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WANTS, SUPPLY, HELP.

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Baccalaureate Address

TO THE

CLASS OF '87,

JULY 12, 1887.

BY

JOSEPH F. TUTTLE,

PRESIDENT OF WABASH COLLEGE,

CRAWFORDSVILLE, IND.

CRAWFORDSVILLE:

THE JOURNAL PRINTING HOUSE,

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To the Class of '87.

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WANTS, SUPPLY, HELP.

Acts 20: 34. Phil. 2: 25, and 4: 19.

My God shall supply all your need."

"Epaphroditus ministered to my wants."

"These hands have ministered to my necessities."

The words *necessities*, *need* and *wants* have the same meaning, and I shall use the word *wants* as the equivalent of the other two.

The text suggest my theme, WANTS, SUPPLY AND HELP.

In the *first* place let us consider WANTS. The word expresses a universal condition of man in this life and probably in the life that is to come.

This word is defined by the personal pronouns "my" and "your." The Apostle speaks of "my wants" and "your need." There is an electrical personality in these little words which restrict the meaning of the chief word *wants*. For it is evident that we cannot understand the word without determining who experiences the wants.

The noblest brute animal is the horse. We often speak to him as if he understood us. The word *wants* applied to him has no such meaning as it has when applied to a man.

The noblest invention of man is a locomotive engine. The engineer speaks of it as if it were a living creature. The hero of the "Engineer's Last Run" does this:

"Ha! Ha! Do you feel her quiver, Tom? Its a little too fast, I know;

She knows she has time to make up, she is running so wild and so glad;

And I haven't the heart to hold her, Tom, when I see she wants to go;

When I know by the throb of her nervous pulse that she wants to run so bad."

Yet what a difference between that engine and that engineer. How well the poet hints rather than describes this as he refers to the man at the throttle in that "last run" crossing, not the Mississippi, but the river of death. "The signal lights burn steadily and they signal, 'Come ahead, all right!'"

It is a man that speaks the word *want*. He is not a machine, nor an animal. He is not an eagle, nor an angel. He is a man.

He dwells in a body and is subject to certain conditions which are essential to his well-being. He wants food, clothes and shelter. His body connects his soul with the spheres of its activities in this world. His destiny is associated with his body. How can I lay too great stress on the value of a healthy body, and the sin of harming it!

The Apostle himself said, "if any man defile the temple of God him shall God destroy."

The word *wants* includes the necessities of the body.

But man was made in the image of God—"a living soul." As such he wants *education*. It is a broad word. Man's body wants education. Bodily sports are good within certain limits, but they win no bread. The hoe will do more for a hungry man than a ball club. I have noticed that college athletes have to drop the sports in which they have found muscle and amusement for work of some sort that will get bread. And I must add that he is to be commiserated who has not had some physical education which may help him earn a living in some of the physical callings of industry.

But when a man says, "I want an education," he refers chiefly to his mind and moral nature. The horse is endowed with instinct and in this the animal is superior to man. But the child is the superior in the unfolding of reason and the growth of mind. After a while he becomes a man. He masters the horse, the leviathan and the entire animal kingdom.

An English poet very charmingly describes the difference between a brute creature and a human being. He represents "a poor cottage girl," comparing her varying and enlarging gifts with the beautiful but monotonous notes of a cuckoo:

"No other note,
She sings from day to day,
But I, though a poor cottage girl,
Can work, and read, and pray."

In the development of his faculties he grows into so noble a being that he "can put away childish things." And he may keep on growing forever. "He shall never get through! The Universe is his, and eternity also!" Wonderful being! Wonderful and divine endowment!

And when such a being says "I want an education," how glorious his want! and how noble the achievement he makes in supplying it!

Nor is this expression of man's want of education yet exhausted. The butterfly wings its way from flower to flower and with dainty instinct sorts out of the beautiful world the objects which may serve to occupy and complete its brief life. The humming bird on the wing takes to itself the sweets of the honey-suckle. The oriole warbles its song in the midst of the summer flowers. Yet they cannot rise above instinct to *emotion* in view of the objects about them. The power and the pleasure of emotion belongs to man. The eagle "in ceaseless circles wheeling," may look upon the grandeur of the mountains, but man alone can feel their glories. He perceives and thinks, and because he does so he feels. What a fragmentary being he would be without it! How beautiful is this part of man's economy! how worthy of God!

