunder, to the uttermost reaches of the universe; and that a glory would beam from that cross which would dispel darkness forever.

He knew that that afternoon He was fighting hand to hand with Satan. He realized that He was risking His own eternal life and position in heaven. He was suffering the punishment which by rights He should have meted on His enemies, so that He could forgive those enemies. Jesus knew that if He made one false step, one slip, His opponent would wreak upon Him all the malice and envy and hatred of his evil nature.

More than all this, Jesus knew that He was setting an example of love that afternoon which should woo the hearts



Even though He was the Son of God, dead, He could not help us.

Paul makes this clear in verse 17: "If Christ be not raised, your faith is vain; ye are yet in your sins." But, thank God, death was not the end of the story.

It was the end for Abel, which is why he could not be our savior. It was the end for Socrates, as it was also the end for the other great men to whom Paul might have directed our attention. When they died, it was all over. There was nothing more that they were able to do, for themselves or for anyone else. But Jesus did not remain dead. Read



It was indeed a sad time for His followers when the Saviour was laid in the tomb and the stone placed at the door, but soon He broke the bonds of death and came forth victorious.

of men and win them for His service. He knew that His sacrifice would convince them, as nothing else could, that "the heart of the Eternal is most wonderfully kind." He knew that, remembering such a love, men would hate sin; they would long to throw off the evil which sent Him to the cross; and a desire would awaken in their souls to have lives as lovely, as kind, and as pure as was the life of this wonderful Saviour.

At three o'clock Jesus died. But a dead Christ could not be our Saviour.

verse 4: "He was buried, and . . . He rose again the third day according to the Scriptures."

Satan tried to keep Him in the grave. He knew that the sacrifice of Christ, great as it was, would be ineffectual so long as Christ was dead. He knew that he had sustained a staggering defeat in the death of Jesus, but there was one lingering hope. If he could prevent Jesus from coming out of the tomb, there was still a chance of victory.

He had the Jewish authorities post a

Roman guard at the mouth of the tomb and seal it with a Roman seal.

Imagine it! They surrounded the tomb with guards, as if the Lord of hosts, the Leader of the armies of heaven, would be intimidated by a handful of Roman soldiers!

They sealed it with the seal of the Roman Empire, as if He who is King of kings and Lord of lords, who sits upon the circle of the earth, and before whom the inhabitants thereof are as grasshoppers, would be awed by a piece of wax!

What foolishness! Yet there are men and women today who are trying to do the same thing! No, they aren't trying to keep Jesus in the tomb, but they are trying to keep Him out of their lives. They claim to believe in the historical Jesus but will not receive Him as their Saviour because they are unwilling to relinquish their bad habits.

If only they would realize what Jesus is prepared to do for them! If only they would remember Him! Then He would reach into the boundless resources of His omnipotence and supply their every need; He would consume their evil habits in the fire of His presence, leaving them joy and peace unspeakable.

Every need was supplied by His resurrection. When Jesus came forth from the tomb, He broke the foundation of Satan's government, overthrew his throne, and smashed forever the authority of the kingdom of darkness.

Now He stands at the bar of eternal justice, not as a suppliant, but as a conqueror. When some fainting soul on earth asks to be freed from the bondage of Satan, Christ does not beg or plead. He demands that Satan release him—and Satan must obey. Jesus sits at the high command of heaven, dispatching the forces and the resources of eternity to the aid and assistance of every struggling soul on earth.

This, then, is the gospel. Why does remembering it save us? Because it is the story of One who gave Himself for us, and thinking of it kindles in our hearts not only love for Him who died, but also a desire to live in a manner pleasing to Him.

More than that, it saves because it is the story of One who rose again from the dead, revealing power available to change our good desires into realities.

Beyond even that, it saves because it is the story of One who is coming again, assuring us of life to come and a glorious eternity ahead.

Let's remember the gospel that has been preached unto us. It is a memory that saves!



