

ONE CENT
WEEKLY PAPER.

THE LEDGER.

PUBLISHED IN THE BEST INTEREST OF THE COLORED RACE.

Extensively Read by
Afro-Americans.

Vol. I. No 30.

BALTIMORE, MD. SATURDAY, SEPTEMBER 24 1893.

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at 10 o'clock. Pastor, Rev. J. H.
Stewart. All are invited to
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Pastor of the Wesley M. E. Church,
125 N. Calhoun Street,
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A Stern Rebuke.

White Man Pleads for Fair Treatment of the Afro-American.

A Mr. John Rush, a white citizen of Omaha, writes the following letter to the Bee of that city.

"We supposed that the civil war and the adoption of the xiii. and xv. amendments to the constitution had settled the question for all the time. Man is endowed with certain attributes as well as rights. These attributes are innate—better developed, perhaps in some races than in others, on account of environments. Shall we ridicule those whose opportunities for improvement have been inferior to our own? It is pretty well demonstrated that during the single generation in which our colored brother has been emancipated whenever he has had the chance he has proven himself a worthy competitor of his late taskmaster; and that during these years he has made marvelous progress. But this is not all. The Negro depends upon his Caucasian friend, who has set him upon his career and has promised him protection and encouragement. Incidentally I may say that the Caucasian race has been great in many things. It has been the greatest murderer and the greatest sycophant the world ever saw. For instance "our cousins" send tracts and bibles to Africa and India to Christianize the heathen and then they send cannon and dynamite, so that the poor native wretches may be blown into eternity if they attempt to defend their homes. The survival of the fittest, doncher know.

Let us be fair and truthful and obedient to the law. We cannot afford to act the hypocrite. We voluntarily placed the Negro on a legal equality with ourselves. . . . Are we better educated, more refined, wealthier than he? Then in God's name, let us help to raise him up rather than plunge him deeper into his misfortunes. There is not a more loyal citizen in the United States than the Negro. . . . They have the same rights and privileges that we have. Notwithstanding color they and we are descended from the same common parents. They are God's children the same as we. Their souls are just as precious as ours—no difference nor distinction on account of color. The five races of mankind are all the same in the eyes of God, although the white man has an awful account against him upon the ledger of the recording angel. We may think ourselves better than others but we are mighty poor judges. Let the United States be true to its tradition and principles. Let us live up to our constitution and laws and set an example for other nations which we claim are inferior to us. Let us be honest and truthful, and when we promise to do a thing let us fulfill that promise, no matter what it may cost. Let us not merit the charge preferred some time ago by one of our own magazine writers: That we are the greatest liars on earth. Above all let us be fair and honorable to the Negro. We kept him in slavery nearly two centuries. It will take nearly that time to make reparation for our scandalous conduct."

REISTERSTOWN.
On Monday Sept. 19th, the Odd Fellows of this place laid the cornerstone of their hall. Mr. Alex. Hemsley, M. V. P., of Baltimore, assisted by Mr. Julius Johnson, of Lutherville, Messrs. Edward Walker, Jesse L. Madden, J. W. Burkett and Isaac Tucker of Reisterstown performed the ceremony. Revs. L. J. Evans and J. T. Moten led the devotional exercises. There were delegations present from the following lodges Lutherville, Catonsville, Towson, Zerrubabel of Baltimore. The speakers were: Dr. Ernest Lyon, Dr. J. Marcus Cergill, Lawyer W. A. Abbie Hawkins, Rev. Dr. Monroe, of Philadelphia and Mr. J. C. Fortie of Baltimore were among the distinguished visitors.

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FREDERICK FINDINGS.

The Justices of the Peace are committing many young girls to industrial schools nowadays. The cause is either incorrigibility or vagrancy. On Tuesday of last week Ann Mary Dorsey was sent to the Industrial School for colored girls.

Mrs. Polly Bush, an aged lady, who was an old and faithful member of Asbury M. E. Church died on last Sunday. Her funeral took place from Asbury church Tuesday.

Miss Agnes Hill of Woodsborn, paid a visit to Mrs. Harriett Lowry last week.

Mrs. Smith of Walkersville, was visiting in the city last week.

Mr. and Mrs. Harry Holland and her sister, Mrs. Horace R. D. Tyler, were in Hopland last week.