And man's want includes the right education of this capacity of feeling. It includes more—for it includes *conscience* and its right education. This moral nature is the crowning power of his soul. He uses the word *ought*. He has mind, and can perceive and reason. He has also the power of feeling. But the wonderful equipment of his soul stops not there. With a bound it reaches a new and a grander sphere—that of conscience—moral obligation. He perceives by means of his intellect one kind of action and not merely *feels*, but *approves*. Nay, more than this, he says "*this ought I to do.*" He perceives another action, and again not merely does he *feel*, but he says, "*this ought I not to do.*" In the one case he approves and in the other he condemns. Nay, more, when he does what he ought conscience speaks to him the great words, *well done.*" But when he does not do what he ought the same divine Faculty sternly says to him, "*Thou Wicked Servant!*" And above him who did what he ought are the bright heavens, the beckoning angels and "our Father in Heaven," and they all seem to repeat the words of conscience, "well done!" But above the one who did not what he ought are the good laws he has violated, the good beings he has wronged, the Saviour he has despised, and the God he has defied, and from them all as in awful concord breaks the reiteration of the sentence of conscience, "*Thou wicked servant.*"

And thus when a man utter the words "my wants" and says, "I want education," he confines not their meaning to his *body*—grand as it is as an instrument, nor to his *intellect* wonderful as it is, nor yet to his *sensibilities*, essential as they are to furnish the

motive power of action and the joy of life. No, no. Man wants something higher—a something for which all the rest are made and to which they all should minister. He wants a good conscience “one hour of which outweighs whole years.” He needs to be saved from “an evil conscience,” “the worm that dieth not.”

And he wants eternal life. Immortality is sure. He wants it a “blessed immortality.” The great question—the greatest indeed—is the old one, “what must I do to be saved?” The soul wants immortality in purity, in love, in life. This is its chief want and lacking that whatever else it may have it still experiences want and it shall forever want.

Here now is man. I have spoken of the great reality we call WANT as related to him. These are in brief outlines his wants.

In the *second* place and more briefly let us consider the SUPPLY of these wants.

I have already said enough to show that all the real wants of man grow out of the true end for which he was created. He wants those things only which will help him secure his highest welfare. The supply must meet the want. If we admit that manhood is the true end of a man, then evidently his wants must be supplied. The want and the supply are to each other as the wing to the air, or the fin to the water.

If with this chief end of his being in view he wants money, then the supply for him will be money. Who will deny the grand agency of money in making Amos Lawrence and George Peabody the true men they were?

If a man wants the high gifts of a statesman or a warrior to make him a true man, then let his want be met with that supply. And who shall deny that this was the very supply which enabled William the Silent, and Abraham Lincoln to become the true and great men they were? And so it is with every true want of man looking to his chief end. It is to be satisfied with the supply adapted to it. When Emerson said, “Our chief want in life is some one who will make us do what we can,” he meant to say, what we want is manhood, and this is supplied by the friend who *wins* or *goads* us to attain it.

Some lose sight of the true and chief end of man—“the bright consummate flower of life.” They aim at some lower attainment.

But it still remains true, that whatever want crowds its claims on man, for his body, his mind, his conscience, his immortal bless-

edness—if in all these respects he reaches his chief end he can express its supply in the words of David, “I shall not want,” or in the words of Paul, “I have all things, and abound.”

In the third place I am to discuss the HELP by which the wants of man are to be supplied.

You must have noticed that the text tells us whence the needed help is to come, and also that there are three distinct sources of help.

1. God as a helper. “My God shall supply all your need.” I place it first because sometimes in our folly we forget it. In a very important sense all help comes from God. The scriptures and human experience assert this. If there be any power of body essential to man, God put it there. These impulses and cravings are from God. Shall I seem a fanatic in saying that every brotherly heart and every open hand are also from God’s? Nature with its motherly heart and infinite supplies for the wants of man, is from God.

“Nature, whence sprang thy glorious frame?
My Maker called me and I came.”

But when we consider the moral condition of man, consumed by a wicked selfishness, and filling up the measure of moral imperfection described by the Apostle, when we consider his utter helplessness to regenerate himself and save himself, the assertion becomes especially glorious, “My God shall supply all your need.”

