

INSIST ON
Abbey'sTake 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 laxatives—it stops headaches—stimulates digestion—prevents dyspepsia—keeps the body's natural channels, the bowels and kidneys, healthy and responsive—drives out poisons—purifies the blood—and insures the bluish of health 365 days every year.

All Druggists sell

Abbey's
Effervescent
Salt—DILEKONE
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.
Is 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.
No. 2—For the most delicate
and sensitive.

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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, 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, "Whoever 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; "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 churches who endorse Infant Baptism that is on the whole of Christianity. 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 produced with "Thou shalt not baptize infants." This is 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, by his silence, give his consent to the belief of all Christians outside of his own denominations, namely, that the right to baptize infants is an open question, or an opinion, and that he observed without any violation of a divine law. Infant Baptism is a violation of the decision of Baptists 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 this 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 is 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 born to God; that is set apart to his service by baptism." He also positively declares that "the children learned from the apostles to baptize infants," and urges the priority of baptizing infants, from the fact that Christ came to save "infants, little ones, children, youths." Irenaeus was born in 97, A. D.

About 180, 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 enrolled."

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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 gastric juices course, speedily doing their work of turning the curd into peptones 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: "In adult patients recovering from severe illness, and especially in children where milk disagrees, one or two tablets overcome any difficulty 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 kind of 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 baptism, 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 360 A. D. In some of his writings he says, "But then 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 "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 remission of sins, but they were baptized; that they may be sanctified in Christ." He also said that infant baptism was not instituted by councils, but was in use, and that "the custom of the church in baptizing infants must not be disregarded." Further, he positively declares that he "never heard"

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