Miss Hallie Tyler, of Baltimore left last week for Middletown, after spending two weeks visiting Mrs. Margaret Bruner of this city.

Mrs. Sallie Bell and her granddaughter, Miss Akie Bell, of New York, were in the city last week visiting Mrs. Catherine Chambers who is ill.

Mrs. Annie Stewart left last week to visit friends in Harriburg.

Miss Sarah Bell of this city was in Buckeystown last week.

"OLD GLORY."

The Spirit of Liberty and Our American Flag.

The Sunday School of Waters' Church held a flag meeting last Sunday afternoon at which a large American flag was unfurled in the church. Mr. W. Ashbie Hawkins presided, and delivered an address. Miss Katie Locks unfurled the flag. Miss Annie Locks presented the flag to the church, and Miss Sophia Morris received it.

A PORTION OF THE PAPER
Read by Miss C. E. Combes at the Flag Day exercises held in Waters' Church, last Sunday afternoon.

"Spirit of Liberty, we plead to thee for heart and hands that long to be free.

"The fearful battles on sea and land, the forced marches, the brilliant attacks, and hopeless defense in the war of Japan, China and Corea stand out prominently China the Celestial Kingdom; Japan, the Island Empire, and Corea the Hermit Nation. May the Spirit of Liberty march triumphantly through these countries.

The horrible barbarities inflicted upon the Armenians by the order of the Sultan of Turkey is like a startling and thrilling recital. Poor bleeding Armenia the oldest Christian nation in Asia! The Spirit of Liberty should stand at the head of such a nation. * * "The Spirit of Liberty has led to the Spanish war which has stirred the blood of our nation and aroused the noblest elements of American patriotism. Tramp, tramp, tramp, the boys were marching. What did it all mean? Why had the stern appeal to arms been made? What was the stupendous fact of this struggle? The tramp of our soldiers' feet meant the spirit of liberty was marching to Cuba, Porto Rico and the Philippines. The stern appeal to arms had been made because it is the manifest destiny of this Republic to stand forever upon the Western Hemisphere a sentinel of liberty; because if we fail to listen to the voice of the suffering or the cry of the down-trodden upon this continent we shall be untrue to those principles of liberty, humanity, and Christianity upon which this country is founded as a rock. Because, after all these years of Spanish government of Cuba with the patriots struggling for liberty and to protect themselves from oppression; with courage and heroic devotion to the cause of liberty we have extended our hands to these patriots who for 30 years have fought Spanish oppression, Spanish brutality, Spanish butchery and Spanish wrong.

BERLIN NOTES.
Last Sunday evening the pulpit of Bethel M. E. Church was filled by Evangelist T. S. W. Parker of New York.

Miss Ella Kidout of Baltimore, was one of our pleasant visitors last Sunday.

Mr. Wm. Robins who has spent a short season in Phila., has returned home.

Local Items.

DOINGS OF SPECIAL INTEREST TO OUR MANY BALTIMORE CITY READERS.

The Rev. Thos. W. Cain of Galveston Texas is en a visit to relatives in this city and is the guest of Rev. Geo. F. Bragg, Jr., 823 Aisquith Street.

The A. M. E. District Sunday School Institute took place this week at Frederick Md.

Mr. Charles H. Giles spent a very pleasant time in Harford co. his old home.

Rev. Geo. F. Bragg, Jr., rector of St. James church, this city, preached the anniversary sermon at the church of St. Simon the Cyrenian, Philadelphia, on last Sunday evening.

Quite a number of lots in Asbury Cemetery have been sold this season.

The first of a series of monthly Mothers' Meeting to be held at No 2 Female Primary School was held on Friday afternoon.

Israel Baptist Church, Rev. J. H. Reid, pastor has purchased property, for a new church, on the corner of Bethel and Orleans Sts.

The Rev. Jones Watkins of Enoch Baptist church, Park avenue, is succeeding admirably with his church work.

GRIFFIN—FERNANDIS.

In the presence of the immediate friends of the family Rev. W. E. Griffin and Miss Katie Fernandis were married on last Wednesday afternoon at 5 o'clock by Bishop Handy. The newly married couple left immediately for Kittrell, N. C., whither the groom goes to assume a professorship in the Kittrell Institute of that place.

