

The Herald and News

Arp on Appetites.

THE BARTON PHILOSOPHER WRITES OF FRUIT AND MEAT EATERS. He Talks Gardening, Too—Tells of the Life of the People Before Fish Was Used For Food.

[Atlanta Constitution.]

And now the potato bugs have come again—come early—ahead of time, and I have to wage war on them. There is always something to prey on everything that is good. Eternal vigilance is the price of liberty and just so it is the price of a good garden. The weeds outgrow everything you plant and nothing hurt them. Briers and thistles and crabgrass and dogfennel and chickweed grow right along just like little sins and bad habits. It takes constant work and constant working to keep down weeds and original sin. Hoop, every one that thrives!

I bought a dime's worth of paris green and dissolved half a tablespoonful in half a bucket of water and sprinkled the beetles carefully last evening and this morning they are dead. But this does not end it, for they have just begun to come. It is not much trouble and will save the potatoes. I tried it last year. Be sure and mark the paper that contains the powder "poison" and put it where the grandchildren can't get it. Put the mixture on with an old whisk broom and what is left in the bucket hang it up high somewhere till wanted again.

We had a fruit growers' convention here last week and learned a good deal about exterminating these pestiferous things, both visible and invisible. It is a right good education to hear such experienced men talk as Mr. Miller, C. O. o Nasbit, and Mr. Starnes. I wish the convention would meet here once a month. My respect for horticulture and horticulturists is very great. The Berekmans and Mr. Romph and Dr. Jones have done a world of good in advancing the growth of fruit trees and diffusing knowledge among the people. Mr. Miller, too, though more recently domiciled among us, is already a household word in this part of Georgia.

The growing of fruit is no doubt the oldest occupation known to man. It most happily combines physical labor with scientific study and the reward is useful, gratifying and refining. There is no doubt but fruit and vegetables were the only food of mankind 1,500 years after man was created. I alluded to this in a little talk I delivered to the convention, and some of my Bible-reading friends have since questioned me about it and asked for my authority. They reminded me that Abel's sacrifice was from his flocks and that Noah and Adam before Eve was more acceptable than Cain's offering of the fruits of the ground. It does not follow, however, that the flocks were for food. Only few of the animals were fit for anything and these few, such as domestic cattle, were required for beasts of burden and tilling the soil and furnishing clothing.

"And the Lord made coats of skins and clothed them." "Before the fall," and while Adam and Eve lived in the garden of Eden the fruit of the trees and the herbs therein were their only food. After they were driven from the garden the Lord said: "Thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread." And God sent him forth from the garden to the till ground, whence he was taken.

There is nothing about eating flesh up to that time. Before Eve was created the Lord said to Adam: "I have given you every herb and the fruit of every tree and to you it shall be for meat." He gave Adam dominion over the animals and Adam named them, but nowhere is it intimated that they were for meat.

And now let us pass down the generations until after the flood, "And God said to Noah, 'The fear of you shall be upon every beast of the earth and every fowl of the air and the fishes of the sea and every moving thing that liveth shall be meat for you. Even as the green herb have I given you all things. But flesh, with the life thereof, which is the blood thereof, shall ye not eat.'"

hibited and to this day no Jew will make a hog of himself by eating bog. Flesh eating has never been considered refining or spiritualizing in its influences upon our nature, and yet there is no doubt that the laboring man needs animal food. Solo mon says, "Go not among the riotous eaters of flesh." The children of Israel chided Moses for bringing them away from the flesh pots of Egypt, and so the Lord sent them quails to eat for supper and manna for breakfast. Even some of our teeth are called canines, from "canis," a dog, because we tear flesh with them like a dog. As a man grows old he cares less for flesh, but his appetite for fruit never leaves him. But if he did not lose his liking for flesh he couldn't eat much of it now, for about that time he loses his teeth and providence admonishes him that it is time to prepare for that spiritual food that cometh from above. There is a food of the gods called ambrosia, but it is made of fruit and not of flesh. Cannibals love flesh—raw flesh, bloody flesh, and even eat human flesh and they are next to dogs in the scale of creation. No, there is no refinement in flesh eating and yet I am free to confess that I am not yet old enough to refuse to dine on turkey or fried chicken or quail on toast. Goldsmith's hermit was dreadfully heart-broken when he said: "No flocks that roam the valley To slaughter I condemn; Taught by that power that pities me, I learn to pity them."

