

THE USES OF EDUCATION.

ABLE SERMON TO STUDENTS BY THE BISHOP OF MASSACHUSETTS.

Advice to Harvard Men on their Duty to the State.—He Warns them Against Becoming Commercial Machines.—Culture and Faith go Hand in Hand.

For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers.—Acts xiii., 36.

Such was the summary of David's life-work. It was an obituary modest, true, and noble. Paul spoke the words. He was giving to the people of Antioch a sketch of Israel's history. As he mentioned the name of the great King David, he might naturally have broken forth in high eulogy; he might have pointed out his courage, statesmanship, and faith; he might have shown how David's life had influenced the generations after him. But Paul, holding his eloquence within the closest bounds, summed up the life in the simple but great panegyric, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

The thoughts, the ideas, and the dreads of the people today are largely in the future. "What are we coming to?" we hear on every hand. "This warfare of classes with its violence and bloodshed, this rise of Socialism, this decay of honor in politics, this rising idea of the solidarity of humanity, this revolution of the solidarity of thought? Great changes are in store for the next century, great movements for the better and for the worse."

And so, dwelling on these thoughts, we somehow take it for granted that we are approaching the brink of great revolutions in social, political, and religious life. The forward look moves our interest and sympathies. Now, while this may all be true, and while, in its proportion, the forward look has its place, the thought that I want to emphasize this afternoon, my friends, members of the class of '94, that our duty is in the present, and that he serves the future who best serves the present.

I have no new thoughts to give you today. I do not believe that you care for them now. What you want is a simple, straightforward statement of a few of the duties of an educated young man of these times, so that you may think over them and act upon them. Then I wish to suggest in the three phases of social, political, and religious life.

In our discussions as to the present and future social conditions two points are usually emphasized: one which I have already suggested—that changes are coming. The times are out of joint. Social injustice is said to exist; but where to put the blame or make the cure is not so easy to state. The other point emphasized is that men are needed who will throw themselves into the work of studying and changing these social conditions, men who will devote themselves to the uplifting of humanity, experts in charities and model tenements, philanthropists who will give time, money, and life for the poor. This is all well and noble. Not a word that I may say will, I trust, weaken an ambition to enable the social conditions of the future, or will check a man from devoting his life to charities. And yet these do not strike me as the first or most immediate calls to the men of the present. For what do we find as the conditions of today? This is, for instance, an era of commerce and business life; farming, manufacturing, and trading employ the lives of the mass of men, who are called by God and by the conditions of the times to put their lives into these duties.

This is an age which has been forced to recognize the limitations of man's power in what are called the laws of nature, of competition, and of demand and supply. Looked at from one point of view, it sometimes seems as if, under these laws and the great movements of famines and harvests, men were helpless. On the other hand, this is an age which has called forth and discovered the power of man over nature. Through the ambitious, the lusts, the dauntless courage, and the dominant will of man, the world's surface has been changed and nature has yielded her hoarded riches. Behind the laws of nature and competition, then, we have the spirit of man, who can transform the conditions, guide the powers, and turn what might be scourges into blessings. There is the law of nature, yielding or destroying harvests; the final condition is with man—whether he plants, how he plants, irrigation, drainage, and a hundred other elements.

The point, then, that I am after is that the great majority of you, and of all young men, have got to take up life in its present conditions; you have got to choose your calling, be a doctor or a lawyer or a broker or a manufacturer or something, earn your living, and take your humble part in the great social organism. Your great work, then, in life will be, not first to change the conditions of society, but, taking the conditions as they are, to broaden and ennoble the life within them. What I urge, then, is a larger conception of your business, a broader view of your profession. Perhaps I can put it best in this way: There is, you know, the popular distinction between business and charity. A man may be in a position wherein, by perfectly legitimate and businesslike methods, he may impoverish his neighbor; that is business. And then he may sit down and sign a large check by which he may relieve that neighbor from utter want; that is charity. Or the doctor may treat a patient and get the largest fee possible—that is business; and then give his services to some poor patient—that is charity. Now, while there is an element of truth in these distinctions, I claim that you cannot slice up a man in that way, and ticket his different acts with the labels of business and charity. He is a man; and the spirit with which he conducts business or charity suffuses all his acts. A hard, narrow business

man may give his checks to the poor every day and yet be lacking in the deeper elements of a charitable spirit; and a doctor may be firm in his charges to the poor, and yet, in the depth of sympathy, the devotion of his best skill upon all classes, be full of the spirit of cha. ity. Within a week I have known a gentleman refuse to gain hundreds of dollars in increased rent, by letting a fraction of his building for a bar-room. It was not business, and it was not charity; but it was a high conception of what he owed to his own self-respect and to the community. As one of the trust lawyers of Boston, who was also one of the ornaments of a governing board of this University, put it some years ago, "No gentleman rents his building for a saloon."