How Easter Observance Began

ROBERTS

by FRANK H. YOST

THE church's definition of the nature of Jesus Christ was not the only matter considered at the Council of Nicaea in 325. Here was brought to bear the weight of the church's authority in bolstering up the observance of Easter.

It is a well-known fact that Christ was crucified during the Jewish Passover season. He arose at the beginning of the Jewish feast of unleavened bread, which followed the Passover supper. Therefore to know when to observe the annual Easter festival it was necessary for Christians to follow the Jewish calendar. In doing so, the day of Christ's resurrection would fall on a different day of the week each year, in keeping with Jewish reckoning. This method of calculating the time for the Easter celebration was maintained without question in the East, where the Jews were numerous.

Between A.D. 50 and 200 the Roman government had a great deal of trouble with Jewish riots and revolts, and in the politically charged atmosphere centering at Rome the feeling against Jews was bitter in both the official and the popular mind. Hence the church in the West felt irked at having to depend on Jewish reckoning for a church celebration. This feeling had by no means

abated in the time of the emperor Constantine, for in writing about the Easter festival he said:

"It appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin. . . . Let us then have nothing in common with the detestable Jewish crowd."—Letter of the emperor in Eusebius, *Life of Constantine*, b. 3, ch. 18, in *Nicene and Post-Nicene Fathers*, second series, vol. 1, p. 524.

But long before Constantine's day the bishop of Rome, seated at the center of the Roman world, and feeling pride of place in the setting of earthly pomp, used the infant Easter festival as a means of usurping authority in the church and of establishing at the same time the observance of Sunday.

In the second century it was determined at Rome that the Easter celebration should take place, not on any day of the week that the Jewish calculation should call for, but always and only on a Sunday. When Polycarp, from Asia Minor, visited Rome about A.D. 150, he and Anicetus, the leader of the Church of Rome at that time, discussed the matter of the proper day for the celebration of Easter. According to a

letter of Irenaeus which the church historian Eusebius preserves for us, Polycarp took pains to point out that in the East the churches in celebrating Easter paid no attention to Sunday. They were celebrating, not the resurrection, but the crucifixion of Christ, on whatever day of the week the time of the Jewish Passover might fall.

But "neither could Anicetus persuade Polycarp not to observe what he had always observed with John the disciple of our Lord, and the other apostles, with whom he had associated; neither could Polycarp persuade Anicetus to observe it, as he said that he ought to follow the customs of the presbyters that had preceded him."—Eusebius, *Ecclesiastical History*, b. 5, ch. 24, in *Nicene and Post-Nicene Fathers*, second series, vol. 1, p. 244.

In spite of their differences, Anicetus fellowshiped with Polycarp, but later successors of Anicetus were not so complacent. Victor, the bishop of Rome from about A.D. 185 to 200, sought to compel all the Eastern bishops to keep the annual resurrection festival, and on Sunday only. The bishops protested against this, insisting that they had the best of precedent for the celebration of Christ's passion upon any day of the week. But Victor would not agree, and

"immediately attempted to cut off from the common unity the parishes of all Asia, with the churches that agreed with them, as heterodox; and he wrote letters and declared all the brethren there wholly excommunicate."

This attempted papal usurpation did not succeed. Church councils were held, and many bishops opposed Victor, especially in the East. This was not only because of his efforts to establish Easter. There was resentment because he overreached his authority in excommunicating bishops who refused his demands.

"Among them was Irenaeus, who, sending letters in the name of the brethren in Gaul [France] over whom he presided, maintained that the mystery of the resurrection of the Lord should be observed only on the Lord's day. He fittingly admonishes Victor that he should not cut off whole churches of God which observed the tradition of an ancient custom."—Eusebius, *Ecclesiastical History*, b. 5, ch. 24, pp. 242, 243.

In making this bold attack upon the independence of his fellow bishops, Victor of Rome was interested in elevating the power of his own see. He was doubtless interested also in bringing in, through an assumption of authority, unity in worship. He was seeking evidently to remove the church yet further from Jewish influence, of which we shall consider more later. It must be recognized that here is a plain effort on the part of the bishop of Rome to enhance and emphasize the observance of Sunday by strengthening the observance of Easter, for which there is no Scriptural authority.

