SUNSHINE ENDS STORM PERIL TO EASTER PARADE IN TIME FOR BIG OUTPOURING OF WOMEN AND MEN TO JOIN FESTAL THRONG

Fifth Avenue, Cleared of Snow, Full of Notables and Novelties.

BIZARRE SHOES LEAD FASHION'S WONDERS

The truly big fact about yesterday's Easter celebration was the delayed April fool joke the Weather Man played. Good Friday was a keen, bright day. Saturday brought a howling blizzard, which looked as if it was here to stay a while. And Saturday night something like 2,000,000 women (and goodness knows how many men) groomed and groaned and growled, making themselves miserable because the chances seemed to be a thousand to one that they wouldn't be able to show their new duds to somebody's admiring eyes. And then came Easter Sunday morning, as charming a morning as any New Yorker from Piet Stuyvesant to John Purroy Mitchel ever saw and the amiability of the town jumped up as the mercury leaps on an August afternoon.

The people's custom of getting out in the streets and showing off their best clothes has come to be such an institution that the city government takes cognizance of it. Upon many streets there was slush and even deep snow. But Principal Street Cleaner Fetherston got up early to see to it that Fifth avenue, Broadway, Harlem's Broadway—125th street—the East Side's Broadway—Grand street—and a few other main thoroughfares, where folks were apt to get out and preen their new fine feathers, were as dry and clean as one could reasonably expect. At daylight the Fifth avenue buses, rigged up with snow ploughs, were wallsping the snow left and right, and very soon afterward battalions of street cleaners and scores of wagons were removing the grimy slush.

Crowded as Churches Empty.

Just before noon, therefore, when the churches dismissed their congregations, the avenue was more crowded perhaps than ever before. The churchgoers, who in the old days really "paraded" and so gave the name to what is now merely a sightseeing, style showing throng, spent little time on the avenue. The crowd was very largely made up of folks from uptown, from the Jersey cities, from Long Island and from persons visiting in New York, from Canada and the middle West. One grasped that when one saw clusters of people staring at the Library, at Helen Gould Shepard's home at Fifth avenue and Forty-seventh street; at the Vanderbilt mansion and a dozen other homes or buildings so well known to the New Yorker.

The biggest crowd was from noon until about 1 P. M. In the middle of the afternoon and from then on until nightfall the avenue was well filled. So was Broadway, especialy upper Broadway from 110th street down to Seventy-second. Take it anyway you like, for weather or flossy habiliments or crowds, yesterday was about the most enjoyable Easter that Pa Knickerbocker has had for many years.

Strolling up Fifth avenue at high noon and reflecting what a fliver, after all, Saturday night's blizzard was, one's thoughts turned, somehow, to Sous-Lieutenant Paul Poiret—that great Poiret now fighting for his country in a Flanders trench. And as the human torrents flowed north and south along the clean swept avenue and one's eyes dropped all unconsciously to the sidewalk level one could not help but think how fortunate Paul is.

Error in Poiret's Idea.

In designing the short, flaring skirt Paul, of course, was actuated principally by the idea that the pesticus should have its share of sunshine and air, but Paul made the fundamental error of assuming that the human tibia does not deviate from the perfect perpendicular. He was wrong. The new skirt, perhaps the most notable feature of the 1915 fashion exhibition on the avenue yesterday, is not a thing to exclaim about when it exposes perambulating parentheses. One would expect, naturally, having in mind the very slight essence of vanity in all womankind, that the wearers of the new skirt would ask themselves before a mirror:

"Do my tibia and fibula bow ever so little?"

But, no! Mais non! And therefore one thought how lucky Paul is that he should merely be ankle deep in Flanders mire and not on Fifth avenue to groan and weep over the osteogenic secrets revealed by what is really an artistic garment. To make the matter worse the post-impressionist boots exhibited as the very smartest footwear of the season merely called attention to the fact that curves are not beautiful due south of the feminine knee. As one stood in front of the Public Library and marvelled over the close pressed mass of humanity which extended north and south as far as the eye could see, one realized that, with the exception of the short and flaring skirt, the Georgia minstrel kicks were the most striking feature of the annual style parade.

One saw black uppers with white lowers, white uppers with black lowers, yellow tops and salmon bottoms, gruff uppers and green lowers, shoes that were half red, half purple, shoes that were splashed with as many colors as a painter's easel, shoes that would have made you laugh your head off a year or two ago. Not only that, but the manner of lacing caught the eye. Nowadays no shoes must be laced along the top of the instep. Jamais! It would be wretched form. The lacing should be on the inside of the foot from the bottom of the arch to the top of the boot; or it should be at the very back of the shoe from heel to top.