WESTMINSTER ITEMS.
Prof. W. L. Goodridge, of Lincoln University, has been appointed to the principalship of the Charles Street, public school, this city. The professor took charge of his school on the 12th inst, and his reports for the last week, made an excellent showing. We recognize in Prof. Goodridge a man of learning and ability, and with the co-operation of the patrons of his school, he will no doubt elevate his school to a standard not heretofore reached. We bid him welcome to our city, and have already secured him as a subscriber to the Ledger.

W. Sumner Brown, A.B., who has been principal of the Charles Street Public School for three years, has been transferred to the principalship of the New Windsor public school.

Mr. Charles Harp has been re-appointed to the Union St. school. Mr. Charles P. Lewis has been appointed as agent for the Ledger for the Uniontown district.

The Westminster Harmony Circle completed its organization on the 12th inst., by electing the following officers: James Hope, president; Prof. W. L. Goodridge, vice president; Prof. W. Sumner Brown, chief secretary; Maynard C. Henson, assistant secretary; Geo. A. Summers, treasurer; Jno. T. Budd, sergeant-at-arms. Among the other prominent members may be mentioned Messrs. Daniel Warfield and Mr. Simon P. Murdock.

A young people's union was organized last Wednesday evening at the Memorial Baptist church. The following persons were elected temporary officers: Chairman, Rev. L. E. Davis; Secretary, Prof. W. L. Goodridge; Treasurer, M. C. Henson; Chairman of ways and means committee, W. S. Brown.

Mr. Joseph Wilcox has been appointed agent for the Ledger for the Westminster district.

CAMBRIDGE NEWS.
The people of Cambridge and Waugh Chapel tender to the Ledger a hearty welcome here and wish it a successful greeting in every city, town and home.

The revival at Waugh Chapel is still blazing, 39 up to this date, the 19th., have professed. Twenty some odd are still crying at the bleeding feet of Jesus for mercy. The meeting will hold over another Sunday as sinners still falling. Not only is there a revival among the sinners, but the whole church has become greatly revived and have quickened their steps and with God in their front they are on one solid tramp to victory.

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SEPT. 24, 1898

"NEGRO SUPREMACY."

Such thing as Negro supremacy in the United States. It is a white man's right to be the merciless sufferer of the chain-gang. "Negro Supremacy" is perfectly farcical in the white man's eyes. The white man has the right to hold office, to be supreme in law, to be supreme in fact. And yet because of that unifying which differentiates material objects, the inevitable trend of developed manhood, improvement in his condition, the diversified avenues, holding office not being singled out as had the small-pox or fever. "Negro Supremacy" Why, what has a stranger in our eyes those frightful seven or eight hundred half of them were colored. We haven't a single City Hall full of officers and yet not one Negro. The members of city council, members of city council, legislature—all white—Negro—and yet "Negro Supremacy" This Negro business reminds one of the sign of Douglass, and when the former persisted of Black Republicans that time all were Red with white skins. But a little strange, in this nation, that the Anglo hundreds of years of behind him should be his younger brother thirty years standing a fair and honorable show what is in him. All the whole thing re-not into a "Negro problem" into a "white problem." Plain words of the Constitution of the United States stare in the face how long can one, honorable, and continue to practically their adherence to the of their country af-

"THE NEGRO VOTE."

Command the support of negro vote, because any ticket, with the like-negro on it, and the Negro who hold and those who will vote for him.—Democrat.
The Democratic convention from the home of Sena-an makes the above connection with Mudd Republican nominee the fifth district. Fully, admit that is not very far in the above ought to be is yet it is priority of vote for

Mr. Lincoln, and that is enough for the unthinking members of the race.

However, there is very great unrest among a number of the colored voters in that district and it is to be hoped that ere the election the number will have sufficiently increased to accomplish the defeat of Mr. Mudd who is utterly unworthy of the support of colored citizens.

The above assertion that the Negro "votes any ticket with the likeness of Lincoln on it" is certainly not complimentary to us as a race. And yet there is too much truth in the saying to be lightly set aside. While the reason for all this is generally known it is not so easy to clearly set forth, in an article of this kind. From a national point of view, the blind devotion of Negroes to the party of Lincoln is easily explained. It was by the agency of the National Republican party that they received citizenship. It was by this same party that the amendments to the Constitution securing to the negro the enjoyment of the privileges of citizenship, were adopted. It was CHARLES SUMNER in the Senate and THADDEUS STEVENS in the House who lead the way through ridicule and opposition whereby, so far as the letter of the law of the National Constitution is concerned, we have been given absolute and complete legal equality. It is this most natural association of the national glories of the Republican party with the corrupt state machine, that accounts for the "solid Negro vote" in the Republican party in State politics. Nor is this all. There are certain traditions and associations connected with the Democratic party which identify it with the spirit which sought to nullify the accomplishments of Lincoln, Sumner and Stevens.