This was by no means the end, but rather the beginning, of efforts along this line. The Easter controversy continued to thrive and was a concern of the Council of Nicaea in A.D. 325. Here the church, under the leadership of the still pagan emperor Constantine, titular president of the council, legislated definitively concerning Easter.

It was decided, in keeping with earlier demands of the Roman Church:

First, that Easter should be the festival of the resurrection, and must always come on a Sunday;

Second, that the Easter celebration should be dated in such a way that it would never coincide with the Jewish Passover, which had from time immemorial been dated from the March-April barley harvest in Palestine;

Third, that to avoid such a coincidence, Easter should be celebrated on the first Sunday coming after the first full moon following the vernal equinox, March 21.

(Continued on page 14)



THE EMPTY TOMB

by H. W. WATERS

SOME time ago it was claimed that the bones of Buddha, the great religious mystic, had been found, and thousands of his devotees lined the streets to pay homage to them when they were transported to a sacred city in India.

A Christian missionary in the crowd said to a friend, "If they could find one bone of Jesus Christ, Christianity would go to pieces."

How true! Buddha is dead, Confucius is dead, Mahomet is dead; but Christ is alive for evermore. After His resurrection He said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39.

There is no reference in the Scriptures, or in the early Christian writings, to any relics or earthly remains of Jesus. His disciples saw Him alive on earth for forty days after His resurrection! They saw Him go up alive into heaven! One in the form of a man in white apparel said to them, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

One of the most important proofs of the resurrection of Jesus from the dead and His ascension to heaven is the total lack of authentic relics to dispute the fact.

The story the soldiers who guarded the tomb were paid to tell was that His



CAMERA CLIX

disciples had stolen His body and had hidden it in a secret place. If that story had really been believed in that day, the Roman officers and temple officials would have spared neither time nor money to find the body. The disciples of Jesus would have been tortured to make them reveal the place of His burial. It would have been a tremendous triumph if His enemies could have produced the body. In this case the followers of Jesus would have been discredited and the Christian religion would have died at its birth!

When Jesus presented Himself to His disciples in the upper room after His resurrection, His disciples thought they were looking upon a ghost, or spirit; but He invited them to feel Him, "for," said He, "a spirit hath not flesh and bones, as ye see Me have." Jesus was raised from the tomb in the flesh, and in the flesh He ascended to heaven.

It is not necessary for the disciples of Christ to embark on a tedious and expensive pilgrimage to worship God at an earthly shrine. Wherever they find themselves, Christians can worship Him and seek His favors through Jesus Christ, their great High Priest.

Jesus said to the woman of Samaria, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth."

CONFLICT

ON THE

Campus

12. Red Nears Decision

by R. E. FINNEY, Jr.

THE STORY THUS FAR

For the sake of Red Bartlett's health, he and his parents moved from the East to the Western mountain town of Valleyville shortly before the opening of school. He rapidly improved, his only regret being that he was not on the football team, the Tigers.

At the final game of the season he chanced to meet Nan Brooks, an attractive junior. He was impressed with her knowledge of the Bible; but, because his friend Laurence Brown sneered, he merely gave mental assent.

When Nan tried to get him to go to Central College upon finishing high school, he decided that, for her sake, he would go during his freshman year. As Red's faculty adviser, Mr. Ingram, won his confidence, they began discussing the relation of science to the Bible.

A new world of scientific thinking opened before Red as Mr. Ingram, in later interviews, related the discoveries of leading scientists and showed the impossibility of harmonizing their findings with the evolutionary theory.

"GOOD evening, Bartlett. How are things going with you this week?" Mr. Ingram ushered Red into his study as he spoke.

"Fine, Mr. Ingram. Since I have my new job at the engineering department, life is much more worth living. Besides, I can't thank you enough for helping me to straighten out my thinking."

