SERMON.

HOPE FOR THE RECOVERY OF MANY IN THE RESURRECTION OF DAMNATION.

By Pastor C. T. Russell.

Pastor C. J. Russell preached recently at Carnegie Music Hall, Pittsburg, Pa., on "The Resurrection of Life and the Resurrection of Damnation,"—John v.: 28-29. The large auditorium was crowded. The speaker said:

Our text has been one of the bugbears of ignorance and superstition, chaining us to an irrational and blasphemous view of our Creator's character and plan. Thanks be unto God that in the dawn of the Millennial morning, which is bringing us blessings of a material kind on every hand, the eyes of our understanding are gradually opening to a discernment of the grandeur of the divine purposes respecting our race—to a realization of the same precious truths which enthused the apostles and the early church, but which were so sadly buried under ignorance and superstition during the "dark ages."

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurrection? What sense is there in this translation anyway? It is nonsensical! There is not the slightest ground for the word damnation in this text; the Greek word krisis is the word here improperly rendered damnation, in utter violation of the Greek and out of all harmony with the various renderings of the same word elsewhere. This word krisis occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, "My judgment (krisis) is just"—not my damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than He did. Such a course is always a mistake.

The translators had the fog of the "dark ages" in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understanding of the plan. Our only safety is in holding fast to the word of the Lord.

THIS TEXT IN THE REVISED VERSION.

In the revised version of the New Testament you will find a better translation,in that it renders krisis judgment instead of damnation. It also, however, labors with the false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation of the verse would be. "They that have done good unto a life-resurrection and they that have done evil unto a judgment-resurrection." Let no one get the impression from our vigirous opposition to the doctrine of eternal torment that we believe the scriptures to teach that there is no punishment for sin. Quite to the contrary, our teaching is in accord with the Bible, that the Lord will render a just recompense of reward to every soul of man that doeth evil—that they who sin against much light shall receive many stripes, while those doing evil and sinning against little light will receive correspondingly fewer stripes or lesser punishment.

It is a mistake to suppose that the horrible doctrines which have been taught us have drawn men to righteousness. It is truth and not error that sanctifies and draws us to God. As an illustration: In Atlanta, Ga., a man whom I had never before seen approached me and said, "I want to tell you, Pastor Russell, that I am a new man; that I have given my heart to God; that I hate the sins which I once indulged in. Your presentations of the scriptures affected this change. I was a very, very wicked man, a liquor dealer; I indulged in every kind of sin. On the basis of my ignorance of the true teachings of God's word I supposed that my eternal future was sealed; that God would never recognize me; that I would spend an eternity of torture. I determined that I would merit all that I might get, and went from bad to worse, until your teachings showed me the real wages of sin, the real stripes, the real punshments which every wrongdoer would receive according to the scriptures. Now, by God's grace I shall endeavor to spend the remainder of my life seeking to build up character, and trusting to His grace to assist me. With a better knowledge of my Creator's character I can praise Him for the blessings and mercies and forgivenesses which He has promised me."

There are 12 readers of Zion's Watch Tower in the Columbus (O.) penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord more perfectly. They are doing mission work among the other prisoners. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and the justice of God as seen in a proper view of His word will change the heart and transform the life where error fails to do so. Hearken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude of mind and blasphemy.

Notice that almost every murderer executed professes to have been reared und[illegible] to be a full believer in it, yet the misbelief did not hinder him from being a murderer. On the other hand, note the transforming influence of the truth upon the hearts, the characters, the lives of those who receive it into good and honest hearts. Let us remember, however, that according to the scriptures a certain attitude of heart is necessary before the truth can be received and appropriated—that, as the scriptures ceclare, "None of the wicked shall understand." (Dan. xxii: 10.)

THE GOOD UNTO LIFE RESURRECTION.

Our text divides the world of mankind into two classes, the good and the evil. Similarly the apostle writes of a "resurrection of the just and the unjust." (Acts xxiv:15.) That neither the Lord nor the apostle meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteous, no not one." (Rom. iii:10.) The "good" of our Lord's statement, the "just" of the apostle's statement, are those who are justified in God's sight through faith, justified from sin, their sins covered, not imputed to them, because of their accepting the divine arrangement and because they are seeking to walk in the Lord's way. The apostle explains the situation elsewhere, saying, "The righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." (Rom. iii:4.) These cannot walk up to the spirit of God's law, because of their inherited blemishes under the fall; but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law.

We might say something in defense of those here listed as doing evil. Many of this class even in civilized lands could have something said on their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the prophet, "Their fear toward me is not of me, but is taught by the precepts of men." (Isa. xxix:13.)