In the eyes of the large mass of Negro voters the Democratic party stands forth as a lively exponent of the views entertained by the late Alex. H. Stephens, president of the late Southern Confederacy. The identical views advocated by Mr. Stephens more than thirty years ago, under far different conditions than obtain now, are as earnestly advocated by many in the Democratic party today as they were when the Southern Confederacy first had its birth. Mr. Stephens said in that memorable convention in Georgia, "Our new government (The Confederacy) is founded upon exactly the opposite idea; its foundations are laid, its corner-stone rests upon the GREAT TRUTH that the negro is not equal to the white man. That slavery—subordination to the superior race is his natural and normal condition. . . . This stone which was first rejected by the first builders 'is become the chief stone in the corner' in our new edifice."

All this stuff about Negro supremacy is nothing less than a conspiracy against the spirit of the Constitutional amendments, to accomplish indirectly what can not be done directly. It is a supreme practical effort to contravene the supreme law of this country which absolutely refuses to recognize the color of a man's skin. It is this frightful attitude of a large section of the Democratic party towards the colored race which is, more than anything else, responsible for the "solid Negro vote."

But while this is unquestionably true, owing to the comparative ignorance of the mass of colored voters, there is wanting the faculty of intelligent discrimination. In the adoption of the 13th Amendment, and other laws of that character, there were Democrats who voted for as well as those who voted against, prominently among which number voting for was Reverdy Johnson, senator from this State. There were Republicans who voted against the

number was the present governor of Maryland. So that while Wellington, McIntire, Mudd & Co., go by the name of Republicans they are, practically, so far as the negro is concerned, in the category of copperheads, instancere so far as the spirit of the National Republican party with regard to the colored race is concerned.

At the Republican National Convention held in Philadelphia in 1872, in the platform there adopted, may be found the following extract:

"The Republican party of the United States, assembled in National Convention in the city of Philadelphia, on the 5th and 6th days of June 1872, again declares its faith, appeals to its history, and announces its position upon the questions before the country:

1. During eleven years of supremacy it has accepted, with grand courage, the solemn duties of the time. It suppressed a gigantic rebellion, emancipated four millions of slaves, declared the equal citizenship of all, and established universal suffrage.

2. * * The recent amendments to the national constitution should be cordially sustained because they are right, not merely tolerated because they are law, and should be carried out according to their spirit by appropriate legislation, the enforcement of which can safely be intrusted only to the party that secured those amendments.

3. Complete liberty and exact liberty in the enjoyment of all civil political, and public rights should be established and effectually maintained throughout the Union by efficient and appropriate state and federal legislation. Neither the law nor its administration should admit any discrimination in respect to citizens by reason of race, creed, color, or previous condition of servitude."

At the National Convention in Cincinnati, O., in 1876, the platform after reciting pretty much the above matter, says: "Until these truths are cheerfully obeyed, or, if need be, vigorously enforced, the work of the Republican party is unfinished.

In view of the fundamental and unchanging principles of the National Republican party, we maintain that Wellington, McIntire, Mudd & Co., have, by their "hily-whiteism" and Negro-hating policy, forfeited a decent standing in the party of Lincoln, Sumner and Stevens, and are more akin to the Bourbon-moss-back-rump democracy, whose chief glory is the subordination of the Negro, than allied to a party whose chief glory was the emancipation of man from the tyranny and oppression of his fellowman.

Keep it Before the People,

Mr. J. Edward Lansey, the private messenger of Postmaster Warfield is one of the most respected of our colored citizens. He is a gentleman of many fine qualities, courteous, honorable and respectful. And yet McIntire, who is appealing to Negroes to vote for him for Congress insulted this reputable colored citizen, on account of his color, although as a matter of fact Mr. Lansey is almost as white, in complexion, as Mr. McIntire. Mr. McIntire thought it was degrading for him a "white man" to talk over the telephone with Mr. Lansey and became highly indignant at Mr. Lansey's presumption in calling him up by means of the phone. Let Mr. McIntire explain himself, if he can, for no decent Negro can consistently vote for such a "white man."