"Do you really feel that you are getting your thinking adjusted?" Mr. Ingram had failed to see much change so far in the spiritual attitude of his pupil.

"Yes, I really do. Of course there are a lot of things I still want to investigate—and most of them I can probably work out for myself if I get these basic things settled. Maybe I'm more responsive than I seem to be, Mr. Ingram." Red's reticence about spiritual matters



"How are things going with you this week?" Mr. Ingram inquired kindly as he ushered Red into his study.

was not strange for a boy of his age and background.

"I'm glad that you feel that you are making progress toward faith. Perhaps you may think that I am making a negative approach to our problem, but I believe that if you can sweep away the cobwebs of false philosophy you will be able, as you say, to go on from there quite readily."

"I agree with you, and I like your method," Red said appreciatively.

"Well, let's get on with the task then," answered Mr. Ingram. "One of the interesting things about Fabre is that he never accepted the evolution theory, although he lived through the time when it came into great prominence. Although he corresponded with Darwin, and the evolutionist suggested experiments for him to carry out, Fabre did not even bother to read more than a few pages of Darwin's *Origin of Species*. Perhaps it is significant that Fabre believed that one fact was worth a thousand theories."

"One of the best of Fabre's books about the insects is *The Mason Bees*. He spent hundreds of hours observing them and experimenting with them. While he was a marvelous observer, much of his genius is apparent in his brilliant experiments with living insects. The mason bee builds a house of clay for the purpose of rearing its young. The cell is plastered in colonies to the eaves of a building or under a

ledge of protecting rock. Using earth moistened with saliva, the bee builds its cell to a certain stage, then begins to gather honey, with which it stocks the cell for the forthcoming larva. After the honey is gathered, a single egg is laid in the cell, and, last of all, the cell is capped over with wet clay, which dries to almost flintlike hardness in the sun.

"This seems to be an intelligent and skillful process. Fabre wanted to find out if it was actually the result of reasoning, or if it was the mechanical working out of instinct. This latter he found to be the true explanation. In one experiment, after the little tower had been built to the honey-making stage he pricked a hole in the bottom of the cell. This breach in the wall was not noticed by the bee, which methodically brought honey and deposited it in the cell. The bee continued doing this although the honey ran out as fast as it was poured in. At the conclusion of a honey-gathering period which would have ordinarily been long enough to provide for the larva, the mason bee laid its egg in the nearly empty cell, capped it over, and departed, to leave its expected baby to starve to death. Although this experiment was repeated scores of times, in no case did Fabre ever find any glimmer of reason in the actions of the mason bee.

"The point of this series of experiments is this: How can the theory of

evolution, and its demand for inherited characteristics, ever account for this absolute lack of reasoning power on the part of the bee? Was the bee at one stage of its existence capable of reasoning out this rather complex process? If it was, why, then, did it abandon the reasoning process and not go on to higher attainment? Why, indeed, is it today seemingly incapable of meeting the simplest problem with reason?

"In further experiments Fabre went on to make this even plainer. The adult larva has no difficulty in boring through the cementlike capping on its natal cell. Fabre tried putting additional materials over the cap of the cell. Paper or other substances were drilled through with dispatch, and caused no difficulty whatever. But when the paper was put over the cell at a distance, so as to leave a space between the natural cap and the paper, in every case the larva perished inside the paper which it could have broken through with the greatest of ease. Once, and only once, the larva's instinct tells it to bore through whatever obstacle confronts it, be it made of one substance or another, so long as the boring can be done in one operation. Then the boring process is complete, and instinct has nothing further to say. If a second need arises, the unhappy creature is totally unable to meet it. Where even the slightest gleam of intelligence would save its life, it perishes miserably."

"It seems quite evident, then, that this chain of instincts must have been given the insect in the beginning by a Creator," Red commented.

"There's no doubt of it, and there is a great mass of evidence in addition to what we have considered. Do not forget that in every case we have to imagine some time when the cycle, absolutely vital to the life of the species, was begun. While it is contended today that some

insects do under certain circumstances show evidence of reasoning power, it is difficult to believe that the complex actions of many of them—and we have hardly touched the field—can have come about through evolving and transmitting these acts. This is especially so when we fail to find any vestige of reasoning power in some of the most complex of insects today.