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that He warns us that we shall not attempt a final judgment of one another. "Judge nothing before the time." (I Cor. iv:5.)

THE RESURRECTION OF DAMNATION.

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. The Greek word here rendered "damnation" is krisis, and, whether Greek scholars or not, you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it especially in conection with fevers. The physician when asked about the patient will sometimes say: "On the fourteenth or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt." This is the legitimate meaning of the word crisis wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead—in that day—in the millennial day.

An explanation is here necessary, because the majority of people seem not to discern between awakening or coming forth and resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have a resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed, the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead," (Acts xxvi:23); that He "was the first-born from the dead."—Col. 1:18.

Those referred to as having done evil—that is, as not having come up to the divine standard of worthiness for the life resurrection—will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved; and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great atonement sacrifice for sin. The intimation is not that all these shall come forth at the same time, but rather that the awakening of the world during the millennial age will be a gradual one, in the reverse order to which they went down to sleep in death. In other words, that Adam and his contemporaries will probably be among the last of the race to be awakened. Nor can [illegible] awakened until the knowledge of the Lord shall have been well established among the living of the nations.

RESURRECTION BY JUDGMENTS.

But we are specially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastasis. It signifies to raise up again. It implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect, in the image of God; that by disobedience he came under divine condemnation, and fell from that high position into sin, degradation, death, mental, moral and physical decrepitude and blemish—into absolute extinction, for such was his penalty, and from such extinction he was saved by the great Atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and in every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see Father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquity, as the Scriptures declare — although they never were on the mountain heights of perfection of life as he was—nevertheless they were counted in with him in his sentence, and are counted in with him also in the redemption accomplished by Jesus. Hence the uplift that is coming will not only bring Father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions and the clear knowledge of that Millennial day will die the death—not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death.

THE JUDGMENTS OF THAT DAY.

Our text tells us that this resurrection will be by judgments, and we want to understand what this means. The apostle comes to our assistance, declaring, respecting the Millennial age, "God hath appointed (a thousand year) day in which He will judge the world in righteousness, the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (1 Cor. vi:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as His bride and joint-heir in His throne and in His kingdom that the judgment of the world will proceed.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such a justified start in their trial now during this Gospel age. As our sins and iniquities are passed over by the Lord so will also the sins and iniquities of the world be passed over — not held against them for future retribution. But as our past wrongdoings still trouble us through the aggravated disorder and degradation of our mortal bodies, so with the world in its flesh, awakened in practically the same condition in which it went into death, they will have the harvest of the present life according to their degree of unrighteousness.

When the Scriptures speak of the Millennial Age as a day or age or epoch of judgment of the world they are contrasting that time with the present time, thus: Now the Lord does not judge amongst men. Earthly prosperity is not proof of divine favor and earthly adversity is not proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution" in this present time, while, as for the wicked, "their eyes stand out with fatness and they have more than heart could wish. (2 Tim. iii:12; Psalms lxxiii:7.) The divine judgments are not now in the earth, but they will be everywhere manifest during the Millennial Age.

SOME TO SHAME AND CONTEMPT.

The Lord speaking through the Prophet (Dan. xii:2) declares, respecting this coming forth from the tomb, that some shall come forth to "shame and everlasting contempt." The word everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Nevertheless the great atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever measure of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be [illegible] responsive to the blessed conditions of that time. He will have a hard road to travel because of his miserable use of opportunities in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfection or in his utter destruction in the second death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

JOHN D. ROCKEFELLER IN NEW YORK

Is Very Proud of His New Grandson —Pleasant Talk With Reporters

(N. Y. Sun.)

John D. Rockefeller came back to New York yesterday. He left his country place at Lakewood, N. J., early in the morning and made a flying trip to Tarrytown for the purpose of visiting his estate there. He returned to the city in the afternoon and before evening landed at his house, 4 West Fifty-fourth street.

It is said that his object in going to the Pocantico Hills place was to see his new grandson, John D. Rockefeller, third, who, it is understood, went there with his father and mother early in the day. John D. Rockefeller, jr., announced to his Bible class on Sunday that he would be away from it for three weeks.

Mr. Rockefeller, sr., left Lakewood at 8.13 in the forenoon. He was accompanied by his daughter, Mrs. E. Parmelee Prentice, and his valet. They travelled in a stateroom on the parlor car Hiawatha, and when they reached Communipaw went into the women's cabin of the ferry boat bound for Twenty-third street. There was a general rush of passengers to the cabin when it became known that he was there, but he took the staring to which he was subjected with great good humor, laughing and chatting with Mrs. Prentice. He looked rather pale and delicate and leaned on the arm of his valet as he walked. He wore a gray suit and overcoat with a square topped hat of somewhat unusual build.

