

INSIST ON Abbey's

Take Nature's Tonic—Fresh Fruit Salt.

Nature has its panacea for all our ills—if we've been slow in finding it out, that's not Nature's fault. — In "Abbey's" (crystallized fresh fruit juices) she gives us the best of tonic salivates—it stops headaches—stimulates digestion—prevents dyspepsia—keeps the body's natural channels, the bowels and kidney's, healthy and responsive—drives out poisons—purifies the blood—and insures the blush of health 365 days every year.

All Druggists sell

Abbey's Effervescent Salt

DILEKONE ADDITIVE CURE FOR PILES.

OPINIONS OF LEADING PHYSICIANS

I have found the suppository prepared by W. T. Strong of great assistance in hemorrhoids. It is the best local application I have used. CL. T. CAMPBELL, M. D., Chairman Board of Health, London, Ont.

W. T. STRONG, Manufacturing Chemist, London, Ontario.

Price, \$1.00. For sale by druggists, or by mail on receipt of price.

Cook's Cotton Root Compound.

Ladies' Favorite. In the only safe, reliable regulator on which woman can depend in the hour and time of need.

Prepared in two degrees of strength. No. 1 and No. 2. No. 1—For ordinary cases is by far the best dollar medicine known.

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The Letter-Box

THE REV. J. J. ROSS VS. INFANT BAPTISM.

The Editor of The Planet:

The Rev. J. J. Ross takes a very unusual stand in his attempt to demolish the old fortress of infant baptism. He calls this practice a "sin." "The sin of Infant Baptism." What is sin? The inspired Paul says in Rom. iv, 15, "Where no law is there is no transgression." The apostle John says in I. John iii, 4, "Whosoever committeth sin transgresseth also the law, for sin is a transgression of the law." This law is God's law, which again is the expression of the will of the Supreme Lawgiver. Sin, then, is an act of rebellion against God, to whom we are responsible as our lawgiver and Judge. God gives His laws, first, by positive injunction, and second, by negative injunction. "Thou shalt not bear false witness against thy neighbor" is an example of the latter; and "Honor thy father and thy mother" is an example of the former. It is emphatically said, "Where there is no law there is no transgression," meaning, of course, there is no sin. Mr. Ross promises judgment on the practice of these persons and the churches who endorse Infant Baptism that is on the whole of Christendom save a few professed Christians. His sentence is that they are guilty of sin. This he does without producing a law which says, "Thou shalt not baptize infants." No statement that he may produce will be admitted as valid, which is not prefaced with "Thus saith the Lord." Mr. Ross must produce such an ultimate standard of appeal, or lay himself open to the charge that he does not know what sin is. Also if no such standard be produced, he must believe of all Christians outside of his own denominations, namely, that the right to baptize infants is an open question, or an opinion, and must be obeyed without any violation of a divine law. Infant Baptism is a violation of the decision of Baptist conference. That is no sin, for these conferences, first, are not the Supreme authority for the universal or Catholic church of Christ; and secondly, they being Congregationalistic in their church government, cannot make laws.

In the absence of a direct law, such as, "Thou shalt baptize infants," and none of us did enough to have been eye witnesses of the apostolic observance of Christian baptism, we must rely on the evidence of trustworthy witnesses, or of those who were in a position to collect such evidence.

The earliest official, or semi-official, post-apostolic document respecting the practice and teaching, is "The teaching of the twelve apostles." It was written about the year 120, A. D., or 20 years after the death of the Apostle John. Concerning the baptism of infants, it is silent. It's only definite statement about this ordinance is "Pour water three times on the head in the name of the Father, and of the Son, and of the Holy Ghost." But this is not the point at issue.

In 167, A. D., Irenaeus says "Infants, little ones, children, youths and persons of mature age were such to God; that set apart to his service by baptism." He also positively declares that "the church learned from the apostles to baptize infants," and urges the practice of baptizing infants, from the fact that Christ came to save "infants, little ones, children, youths," Irenaeus was born in 97, A. D.

About 139, A. D., Justin Martyr, who was born before all the apostles died, says, "Several persons among us 60 or 70 years old, were 'discipled' in childhood. The Greek word for 'discipled' is that used by Christ to His disciples when they were told to establish His church.

Tertullian was born about 147, A. D., and lived in Africa. He says, "Our Saviour commanded little children to be baptized," "if either parent were a Christian, the children were enroll-

HOW TO DRINK MILK

Why it Disagrees With Some People.