"With this in mind we can see the enormous difficulties that bar the way when we try to account for the origin of species by evolution. In the first place, honest men of science freely admit today that there are innumerable gaps between the different forms of life—gaps which are unaccountable unless we admit special creation. These gaps are all the more puzzling, too, when we find them existing amidst multiplied fossils which are said by evolutionary scientists to be links in the evolution chain. Add to this the inference from the facts that we have just been discussing, and the evolutionist is indeed in a dilemma. Since existing species are totally unable to adapt themselves to the emergencies of life, and only continue on because of vast reproductive powers, how can we imagine their lifting themselves to the place where they could hurdle any obstacle between themselves and other species? Actually, we do not need to examine the great mass of evidence that may be offered us if we keep in mind some of these basic facts."

"Your reasoning is clear, and I believe that it is sound, Mr. Ingram. You can never know how much I appreciate your having taken this time for me." Red spoke with great sincerity.

"You really feel that you have made progress toward faith, then?" queried Mr. Ingram.

"Yes, I do. You see, while I have been getting this help from you I have

also gained much insight into the Bible in my freshman Bible Survey course. Mr. Gresham is a fine instructor and certainly knows the Bible. His emphasis on the marvels of fulfilled Bible prophecy has given me reason to believe that it shows much more evidence of inspiration than I used to think."

"Certainly there is no better evidence of the inspiration of the word than the prophecies. Have you dealt with the Messianic prophecies yet?" Mr. Ingram carefully tried to conceal his motive in asking this question.

"Recently we have," Red answered.

"Do you find in them any reason for believing that Jesus was what He claimed to be?"

"Oh, yes. I have always believed that Christ was more than a mere man. While in the case of the Bible I was in much doubt, somehow I still believed in Christ as I learned about Him in Sunday school."

"Then I must ask you, Have you thought seriously of giving your life to Him, letting His word be your guiding rule of life?" asked Mr. Ingram with great earnestness in his voice.

"Yes, I have, Mr. Ingram. But I feel that I am not ready. I need more time to think about it." Red began to draw himself into his usual shell of reserve, although there was no other person who could have talked to him as effectively about these subjects as could Mr. Ingram.

"That's fine, Bartlett. But don't put off your decision beyond the time when you feel that you have received sufficient faith for an intelligent decision. Believe me, the only right decision will be affirmative."

Red could not doubt Mr. Ingram's sincerity. He felt in his heart that if Mr. Ingram's religion could be his he would be quite satisfied.

"Thank you, Mr. Ingram. I—I'll try to make up my mind. I think I'd better go now and get some studying done for tomorrow's classes. Thanks again, and good night, sir."

One of the factors that aided Red in his final decision was soon to enter his life, although he had no idea that a crisis was near. In the meantime there was studying to do, and before he knew it Sunday morning had arrived and another full day's manual labor was before him.

"We're getting her about licked, Red," Jay Johnson remarked as he and Red collected their tools and made ready to go to the job. "Before long we are going to be liberated from the 'underground' and we can tackle something less confining."

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"It's O.K. with me, but I haven't minded it at all so far."

"Maybe not, but today's job is going to be tough. By night I imagine you'll be glad that the end is in sight. We're going to be right in the 'main stem' today, where all the pipes lead into the main tunnel that goes directly into the powerhouse. It'll be both hotter and closer."

"Well, the sooner we start, the sooner we'll be through. Right?" Red refused to be daunted by the prospect.

"Right. Let's go down under," returned Jay as he led the way toward the nearest manhole cover.

How Easter Began

(Continued from page 11)

Thus Easter became a "movable" feast, dependent upon the phases of the moon, and entirely independent of Jewish calendar reckoning.