Sight Makes Arnold Daly Ill.

Arnold Daly, who, as every one knows, has the hastily impressionable soul of a true artist, stood moaning in front of St. Patrick's Cathedral, a little after noon. One stopped of course to ask Arnold what ailed him. He pointed merely to a skirt, parenthesis, and the bottle green and cerise boots that screamed below.

"Sweet heaven! Oh, sweet heaven!" breathed Mr. Daly. "Has good taste and delicate art disappeared from this noisy city? I'm physically ill. I feel faint. I——"

As Mr. Daly swayed around the corner toward Madison avenue, his hands clapped to his temples one saw the third freakish fashion of the year. One can get used to the skirts, which, after all, are sensible skirts and very comfortable for walking or dancing. One can shut one's ears to the shoes. But the stockings! On the word of Billy Driscoll, perhaps the best known hosiery expert in the greater city, the 1915 stockings are an explosion. Merely by putting two and two together, one gathered that they may be of a solid color half way up and then the stripes begin, or they may be striped half way up and then the solid color begins, or there may be a little solid color, then a few stripes, then a little more solid color and then more stripes and so on as far as the stockings last.

There were other exhibits of modern fashions, which real is the principal purpose of the so-called modern Easter parade. That fact was demonstrated by the groups of "style sharpshooters" from the cloak and suit and shirtwaist and dress factories downtown—groups that stood at the important corners, closely scanned the passers and made hasty notes of things that were worth copying or imitating.

When Elsie Ferguson glided past the Vanderbilt mansion clad in such clothes as defy any mere man's description (one had just a vision of wine colored velvet and gray boots), there was a tremendous buzz and stir among the sharpshooters and for more than a block they scrambled after Miss Ferguson, gabbling excitedly and hurriedly scrawling notes of her beautiful gown and coat.

If one were to try to list the new wrinkles of dress that struck the eye upon Fifth avenue yesterday one might say (while trusting to a woman's intuition to straighten things out) that hats of transparent brim are here—brims you can see through and which are trimmed with cute little pink or blue French artificial flowers; that black necked waists are much more stylish this year than the low necked la grippe model; that military coats, both Ally and German style, are quite the thing; that taffeta, material beloved by the silk sellers because of its tendency to crack and split, is again the popular dress goods; that flowered organdies are not to be sneezed at by any girl; that quills are being worn in the niftiest of the new hats—plain, straight quills in plain, tailored hats; that—but after all this is what every woman knows and most men, so women say, wouldn't know it if they saw it.

WELL KNOWN PEOPLE IN THE EASTER PARADE

On the left at the top are Mrs. Charles DeL. Oelrichs and Mrs. Herbert Harriman entering St. Thomas's Church. On the right are Mr. and Mrs. Finley J. Shepard on Fifth avenue. Below, on the left, is the throng of worshippers entering St. Thomas's Church, and on the right is Mrs. Nelson Burr, on Fifth avenue.

140,000 AT ATLANTIC CITY PARADE IN SHOWY BOOTS

Buttonless, Stringless, Colorful Kind the Most Dazzling Feature of Easter on Boardwalk—Chairs Idle With Price Put Up to $1.

ATLANTIC CITY, N. J., April 4.—Rising to meet the emergency, Atlantic City to-day brought joy to the hearts of 140,000 visitors by brushing away the remnants of a northeaster and permitting a very brilliant Easter to blossom along its beach front. What yesterday had been a blizzard beset, storm spattered highway, practically impassable because of snow drifts and the raging elements was this morning turned into a dry and comfortable boardwalk and the sun responded by smiling broadly from early morning until nightfall upon the paraders who had looked forward to passing the day indoors.

A foot of snow on the average, with big rifts which went as high as the railings at many points, was the spectacle which confronted those who took a look at the Boardwalk at 7 o'clock. Before noon the only snow in sight was on the sand and roof tops. An army of workers shovelled the white blanket over the outer edge of the wooden way and this afternoon the annual Easter parade was staged.

Brilliant costumes were few, because those in the pageant wore winter togs for the most part, but here and there a bright bit of color flashed in contrast to the more staid apparel. Bonnets were big and little, the larger ones having a sharp flare at the side or back. Trimmings were usually a single cluster of tiny but highly tinted flowers or one large poppy, rose or other large bloom.