Mr. Rockefeller didn't lose his cheerfulness even when questioned by the reporters. He laughed with them and called them "My son" and "My boy."

"Are you going to see the new baby?" asked one of them.

Mr. Rockefeller threw back his head and laughed.

"I'm not answering questions," he said, "but I'm proud of my grandson, all right."

He refused to answer any questions on any subject whatever.

When the ferryboat reached Twenty-third street. Mr. Rockefeller deliberately allowed a snapshot photographer to catch him as he walked out of the ferry house. The whole party got into an electric cab and were whirled to the Grand Central station, where they took a train for Tarrytown.

At that place there was a disagreeable delay of half an hour, there being no carriage in waiting at the station. Mr. Rockefeller secluded himself in the baggage room while his servant telephoned to his stables.

He made a very short stay at his place, for he returned to the station in time to catch the 2.37 train for New York, Superintendent Hemenway driving down to the station with him. He waited in his carriage until the train arrived and then, after shaking hands with the conductor, whom he recognized, he climbed into a Pullman car.

Arriving in the city at 3.35, he once again took his electric cab, and in it for a short time he dropped out of sight, only turning up at his residence about dinner time.

Nobody at the house would give any information as to how long Mr. Rockefeller planned to stay in the city, but he told a friend at Tarrytown that he would go up there for the summer very early and might spend Easter there.

MARRIED AT SYDNEY

SYDNEY, N. S., April 11.—The first marriage to take place in the ned Falmouth street Presbyterian church was solemnized at 6.30 this morning, between Stanley E. Elkin, secretary-treasurer of the Maritime Nail Works, St. John, and Miss Ethel Fanjoy, daughter of F. Fanjoy of this city, and formerly of New Glasgow. The ceremony was performed by Rev. Dr. W. H. Smith in the presence of a large number of the relatives and friends of the bride and groom, and the church was beautifully decorated with flowers and potted plants. Miss Fanjoy wore a brown travelling costume with hat to match and was attended by her sister, Miss May Fanjoy. Byron Elkin, a brother, supported the groom. The bridal party took their departure by the early express and after spending their honeymoon trip in Canadian and American cities, will return to St. John, where they will in future reside.

(The directors of the Maritime Nail Works showed their appreciation of Mr. Elkin by presenting him with a beautiful silver service, and the good will of the office staff and travellers was expressed in the presentation of a magnificent cut glass bowl.)

TRAIN RUNS 96 MILES AN HOUR

CLEVELAND, Ohio, April 11.—It was given out today at the Lake Shore general office that the Twentieth Century Limited ran at a rate of ninety-six miles an hour part of the way from here to Toledo last night.

From here to Elyria the train was speeded up to eighty miles an hour, and when it dropped into Vermilion it whirled through so fast that the lights made a blur. The indicator was showing ninety-six miles an hour and top speed had not been reached.

The train pulled into Toledo, having covered the 108 miles in ninety-nine minutes.

NOT TO TAKE OFFICE

TORONTO, April 11.—The rumor that R. R. Gamey, M. P. P., would be appointed upon the Temiskaming Mining commission is emphatically contradicted. The appointment of such a commission has not been considered by the government.

PORTLAND MILK SUPPLY IS BAD.

Several Cows, Suffering With Tuberculosis, Were Killed.

PORTLAND, Me., April 11.—That the health of residents of Portland is jeopardized by the condition of cattle from which their milk supply is obtained is the statement made in a communication today from the Portland board of health to the state cattle commissioners asking for the inspection of all cattle from which the Portland supply is received. Several weeks ago the local board of health caused to be made an inspection of several herds aggregating 77 cows, and in this lot five were found to have tuberculosis and were ordered killed. The statement says:

"It is estimated that the milk supply of this city comes from about 3,500 or 4,000 cows, and if the same percentage of diseased cattle should be found in the herds which have not yet been tested, and the board of health feels assured that such would be the case, the number of diseased cows supplying milk to Portland is somewhere in the neighborhood of 250 to 280"

PAPEETE, March 27—Ship County of Roxburgh, Leslie, from Caldera for Port Philip Head, Australia, was totally wrecked Feb 8 at Tabaroa, off the Tuomutu Islands, and ten of the crew were drowned.