"THE SHADOW OF WELLINGTON."

We regret to see that the Republicans of Maryland have restored Wellington to the position of Chairman of their State Central Committee. No good can come to the party under his leadership. Not only has he proven himself an unwise, unympathetic and incapable leader, but he has proven himself devoid of the bulwarks of Republican faith. As a senator he is a mere accident, and with the expiration of the term to which he was unfortunately elected to serve in the United States Senate

compromise which resulted in Wellington's re-election to the head of the Republican State Committee can only be regarded as unwise, for its ultimate result will only be a return of the selfish and egotistical methods of the man and a revival of his rule-or-ruin policy, which will seriously imperil all that the Republicans have gained in the State of Maryland. We wish we could see a brighter outlook for the party in that State, but the shadow of Wellington hangs over all, and so long as he retains the leadership Republicans can but hope for the best, but fear the worst.—Philadelphia North American.

Negro Representatives of Chicago.

Few people seem to realize that the colored people of Chicago, are doing very well in the matter of representation in public offices, but it is a fact which cannot be disputed. In Chicago with a colored population of 35,000 a total population of a 1,800,000, there is a colored County Commissioner, E. H. Wright, a representative; J. C. Buckner, in the legislature. The county commissioner receives a salary of \$3,000, per annum and the representative \$1,000. In addition to this, the commissioner has at his disposal at least twelve good appointments. There are also quite a number of colored men holding first-class clerkships in the city, county state and national governments in Chicago, whose salaries range from \$75 to \$150 per month.

There are about thirty colored policemen in Chicago, each drawing about \$100 per month.

There are forty lawyers. The Hon. E. H. Morris, a former member of the legislature stands at the head of the list. Three-fourths of Mr. Morris' clientele is white and it is estimated that he has an annual practice of \$10,000 a year. Several colored men are worth as much as \$100,000—Morris, Bates and Thomas. There is also a colored lady whose wealth is estimated to be at least \$100,000.—Cairo Watchman.

The Negro Paymaster and Race Prejudice.

Race prejudice while as natural as life is also in form of its manifestations like life incomprehensible. Men acknowledge the prejudice because they feel it. In the particular matter of negroes, the citizen of the United States feels the prejudice much more than the people of other countries—notably more than Frenchmen or other residents of continental Europe do.

The other day the members of Texas regiment refused their pay as soldiers because the money was to come from the United States treasury through a negro paymaster. The paymaster was not to hand the money over to the soldiers, and we have seen no statement that there would be actual contact of the paymaster's or any other negro's hands with the money. For all the papers or official documents show, the clerks who would handle the money were curled darlings of southern or northern society. But the shadow of the negro paymaster was over it all.

Most of these Texans were probably of northern birth. Those of them who were not, as well as those who were, had for years eaten what negroes cooked and worn clothing that negroes washed and prepared for them. Such as were of Texas or southern origin, or their fathers and mothers before them, had been "raised" by negro nurses and protected in their youth in a thousand ways by negroes.

We all know the prejudice, but none of us can fully account for it. Perhaps its most marvelous development was in the action of the Texas troops. Perhaps other and more common manifestations are just as remarkable. At any rate, no harm will be done by a little reflection over the action of the Texans, and their subsequent agreement to take the money, even from the negro. The negro is here, and here to stay, and we are acquiring him every day by conquest and annexation. We must in time learn that in business we treat him as a man, and the sooner we learn it the better. The social side of the matter is another side altogether, and one that none of us will probably live long enough to see the settlement of.—The Daily Index-Appeal, Petersburg, Va.

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SNOW HILL.

Mr. Harry Tingle, Jr. entertained Mr. Jenkins of Philadelphia, Wednesday evening Sept. 14th. It was quite a grand affair and it was also the opening of the social season. We noticed among the parties present: Prof. F. R. Howell and wife, Misses Lizzie Purnell, E. Grace Hack, Blackwells, Miss Wright, of Baltimore, Mrs. Sadie Roberts, of Laurel, Del.; Mrs. Captain Rounds; Messrs. Jenkins, of Philadelphia; Giles of Baltimore, Messrs. Hack, Purnell, Haywood, Bailey, Young and Satchels. The wee sma' hours of the morning found the guests departing wishing Mr. Tingle and his amiable father and mother a long and successful life.

