

professors, preachers, their families and especially the mass of students, and never in New York have I spoken to audiences more reverent, more devout, more fervent than those audiences seemed to be ; and there is not perhaps, I say it here from my personal knowledge, there is not a place in the United States where there has been a deeper, more earnest religious feeling than in Yale College. I speak now even of last winter. It was as bad in Princeton. It was as bad in William and Mary, which is described as a hot-bed of infidelity ; and what was true of the Colleges was true in a great degree of the people. You take the published works of such a man as Bishop Meade, of Virginia, and he will tell you that at the beginning of this century, when he went to his diocese—and he was proud of Virginia, and boasts of her families—but he makes this statement that whenever he met an educated and intelligent man he counted as a matter of certainty upon his being a sceptic or an infidel ; and that was not peculiar to that particular case or that particular region. The lawyers here know something about the character of Chancellor Kent, a classic name in the department of jurisprudence. He has left on record the statement that when he entered upon his profession he met with very few professional men indeed that were not in heart and in free expression, sceptics and unbelievers. That is not the only way of looking at it. When such a man as Dr. Nathan Strong, in this century, went into the ministry of the Congregational Church, in Hartford, he found only sixteen male members, only sixteen men in the whole place that professed faith in the Lord Jesus Christ, and when he preached the Gospel it was at the risk of scoffing and sneering and everything short of absolute persecution ; and when Dr. Appleton went to Baldwin College, in Maine, in the beginning of this century, he did not find a man, with one exception, to say “ I am a believer in the Lord Jesus Christ.” What a different state of things there is now. You take even such a College as Harvard, which has been supposed to have had broadness enough, latitude enough in its thinking and its teaching, the statement is publicly made in its own records that during the last ten years there was careful enquiry made as to the thinking and believing of the students that had graduated from Harvard, and out of twelve hundred only one man owned himself a sceptic and another man owned himself an infidel. (Applause.) I say, let us thank God and give him praise for what he has done in our time and let us dismiss forever from our minds the delusion that this freedom of thought and freedom of expression is the means of sacrificing religion, or that we are comparatively worse than we have been in the days that are passed. We are, thank God, a thousand times better than at the beginning of this century. (Applause.)

Look at it in another way,—Thirty-two years ago a distinguished man, an ecclesiastic in the city of New York, proclaimed the failure of Protestantism, and he gave his reasons, and these reasons have been more or less re-echoed, and the very phrase adopted and used, at various times since his announcement “The Failure of Protestantism.” Very well, in the year fifteen hundred there were no Protestants (laughter) save and excepting the obscure handful that were sheltered in the crevices of the Alps. You could not have pointed to any territory and said “Protestant influence rules that,” ; you could not have pointed to any government and said “Protestant power controls that.” You could not have pointed to any large community and declared “Protestantism has the sway there.” That was in 1500 ; now we are at 1883. According to the statistics, (and now I do not look to Dr. Dorchester alone ; Professor Schem and others who have made their business to look into these things have committed themselves to this statement), at that era, fifteen hundred, there were probably one hundred millions of professing Christians, say eighty of these Roman Catholics, twenty of these of the Greek Church. Now these two great denominations