The full programme was as follows:

"Eton Boating Song" . Glee and Mandolin Clubs.
"Yellow Kid Patrol" . Banjo Club.
"Daughter of Love" . Mandolin Club.
Duet, Banjo, and Guitar, Messrs. Perry and Addicks.
Negro Medley . Glee Club.
"Please Won't You Be My—H'm?" . Glee Club.
"Chicapee War Dance" . Banjo Club.
Violin Solo, "Nocturne" . Mr. Wm. Fred'k Steffens.
"Kentucky Babe" . Glee Club.
Schneider's Band . Glee and Banjo Clubs.

Baccalaureate Sermon.

Preached in Trinity Church, in the city of Boston, before the Senior Class of the Massachusetts Institute of Technology, on the afternoon of Sunday, June 5, 1898, by E. Winchester Donald, D.D., LL.D.

St. Matthew vi. 33: "But seek ye first the kingdom of God and his righteousness."

Let me begin by laying a weighty emphasis upon the favoring circumstance that this service is not of ecclesiastical or academic appointment. The claim is frequently urged that those institutions of learning which were founded far back in the Commonwealth's history, when the Church was more of a power and less of an influence than it is now, retain, by sheer force of venerable habit, the ancient custom of a baccalaureate sermon, and would gladly forego it but for the silent pleading of the past. But the baselessness of that claim is convincingly shown by your voluntary presence here this afternoon. No statute of the Massachusetts Institute of Technology, and no regulation of its Faculty, determined that an hour of the last Sunday of your student life, in the now familiar city, should be spent beneath the roof of a Christian Church. You are here of your own choice. Nor did the Church extend to you an invitation which you thought it would be discourteous to decline. You are here of your own choice. You recognized, in different ways and in different degrees, that on the eve of your parting from the great School which has trained you, and from one another, no act could have a more critical significance than that of standing together in the presence of God, acknowledging your common allegiance to him and his everlasting laws. In the spirit of your coming the preacher receives you, and gladly accepts the duty you have asked him to discharge.

I am to speak to you of religion, the religion of Jesus Christ; for the religion of America to-day is Christianity, and there are no signs visible anywhere that any other religion is to supplant it. It is here to stay long after you and I are forgotten, even if its force shall be now weak, now strong. It lies beneath all our visible activities, and colors when it does not control. So that it must always be reckoned with in any estimate made of life, in every least attempt we make to interpret or guide it. Any blundering there may be in religion is limited to our reckoning with it, regarded as a tremendous force outside us, or treated as a personal force within us. Consequently, an overwhelmingly large majority of our young men is concerned, earnestly or languidly, with religion in its simplicity, and care very little about the special, temporary, and human forms or methods through which it becomes visible to the eye.

Now, religion busies itself with this world, and with the world which is hidden from our knowledge but which humanity has ever believed to exist: that is to say, it busies itself with conduct in this life, and with hope of the life which is to be revealed hereafter. I shall say nothing of religion as concerned with immortality and heaven, as furnishing material upon which the hope and the consequent comfort of these may serenely rest. For you are young, your interests to-day are passionately and firmly engaged in prophesying what the half century of strenuous, enterprising, achieving work which lies before you is to bring you in rewards of many kinds. These interests we cannot, if we would, disengage from their present setting, and force into the frame of a half-guessed world to come. You are engineers, architects, chemists, biologists, metallurgists, electricians, and the field upon which these several crafts are to be plied, the material with which they have to do, are wholly of this earth. The shining architecture of the heavenly Jerusalem does not appeal to you to-day; the nature of the material and of the forces which we shall find in the celestial world tempts you to no curious speculations. You have been trained and disciplined to deal intelligently with the forces and substances of nature, and with these you propose resolutely to concern yourselves. The future is practically limited, in your conscious calculations, to fifty years. It is of this half century of life and work of which I wish to speak as it is to be related to religion. What does it mean, then, to lay it upon the engineer and architect, the chemist and the electrician, to seek first the kingdom of God and his great righteousness? It means for them pre-