The "shadowgraph hat" was popular. It was a wide and transparent affair as to brim with a stiff crown and trimmings fore and aft. The saucy little toque perched precariously over one ear was much favored.

More attention, however, seemed to have been paid to the feet encasements. Never was there such a showing of boots. The shortened skirt made the display more conspicuous and the coverings of the pedal extremities really attracted more attention than the hats. The boots were laced at the sides, in back or seemingly not at all, because of a clever concealing flap which buttoned over the ankle, giving the appearance of an ornament rather than buttons and button holes. No effort apparently was made to match the remainder of the costume and the girl with feet which weren't exactly dainty was in her glory, for it permitted of a wider variety of display.

Few low shoes were worn. Light buff was the most worn shade, but usually from two to three colors were employed to carry out fetching styles. There were also a few pairs of the high Russian boots on display.

Many of the more gayly attired young women carried sport sticks with crooked handles which hooked over their forearms. Few tried to swing them. Here and there a parasol was seen.

Men wore form fitting suits, tight topped shoes, noisy neckties and soft hats, in which pearl gray shades were popular. Coats were shorter and trousers were well above the "high water" mark, with narrow cuffs. Waistcoats were given wide showing, but were quiet in color.

For the first time in years there were plenty of unoccupied rolling chairs. This was partly due to the jump in the rates to a dollar an hour and the fact that the visitors had been cooped up in the hotels all day yesterday and wanted to stretch their limbs. A brisk wind made walking more comfortable.

It was figured to-night that the resort is approximately a quarter of a million dollars poorer than it would have been if yesterday had not developed a storm. The larger hotels did a good business. Side avenue hotels were the biggest losers. It is expected that deposits in the banks to-morrow will be much less than expected. The storm kept up until early this morning and the cafes did not get the big business that usually is their lot on Easter Saturday night.

Because of the impassable roads motor travel to the shore was almost entirely cut off. Garages found little to do, although prepared for overflowing business.

Mayor John Purroy Mitchel and Mrs. Mitchel were among the first New Yorkers who got out on the Boardwalk this afternoon.

Mrs. John W. Gates entertained a party of friends here over the week end and was among the chair patrons this evening.

Among the other New Yorkers seen among the paraders were Mrs. Herbert J. Thorne, Miss Marguerite Thorne, Miss Laura Thorne, H. J. Thorne, Jr., Mr. and Mrs. George T. Harris, Mrs. John G. Hanning, Miss Gladys Marie Hanning, Mr. and Mrs. W. J. Martin, Thomas F. Smith, Mrs. Louise Bennett, Mrs. A. R. Holmes, Mr. and Mrs. John J. Haydock, A. P. Gardiner, Mrs. C. H. Gurney, Miss Katherin Kennedy, Frederick W. Ludwig, Mrs. M. B. Miller, Mrs. T. F. Morris, Mr. and Mrs. Edwin P. Prendle, H. T. Richardson, Mrs. S. F. Church, George W. Warbin, Lawrence Weber, Mrs. C. A. Wolfe, Col. R. B. Baker, Mr. and Mrs. L. L. Barnes, George E. Baldwin, Mrs. A. M. Bedell, Miss Mildred Bedell, T. Frank Buckley and Mr. and Mrs. A. B. Fisher.

ASBURY PARK, N. J., April 4.—Ten thousand Easter visitors at Asbury Park treated the April blizzard as more of a novelty than a handicap and turned out on the boardwalk this afternoon for the annual parade. Hundreds went in bathing at the Natatorium. Roller chairs were at a premium by noon. At the Casino Arthur Pryor and his musicians played before two of the largest Easter audiences Asbury Park has ever known.

Dr. Woelfkin Ill; Rockefellers Hear Dr. King Preach.

The Rev. Dr. Cornelius Woelfkin is ill and was unable to occupy his pulpit in the Fifth Avenue Baptist Church at the Easter services yesterday. His church is attended by the Rockefellers. They attended the services. The preacher was the Rev. Dr. Henry Churchill King, president of Oberlin College.

WEARING THE NEW RUSSIAN BOOT

Mrs. George J. Ainsley of New York on the Boardwalk, Atlantic City, yesterday.

SPECIAL NOTICES.