When one needs a reviving stimulant after exhaustion nothing can rival the effects of hot milk sipped slowly.

Some people say they cannot digest milk and these are the people who drink it down quickly so that the digestive acids, in playing around it, form large curds which give trouble before they can be absorbed.

The right way is to sip the milk in small amounts, so that each mouthful, as it descends into the stomach, is surrounded by the gastric fluid, and when the whole glassful is down the effect is that of a spongy mass of curds, in and out of which the loose gastric juices course, speedily doing their work of turning the curd into peptonates that the tissues can take up.

To make sure of complete digestion take one or two of Stuart's Dyspepsia Tablets afterwards, as the pepsin and diastase they contain increase the quantity and efficiency of the gastric juices and supply the natural digestive ferments which all weak stomachs lack.

Miss Anna Folger, a professional nurse, speaking of the value of Stuart's Tablets in convalescence, says: "An adult patient recovering from severe illness, and especially in children where milk disagrees, one or two tablets overcoat any acidity and seem to strengthen the stomach in a remarkably short time. I myself have used them daily for years, when my own digestion has suffered from the irregularities and loss of sleep consequent upon my occupation."

Not only children and invalids, but professional people and others whose meals are necessarily hurried or irregular will find Stuart's Dyspepsia Tablets of the greatest value in keeping up the tone and digestive vigor of the stomach.

They contain the active digestive ferments, the lack of which is really the only cause of indigestion and stomach trouble, and the regular daily use of them after meals will probably cure any case of indigestion or stomach trouble except such as arises from cancer or ulceration.

Many druggists have said that they sell more Stuart's Dyspepsia Tablets than all other stomach remedies combined.

ed in Jesus Christ, by baptism, the privilege of descent from a church member." He admits the divine origin of baptism, and admits that infants were baptized in his day. But whilst admitting these things he advised the delay of baptizing them, yet not of abolishing infant baptism.

Origin of Alexandria wrote about 212 A. D. He says, "The church received the injunction from the apostles to give baptism to infants; that the custom of baptizing infants was received from Christ and His apostles."

Cyprian was pastor in Carthage, in Africa, and was martyred in 257 A. D. He presided at a Council held in Carthage. At this Council, Pridus, a neighboring pastor, put the question, "May a child be baptized before it is eight days old or not?" The council unanimously decided in the affirmative.

Ambrose, who wrote about 270 A. D., says, "The baptism of infants was practised by the apostles, and 'infants are baptized.'"

Gregory Nazianzen wrote about 300 A. D. In some of his writings he says, "Baptize an infant child? Let him be dedicated from his cradle." He advised that healthy children be baptized till about three years old, but that sickly ones be baptized at once. Tertullian agreed with him in this.

Chrysostom was pastor in the Church at Constantinople in 398 A. D. Of baptism he said, that a person "may receive it in the beginning of his age." Of some who were baptized he said, "Some of them were infants." He also said that "the Church everywhere declared that infants should be baptized."

Augustine, in Hippo, Africa, says, about 398, A. D., "Some while ago when I was in Carthage, I heard some people saying that infants were not baptized for the reason that they may be sanctified in Christ." He also said that infant baptism was not instituted by councils, but was always in use, and that the custom of the church in baptizing infants must not be disregarded." Further, he positively declares that he "never heard

of read of any Christian, Catholic or Sectarian who did not hold that infants were to be baptized. Pelagius founded a sect and his followers increased about this time; they admitted that their infants should be baptized."

Epiphanius, about 370 A. D., quotes from the "Apostolic Constitutions." Among other statements from this is this one, "Baptize new children." Theodore, about 430 A. D., wrote an account of heresies. There were more than one hundred of them. Epiphanius, Irenaeus, Augustine and Philostratus did the same thing. But in no one of these catalogues is there to be found the least intimation of any—except such as denied water baptism altogether—who did not hold to the baptism of infants as a divine institution. Statements such as those ought to convince anyone, whose mind is open to instruction, that the baptism of infants is not an institution whose whose existence is of post-apostolic date.

