The problem, then, is to find the measure of the responsibility which would be best accorded by the courts to the same or any other medium of informing, instructing, and training. Any college, whatever the name, must have some public opinion which will hold them to a certain degree of responsibility. Even if it be recognized that no college, however good, is entirely free from the charge of the college community, no one can escape the entire responsibility for the character and conduct of the students. The character of the student's influence, the extent of his influence, the character of his influence, the extent of his influence, are all questions of the utmost importance. The problem is to find the measure of the responsibility which must be met by the college, and the conduct of the college provides the answer.
to a student in college is that his professor will do all the thinking
and leave him only the enfeebling work of receiving. The talkers
are many, the teachers are few. The system of electives works well.
The student, it is found, elects neither along the line of least resistance
nor greatest resistance; he elects along the line of greatest interest,
which will usually be the line in which he will develop the greatest
energy. The interest may not be in the subject, but in the professor.
Of Dr. Harper, it was said that he made Hebrew as popular in Yale
as football. As every one knows, he did not do this by making
the work small in amount. One great advantage of electives is that
if a professor will drone, he may be left to drone to empty seats.
The plan now widely prevalent of permitting a student who attains
a certain standing to take additional work also has a good moral
influence. On the other hand, care must be exercised by the college
that lessons are not imposed upon the students beyond their ability.
No part of a teacher's work is of greater importance or demands
more care than the assignment of work; and to nothing else, probably,
is so little attention given. If too hard tasks are imposed, it will
either kill the pupil's interest or drive him to help or to cheating.
For three-fourths of the cheating in schools, the teachers themselves
are morally responsible.

While emphasizing the value of work along lines of greatest
interest, the college must not fail to recognize the fact that in life
a man must often do work that is not pleasant and continue to work
when interest flags, or even ceases. The student, therefore, must learn
to determine his actions according to the idea of right, according to
principles which do not vary with the ebb and flow of emotion, or
with atmospheric changes. He must be imbued with a sense of duty,
with a reverence for the moral law, and faith in the Lawgiver that
will hold him to right action when the voice of pleasure or of self-
interest lures him to other ways. The categorical imperative of
Kant seems to many harsh and forbidding but it was the ethics of
Kant that overthrew Napoleon and created Germany. It will be an
evil day for America, when the students in her colleges are taught
to do deeds formally honest, because honesty is the best policy. There
is a dignity and sublimity, says Kant, to a man who simply does his
duty, whatever the results may be. This simple dignity and sub-
limity of character should not be made impossible to the student
by arresting his development at the level of self-interest, or pleasure.
Nor should our school arrangements be such as to obscure this
central principle. Marks and grades have their place in school economy;
even honor lists may have some value; prizes in colleges are of very
doubtful utility; but all of these should be kept in subordination to
the great concepts of morality, right, duty, manhood.

Each English college has its chapel, its library, its dining hall,
and its dormitories, as if sleeping, eating, reading and worship were
the fourfold, whole duty of man. But the English college has, be-
sides, its fields for sport, quite as important for the moral develop-
ment of the student as any of the others. Without these the English
college community would soon sink into the sleepy decay of cloister
life. In England's play grounds lay caputulate the British Empire.
And there can be no doubt that the general practice of out-door
sports and athletics has greatly improved the moral character of the
student body in our land. The gymnasium is a factor different in
kind but, in its place, a factor of importance comparable with the
classroom and chapel. Besides its positive value in developing
the will and power of initiative, physical activity has also a negative
value in keeping the student from falling into sensual vices. For
he who strives for the mastery must now, as in Paul's time, be
temperate in all things and keep his body under. The college, there-
fore, may meet in part its responsibility for the moral conduct of its
students by providing ample facilities for physical exercise and ath-
letic sports. The college should have these under its supervision; but
not so closely as to deprive the students of the very important element
of freedom and spontaneity, the essence of recreation. The motive
in physical sports is personal and may rise into the sphere of duty to
self. The element of rivalry, the desire to surpass some one else,
cannot be eliminated; it is the essence of games of contest. But there
is in such sports a field for the development of fairness, personal
honor, and other virtues which may yield valuable results. Team
play is morally superior to contests between individuals in the fact
that in team play the individual must subordinate his particular will
and natural egoism to the success of the team, and must sometimes
even sacrifice himself to the good of the whole. In the case of inter-
college has become less a matter of feeling, more a matter of service. More thoughtful preparation is made of the college; a sense of responsibility is felt by the students. The work is now more clearly defined.

The study of the subject is no longer a matter of rote learning. The students are encouraged to think for themselves and to develop their own ideas. The college now has a more wholesome type of student, more developed. That is, there is a better classroom work, more physical activity, more wholesome attitude toward life. There is a better preparation for their college, for a career, for life.

Another address by Dr. Harris.
than in America at the present time. This is due, doubtless, in great measure to the democratic spirit of the age. It is due in part, also, to the fraternities, which bring a professor who is a member of a fraternity into close social relations with student members of his fraternity, and this he extends almost by necessity to other students. If any projected tutorial system supplements this friendly and helpful interest of the professors, it will do good; but if it supplants it, it will be an evil. Increase of compensation, concerning which we heard yesterday, will enable professors to exercise more freely their innate hospitality. I am in hearty accord with every effort to increase the compensation of these men whose service is beyond price. Yet, if their compensation should be brought to a level with their merit, I fear that men with that kind of merit would not get the positions.