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The Normal School.
The Baltimore Normal School for education of colored Teachers will re-open September 15th. The Principal will be at school on September 13th and 14th, until 12 M.

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THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: "Our Own Times"—How We Can Serve Our Generation—Our Responsibilities Chiefly With the People Now Afloat of Us—Help Your Neighbors.

Text: "David, after he had served his own generation by the will of God, fell on sleep." Acts xiii, 36.

That is a text which has for a long time been running through my mind. Sermons have a time to be as well as a time to die, a cradle as well as a grave. David, a cowboy and singer, a fighter, and a dramatist, and blank-verse writer, and prophet, did his best for the people of his time, and then went and laid down on the southern hill of Jerusalem in that slumber which nothing but an archangelic blast can startle. "David, after he had served his own generation by the will of God, fell on sleep." It was his own generation that he had served; that is, the people living at the time he lived. And have you ever thought that our responsibilities are chiefly with the people now waiting about us? There are about four generations to a century now, but in olden time, life was longer, and there was, perhaps, only one generation to a century. Taking these facts into the calculation, I make a rough guess, and say that there have been at least one hundred and eighty generations of the human family. We have no reference to them, we have no responsibility. We cannot teach them, we cannot correct their mistakes, we cannot soothe their sorrows, we cannot heal their wounds. Their sepulchres are dead dumb things, and they are dead to us. The last regiment of that great army has passed out of sight. We might halloo as loud as we could; not one of them would hear us. I admit that I am in sympathy with the chief whose father had suddenly died, and who in her little evening prayer wanted to continue to pray for her father, although he had gone into heaven and no more needed her prayers, and looking up into her mother's face, said: "Oh, mother, I cannot leave him all out. Let me say, thank God that I had a good father once, so I can sleep his way." But the one hundred and eighty generations have passed off. Passed down gone forever. Then there are generations to come after us, and our existence has ceased. We shall not see them; we shall not hear any of their voices; we will take no part in their elections, their elections, their revolutions, their wars, or the 180 generations to come, except as from the galleries of heaven the later generations look down and rejoice in our victories, or as we may, by our behavior, start influences, good or bad, that shall roll on through the advancing ages. But our business is, like David, to serve our generation, the people now living, those whose lungs now breathe, and whose hearts now beat. And, mark you, it is not a silent procession, but moving. It is a "forced march" at twenty-four miles a day, each hour being a mile. Going with that celerity, it has got to be a quick service on our part, or no service at all. We not only cannot teach the 180 generations past, and will not see the 180 generations to come, but this generation, too, will soon be off, and we ourselves will be off with them. The fact is, that you as I will have to start very soon for our own generation, or it will be too late for anyone after our exit to say of us, as it was said of David, "After he had served his own generation by the will of God, he fell on sleep."

Well, now, let us look around earnestly, waiting in a common-sense way, and see what we can do for our own generation. First of all, let us see to it that, as we are, we can be made right to eat. The human body is a very delicate machine; three times a day the body needs food as much as a lamp needs oil, as much as a locomotive needs fuel. To meet this want, God has given us a certain number of acres, orchards, orange groves, wheat fields, and oceans full of fish, and prairies full of cattle. And notwithstanding this, I will undertake to say that the majority of the human family are now suffering either for lack of food or the right kind of food. Our civilization is all askew, and God only can set it right. The greatest estates of today have been built out of the blood and bones of unrequited toil. In olden times, for the building of forts and towers, the inhabitants of Ispahan had to contribute 70,000 skulls, and 50,000 human skulls, and that number of people were compelled to furnish the skulls. But these two contributions added together make only 120,000 skulls, while in the tower of the world's wealth, the pomp have been wrought the skeletons of the half-frozen populations of the earth—millions of skulls. Don't sit down at your table with five or six courses of abundant supply and think nothing of that family in the next street who would take any one of those five courses been soup and almond nuts and feel that they were in heaven. The lack of the right kind of food is the cause of much of the drunkenness. After drinking what many of our grocers call coffee, and treating what many of our butchers call meat, and chewing what many of our bakers call bread, many of the laboring class feel so miserable they are tempted to put into their nasty pipes, or into the tobaccoist calls tobacco, or go into the drinking saloons for what the rum sellers call beer. Good coffee would do much in driving out bad rum.