Besides extracts from the early writings of the Christian Church there is another source of evidence, and one little likely to be altered or corrupted. There are inscriptions especially in the Catacombs. These inscriptions were the hiding places of the persecuted Christians of the ancient city of Rome. These contained the dwellings of many thousands of places of their places of worship, and places of burial. Over the tombs are supercriptions giving evidences of the lives and practices of the inmates, and expressed hopes of their faithful. The word "baptized" is frequently used, and has the meaning of a "baptized church member." Christ himself applied this word to "a little child" who was intellectually incapable of sifting evidence and making a choice.—Matt. xviii, 1-2. One inscription is "Posthumus, a believer who lived six years," a publicly recognized church member. "Here lies Zosimus, a believer descended from ancestors who were believers. He lived two years and twenty-five days." "Leopoldus rests here in peace with holy spirits—he received baptism," and "lived seven years and seven months." "Achilla, newly baptized, is buried here five days after the age of one year and five months." "Cyrillus, a believer, died eight days less than three years of age." "Rufillo, newly baptized, lived two years and forty days. The son of Victorius, newly baptized lived three years, ten months and fifteen days." "Pientus, lived one year, eight months and thirteen days, he was newly baptized." "Jovius, lived six years, ten months and sixteen days, he was newly baptized." "Arustus, lived eight months, he was newly baptized." "Libus, lived eight years," she was newly baptized.

"Flavia Jovina, lives three years, ten months and fifteen days, she was newly baptized." This inscription is dated 367 A. D. The names of several others could be given who at a very early age are called "believers." How many thousands of infants lie in the tombs who were "baptized" in their infancy and childhood, as were those named. As Mr. T. Spurgeon "professed" conversion at the age of five years and was baptized, and Mr. Ross was baptized at the age of eight and a half, and ten who "professed" conversion, it shows that these are the exception and not the rule. It also shows their own training, but does no invalidate the argument deduced from the facts inscribed in the tombs of the Catacombs that children who at the age of one year, or months only, were called believers, or baptized, had the training, but that children younger than five years have given evidence of having been regenerated by the Spirit of God, even although they had not professed conversion at the time.

The Apostle Thomas went eastward to India and founded congregations of Christians there. They had the gospel according to Matthew, in the Hebrew language. It was 837, in the fourth century come Christians who were driven from Antioch, in Syria, went to that country, and in the course of time amalgamated with the Christians of the West. They were unknown to Europeans till the fifteenth century. They always baptized infants, and said that they did not know of any refusal to baptize infants till their meeting with Europeans. They were represented by a delegate in the Council of Nice in 325 A. D.

Who were those that first refused baptism to infants? Though Tertullian and Gregory agreed that the baptism of infants should be delayed, yet they did not deprecate them of that rite. The first record in history of any sect refusing to baptize them is that of the Hæmians, who succeeded from the sect of the Petrobrussians, that in France were the followers of Peter de Bruys.

They taught how that those dying in infancy could not be saved, and on that account refused them baptism. The Waldenses, baptized infants, but not with the ceremonies of the Church of Rome; for this cause they were misrepresented. A full account of their heresies, customs, and copies of their official documents is given in Blair's history of that people. The Anabaptists that arose about 1521, A. D., in Germany refused to baptize infants. They professed to be inspired, rejected civil magistracy, the baptism of infants, and all distinctions among men. . . . One of their leaders married fourteen wives, most of them living in celibacy. Their tenets were introduced to England, and several congregations of them are said to have been in existence in 1567, A. D. In Germany they rose in rebellion against the civil powers, and gave trouble in England.

J. B. SCOTT, Buxton, Ont.

Hewitt—The first comic opera was written in 1240.

Jewitt—And there hasn't been a new one written since.

Stage Manager—Mr. Heavy, you will take the part of Alonso.

Mr. Heavy—I have never seen that play. Do you think I can please the audience in that part?

Stage Manager—Immensely. You die in the first act.



"Force"
The Ready-to-Serve Cereal

Sweet, crisp flakes of wheat and malt. will make ALL the year happy.

Will be in Demand Hereafter. I have considerably advanced towards eighty years of age. I have of late been almost rejuvenated by the use of your very excellent preparation which you have rightly designated as "Force." For the last month or two I eat it with a relish and never tire of it. It will be in demand hereafter. "E. CATERBELL, England."

A Glance : : Through Our Store

Offers many suggestions to parents and friends for the remembrances so appropriate for Christmas time.

The Betrothal Ring, so interesting, should hold a gem of the "first water." None other would be given on this occasion. If selected at our establishment it carries the assurance.

Our prices are low as is consistent with good quality and we are always anxious to please you.

Come in and test our Merits.