That was alright until he found his Angilino and then I reckon he killed a chicken for breakfast. But it is a fact that most kind-hearted people will confess, that if they had to kill their own sheep and bullocks and chickens for food they would do without flesh a long time. It takes a hard heart and a strong man to butcher a lamb, and yet it has to be done. I don't mean a hardened heart, but a heart that will not faint at sight of pain or blood. My mother would not kill a chicken, but she would dress it and cook it without objection. I have rang their heads off, but I wouldn't do it now for my own sake. As we grow older we grow kinder and have more respect for the life that God gave to all His creatures. That is, except snakes. I never hesitate about killing snakes. Uncle Sam killed a little one in the lower corner of the garden last week and my wife hasn't been in those parts since, for she still insists that where there is one there are two.

But I don't blame woman for her antipathy to snakes. They gave old mother Eve a great trouble and it has survived to all her daughters. "In sorrow thou shalt bring forth children and thy desire shall be to thy husband and he shall rule over thee." What an awful curse! especially the last.

It was hard, very hard, on Eve; for the command not to eat of the tree of knowledge was not given to her, but to Adam before Eve was created. Maybe Adam did not tell her in an impressive manner.

Nevertheless the curse is upon her and will remain to until she joins the angels, I reckon.

Ministers Should Use Dr. Miles' Heart Cure.



There is no profession whose labor so severely taxes the nervous system, as that of the ministry. The derangement of the nerve centers of the brain by over work, frequently brings on attacks of heart trouble, and nervous prostration. Rev. J. P. Koster, M. D., Pastor U. B. Church, London Mills, Ill., himself a physician, writes Feb. 23, 1885: "Heart affection and nervous prostration had become so serious last fall that a little over work in the pulpit would so completely prostrate me that it seemed certain I must relinquish the work of the ministry entirely. Heart palpitation became so bad that my auditors would ask me if I did not have heart disease. Last November I commenced taking Dr. Miles' Heart Cure alternately with Dr. Miles' Nerve and derived the greatest possible benefit. I have just closed revival work of 10 weeks, preaching nearly every night and twice on the Sabbath. I can speak for hours without suffering as I formerly did. Hard working ministers should keep Dr. Miles' grand remedies on hand." Dr. Miles' Heart Cure is sold on guarantee, first bottle will benefit or money refunded.

Troublesome Tetter

Buffed for Years and Could Find No Cure Until Hood's Sarsaparilla Was Tried—Scrofula Cured.

"I suffered with tetter on one of my limbs just above the ankle. I tried a great many remedies, but nothing did me any good. The disease was very troublesome for 12 or 13 years. In the spring I began taking Hood's Sarsaparilla and after taking several bottles of this medicine, I was completely cured. Hood's Sarsaparilla also increased my weight." F. P. HIGGINS, Stat'ns, Georgia. "When my boy was three months old he broke out with eruptions. He was treated by a physician and the eruptions would heal but would break out again. We resolved to give him Hood's Sarsaparilla, and when he had taken two bottles he was cured. He has had no trouble with scrofula since, but is perfectly well." JONES R. SMITH, Shady Spring, W. Va. If you have decided to try Hood's Sarsaparilla do not be induced to buy any other. Hood's Sarsaparilla is the best, in fact, the One True Blood Purifier. Sold by all druggists. Price \$1.50 for \$5.

BAPTIST YEAR BOOK FOR 1897. Difficulty in Gathering Statistics and Impossibility of Enumerating the Baptist Negro Parishes—Seven Baptist Societies Logistical Summary, 23,787 Sunday-school scholars and 5,134,378 Church-goers in the United States.

[From the Philadelphia Press.] The American Baptist Publication Society has just issued the "American Baptist Year Book" for 1897, showing condensed statistics as follows: Ministers 27,257, churches churches 10,658; total number of members 3,821,038. Many of these churches are very small and quite unable to support a minister. Thus, in Wyoming there are ten churches, with a total of 375 members. Owing to the independence of the churches and the absence of any central authority it is impossible to get full and exact statistics. The editor states his belief that "no living man is able to give even an approximate estimate of the number of colored Baptist ministers." In many hundreds of cases, particularly in the Southern States, no returns have been received from the associations. There are 23,787 Sunday-schools, with 161,431 teachers and 1,509,190 scholars. Of the total number of members 1,361,732 are colored Baptists living in the South, 1,526,696 are white Baptists in the South, leaving 295,618 Baptists in the North.

