ness easier and sinning harder because of what they had striven to be.

And so religion makes an appeal to the chivalrous instinct that is in us all. It comes to us first of all with a command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." It bids us worship and revere because reverence and worship are the channels through which flow into character the uncompromising, dauntless, preservative qualities of ethical clairvoyance, of ethical vigor. Not by the arbitrary enactments of men, but by the everlasting will of God, the moral future of many people is put into your custody. God holds you responsible for a good deal of the ethical quality of scores of men, and so he bids you seek his kingdom and the righteousness of it first, not second, or third, much less last. He gives you no choice, you need no choice; for only as your careers are laid in righteousness, and only as righteousness is recruited in religion, is there so much as a chance that you will bless the world.

This morning I listened to a sermon addressed to a company of young men who were to be ordained ministers of the Christian Church. The words which were fitly spoken to them are equally applicable to you, for they were told that only as they exercised their ecclesiastical functions in the sphere of personal consecration to the righteousness of God's kingdom, would the truth they were to utter and the sacraments they should administer be channels through which blessing reaches men. Only as you shall be architects and chemists, electricians and engineers, who plan and analyze, discover and apply, in the spirit of that righteousness which knows neither compromise nor evasion will the work you do be worth the doing in comparison of the moral mischief you may cause in the doing of it. And so all of us, and equally, are to be religious, are to become servants of God, doing his will in righteousness, whatever be the special occupation to which we are called and fit ourselves to fill. The distinction between the sacred and the secular is for the most part purely artificial. "Make me a priest that I may put bread in my mouth! make me an engineer that I may bind together in one the peoples who yearn for each other across the unbridged sea! Make me priest or make me engineer that I may help ever so little to bring in that righteousness without which a church is an exasperating mockery, and a bridge the taunt that physical oneness may be spiritual disunion." To seek first the kingdom of God is, therefore, the act, not of devotees, and mystics, and fanatics, but of virile open-eyed men, who are to live and work, and love, and suffer, and enjoy, out on the broad sunny fields of social interests and human enterprise, open to sky and stars, and to every wind that blows. For the service of God is the service of man.

And that explains why you as listeners and I as preacher have met together this afternoon. You and I are the servants of God, and equally, by just so much as back of our variant professions there lives the deep, irremovable conviction that we are here to do his will.

Members of the Senior Class: I have claimed your audience but for a little while. No matter; length is not strength, nor brevity weakness. If I have failed to bend your minds down to the single truth I have tried to make plain and persuasive, I cannot repair my failure now. On Tuesday you are to receive from the hand of your President the diploma which certifies that you have conquered knowledge and gained a competent skill in the courses you have chosen. Henceforth in arts and crafts you are to be known as experts, picked men and women, a privileged class, upon whom has been conferred, as the reward of strenuous labor, the right to claim the world's confidence. And the world will give it you. It always has, it always will. But remembering that, after all, you are to act as specialists and experts only part of the time, that part of the time you must act as citizens, members of society, friends, kinsmen, and kinswomen, will you not, as you receive your diplomas, find in them a commission and a command to seek first the kingdom of God and his righteousness as the sole divine guarantee that you are to bless and not to curse the world that is waiting to receive you? Into the wide, swift currents of mankind's vast, unceasing work you launch your bark to-day. See to it that you also throw yourselves into the eternal moral movement of the world, that your best work may last. Be strong in the Lord and in the power of his might, for from one end of the land to the other is heard the cry: "O God, send us men of reverence, of duty, of honor, of integrity, of compassion!" Go; hush that cry by being the men the world is straining its weary eyes to see. The fool hath said in his heart, "There is no God." But I speak not unto fools, but to the wise.

Fare ye well; for unto God's gracious mercy and protection we commit you, O children of many hopes, self-denials, sacrifices, and prayers. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. Depart in peace. Seek first the kingdom of God and his righteousness, and the God of peace will be with you always. Amen.