Don't Visit the California Expositions

Without a supply of Allen's Foot—Ease, the antiseptic powder to be Shaken into the Shoes, or dissolved in the foot bath. The Standard Remedy for the feet for 25 years. It gives instant relief to tired, aching feet and prevents swollen, hot feet. One lady writes: "I enjoyed every minute of my stay at the Expositions, thanks to Allen's Foot—Ease in my shoes." Get it TO-DAY.

LOSS OF $1,000,000 ON EASTER FLOWERS

Florists Say Blizzard Cut Down New York Trade by 30 Per Cent.

DARK ORCHIDS IN FAVOR

The Easter blizzard on Saturday injured the New York flower trade by upward of $1,000,000. One well known florist, a man who for more than forty Easters has been handling flowers, estimated yesterday New York's normal flower trade at Easter amounts to $3,000,000, and he thought the storm had cut it down twenty-five or thirty per cent. The small dealers, those who invested in flowers they did not grow, expecting to sell them on Saturday, were the greatest sufferers. One of these dealers had put in $10,000 worth and was able to sell less than a half of the quantity.

It was said yesterday that trades other than in flowers suffered largely by reason of the storm. The head of a department store said that sales on Saturday were less than 20 per cent. of the usual on the day before Easter Sunday.

"It was as if a shell from a siege gun had been fired through buildings and brought ruin," said Charley Thorley, the Fifth avenue florist, in speaking of Saturday's storm and its effect upon the Easter flower trade. "I hear that wholesalers were hard hit. A great many people attached to churches, not having time to place flowers upon memorials, send checks to sextons and ministers of churches, and altar committees attend to the memorials. This year many people accustomed to send $100 sent $25, and others usually sending $25 sent $5. Some churches which often have $500 to spend in this way this year had $150."

The Union Square flower sale, an Easter feature of many years standing, is depended upon by many small florists and speculators. A man who has charge of some of the details of these sales estimated that the loss to the Union Square dealers would run up to $34,000 or $35,000.

Inquiry at the Fifth and Madison avenue flower shops yesterday brought out that customers able to pay from $25 to $100 for flowers and unable to get them on Saturday because of the storm, bought them yesterday, so the loss fell heavily on these dealers. In England it is the custom to take out insurance policies on flowers, but it has never been adopted here.

In the churches yesterday, in the corsages of women, the dark orchid was the flower most in favor. A Fifth avenue florist speaking yesterday of fashions in flowers said:

"For some years the violet was the favorite. Dealers thought the fashion would be permanent and they put up scores of houses for the growing of violets for the Easter trade. This made violets common and any one could afford to wear them. For two or three years the orchid has commanded the high class trade for Easter, with the dark ones in first place. Why? Because dark ones are like white deer or red foxes—very rare. The price we are compelled to charge for dark orchids? Well, for an adequate corsage $15 to $25. But remember, if orchids are dark hardly more than three need be put in the $25 corsage bouquet. That number is enough."

THE LILY IN AGAIN.

Regains Favor in Churches—Flower Money for War Sufferers.

In church decorations yesterday two features were different from other years. One was the reentrance of the Easter lily into popular favor. The other was a paring down of the amounts spent on flowers by the churches and by communicants making memorial gifts in order, it was said in many quarters, that the money might go to war sufferers in Europe and the poor in New York. St. Bartholomew's Episcopal Church was almost the only one yesterday to engage a professional decorator.

Trinity Church, Grace Church and the Cathedral of St. John the Divine used white lilies almost exclusively. At St. Patrick's Cathedral banks of flowers were on either side of the high altar. In the Church of the Heavenly Rest a unique feature was a horseshoe of immense size. St. Thomas's Church used many white daisies with palms at both sides.

At St. George's, in Stuyvesant Square, great white crosses of lilies were used and there were several Morgan flower memorials. In the St. Nicholas Reformed Church, Fifth avenue, the oldest church organization in the city, there was a big massing of hydrangeas in front of the pulpit. At the Fifth Avenue Presbyterian Church no flowers whatever appeared beyond the ordinary pulpit bouquet. At Calvary Church, in Fourth avenue, 300 plants were given out to children.

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Jesus Died a Human Raised a Spirit Being

"PUT TO DEATH IN THE FLESH, BUT MADE ALIVE IN THE SPIRIT"

The Resurrection of Christ—Bible Clear and Harmonious on This Subject—Theory of Body Resurrection Unreasonable—"Flesh and Blood Cannot Inherit the Kingdom of God"—Natural Men Cannot Appreciate Spiritual Things.