How can we serve our generation with enough to eat? By sitting down in embroidered slippers and lounging back in an arm-chair, our mouth peering up around a Havana of the best brand, and through clouds of luxuriant smoke reading about political economy and the philosophy of stripes? No, no. By finding out who in this city has been living on the edge, and sending them a tenderloin beefsteak. Seek out some family, who through sickness or conjunction of misfortunes have not enough to eat, and do for them what Christ did for the hungry multitudes of Asia Minor, multiplying the loaves and the fishes. Let us quit the surfeiting of ourselves until we cannot choke down another crumb of cake, and begin the supply of others necessities. So far from helping appease the world's hunger are those whom Isaiah describes as grinding the faces of the poor. You have seen a farmer or a mechanic put a scythe or an axe on a grindstone, and some one was turning it round and round and the man holding the axe bore on it harder and harder, while the water dropped from the grindstone at the edge of the axe from being round and dull, got keener and keener. So I have seen men who were put up against the grindstone of hardship, tears to have the one turned into another would press the unfortunate harder and harder down until he was ground away thinner and thinner—his countenance thinner, his prospects thinner, and his face thinner. "Lash, lash, lash," said a man as he grinded the faces of the poor.

It is an awful thing to be hungry. It is an easy thing for us to be in good humor with the world, but when we are in lack, the hunger takes full possession of us, and we would kill a Leo barbarians and a Scythian and a Hun. Suppose that some enemy were to be depending in useless awaiting talk about the bread question, and he expended in merciful Alibi. I have read that the battlefield more troops, men, than in any world's history was the battle of Waterloo—160,000 men under Napoleon, and 150,000 men under Schwarzenberg. The greatest and most terrible battle fought all the world over, the battle for bread. The most precious of all the things that we possess is the ability to obtain by the cry of

the hungry populace of Vienna as the king rode through and they shouted, "Bread! Give us bread!" And all through the great harmonies of musical academy and cathedral I hear the pathos, the ground tone, the tragedy of uncounted multitudes, who, with streaming eyes and wan cheeks and broken hearts, in behalf of themselves and their families, are pleading for bread.

Let us take another look around and see how we may serve our generation. Let us see, as far as possible, that they have enough to wear. God looks upon the industry of the race, and how many inhabitants the world has. The statistics of the world's population are carefully taken in civilized lands, and every few years officers of the government go through the land and count how many people there are in the United States or England, and great accuracy is reached. But when people tell us how many inhabitants there are in Asia or Africa, at best, it must be a wild guess. Yet God knows the exact number of people on our planet, and He has made enough apparel for each, and if there be fifteen hundred million, fifteen thousand, fifteen hundred and fifteen million, then there is enough apparel for fifteen hundred million, fifteen thousand, fifteen hundred and fifteen million. Not slouchy apparel, not ragged apparel, not insufficient apparel, but appropriate apparel. At least two suits for every being on earth, a summer suit and a winter suit. A good pair of shoes for every living mortal. A good coat, a good hat, or a good bonnet, and a good shawl, and a complete masculine or feminine outfit of apparel. A wardrobe for all nations, adapted to all climates, and not a string or a button or a pin or a hook or an eye wanting.

But, alas! where are the good clothes for three-fourths of the human race? The other one-fourth have appropriated them. The fact is, there needs to be and will be a redistribution. Not by anarchistic violence. If outlawry had its way, it would rend and tear and diminish, until, instead of three-fourths of the world not properly attired, four-fifths would be in rags. I will let you know how the redistribution will take place. By generosity on the part of those who have a surplus, and increased industry on the part of those suffering from deficit. Not all, but the large majority of cases of poverty in this country are a result of idleness or drunkenness, either on the part of the present sufferers or their ancestors. In most cases the rum jug is the maelstrom that has swallowed down the livelihood of those who are in rags. But things will change, and by generosity on the part of the crowded wardrobes, and industry and sobriety on the part of the empty wardrobes, there will be enough for all to wear.