The intricacy of social and business life is such that it is very difficult to place responsibility. Some of you will, in a few years, be directors of a mill or of a mine. As directors you must carry on the business on business principles; buy labor in the cheapest market and make profits for your stockholders, of whom you are one. Meanwhile, through these very business methods the working people are being ground to poverty; the community where they live is ridden with rum and low political and social life. It is not the business of the directors and stockholders to keep those people clean and pure; it is not business to build hospitals to provide them with decent tenements. And yet, as the profits come in part from the labor of that community, as there is at least a slight connection of employer and employed, it is the duty of some one—and who more than the directors and stockholders, not as such, but as men?—to take their part in the social uplifting. Do not understand me that the work of business and social uplift can be divided among the mills and corporations and mines. I have no such dream as that; but what I do plead for is that you, as business men, as manufacturers and miners and stockholders, will infuse into your business more of the spirit of humanity, of high honor which is more than honesty, and of mutual forbearance and helpfulness which is more than what is called charity. It is well to remember that to a self-respecting workingman there is nothing more irritating than that he should have favors on the ground of charity, and also to remember that that same man expects and demands justice, and while democracy reigns he will have it. It is one of the great dangers of life that duty usually calls us to see only one or a few phases of life; so that the capitalist sees his own interest and the laborer his. It is natural, and it is dangerous. A wider vision, a larger sympathy, a nobler conception of his calling, are the privileges of a man of liberal education; so that in the service of his generation he has given to his calling—be it medicine, law, business, or what you will—a larger meaning and a broader sphere of usefulness.

During the four years of your college life you have had before you an example of what I mean, the more marked because it was in one of the humbler offices of the University. When Mr. Bolles became Secretary of the University, the position was one which, to the students' thought at least, was largely mechanical, given to clerk work, marks, averages, and routine correspondence. His gentle spirit, his sympathy with the students, faith in manhood, and devotion to the University soon breathed into the office a new life and meaning; it became a center of counsel, hope, and helpfulness. Through a love of nature, a keen sense of the beauty of her changes, and a literary instinct, he has interpreted the landscapes, the towers, and the birds of New England to thousands. So that through the life of Frank Bolles a humble mechanical office has been dignified and glorified into a center of helpfulness and hope. Whatever position you may hold, therefore, keep your ideal of it higher and larger than you found it, and who knows but that some position now despised by the people—esteemed mechanical, dull, or small—may through you be lifted into one of wide usefulness and real power?

I turn now to the duty of the educated man in political life—or, I should rather say, his duty as patriot. You have had during these four years a nobler object lesson than is given to any university. To pass through Memorial Hall day after day, to read the names upon the tablets, to look upon the portraits of the heroes, is a perpetual call to patriotism. You have missed the inspiration which came to us thirty years ago in the drum-beat, the sound of war, the crippled soldiers upon the streets, the frequent cheer, the suspense as the news of battle was passed from mouth to mouth, the sorrow, the soldiers' funerals, the welcome home, the victories. The blood moves quicker now as one recalls the news of Gettysburg, Antietam, Mobile and Richmond. The "Harvard Memorial Biographies," containing the lives of those whose names are not on yonder tablets, always stand on the shelf at my right hand, next to my Bible, that in any hour of discouragement I may dip into them and catch some of their noble resolve. Pardon the personal word; but I want to make you realize how Harvard has shed her blood for the country. "They served their generation by the will of God, and fell on sleep, and were laid unto their fathers."