This was not left as a mere ecclesiastical decision. The emperor Constantine had a passion for unity which would brook no dissent. He made the dating of Easter a matter of imperial decree and thus a part of Roman law. In a letter which the emperor sent to all bishops, he instructed them to adopt the new reckoning for Easter, and ordered that uniformity should prevail everywhere in the observance of the day. This letter can be read in Eusebius's *Life of Constantine*, book 3, chapters 17-20. See *Nicene and Post-Nicene Fathers*, second series, vol. 1, pp. 524, 525.

Thus the Council of Nicaea established the observance of Easter on the basis of the practice of the Church of Rome, and it is on this basis that a very large portion of the professed church of Christ observe it. It is therefore a festival mothered by Rome and fathered by the imperial state with which Rome had become united.

Power of the Bible

(Continued from page 7)

discerner of the thoughts and intents of the heart." Hebrews 4:12.

The Bible gives us sound principles to govern our actions, as we discover in the Ten Commandments, in the Sermon on the Mount, and in the teachings of prophets and apostles. More than that, it affords case studies of men and women with human weaknesses like our own. It shows how David met and conquered the problem of carnality; Moses, the ambitions of this world; Jacob, self-acquisitiveness; Peter, his impulsiveness; and Paul, his religious hatred.

One of our most pressing problems today is how to maintain sound physical and mental health. Here, remarkably enough, the Bible is coming into its own. More and more, as medical science is showing the inseparable connection between mind and body, it is being impressed upon us that health of soul means health of muscle and nerve. Increasingly physicians are recommending the promises and assurances of the Scriptures for sure therapeutic value. We discern more clearly now the truthfulness of the words, "He sent His word, and healed them, and delivered them from their destructions." Psalm 107:20. Also, we are learning the scientific accuracy of the admonition, "My son, forget not My law; but let thine heart keep My commandments: for length of days, and long life, and peace, shall they add to thee." Proverbs 3:1, 2.

Thus the Bible can give you strength for today. Shall we not make this Book our guide and counselor, not merely respecting it, but assimilating it, realizing that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"? Matthew 4:4.

Angels on Duty

Mrs. E. E. ANDROSS

FOR years our mission launch "La Luz" carried the good news of salvation up and down the great tributaries of the Orinoco River. Along these tributaries, which spin a huge network over the almost boundless llanos of the interior of Venezuela, our missionaries scattered the pages of truth over a vast territory, preaching the gospel to thousands who had never heard the good news of the kingdom. Great were the opportunities of these missionaries for service, and many were the dangers encountered.

It was a Venezuelan, standing by his small home on the banks of the Portuguesa River, who saw how God guided the mission launch through the treacherous whirlpool in the bend of the river, where he had seen a government boat go down a short time before.

One evening, about two weeks later, the mission launch returned. As it was getting late, the missionaries thought it best not to try to cross the whirlpool that night. So they climbed up the bank to the native home.

"May we remain here tonight?" they asked the man they met at the door.

"How many are there of you?"

"Only we two and the boy who helps us," they replied.

No Paper Next Week

In harmony with our policy of omitting certain issues each year, no paper will appear next week. The next issue of the *Signs* will be dated April 3.

The man looked puzzled. "But," said he, "where is the other man who was with you when you went by two weeks ago?"

"The other man? Why, there was no other man with us," exclaimed the perplexed missionaries.

"Yes, there surely was another man with you," continued their host. About that time his son came in from the field and confirmed his father's statement. He, too, had seen the other man. Then their host went on to explain what each of the three was doing when the boat came up through the whirlpool.

"Yes, that is right," agreed the missionaries.

Then turning to the man who was at the wheel when the launch went up the river, their host said, "And the large man dressed in white bent over you; his hands were on the wheel, too, as if to guide you safely through the whirlpool. Where is he?"

The missionaries looked at each other in silence for a moment. Then they thanked God that He had permitted the man on the bank of the river to see the angel who had guided them safely through the whirlpool.