A. A. JORDAN SIGN OF BIG CLOCK.

A Royal Display of Fine Holiday Furnishings for Men.

Really there are so many things here that we hardly know which to call your attention to. We've everything in furnishings that men would be delighted to receive. Any one, even the smallest article, would be acceptable.

And, too, we assure you there's double the assortment here over the other stores, including handsome designs in Neckwear, especially Patterened Shirts, Fine Underwear and Hosiery

stands are exclusive with us. This is no ordinary furnishing store, but one which has shan'der to shoulder with the best and most exclusive shops in newness, and ahead of them in quality and fairness of price.

OVERCOATS..

A wide showing of newest patterns in imported cloths and ranging in price from \$5.00 to \$16.00. Exceptional values at \$10.00. They'd be marked \$12 if others had them.

Most Elegant NECKWEAR we've ever shown; simply everything in GLOVES; richest effects in MUFFLERS; fine SUSPENDERS and UMBRELLAS. You've wide varieties of each, and the pleasure of selecting NEW GOODS.

SCOTT & COMPANY, Fur and Saskatchewan Coats, Robes and Gauntlets.

GRAND TRUNK RAILWAY SYSTEM CHRISTMAS AND NEW YEAR HOLIDAYS 1932-1933

GENERAL PUBLIC
All stations in Canada and to and from Detroit and Port Huron Mich., Buffalo, Black Rock Suspension Bridge and Niagara Falls, N. Y.

SCHOOL VACATIONS
To teachers and principals of schools and colleges on surrender of School Vacation Railway Certificate signed by the principal.

TEACHERS and STUDENTS
(On surrender of Standard Form of School Vacation Railway Certificate signed by Principal) At First-Class Fare and One-Third, from December 26th to 31st, 1932, inclusive, good returning until January 15th, 1933.

CANADIAN PACIFIC

Corrected June 3rd, 1932.
GOING EAST GOING WEST
9:36 a. m. L. Express... 1:11 p. m.
9:52 p. m. Express... 1:05 a. m.
Daily.

GOING EAST GOING WEST
1:45 p. m. Accommodator. 2:30 p. m.
2:23 p. m. Buffalo, New York and Toronto Express
8:32 a. m. Express... 8:15 a. m.
Buffalo, Toronto and North Bay.
5:08 p. m. "Eastern Flyer," for Montreal and Muskoka.

8:50 p. m. Accommodator. 4:23 p. m. "International Limited." 8:10 p. m. For Detroit and Chicago. "Daily Sunday included."

THE WABASH RAILROAD CO.

GOING WEST EAST BOUND.
No. 1 & 45 a. m. No. 2—12:35 p. m.
2—1:07 p. m. 4—11:05 p. m.
12—1:25 p. m. 6—1:32 a. m.
8—1:15 a. m. 8—2:45 p. m.
The Wabash is the shortest and true route.

J. A. RICHARDSON, Station Agent
W. E. RISPIN, C. P. A. 115 King St., Chatham.

Lake Erie & Detroit-River R.R.

Effective Nov. 15, 1932.
Leave Chatham For Exp. Exp. Exp. Exp.
Hienheim... 7:05 a. m. 12:30 p. m. 4:15 p. m. 7:05 p. m.
Kingsville... 8:30 a. m. 1:15 p. m. 4:45 p. m. 7:30 p. m.
Rodney... 9:55 a. m. 2:40 p. m. 6:10 p. m. 8:55 p. m.
Dutton... 11:30 a. m. 4:15 p. m. 7:45 p. m. 10:30 p. m.
St. Thomas... 1:05 p. m. 3:50 p. m. 7:20 p. m. 10:05 p. m.
London... 2:40 p. m. 5:25 p. m. 8:55 p. m. 11:40 p. m.
Leamington... 7:45 a. m. 4:15 p. m.
Kingsville... 8:30 a. m. 11:00 a. m. 5:45 p. m.
Walkerville... 9:55 a. m. 12:30 p. m. 6:10 p. m.
Sarnia... 11:30 a. m. 2:45 p. m. 8:05 p. m.
Dresden... 1:05 p. m. 3:50 p. m. 7:20 p. m. 10:05 p. m.
Walkerville... 2:40 p. m. 5:25 p. m. 8:55 p. m. 11:40 p. m.
Sarnia... 4:15 p. m. 7:00 p. m. 10:30 p. m. 1:15 a. m.
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