Again, let us look around and see how we may serve our generation. What slighted mortals we would be if we were anxious to clothe and feed only the most insignificant part of a man, namely, his body, while we put forth no effort to clothe and feed and save his soul. Time is a little piece broken off of a great eternity. What are we doing for the souls of this present generation? Let me say it is a generation worth saving. Most material men and women are in it. We make a great ado about the improvements in navigation, and in locomotion, and in art and machinery. We remark with wonder of telegraph and telephone and the stereoscope. What improvement is electric light over a tallow candle? But all these improvements are insignificant compared with the improvement in the human race. In olden times, once in a while, a great and good man or woman would come up, and the world has made a great fuss about it ever since; but now they are so numerous, we scarcely speak about them. We put it into the people of the past, but if I think if the times demanded them, it would be found we have now living in this year 1893 fifty Martin Luthers, fifty George Washingtons, fifty Lady Hamiltons, fifty Elizabeths Fry. During our Civil War more splendid warriors in North and South were developed in four years than the whole world developed in the previous twenty years. I challenge the 4000 years before Christ to show us the equal of charity on a large scale of George Peabody. This generation of men and women is more worth saving than any one of the 180 generations that have passed off. Where shall we begin? With ourselves. That is the pillar from which we must start. Prescott, the blind historian, tells us how Elzario sent his army for the right when they were about deserting him. With his sword he made a long mark on the ground. He said: "My men, on the north side are deserting, and death; on the south side is victory; on the north side Panama and poverty; on the south side Peru with all its riches. Choose for yourselves; for my part I go to the south." Stepping across the line, one of his troops followed, and finally his whole army.

How to get saved? Be willing to accept Christ and then accept Him instantaneously and forever. Get on the rock first, and then you will be able to help others upon the same rock. Men and women have been saved quicker than I have been talking about it. What! Without prayer, pray! Yes. What! Without time to deliberately think it over? Yes. What! Without a tear? Yes, believe. That is all. Believe what? That Jesus died to save you from sin and death and Hell. Will you? Do you? You have. Something makes me think you have. New light has come into your countenances. Welcome! welcome! Halt! Halt! Saved yourselves, how are you to save others? By testimony. Tell it to your family. Tell it to your business associates. Tell it everywhere. We will successfully preach no more religion, and will successfully talk no more religion than we ourselves have. The most of that which you do to benefit the souls of this generation you will effect through your own behavior. Go wrong, and that will induce others to go wrong. Go right, and that will induce others to go right. When the great Centennial Exhibition was being held in Philadelphia the question came up among the directors as to whether they should keep the exposition open on Sundays, when a director, who was a man of the world from Nevada arose and said, his voice trembling with emotion, and tears running down his cheeks: "I feel like a returned prodigal. Twenty years ago I went West and into a region where we had no Sabbath, but to-day old memories come back to me, and I remember what my glorified mother taught me about keeping Sunday, and I seem to hear her voice again and feel as I did when every evening I knelt by her side in prayer. Gentlemen, I vote for the observance of the Christian Sabbath," and he carried everything by storm, and when the question was put, "Shall we open the exhibition on the Sabbath?" it was almost unanimous. "No." "What one man can do if he does right, boldly, emphatically right!" I confess to you that my one wish is to serve this generation, not to antagonize it, not to damage it, not to rule it, but to serve it. I would like to do something toward helping unstrap its load, to stop its tears, to balsam its wounds, and to induce it to put foot on the upward path, as its terminus acclamation rapturous and gates pearlines, and garlands amazing, and fountains rainbowed, and domes and entablatures and colonnades. I cannot forget that lullaby in the closing words of my text: "David after he had served his own generation by the will of God, fell on sleep." What a lovely sleep it was! Unfilial Absalom did not trouble it. Ambitious Adonijah did not worry it. Ferocious Saul did not harrow it. Edie did not all it with nightmare. Since a red-headed boy and his father's flock at night, he had not had such a good sleep. At seventy years of age he laid down to it. He had had many a troubled sleep, as in the arms of Adonijah, or in the palace at the time his enemies were attempting his capture. But this was a peaceful sleep, a calm sleep, a restful sleep, a glorious sleep. "After he had served his generation by the will of God, he fell on sleep."

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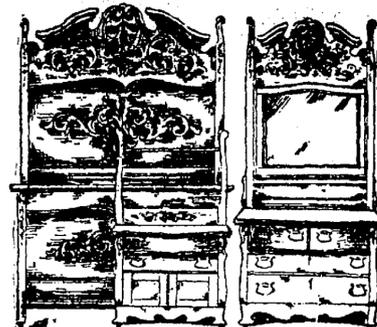
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