PASTOR RUSSELL

New York City Temple, where the Bible in motion pictures is exhibited twice daily and Sunday afternoons, was used yesterday in the morning and evening by Pastor Russell in addressing his increasing New York congregation. His dramatization of Earth's History will be presented this week at the Panama-Pacific International Exposition in San Francisco, beginning to-day. We report the Pastor's Easter discourse from the text, "With what body do they come?" (1 Corinthians 15:35.) He said in part:

In our context St. Paul shows that without God's purpose of a resurrection those who have fallen asleep in death would have perished as do brute beasts. Then he assures us that "Christ has risen from the dead and become the First-fruits of them that slept." Others, indeed, were awakened temporarily; as, for instance, Jairus' daughter, the son of the widow of Nain, and Lazarus the friend of Jesus. Yet none of these instances is counted as a resurrection; for it is written that Christ is the First-fruits of them that slept. Their awakening was merely of a temporary nature, and they soon relapsed into the death sleep. They did not have a full resurrection—*anastasis*—a raising up to perfection of life, such as Jesus' redemptive work guarantees to Adam and to all his race who are willing to accept it under the terms of the New Covenant.—Jeremiah 31:31-34.

The Scriptures clearly teach that not the body, but the soul, is promised a resurrection—that it was our Lord's soul that went to Sheol, Hades, the death state; and that God raised Him out of death on the third day. All Christendom has been plunged into difficulties by the unscriptural theory that the body is to be resurrected. We shall now note a few of the difficulties into which this error has plunged us as believers in the Scriptures, particularly in connection with our Redeemer's resurrection.

What Say the Scriptures?

In Christian minds the ordinary thought respecting our Lord's death and resurrection is that when Jesus seemed to die He did not die; that He, the being, the soul, could not die; that, instead, He went to Heaven, and then came back on the third day to get the body which had been crucified; that forty days later He took it to Heaven; that He has had the body ever since; and that to all eternity He will have it, marred with the print of the nails in His hands and His feet, with the marks of the thorns upon His brow, and with the spear wound in His side.

What a ghastly thought! How strange that we should ever have been misled into so unreasonable and unscriptural a theory! Some endeavor to gloss the matter by suggesting that our Lord's flesh is glorified—that it shines—the shining presumably making the wounds all the more conspicuous.

Our Methodist friends have thus stated the matter: "He ascended up on High, taking His fleshly body with Him and all that appertained thereto, and sat down on the right hand of God." This mediæval statement correctly admits that the fleshly body was not the Lord's glorified body, but declares that He, the soul, took it with Him as luggage. The clause, "and all that appertained thereto," presumably would refer to our Lord's sandals, walking stick and such clothing as the soldiers did not divide amongst themselves at the time of the crucifixion—if indeed He had any others! But our dear Methodist friends wish to be sure that nothing was left behind.

All this is of a piece with the theory that when the saints die they go to Heaven, but come back later to get their bodies "and all that appertained thereto"—the inconveniences that they have been rid of for centuries! How many truckloads of things appertaining thereto may be taken by some, and how mixed an assortment by others, is not stated. Neither are particulars given respecting those whose clothing, etc., have meantime worn out. But we have had enough of this, if it has helped us to see the absurdity of theories received from the Dark Ages—if it has awakened us to thought and to Bible investigation on this interesting and important subject.

The Bible presentation is in every way reasonable, consistent and harmonious. St. Paul points out that "there is a natural body and there is a spirit body." He neither means nor says that the spirit body is a human body glorified. Quite to the contrary, he declares that "flesh and blood cannot inherit the Kingdom of God"—no matter how glorified. A human being is so totally different from a spirit being that, as St. John says, "it doth not yet appear what we shall be, in our resurrection change," and the Scriptures do not even attempt to give us an explanation.—1 John 3:2. We know, however, because that as we now have borne the image of the earthly Adam—so we shall by the resurrection change be given a share in the nature and the likeness of the Second Adam, our glorious Lord. We shall be like Him and see Him as He is. But, be it noted, we must be changed from flesh and blood conditions to spirit conditions by resurrection power, in order to see Him as He is. Clearly this fact proves that our Lord Jesus is no longer flesh, as He was during the days of His flesh.—Hebrews 5:7.