And now, for ourselves and this generation what are the calls of service? I might tell you that the educated man is needed in political life; I might urge you to the study of political movements and action in them; I might press you to drop your chosen profession or business and devote yourself to the lifting of the political life from the slough in which it is floundering today. And I would do well. But, as I suggested before, my thought this afternoon is not for the specialists and the devotees, but with the great body of men who are going to earn their living and do their duty in the various callings of life. What duties have they as patriots? What can they do for their country?

In the first place, they are a part of the great body of the people who create public sentiment, who develop the politicians, and who support the leaders. Therefore the first and high duty is that a man have a noble and high conception of what a nation is and what his country should be. We have reached a time in the Christian era when we are outgrowing the savage idea that the true patriot is he who fights longest, oftenest, and latest for his country, be she right or be she wrong. Humanity is larger than the nation,

and though self-protection and even increase of national power may be right, yet the nations are the servants of humanity, and their great work is the development of a humanity that is just, true, and merciful. Therefore the true conception of the nation is not that of physical force, armies, or wealth, but that of a great people bound together by the strongest ties of justice, truth, and mercy, and pledged to act with high honor toward other nations. A nation, therefore, owes it to itself to be just and true to the weakest people in the world, even though it be at the cost of pride and self-restraint. For the injustice will react upon the character of the people and demoralize the nation itself. Your first duty, then, is to see, as far as in you lies, that no love of conquest, no pride in a great navy, no desire to act the bully, lead this nation to be unjust, untrue, and unmerciful. National righteousness first—the country afterwards.

Again, the foundation of our democracy is trust in man—mutual confidence that men will be true to their trust. On this rests the sacredness of the ballot. If the people once really lose confidence in their fellow-men—believe that the voter may be bought, that the alderman may be bought, that the senator may be bought—then will come the time and opportunity for Cesarism and for government by force. Occasionally we are startled by rumors of corruption in high places, and by strong evidence, too; and then we blame the leaders and the politicians. I call you back to the thought that the people make the leaders. When, then, any such flagrant breach of trust is known, first look to yourself and to the body of the people. May it not be that the public evil is only a symptom of a popular sin, ay, of your own attitude? The director of a corporation who is pressing some interest through the legislature, and who turns his back and shuts his eyes while some one else carries it through for him—though, he suspects, or he well knows, by doubtful methods or by bribery—is the embodiment of the worst spirit in our national life. The citizens who, by evil compromise or influence, push their own private interests through our legislatures, in spite of the public good, represent the same spirit. Our complicated forms of business make it difficult to place responsibility; one wicked partner can handle the doubtful work. Therefore upon the shareholders—upon, in other words, the great body of citizens—rests the responsibility that, so far from conniving at doubtful methods or being indifferent to them, they shall be aggressive in their endeavors and demands that everything touching public life shall be above the suspicion of fraud or bribery. The men of one section may be trying to get something for nothing by paying their debts in silver; the men of the other section may have been getting something for nothing by speculating in Western lands, railroads, and mines, and controlling the legislatures. That they have lost as well as gained does not touch the ethics of the question. The weak spot has been in the selfishness with which self-interest and sectional interest are pushed, regardless of the rights of the whole people.

The life of a private citizen, as well as that of a public man, is a trust. It is due to the community, as well as to himself, that, in his personal relations, his business, his expenditures, and his luxuries, the citizen does not offend the conscience of the people, nor rudely disturb the conventionalities of society, but rather, if he be a man of liberal education, that he sustain by his own example the conscience of the people, making them sensitive to every suspicion of dishonesty, and leading them to self-restraint, simplicity, and nobility of life.

And now I come to the suggestion of a few of the duties of the educated young man in the religious life of this generation. One condition stands out clear in the fundamental principles of our nation—the freedom of the State from the Church, religious liberty. And the first duty of every citizen is to withstand every suggestion and every act of legislation which looks towards the patronage of any form of religion by the state. Religious liberty means for the people, responsibility. Looking to the state for no aid or recognition, the members of the church must look to themselves if they are to sustain and uphold the religious character of the people. We have, my friends, in this university, and in New England, a noble religious inheritance. In the stock and character of the people is stored a rich capital of spiritual experience inherited from our fathers.