Perhaps there is no mission field where God has not permitted men, now and then, to catch glimpses of the angels who are ever on duty about us. Our missionaries know in a special way that "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

As an angel protected Daniel in the lions' den, and as an angel delivered Pe-

ter from prison, so angels are still God's faithful messengers to men and women in all lands. They are ever busy ministering to them according to their individual needs. So interested are they in the salvation of the lost that they rejoice when even one sinner returns to God. Faithfully they guard those committed to their care. Accurate is the record they keep of their lives. When Jesus comes for those who love Him, the angels will have the joyous task of bringing the faithful from all parts of the earth to the great reunion of God's children.

What a reunion that will be! There God's friends from all ages will meet, with nothing to mar their happiness. There, if faithful, we shall meet the Man of Calvary who died for us, and the angels who have watched over us all our lives, who are now on duty to guide us through the treacherous whirlpools in the stream of life.

Famine Relief Fund

We are glad to announce another list of donors to our Famine Relief Fund. Recent donors, to whom we send warm thanks, are as follows:

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SUBMISSION to duty and God gives the highest energy. He, who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

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The Resurrection Message

PEACE BE UNTO YOU

by ERNEST LLOYD



CAMERA CLIX

SOME years ago it was my privilege to visit the tomb of Abraham Lincoln. That was an impressive occasion for me. Why do men stand uncovered in such a place? And why the moistened eyes? Because they remember the simple greatness and the humble goodness of the one entombed. Men prize earthly tombs for what they represent, for what they contain.

There is one tomb, however, that has imperishable glory because of its emptiness. It is the tomb once occupied by our Lord Jesus Christ. It was impossible for that tomb to retain Him. No number of Roman guards, no amount of stone and cement, no earthly power, could keep Him locked in the tomb when God the Father sent His angel to open it. He who sustains the universe by the might of His power would have no difficulty in opening a man-made tomb. Then, too, our Lord had to come forth to complete His wonderful work for man's salvation.

What a glorious day that was for the human race when He stepped forth from the tomb—the risen Christ, the living Saviour! “Alive for evermore”! And He said, “Because I live, ye shall live also.” He suffered, bled, and died for our sins. He went into the grave to

overcome death for us. He fulfilled the prophecies in the Old Testament regarding His earthly life, and the moment the time came for Him to step out of the tomb He did so as the conqueror of death. The grave could not detain Him, and no other grave can now remain forever closed. He is alive for evermore, and has the keys of death and the grave. Revelation 1:18.

In the evening of that day when the Lord Jesus arose from the grave, He appeared to His disciples in some familiar room where they had gathered for fellowship. They were troubled and fearful because of what they had heard through the day. As the Lord stepped into the room, His first words were these: “Peace be unto you.” That was more than the customary greeting of the times. He desired above all else that His disciples possess peace, such as that which filled His own soul. He desires the same for us today. He had no houses or lands to leave to His disciples. He knew that material things could not give them true peace, nor can the mere possession of things bring His peace to any of us today. Christ's gift is the greatest gift of all—the gift of abiding peace. Many peace plans have been offered for the settlement of man's troubles, but the best plan is His.

Our risen Lord brings peace to us by bringing us to the same source that gave Him peace—by bringing us to the Father, and making us one with Him, as He was. Thus we come into harmony with the true law of His life, living not by the perishing things around us, but by the unseen and the eternal. He gives us peace of mind and soul by bringing us into harmony with God's will. “Peace I leave with you, My peace I give unto you.” This is the peace which becomes the antidote to all dismay and fear and despondency. This is the peace that turned the disciples' fear into gladness and confidence, and in this spirit they went forth in their wonderful service for the Saviour of mankind.

Our Lord's resurrection message is for every one of us in these days of perplexity, confusion, and fear. As we gaze down “the shadowy avenue of the future,” who would not shrink from the dark possibilities which it conceals if he could not hear that Voice which says, “My peace I give unto you: not as the world giveth, give I unto you”? John 14:27. Blessed the man, the woman, who knows the peace that comes through fellowship with our risen Lord, and who goes forth unafraid in the daily routine of duty, with a heart filled with assurance regarding the future.