Heavenly Bodies vs. Earthly Bodies

St. Paul calls attention to the difference between celestial bodies and terrestrial or earthly bodies, and declares that they have different glories. He tells us that the first Adam was made a living soul, a human being, but that our Redeemer, who humbled Himself and took the earthly nature "for the suffering of death" (Hebrews 2:9) subsequently became the Second Adam, the Heavenly Lord. The wide distinction between the Second Adam and the first Adam is clearly set forth: one was earthly, and the other is Heavenly.

St. Paul illustrates in saying that we know of many kinds of organisms of the earthly or fleshly plane—one flesh of fish, another of beasts, another of birds and another of fishes. But however different the organisms, they are all earthly. So, on the Heavenly plane, the spirit plane, there are various kinds of organisms, but all are spirit.

Our Heavenly Father is the Head or Chief—"God is a Spirit." Cherubim, seraphim, and the still lower order of angels are all spirit beings. Christ Jesus, our Redeemer, after finishing the work of sacrificing appointed Him, was resurrected to the spirit plane—far above angels, principalities and powers—next to the Father. (Ephesians 1:20-23.) Thus we read, "He was put to death in the flesh, but quickened [made alive] in the spirit."—1 Peter 3:18.

The more we examine the subject the more foolish and unscriptural the views handed down from the Dark Ages appear. The Scriptures clearly set forth that our Redeemer, prior to becoming a man, was a spirit being—"the Only Begotten of the Father, full of grace and truth." His leaving the spirit plane to become a man is Scripturally described as a great humiliation. Is it reasonable to suppose that the Heavenly Father would perpetuate to all eternity that humiliation, after it had served its purpose? Surely not!

The Bible tells us why Jesus humbled Himself to the human nature—"a little lower than the angels." A man had sinned, and under the Divine Law the Redeemer must be on the same plane of being as the one whom He would redeem. Thus Jehovah particularly specified—"An eye for an eye, a tooth for a tooth, a man's life for a man's life." Hence the death of an angel or of our Lord in His prehuman condition could not have effected the payment of man's penalty and the consequent release of the condemned race. Thus again we read, "A body hast Thou prepared Me"—"for the suffering of death."—Hebrews 10:5; 2:9.

No one questions that this applies exclusively to our Lord's experiences during the years in which "He who was rich became poor for our sakes, that we through His poverty might be made rich." Surely it is unsupposable that the Father would arrange a Plan by which our Redeemer's faithfulness in accomplishing man's redemption would cost Him an eternity of poverty, humiliation, degradation to a plane "a little lower than the angels" while the Church would be made rich and would attain a spirit state "far above angels"—he made "partakers of the Divine nature."—2 Peter 1:4.

"God Highly Exalted Him."

The very same Apostle who tells of our Lord's humiliation carries the matter to the climax, telling us of His faithfulness, as the Man Christ Jesus, even unto the death on the cross. Then he adds an assurance of the Heavenly Father's faithfulness in not leaving His Son on a lower plane. "Wherefore God also hath highly exalted Him, and hath given Him a name above every name."—Philippians 2:9-11.

This is in harmony with our Lord's words in His prayer to the Father. Ignoring the promises of a higher glory as a reward for His faithfulness, He prayed, "Father, glorify Thou Me with the glory which I had with Thee before the world was." (John 17:5.) In humility He asked no reward, but was quite content to serve the Father's Plan and then to return to His former glorious estate. The Heavenly Father declared, "I have glorified Thee, and I will glorify Thee again," or further—the implication of a still higher glory than that which He enjoyed before He was made flesh.

The Unconsecrated Cannot Understand.

In the consideration of spiritual problems two lines of difficulties present themselves. When a natural-minded man undertakes to reason these subjects out, he finds them impossible of comprehension. St. Paul explains this difficulty, saying, "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Corinthians 2:14. He proceeds to tell us that all men are natural men, except such as have been begotten again by the Holy Spirit. In their resurrection all natural men will receive earthly or human bodies, as the natural, fallen, human Creatures to Christ will receive spirit bodies, as St. Paul explains in our context. (Verses 36-50.)

Not all of my hearers can appreciate this, only those begotten again by the Holy Spirit. To such I can say, "Prove all things; hold fast that which is good." If they choose, they may be begotten of the Holy Spirit and thus be enabled to understand spiritual things.

Those class who have difficulty are sometimes not have been entangled in their reasoning by the declaration of the creeds respecting the resurrection of the body. It is difficult to unlearn error. When visiting foreign lands and learning of the hold of superstition upon the heathen, we realized that we should have excellent first as much difficulty in unlearning our errors as do the heathen in getting free from theirs.