2. The second agent that ministers help to man in his *neighbor*—his brother-man. Paul in his letter to the Philippians says, “*Ephroditus* ministered to my wants.” It is so nearly true, that it is safe to assert, the impossibility of a man’s supplying his own wants without the help of others. Even Adam must have “an help meet for him.” And DeFoe was obliged to provide for Robinson Crusoe the man Friday. “And the Lord God said it is not good that man should be alone.”

No man can get along without the help of others. This is true in the most primitive conditions of mankind, and the rule becomes more and more imperative as man and society develop in the great arts of living and “making a living.” If there were no physical, moral and social infirmities, it would be true that it is impossible for man to get along without the help of others. But when we note how many are sick, and unfortunate through causes beyond their control, how many are ignorant and must be taught, how many are lazy and wicked and must be restrained and re-

formed; in a word, when we consider how great are the disorders of society and of the the world in which it exists, the assertion becomes absolute, that the strongest and best man as really as the weakest and worst, needs help from others.

The neighborly hand must be outstretched to supply man's wants. Mr. Beecher comparing men who meet in this world to ships that meet at sea, says, "we should cross no man's path, without hailing him, and if he needs it, giving him supplies."

Pope nobly explains the fact and philosophy of society in its internal dependencies.

"Heaven forming each on other to depend,
"A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."

Our Lord sets forth the *neighbor-help* man needs is his peerless parable of the "good Samaritan." It is heaven's statute, "thou shalt love thy neighbor as thyself," and should any one ask, "and who *is* my neighbor?" the answer is given in the gentle and good Samaritan relieving the robbed and half dead Jew who despised him.

3. But a third help in the supply remains to be examined—*self-help*. "Ye know how *these hands* have ministered to my necessities." Do not say I am building the pyramid on its apex. I know the God-help lies at the foundation of all help. I know how broad is the help of humanity as summed up in the word *neighbor*. And yet I desire to speak of man's *self help* last. Many men are orthodox as to the help both of God and neighbor, who are heretics as to self help. They repeat the Lord's prayer and say, "*give* us our daily bread," but they are reluctant themselves to dig their bread out of the ground. They are ready to eat but not ready to dig. They are willing to be helped by anybody but are not willing to help themselves.

The Apostle told of God's help and of his neighbor's help, but he *also* said proudly, "ye know how *these hands* have ministered to my necessities." The principle of *self-help* is deeply imbedded in both the natural and moral government of God. The world is furnished to man. In its elements it is "ready made." All material things are compounded of certain elements. These are God's creation. The compounding these into the natural objects of utility and beauty are also God's work. The sun was placed in the heaven by God. Man has had no agency in forming the rocks, or coal beds, or the rain, or the trees, or the fruits or

the creatures. The first chapter of Genesis in sublime generalization declares that "God created the heavens and the earth."

There is another truth which matches this. The things which God has created are the materials which man is to "make over" for his own good. God has made the clay. Man must make the brick. God has made the marble. Man must make the statue. God has made the trees, and the minerals, and the wool. Man must make the axe, and the house, and the cloth. He is not only to make what he wants, but he himself is to find out how to make them. If we compare a cave of the first men with a comfortable modern house, or Adam's apron with the clothing of the poorest this day, you have a condensed history of man helping himself in these directions. In all his physical wants within certain limits he must help himself.

And so is it in the wants of his mind and moral nature. If he is wise, he is wise for himself. If he is pure, he is pure for himself. It is a grand formula which a man who attains any supply for a real want, must practice, "these hands have ministered to my necessities."

The man who fails to help himself fails in securing the end for which he was made. In more respects than one he will be a babe and not a man. In so far as the policy of a family or a school tends to weaken this principle of self-help and convert the young into mere helpless children, that policy is vicious and ought to be abandoned.

At this moment as I look at Paul, the aged tent-maker, it seems as if he never uttered a grander or a manlier boast than this appeal to his fellow-toilers—"Yea, ye yourselves know that these hands have ministered to my necessities."

I have thus considered the three closely related thoughts, the *wants* of man, the *supply* of those wants, and the *helpers* who supply these wants. Combine these in one man—let him have all his wants supplied, by his God, his neighbor and himself, and he may express the result in the words of Paul himself, "I have all and abound."—"My God, my neighbor and myself have supplied every want."

