

THE SALVATION OF SOULS.

SAVING THE PRESENT GENERATION.

The Rev. Dr. Talmage Preaches a Sermon on Helpfulness—An Appeal For the Moral and Physical Wants of Men and Women.

Dr. Talmage preached a sermon on helpfulness last Sunday, and a congregation that filled the tabernacle to the doors eagerly listened. His text was: "David, after he had served his own generation, by the will of God fell on sleep," from the Acts viii, 36. And upon this the preacher discoursed upon the work of saving this generation, saying these among other things:

Now let us look around this morning, prayerfully and in a common-sense way, and see how we can serve our own generation. And in the first place, I remark, by seeing that they have enough to eat. The human race is so constituted that it must have a day's supply of food, as a man needs oil or a locomotive needs fuel. To meet that want God has girded the earth with apple orchards and orange groves, and wheat fields and oceans full of fish and prairies full of cattle, and yet I have to tell you that the vast majority of the human race lack for food, or lack the right kind of food. Our civilization is awfully askew on this subject. God only can correct it. Many of the mightiest fortunes of our day have been made out of the blood and bones of unrequited toil. To build a tower in golden time, a demand was made for 70,000 human skulls from Hispania, and for 90,000 skulls from Bagdad, and that number of people had to be sent to furnish the human skulls for that tower. But that number of human skulls was a small number compared with the demand which is made in order to build up the tower of the world's wealth and magnificence, in which there are wrought the skeletons of uncounted multitudes of the underfed population of the earth. Millions of skulls! Do not, therefore, sit at your table with five or six courses of abundant supply and think nothing of the family on the back street, who, if they had any one of these courses between soup and almond nuts, would feel that they were in heaven. A great deal of the drunkenness of the day comes from a lack of food, or a lack of the right kind of food. Many of the laboring classes, after drinking what some of the grocers call coffee, sit down with something that many of the grocers call sugar, and chewing what some of the bakers call bread, feel so miserable that they are tempted to fill their nasty pipes with something that the tobacconist calls tobacco, or go into a low restaurant for something which the rum-seller calls beer! Good coffee would extirpate a vast amount of American drunkenness. It is high time that all doctors, all ministers of religion, all philanthropists, all Christians put themselves in battle array against the adulteration of food. But now, how are we to serve our own generation by getting the right kind of food? By sitting down with embroidered slippers and lounging in an arm chair, our mouth pucker'd around a Havana of the best breed, and through the luxurious smoke reading some of the political economy and the philosophy of strikes? No. But by finding out some family that have nothing better than gristle and sending them a first rate tenderloin steak-fest. Let us quit ourselves until we cannot choke down another crumb of cake and give supply to the necessities of the suffering. Oh, how often we see on a small scale what the great warrior expressed on a large scale when his staff officers were attempting to dissuade him from a certain campaign because it would sacrifice 200,000 lives, and he replied with a diabolism that can never be forgotten: "What are 200,000 lives to me?" So far from appearing human hunger, there are those described by Isaiah as grinding the faces of the poor. You see a mechanic, or a farmer, with an ax or scythe or a grindstone, and with one hand on the crank around and around, the water dripping on the ground and harder and harder the wooden presses the ax on the grindstone, until from being round and dull, it becomes keen and keen and the farmer lifts the ax, and runs his finger cautiously along the edge to test it—very cautiously, lest he cut his finger to the bone. So I have seen a man put down on the grindstone of hardship and one man would turn the crane and another man would turn the crane and another man press down harder and harder until the man's life was being ground away—his comfort thinner, his prospects thinner, his hopes thinner, and Isaiah shrieks out, "What mean ye, that ye grind the faces of the poor?" Oh, it is an awful thing to be hungry. It is easy enough to be in good humor when we have full supply, but let hunger come into possession of us and we would all be broken, and cast aside and dead. Thank God that day is coming—the Lord hasten it—when every family will sit down at a full table, and it will be only a question between lamb and venison, between partridge and quail on toast, and from spoon made out of Nevada silver or California gold, the pastries will drop on the tongue with thrills of thankfulness because they have enough. Meanwhile, instead of the elaborate discussion on the subject of bread, let us all go to work in some way to alleviate human hunger. I have read that the greatest battle in all the world's history—greatest for the number of troops engaged—was the battle of Leipzig because Napoleon had 160,000 men and Schwarzenberg had 250,000. No! No! The greatest battle in the world's history is now being fought, and there are more troops in it than any other battle in all the world's history. It is the struggle for bread. The ground tone of one of the great masterpieces of the artist's hand, was that the people of Vienna as the king rode through the streets and they cried: "Bread, give us bread!" And through all the great harmonies of musical academy and great cathedral I hear the pathos the ground tone, the tragedy of an uncounted multitude, who, with streaming eyes and wan cheeks and breaking hearts, in behalf of themselves and their families are pleading for bread. Well, now, let us take another look and see how we can serve our generation by seeing that they have enough to wear. God knows just how many people there are in the world. In civilized lands we take the census and we tell quite accurately how many people there are in England and the United States; but he who tells how many people there are in Asia or Africa makes a wild guess. But God knows exactly how many people there are in the world and He provides enough food, rightly distributed, if you have fifteen hundred million, fifteen thousand, fifteen hundred people, then God provides for fifteen hundred million, fifteen thousand, fifteen hundred and fifteen people, and He provides for them, if it is rightly distributed. Two and a half years—winter and summer suit. A pair of shoes for every mortal with two feet, a coat, a hat, a bonnet, a shawl—an entire masculine and feminine outfit of apparel—a wardrobe suited to the climate, and not a string, or a button, or a pin, or a hook and eye wanting. Alas, then, who gets the good clothes for three-fourths of the people? The other one-fourth appropriates them. And there needs to be a distribution, and will be. Not by anarachistic violence,