Under the charge of the Baptists there are seven theological seminaries, of which that at Chicago has 321 students and that at Louisville, Ky., 303. The several seminaries have in all \$3,554,185 in property, including endowment, buildings and libraries. There are 37 universities and colleges, many of which, however, are hardly entitled to these lofty names. One institution called a college has only \$8,000 of endowment, another has \$13,000 and another \$15,000 while the University of Chicago, on the other hand, has \$8,625,000 in endowment and property. Brown University, the oldest of the institutions, has \$2,260,088 of endowment and property. Colgate University has \$2,404,273 and the University of Rochester \$1,280,894. Religious statistics unfortunately, are like other statistics, often very unreliable.

Philadelphia is naturally specially interested in the American Baptist Publication Society, whose printing and publishing building at Lombard and Juniper and its new building now rising at 1,420 Chestnut street, on the site of the old building destroyed in February, 1896, will be two of the finest structures in the city. The affairs of this society are managed with wisdom and energy. The society issues each year between forty and fifty million copies of its periodicals and is doing a book business of about half a million dollars. We shall refer later to the national societies of the denomination which are to meet in Pittsburg during the week beginning Monday, May 18.

The denominations which are in harmony with the regular Baptists in the practice of immersion and in church independence make a total of 5,134,378. The various branches of the Methodist, who hold the Arminian system of doctrine, and the Episcopal form of church government, number 5,297,890. The Presbyterians in all branches number 1,440,116, and the Lutherans all branches, 1,420,905. The Baptists throughout the whole world who are in sympathy with the regular or association Baptists number 4,572,364. These are found chiefly in Great Britain, Wales, the British Provinces, Sweden, Germany, British India and Australasia. If to these were added the bodies in the United States which resemble the association Baptists in the practice of immersion and in church government, the total number in the world would, of course, be greatly increased.

A TRIP TO NORTH CAROLINA.

Having received an invitation from Rev. T. H. Strohecker and the council of St. Luke's to assist in a series of meetings to embrace the second Sunday in April, I took the down train at Pomaria on Monday, April 5th. I went to Columbia, and from there to Charlotte, N. C., where I spent the night. From Charlotte I went to Salisbury, where I met Revs. Busby, Werts, Stickle and Miller. I spent Tuesday evening with Bro. Busby. This good brother had his hands and heart both full, as the Reformation services by Mrs. Monroe were in progress. From Salisbury I went to Lexington C. H., where I spent the night with one of my old parishioners, Mr. Charlie Thompson. On Wednesday morning Mr. Thompson sent me out to Tyro, the point of my destination. I was taken to the parsonage where I once lived for five years. Here I met Bro. Strohecker and family for the first time in life, though Bro. Strohecker is a South Carolinian. I would here state that I once served the Davidson charge five years. It has been twenty-four or five years since we moved away from that charge.

About nineteen years ago I was invited back to Sandy Creek, now St. Luke's, to preach some funerals. I preached funerals two days, confirmed some members and administered the communion, the charge being vacant at that time. The second year that I served that charge, I took into the church one hundred and sixteen members. Rev. Strohecker continued his meeting four days. I preached for him every day to large and attentive congregations. On Sunday there were people from three counties. The church was crowded to its utmost capacity and all the people could not be accommodated. We had two services and communion on Sunday. After the congregation was dismissed Bro. Strohecker and myself rode twelve miles to Pilgrim church, another church belonging to the charge, where I preached at night to a large congregation. As there were some old members who could not come out at night, and who wanted to see me, I was requested to preach again on Monday.

These people at Sandy Creek and Pilgrim seemed to be exceedingly glad to see me. I was warmly received and kindly treated wherever I went. Many of the old members have passed away since I served them, and some are now standing upon the brink of the grave. It was indeed a treat to visit those kind people. But it was hard to give to them the parting hand. On Sunday I bid the large congregation at St. Luke's farewell amid tears and sadness. We parted, never, perhaps, to meet again until we meet in the church triumphant. Rev. Strohecker and family did all they could to make me feel at home, and I felt at home while I was with them. I spent my last night in North Carolina with one of my old friends and parishioners, Bro. Philip Summers, who is able to build a church and support a preacher himself. He owns forty-two hundred acres of land, a large portion of which is on the Yadkin River. He has some forty or more families on his plantations. He killed last year not less than six thousand pounds of pork, and has now in his cribs between two and three thousand bushels of corn. He is a good Lutheran and a good friend.

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