While the professors are the permanent factors in maintaining a wholesome college atmosphere, the students themselves are a scarcely less potent influence. Great care should be exercised as to the moral character of candidates for admission. It is a fact that the railroad companies are more careful as to the character of applicants for employment than are any colleges as to those asking membership. There should also be a judicious elimination of undesirable elements. No person of evil influence should be permitted to reach the junior year. Before that time he should be known and dropped. Fortunately, the idle and vicious, as a rule, eliminate themselves without faculty action. Power should be lodged with the president of the college to request the quiet withdrawal of any student he may regard, for moral reasons, undesirable. The average of moral character in any college of standing is much superior to that of the same number of young men in any civic community. The average of moral conduct in college is, I believe, higher now than it was thirty years ago; but there is still room for improvement. Many false notions need to be eliminated; many injurious customs, suppressed.

Nothing can compensate to a body of students the loss of the influence that comes from daily communion with the Absolute Person in a chapel service. It raises the spirit into the idea of the infinite and eternal; it re-enforces and purifies all other thinking and feeling. Here, again, all depends upon the spirit and life of the teacher. The religious service may be so conducted as to do measureless harm or immeasurable good, according to the spirit of the leader. While the college should have its own religious and moral life, the students should not be dissociated from the churches. It is more wholesome for the students to attend upon the services of the several churches than to be secluded in their own special services. It keeps them under a wider range of influences and corrects and broadens their moral views. Pastors should be welcomed and assisted in the oversight of students belonging to their communion. Such oversight they are usually willing to assume, both for general reasons and because they find in college students efficient helpers. The relations of the church to the college should be dynamical, not regulative, much less directive. Whenever pastors attempt direct control of the work of the college, they do harm to religion and no good to education or science.

Few are the young men who will do aught that will bring grief to their mothers, or discredit to their fathers, or shame upon the family name. It is well for the college that the ties between it and the home are strong. Nor do I leave out of sight that other, that master passion, for which a man will leave father and mother.

"For, indeed, I know
Of no more subtle master under heaven,
Than is the maiden passion for a maid;
Not only to keep down the base in man,
But teach high thought, and amiable words,
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

Of course, I do not think that such influence is dependent upon the association of the sexes in the same school; though I am fully convinced from nearly two score years' experience in such schools that in education, as elsewhere, it is not good for the man or the woman to be alone. In this, however, there is room for difference of opinion and practice. Much will depend on circumstances. But there can be no place for doubt that every means should be used to strengthen and extend the influence of home into the college. The American college draws its moral life in great measure from the American home. Without our American home, our colleges would
THE SIGNIFICANCE OF THE UNIVERSITY AND THE ROLE OF EDUCATION

The significance of the university and the role of education are fundamental to the development of a society. The university is not only a place of learning and research but also a crucial institution in the shaping of an individual's future. It is where students are exposed to diverse perspectives and ideas, fostering critical thinking and creativity. The role of the university encompasses not only teaching but also the dissemination of knowledge and its application in various fields. Through education, individuals acquire the skills and knowledge necessary to contribute to society and make informed decisions. The university serves as a melting pot where diverse backgrounds and ideas converge, promoting innovation and progress. It is through the university that societies evolve, addressing complex challenges and advancing towards a more equitable and prosperous future.
fulness and the energy begotten of it are among the most important fruits of college education. While laying emphasis upon the dynamics of college life, I do not forget the need of certain regulations. There must be the appointed hours for recitation and study, the limitation of athletics, and manifold requirements, even when reduced as they should be, to the minimum. Given, however, a faculty of character, of energy, and sympathy with youth; given a student body with careful exclusion of injurious elements; given as close relation as may be with the home, the church, the community and the State; this, with vitalizing moral instruction and moral activities, with earnest mental work, with ample opportunity for physical exercise, will be the chief reliance of the college in meeting its responsibility for the moral character and conduct of its students; for these constitute the great moral dynamics of college life.

THE PSYCHOLOGY OF CONVERSION
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WHAT I would have said if I had been the second writer instead of being the second speaker has been said already by Dr. Butler. The only point in addition to those mentioned by him that I would have discussed is prayer. This was omitted probably because prayer has on one side reference to God. But on the other side it is psychical, and I think should be considered in a discussion of the Psychology of Conversion. Laying aside, therefore, the plan which I intended to follow, I will ask your attention to the results of my own experience and observation.

My interest in the psychology of conversion is practical rather than theoretical. For some thirty years I have conceived it to be my duty, my chief duty, to lead men to the knowledge of Christ. Though I am classed as an educator, yet my principle faith and hope for the young with whom it has been my privilege for thirty years to labor has been not education but regeneration, not science but Christ. I am profoundly convinced that a high type of manhood cannot be reached apart from Christ. And, therefore, I have striven to lead men to Christ, and consequently to understand as nearly as I could what conversion is.

Now it may be thought that my belief in the reality of conversion and my interest in it disqualify me from studying it with the perfect indifference which it is thought the scientific man should have. But this perfect indifference is hypothetical only. There is no man who is completely indifferent; especially in the things that concern men. As no man has become an entomologist unless he loved insects and in a certain way had faith in them, so I suppose no one can understand this question of conversion unless he have a certain love and a certain faith in it. Faith and love seem to be the eyes of science as well as of religion.

My observation is limited in three respects. There have come under my observation only a few hundred instances. I did not regard them at the time as cases for psychological study; that would have