He Appeared and Disappeared.

During the forty days following our Lord's resurrection, His appearance to His disciples were but for a few moments each time, did in various bodies—one as a gardener, another time as a traveler, a third time as a stranger on the shore, etc. If all put together, these appearances would probably not have exceeded four hours out of the forty days. We were not critical students when we overlooked these things, and forgot to ask ourselves why these things were so.

Now we see more distinctly why our Lord did as He did. His disciples were natural men and could not appreciate spiritual things. Furthermore they could not receive the guiding of the Holy Spirit until our Lord's ascension and appearance in the Father's presence on behalf of the Church, to make satisfaction for their sins and to make them acceptable fellow-sacrificers with Himself. Had Jesus ascended immediately after His resurrection, the stunned and bewildered disciples would have had no assurance of His resurrection. They would have found impossible to go out and tell the people that He had risen from the dead when they had no proof to this effect.

Even if Jesus had appeared to them as He did to Saul of Tarsus, this would not have been convincing and satisfactory. They might have said, Here is a phenomenon, but how can we positively associate it with the life and death of Jesus? Matters were different with Saul. He needed something to arouse him thoroughly and to teach him for all time, and not only through him, that the Lord is not a man, but "that Spirit." Besides, the disciples were able to give Saul assurances of what they knew respecting Jesus' resurrection and ascension.

Our Lord adopted the only reasonable way of convincing His disciples that He was no longer dead, and that He was no longer human, but had been glorified and had become a spirit being. The two things were necessary, and they were done at the same time.

VALUABLE COUPON.

THE ATONEMENT BETWEEN GOD AND MAN is one of Pastor Russell's masterpieces, setting the doctrine of ransom or atonement in its proper relation to all other Bible teachings. This pamphlet contains examples of the number of times verse in the Bible which the words Christ, Jesus, Lord, God, Holy Spirit, Heaven, Hell, Satan, Devil, Death, Sheol, Hades, Sanctuary, Seventh day, Sabbath, Tithes, Ransom, Redeemer, Redemption, Resurrection, Millennial Age, Kingdom of God, Kingdom of Heaven, Kingdom of Christ, Kingdom of Satan, Kingdom of Darkness, Kingdom of Light, Kingdom of Jesus, Kingdom of God's Dear Son, Kingdom of God's Beloved, Kingdom of God's Love, Kingdom of God's Power, Kingdom of God's Glory, Kingdom of God's Wisdom, Kingdom of God's Grace, Kingdom of God's Holiness, Kingdom of God's Truth, Kingdom of God's Righteousness, Kingdom of God's Peace, Kingdom of God's Joy, Kingdom of God's Life, Kingdom of God's Spirit, Kingdom of God's Holy Spirit, Kingdom of God's Holy Ones, Kingdom of God's Holy Angels, Kingdom of God's Holy Prophets, Kingdom of God's Holy Apostles, Kingdom of God's Holy Priests, Kingdom of God's Holy Kings, Kingdom of God's Holy Judges, Kingdom of God's Holy Elders, Kingdom of God's Holy Deacons, Kingdom of God's Holy Deaconesses, Kingdom of God's Holy Saints, Kingdom of God's Holy Martyrs, Kingdom of God's Holy Dead, Kingdom of God's Holy Living, Kingdom of God's Holy Resurrection, Kingdom of God's Holy Ascension, Kingdom of God's Holy Glorification, Kingdom of God's Holy Exaltation, Kingdom of God's Holy Glory, Kingdom of God's Holy Power, Kingdom of God's Holy Wisdom, Kingdom of God's Holy Grace, Kingdom of God's Holy Holiness, Kingdom of God's Holy Truth, Kingdom of God's Holy Righteousness, Kingdom of God's Holy Peace, Kingdom of God's Holy Joy, Kingdom of God's Holy Life, Kingdom of God's Holy Spirit, Kingdom of God's Holy Holy Ones, Kingdom of God's Holy Holy Angels, Kingdom of God's Holy Holy Prophets, Kingdom of God's Holy Holy Apostles, Kingdom of God's Holy Holy Priests, Kingdom of God's Holy Holy Kings, Kingdom of God's Holy Holy Judges, Kingdom of God's Holy Holy Elders, Kingdom of God's Holy Holy 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