Outlawry, if it had its way, would rend and tear and destroy, and instead of three-fourths of the people not having the apparel they ought to have, there would be four-fourths in rags. I will tell you how the distribution will be made. By increased generosity on the part of those who have supplies—by increased industry and sobriety on the part of those who have suffering and defeat. Not all, but the majority of these cases of poverty are the result either of idleness or drunkenness on the part of the present sufferers, or their ancestors. Not all, but the majority of the cases. The rum jug is the maelstrom that swallowed down the livelihood of the vast multitudes who are in rags. Now, there is going to be a change, and by increased generosity on the part of the crowded wardrobes, and increased industry and sobriety on the part of the empty wardrobes, there will be enough to wear for all. God did His part toward dressing this world. He grows an extra amount of warmth on the sheep's back, and the flock that roams the mountains and the valleys with a superabundance of warmth that was intended to be unconscious of its happiness, but keenly alive to its misery. It points to no land of promise, the prospect of whose milk and honey may inspirit the weary travelers through the wilderness; it sings the song of plenty, of freedom, plenty, enlightenment, and peace; it bluntly informs humanity that its lot is evil; that its best efforts will never achieve aught but some trifling mitigation of its sufferings, and that there is hope neither in the future of the race nor beyond the grave.

Notes.
The Gospel of Despair.
[The Universalist.]
Pessimism is scientifically defined as the gospel of despair, which teaches that the pains of life outweigh its pleasures; that the fate of man is to struggle laboriously by paths that are distressing to ends that are unsatisfying, and that it is the unhappy constitution of humanity to be unconscious of its happiness, but keenly alive to its misery. It points to no land of promise, the prospect of whose milk and honey may inspirit the weary travelers through the wilderness; it sings the song of plenty, of freedom, plenty, enlightenment, and peace; it bluntly informs humanity that its lot is evil; that its best efforts will never achieve aught but some trifling mitigation of its sufferings, and that there is hope neither in the future of the race nor beyond the grave.

Religious Notes.

Omaha has 101 churches and 255 saloons. St. Louis has twenty-two Methodist churches, worth \$28,600.

The Czar of Russia wears a ring in which is imbedded a piece of the true cross.

The "monthly concert" originated with an association of musicians at Nottingham, England, about 100 years ago.

Queen Victoria has handed over to St. Catherine's hospital the sum of £70,000, as the surplus of the women's jubilee offering.

Japan legally recognizes the Christian Sabbath and it is observed as a day of rest by all government offices, public schools, banks, etc.

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