ALLANS AND C.P.R. COME TO AGREEMENT

MONTREAL, April 11.—An amicable arrangement has been reached between the C. P. R. Steamship Company and the Allans for the division of the contracts for the carrying of the Atlantic mails, which up to the present have been carried exclusively by the Allans. The new contract will go into force on the first of May, and mails will be carried by the new fast steamers of either line. Hugh Allan left for Ottawa this morning to settle the arrangements with the government. This arrangement foreshadows a similar arrangement on the Pacific when the Allans establish their projected line on the Pacific to sail from Vancouver for the Orient.

Rise Liars, And Salute Your Queen

Ho, All Ye Faithful Followers of Ananias GIVE EAR!

A Young Girl said to a Cooking School Teacher in New York: "If You make One Statement as False as That, All You have said about Foods is Absolutely Unreliable."

This burst of true American girl indignation was caused by the teacher saying that Grape-Nuts, the popular pre-digested food was made of stale bread shipped in and sweetened.

The teacher colored up and changed the subject.

There is quite an assortment of travelling and stay-at-home members of the tribe of Ananias who tell their falsehoods for a variety of reasons.

In the spring it is the custom on a cattle ranch to have a "round up," and brand the cattle, so we are going to have a "round-up," and brand these cattle and place them in their proper pastures.

FIRST PASTURE.

Cooking school teachers—this includes "teachers" who have applied to us for a weekly pay if they would say "something nice" about Grape-Nuts and Postum, and when we have declined to hire them to do this they get waspy and show their true colors.

This also includes "demonstrators" and "lecturers" sent out by a certain Sanitarium to sell foods made there, and these people instructed by the small-be-whiskered-doctor—the head of the institution—to tell these prevarications (you can speak the stronger word if you like). This same doctor conducts a small magazine in which there is a department of answers being written by the aforesaid doctor.

In this column some time ago appeared the statement: "No, we cannot recommend the use of Grape-Nuts for it is nothing but bread with glucose poured over it." Right then he showed his badge as a member of the tribe of Ananias. He may have been a member for some time before, and so he has caused these "lecturers" to descend into the ways of the tribe wherever they go.

When the young lady in New York put the "iron on" to this "teacher" and branded her right we sent $10.00 to the girl for her pluck and bravery.

SECOND PASTURE.

Editors of "Trade" papers known as grocers' papers.

Remember, we don't put the brand on all, by no means. Only those that require it. These members of the tribe have demanded that we carry advertising in their papers and when we do not consider it advisable they institute a campaign of vituperation and slander, printing from time to time manufactured slurs on Postum or Grape-Nuts. When they go far enough we set our legal force at work and hail them to the judge to answer. If the pace has been hot enough to throw some of these cattle over on their backs, feet tied and "bellowing," do you think we should be blamed? They gambol around with tails held high and jump stiff legged with a very "cocky" air while they have full range, but when the rope is thrown over them "it's different."

Should we untie them because they bleat soft and low? Or should we put the iron on, so that people will know the brand?

Let's keep them in this pasture, anyhow.

THIRD PASTURE.

Now we come to a frisky lot, the "Labor Union" editors. You know down in Texas a weed called "Loco" is sometimes eaten by a steer and produces a derangement of the brain that makes the steer "batty" or crazy. Many of these editors are "Locoed" from hate of anyone who will not instantly obey the "demands" of a labor union, and it is the universal habit of such writers to go straight into a system of personal vilification, manufacturing any sort of falsehood through which to vent their spleen. We assert that the common citizen has a right to live and breathe air without asking permission of the labor trust and this has brought down on us the hate of these editors. When they go far enough with their libels, it is harsh for us to get judgment against them and have our lawyers watch for a chance to attach money due them from others? (For they are usually irresponsible.)

Keep your eye out for the "Locoed" editor.

Now let all these choice specimens the notice:

We will deposit one thousand or fifty thousand dollars to be covered by a like amount from them, or any one of them, and if there was ever one ounce of old bread or any other ingredient different than our selected wheat and barley with a little salt and yeast used in the making of Grape-Nuts, we will lose the money.

Our pure food factories are open at all times to visitors, and thousands pass through each month, inspecting every department and every process. Our factories are so clean that one could, with good relish, eat a meal from the floors.

The work people, both men and women, are of the highest grade in the state of Michigan, and according to the state labor reports, are the highest paid in the state for similar work.

Let us tell you exactly what you will see when you inspect the manufacture of Grape-Nuts. You will find tremendous elevators containing the choicest wheat and barley possible to buy. These grains are carried through long conveyers to grinding mills, and there converted into flour. Then the machines make selection of the proper proportion and these parts are blended into a general flour which passes over to the big dough mixing machines, there water, salt and a little yeast are added and the dough kneaded the proper length of time.

