

scended on a large surface and entered the earth, and must find an outlet.

I may here point out the evils little noticed arising from a boy having too many choices; they say two hundred in Harvard. I believe that comparatively few young men know what their powers are when they enter college. Many do not yet know what their undeveloped faculties are; quite as many imagine that they have talents which they do not possess. Fatal mistakes may arise from a youth of sixteen or eighteen committing himself to a narrow-gauge line of study, and finds when it is too late that he should have taken a broader road.

A young man, we may suppose, when he enters college leaves out Greek, attracted by a popular teacher of French. When he has done so he finds, as he comes to Junior year, that a voice, as it were, from God, calls him to preach the gospel of salvation. Then he comes to see his mistake, for if he has to be an expounder of Scripture, he must know the language of the New Testament, and to attain this he must go back two or three years to school, and, unwilling to do this, he gives up studying for the ministry. The Churches of Christ will do well to look to this new departure, for they may find that they have fewer candidates for the office of the ministry. The Colleges may have to look to this, for the churches furnish to them the most constant supply of students. For myself, I fear that the issue will be an unfortunate division of colleges into Christian and infidel.

A like result may follow from other unfortunate choices, as we say, from young men "mistaking their trade." One who might have turned out a splendid teacher devotes himself to metaphysics and neglects classics and mathematics. Another who might have become a statesman has avoided logic and political economy, being

allured by music and plays. The boy has turned away from mathematics to find that in his future study and professional work he absolutely needs them.

III.

Self-Government.—I hold that in a college, as in a country, there should be government; there should be care over the students, with inducements to good conduct, and temptations removed, and restraints on vice. There should be moral teaching; I believe also religious teaching—the rights of conscience being always carefully preserved. But one part of this instruction should be to inculcate independence, independence in thinking, independence in action and self-control. The student should be taught to think for himself, to act for himself. If he does not acquire this spirit, no external authority will be able to guide and restrain him. I abhor the plan of secretly watching students, of peeping through windows at night, and listening through keyholes. Under the *spy* system, the students will always beat their tutors. The tricky fellows will escape, while only the simple will be caught.

But is there, therefore, to be no moral teaching, no restraint on conduct? Are students to be allured away from their homes, hundreds and thousands of miles away, from California, Oregon, and Florida, to our Eastern colleges, and there do as they please—to spend their evenings according to their inclinations, to keep no Sabbaths, and all the while get no advice, no warning from the college authorities? They see a student going into a liquor store, a dancing saloon, a low theatre, a gambling-house. Are they to do nothing? Are they precluded from doing anything? A student is seen drunk. What are you to do with him? "The law is not made for the righteous man, but for