Three simple points I want to make. In the first place, without the sympathy of men of education, without the sweet reasonableness, and breadth of the vision, the patient love of truth, and the deep-seated enthusiasm which go with culture, the religion of the people will become emotional, vulgar, and narrow. On the other hand, without the simple faith, the earnestness, the hope, and the devotion which go with the religion of the common people, culture will lose its virility, become overripe, cynical, and nerveless. Therefore the man of the truest culture will be the man of the deepest religious sympathies. Instead of cutting down his faith to its barest elements, and studying how little he believes, he will count faith a noble thing, and see how much he can believe. He will look at religion, not as a series of statements, a list of dogmas, or a bunch of emotions, but as communion with the great Spirit who embodies all truth, justice, and love. Every good and every perfect gift from science, from culture, from history, and from experience is from Him. Thus will go hand in hand the development of character, of culture, and of faith.

In the next place, I warn you against the stolid commercial spirit which is liable to come with middle age. Youth is saved by its ideals. Although most of you have changed in your religious convictions since you entered college—towards a higher and a truer faith, I trust—yet in these changes the noble traditions of the University, the communion with the great minds of the past, and the hope of youth, have held within you spiritual aspirations and noble resolves. Twenty years hence some of your ideals will have been lost, some of your hopes broken, your interests bound up in making a living, carrying on your business, and satisfying your clients. Then the changes of the market, the newspaper seven days in the week, the interest in politics, and the small talk of

the day may gradually enwrap you, and you become one of those stolid, uninteresting commercial machines that we meet in the offices and clubs. I trust not. To escape this, the great truths which are bound up in religion must be your companions; the romance which, even in these commercial days, goes with the life of God's saints must move you; the self-sacrifice, the sweet charity, and the great hopes that still fill the lives of Christ's children must touch and inspire you. No man or community can live on the spiritual inheritance of the past without becoming spiritually bankrupt. The hope of the present cannot be in the religion of the past, but in the faith and in the life of the present.

And, in the third place (and I speak very practically), if you think thus, if you believe that faith and Christ have their place in the present, you have an immediate and a lifelong duty—that of expressing the faith in your words and character; that of giving to the world in your life the truth, the purity, the public spirit, and the self-sacrifice of Christ himself. You may have felt, my friends, that this sermon is hardly up to the dignity of a baccalaureate; it has not treated of great thoughts in a great way, as becomes the close of a university career. I, at least, have felt it. And yet, even if I could have spoken with the conventional dignity of such occasions, I would not. No son of Harvard comes here to speak to you from the problems, the sin, the needs, the heroism, and the hopes of the great body of the people can say other than the simple, earnest word that moves him. Men of the class of '94, the country needs men—pure, true, strong and faithful. God help you to be such. You have a few years in which to labor, fight, and conquer here; and then, when life is over, may your Alma Mater be able to bear witness: "He served his own generation, by the will of God."

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THREE will be sold at Public Auction in front of the office of Hartley & Carvell, Attorneys at Law, in the Town of Woodstock in the County of Carleton and Province of New Brunswick, on MONDAY, THE SEVENTEENTH DAY OF SEPTEMBER NEXT, at the hour of eleven of the clock in the forenoon, all that certain piece or parcel of land, situated in the said Parish of Brighton and bounded as follows:—Commencing at the Newburg Road where the dividing line of lots number fourteen and fifteen intersect the "said Road, thence east along said line two hundred and fifty eight (258) rods; thence south sixty (60) rods; thence west one hundred and forty one (141) rods; to the aforesaid Road, thence north along "said Road seventy (70) degrees west, sixty eight (68) rods, thence north fifty three (53) degrees west seventy two (72) rods to the place of beginning, "containing seventy eight acres more or less, "excepting therefrom a piece of land conveyed by "late George Robinson to James Dickinson, being same land owned by late George Robinson, together with the buildings and improvements thereon, and the appurtenances thereto belonging. The above sale will take place under and by virtue of a power of sale contained in a certain Indenture of Mortgage, made between the said John R. McKinney of the one part, and the undersigned Adda Tedlie, of said Brighton, Trustee, of the other part, which said indenture bears date the twenty-fourth day of March, A. D. 1888, and registered in Book "F" No. 3 of Records, on pages 263, 264 and 265, the twenty-fourth day of March, A. D. 1888, default having been made in the payment of the moneys thereby secured. Dated this eighth day of August, A. D. 1894. HARTLEY & CARVELL, ADDA TEDLIE, Solicitors to Mortgagee.