Remember that previous to the barley having been ground it was passed through about one hundred hours of soaking in water, then placed on warm floors and slightly sprouted, developing the diastase in the barley, which changes the starch in the grain into a form of sugar.

Now after we have passed it into dough and it has been kneaded long enough, it is moulded by machinery into loaves about 18 inches long and 5 or 6 inches in diameter. It is put into this shape for convenience in second cooking.

These great loaves are sliced by machinery and the slices placed on wire trays, these trays, in turn, placed on great steel trucks, and rolled into the secondary ovens, each perhaps 75 or 80 feet long. There the food is subjected to a long low heat and the starch which has not been hitherto transformed, is turned into a form of sugar generally known as Post Sugar. It can be seen glistening on the granules of Grape-Nuts if held toward the light, and this sugar is not poured over or put on the food as these prevaricators ignorantly assert. On the contrary the sugar exudes from the interior of each little granule during the process of manufacture, and reminds one of the little white particles of sugar that come out on the end of a hickory log after it has been sawed off and allowed to stand for a length of time.

This Post Sugar is the most digestible food known for human use. It is so perfect in its adaptability that mothers with very young infants will pour a little warm milk over two or three spoonfuls of Grape-Nuts, thus washing the sugar off from the granules and carrying it with the milk to the bottom of the dish. Then this milk charged with Post Sugar is fed to the infants, producing the most satisfactory results, for the baby has food that it can digest quickly and will go off to sleep well fed and contented.

When baby gets two or three months old it is the custom of some mothers to allow the Grape-Nuts to soak in the milk a little longer and become mushy, whereupon a little of the food can be fed in addition to the milk containing the washed off sugar.

It is by no means manufactured for a baby food, but these facts are stated as an illustration of a perfectly digestible food.

It furnishes the energy and strength for the great athletes. It is in common use by physicians in their own families and among their patients, and can be seen on the table of every first-class college in the land.

We quote from the London Lancet analysis as follows:

"The basis of nomenclature of this preparation is evidently an American pleasantry, since 'Grape-Nuts' is derived solely from cereals. The preparatory process undoubtedly converts the food constituents into a much more digestible condition than in the raw cereal. This is evident from the remarkable solubility of the preparation, no less than one-half of it being soluble in cold water. The soluble part contains chiefly dextrin and no starch. In appearance 'Grape-Nuts' resembles fried bread-crumbs. The grains are brown and crisp, with a pleasant taste not unlike slightly burnt malt. According to our analysis the following is the composition of 'Grape-Nuts': Moisture, 6.02 per cent; mineral matter, 2.01 per cent; fat, 1.60 per cent; proteids, 15.00 per cent; soluble carbohydrates &c, 49.40 per cent; and unaltered carbohydrates (insoluble), 25.97 per cent. The features worthy of note in this analysis are the excellent proportion of proteid, mineral matters, and soluble carbohydrates per cent. The mineral matter was rich in phosphoric acid. 'Grape-Nuts' is described as a brain and nerve food, whatever that may be. Our analysis, at any rate, shows that it is a nutritive of a high order, since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state."

An analysis made by the Canadian Government some time ago shows that Grape-Nuts contains nearly ten times the digestible elements contained in ordinary cereals, and foods, and nearly twice the amount contained in any other food analyzed.

The analysis is familiar to practically every successful physician in America and London.

We print this statement in order that the public may know the exact facts upon which we stake our honor and will back it with any amount of money that any person or corporation will put up.

We propose to follow some of these choice specimens of the tribe of Ananias.

When you hear a cooking school teacher or any other person assert that either Postum or Grape-Nuts are made of any other ingredients than those printed on the packages and as we say they are made, send us the name and address, also name of two or three witnesses, and if the evidence is clear enough to get a judgment we will right that wrong quickly.

Our business has always been conducted on as high a grade of human intelligence as we are capable of, and we propose to clear the deck of these prevaricators and liars whenever and wherever they can be found.

Attention is again called to the general and broad invitation to visitors to go through our works, where they will be shown the most minute process and device in order that they may understand how pure and clean and wholesome Grape-Nuts and Postum are.

There is an old saying among business men that there is some chance to train a fool, but there is no room for a liar, for you never can tell where you are, and we hereby serve notice on all the members of this ancient tribe of Ananias that they may follow their calling in other lines, but when they put forth their lies about Grape-Nuts and Postum, we propose to give them an opportunity to answer to the proper authorities.

The New York girl wisely said that if a person would lie about one item, it brands the whole discourse as absolutely unreliable.

Keep your iron ready and brand these "mavericks" whenever you find them running loose.

"There's a Reason" for

Grape-Nuts and Postum