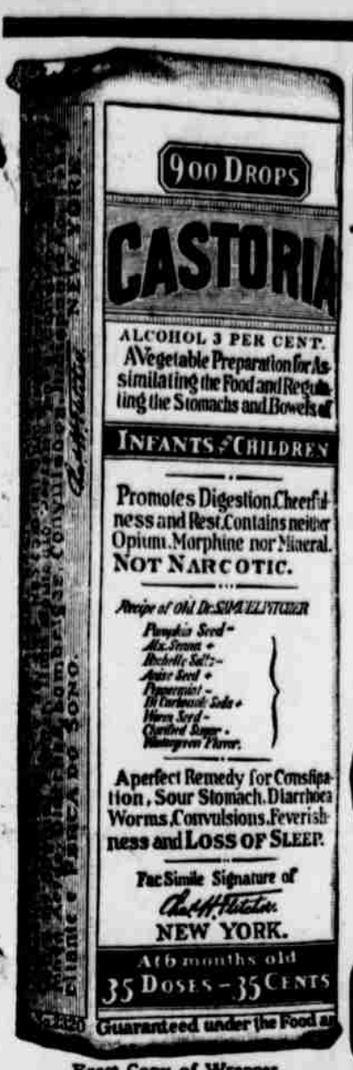

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# THE VERY FIRST RESURRECTION

## The Distinction Between Jesus' Resurrection and All Others.

**Easter Sunday's New Meaning—Pastor Russell Shows Scripturally the Difference Between Awakening the Dead and Resurrecting the Dead—Several Were Awakened Before Jesus, but He Was the First Resurrected—The Church's Resurrection—The Subsequent Resurrection of the World.**

PASTOR RUSSELL

St. Louis, Mo., March 23.—Pastor Russell spoke twice here today. We report his address on the Resurrection, from the text, "He should be the first that should rise from the dead." — Acts 26:23.

With startling clearness the speaker pointed out that Jesus' resurrection was the very first, as the text declared. He led his hearers back to Eden, and let them hear the Divine penalty for sin—"Dying thou shalt die." He showed that this dying process operated in Adam for nine hundred thirty years before its action was complete. Adam's children, humanity, never had Adam's original perfection; for they were fallen at the time of birth. On this subject both Old and New Testament agree.

Next the Pastor showed that the Greek word *anastasis*, translated resurrection, means a raising up again—the word *again* implying a former standard. That standard is the image and likeness of God, which none of Adam's children have fully possessed.

**"Not Possible to Be Holden."**

St. Peter declares that it was not possible for death to hold Jesus. (Acts 2:24.) He was perfect. It was the Father's will that Jesus should demonstrate His obedience even unto death. Hence it was not possible for Jesus to remain under the power of death, and God raised Him on the third day.

Jesus was perfect on the spirit plane, before He exchanged the spirit nature for the human, to become man's Redeemer. He never forfeited His right to life. He merely laid it down in proof of His loyalty to the Father's will. Hence His resurrection meant His resuscitation in perfection. But it was not God's will that He should return to perfection of human nature; for He had used that nature for the purpose intended. He was raised from the power of death to the very highest plane; namely, the Divine nature.

The Pastor asked his audience to contrast Jesus' resurrection with the awakening of Jairus' daughter; the widow of Nain's son; Lazarus, the brother of Mary and Martha; or any of the awakenings recorded in the Old Testament. These were nothing more than mere awakenings from the sleep of death. They were not, therefore, resurrections.

The resurrection of any of these sleeping ones would have meant much more than was accomplished in them. It would have meant their restoration to the full image and likeness of God, lost in Eden. As it was, the awakened ones merely had the advantage of a few more years in the present life, and then fell asleep again, to await the glorious Day of Messiah's Kingdom.

**The First (Chief) Resurrection.**

The Pastor made it clear that the Church of Christ consists of the truly consecrated in all denominations and some outside of denominational fences, which are barriers not authorized by Scripture. He quoted Philippians 3:10 and other Scriptures which show that these true Christians are to have a share with Jesus in His Resurrection. The inherited blemishes of these are covered through the merit of Jesus, thus justifying them. This justification permits their being accepted of God as His children.