Young Gentlemen of the class of '87:

The Baccalaureate address to you has in general way discussed human wants, their supplies and the helps which supply those wants.

You know somewhat of the wants. I need not enumerate them. Your wants have been supplied in part by your Heavenly Father, in part by your fellow-men and in part by yourselves. You are concluding a very trying and important period of your lives. In so far as God and your neighbor have helped you, thank them. Say to God the Giver of all, "we bless Thee!" and to the neighbor who has helped you, "God bless you!"

God be thanked for his full hands! A blessing on the neighbor who with a brother's kindness has helped you.

I cannot think that any of you will review this period without recognizing the help of God and neighbor. They have been both helpful. I am more concerned about that in your experience which we call *self-help*. I am concerned more about *you* than I am about your God and your neighbor. I want you to be self-helpers. So long as you live in the world you must "have a living." Who is to help you to it? Of course God and neighbor are to help you, but I do not want you to let them do all the helping. Pray to Jupiter—but put your shoulders to the wheel. Accept the brotherly help of others and the fatherly help of God, but help yourselves. You must have a living but so live that you may earn your living and not find it in the alms house or a worse place. There are multitudes of the worthy poor, and there are multitudes of the unworthy poor. I do not say it is a crime to be rich nor yet is it a crime to be poor. What I plead for is such a manly independence that you will scorn to let another do for you what you can do for yourself.

I plead for more—that you show your manhood in providing for the future—laying something in store for the rainy day.

Nay, I plead for more—that you produce more than you

consume so that in some way you be good Samaritans among those less fortunate than yourselves.

I want you to have piety toward God, and to love your neighbor according to the law of benevolence, but just now I plead with you to assert your own manhood in all the struggles and straitnesses of this life by helping yourselves. I am pleading for the great and noble art of SELF-HELP. There seems a special call to this in our day among those who are pursuing liberal courses of education. Our colleges and universities are aiming to make education free. Benevolent people are establishing societies, and scholarships, and foundations to help students, until there seems to be danger lest the element of self help be left out. The help that really helps is the triple help of God, neighbor and self. If we lean solely on God for all help we become helpless as a ball smitten by the bat of an athlete. If we rely solely on the help of neighbor we become as helpless as a young bird in the nest. If we discard God and neighbor we become self-conceited, not pleasant to live with, besides failing to do what we profess to do. But combine the three helps in one help, the result is the best manhood a man is capable of attaining.

And this applies to all the spheres of activity in which you shall move. You are to be bread winners and are to act in avocations requiring skill and culture. If you succeed it will be in the way indicated. Your highest calling is to win immortal blessedness. This is your soul's greatest want. Salvation is free. It is the gracious gift of God. We cannot create it nor can we buy it. It is above the price of rubies. The great law regulating want, supply and help holds good here. The soul's want is immortal blessedness. Its supply is God's gracious gift of salvation through a crucified Saviour. Here it is true "My God shall supply all your want." Yet the help of others must be present. And it is. It is found in the mother, the friend, the society. It is found in prophet and apostle and Christian. It is found in Christianity, country, school and book. Your surroundings are brotherly. There are brotherly hearts everywhere. Surely so far as concerns your want of immortal blessedness your God and your neighbor are ready and eager to help you.

And yet I fear some of you are losing sights of a chief agent in supplying your soul's chief want. I mean *self help*. You seem to think that this supreme want of your soul will be supplied whether you help yourselves or not. You are mistaken. God

will help in the supply of this want. So will your neighbor. But I am not irreverent in saying that God will not—or to make it more positive—God by himself cannot save you; all the brotherly Samaritans in the world cannot save you, unless you help yourselves. You must work out your own salvation. Help yourselves and the Almighty Father and the neighbor will help you. And thus here and hereafter you shall have your soul's greatest want supplied with immortal blessedness.

Remember as we part that in the discussion of the great entities, *want, supply and help*, I am ringing the changes chiefly on *self-help*. Old Herbert says, "help thyself and God will help thee." And so I open the door that conducts you to the great world and dismiss you to its burdens, struggles, fears, with this benediction, *in all the wants of life, may you never lack the help of God, neighbor or yourselves.*

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