The Pastor seemed to give the thought that in the Divine Purpose a foreordained number of the Church class must suffer with Christ before the Millennium begins. Their sufferings are not vicarious, as were Jesus', nor necessary for the redemption of the world, as were our Lord's. The sufferings are necessary to prove their loyalty to God, and to demonstrate their worthiness of joint-heirship with Jesus. The Church's suffering is the dying to earthly conditions and ambitions, as did Jesus. His faithful followers will experience a similarly glorious resurrection to a higher nature—the Divine.

**Easter and the Passover.**

Pastor Russell says that the word Easter occurs only once in our Common Version Bible, and is a mistranslation. It should be rendered Passover. Easter was a heathen festival honoring the goddess of Spring. The name was transferred to the Passover celebration of the early Church, in honor of our Lord's Resurrection.

Whatever the word originally meant, it stands now as a synonym for the glorious resurrection of the world's Redeemer from death and from human nature to glory, honor and immortality—the Divine nature. The resurrection of Jesus is the guarantee for the resurrection of "the Church, which is His Body." It also assures us of the world's resurrection—that an opportunity for everlasting life will be given to all through Messiah's Kingdom.

## Some Selected Recipes.

Hominy With Left-Over Meats—This is especially nice for cold roast pork, but if there are several different kinds of meat, the dish will be all the better. Into a buttered baking dish, which can be brought to the table, put a cup of salted hominy. Pack it carefully around the sides of the dish. Fill the center with the meat, cut up into cubes. Over the meat, not over the hominy, place some very rich ,white sauce. Then put in the oven and bake. Bring hot to the table without removing from the pan. To make the white sauce, stir a tablespoonful of flour into a tablespoonful of melted, not hot, butter, and thin with a cup of rich, sweet milk. This is nice enough for a company dish, as is the hominy with cheese.

Noodles—To two eggs, beaten light, add a little water and a dash of salt. Mix with sifted flour until the dough is as stiff as it can be kneaded. Cover with a cloth and let it stand for three or four hours. Then roll out the dough and cut in thin strips. Cook twenty minutes with stewed chicken or beef which is covered with plenty of water.

When Eggs Are Scarce—When eggs are scarce and high, in making doughnuts boil and mash a good-sized potato, beat it in with the sugar and make the doughnuts as usual without any egg. They will keep moist and good. When making pumpkin or squash pies, in place of eggs, roll crackers fine and use as much of them in bulk as would be needed og eggs. No one can tell the difference. When you want pudding for dinner and have no milk, try adding another egg and a few more raisins and use warm water in place of the milk.

Cooking Onions—Onions are so plentiful, so cheap and so healthful that they should be used as freely as possible. One way to prepare them tastefully is to cook them in water until tender, adding a rounding teaspoonful of sugar when first put on to cook and a level teaspoonful of salt a few minutes befoere they are done. Drain and pour a cream sauce over them. For the sauce, melt a rounding tablespoonful of butter in a small saucepan, add a level tablespoonful of flour and cook until frothy, then add one cup of hot milk and cook six minutes, beating hard all the time, add a pinch of pepper and a saltspoonful of salt.

Making Steak Tender—Pound flour into both sides of it, using as much as the meat will take up. This may be done with a meat pounder or with the edge of a heavy plate. Fry in drippings, butter or other fat in a Scotch bowl, or, if more convenient, in an ordinary iron kettle or a frying pan; then add water enough to cover it. Cover the dish tightly so that the steam can not escape and allow the meat to simmer for two hours, or until it is tender. One advantage of this is that the steam can not escape until the meat is done, as the gravy is already thickened.

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Keep good hours.
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Eat moderately.
Keep your tongue from evil.
Take plenty of exercise.
Breathe pure air.
Sleep regularly.
Think pure thoughts.
Hold lofty ideals.
Be in earnest.
Be prudent.
Be prompt.
Be just.
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Be cheerful.
Be forgiving.
Be noble.
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Be ready to help.
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