THE DAILY EVENING TELEGRAPH .- PHILADELPHIA, WEDNESDAY, DECEMBER 5, 1866.

THE CHURCH A POWER IN GREAT CITIES.

A Discourse Delivered in Trinity Methodist Episcopal Church, by the Pas.or, Rev. B. H. Nadal, D. D.

"Except the Lord keep the city, the watchman waketh but in vain."-Psalm exxvit, 1. The writer, in this Paalm, states the great

truth that nothing is well done without the blessing of God; that the builder's skill needs the grace of the Divine touch, and the watchman the care of Him that never slumbereth nor sleepeth.

Of course it is not meant to assert that the visible presence o' Deity, or in its stead an angel form, comes down and plies mallet, trowel, and plummet on the walts of the rising edifice, or that God Interposes miraculously to protect the endangered city or country. The meaning. doubtless, is that wicked counsels tend to ruin and overthrow; that the wicked are snared in their own net, and that God works in the world in and by good men; that all the interests of the city are well watched and guarded when it is controlled by the good and wase. The cause of good men is the cause of God; their in-fluence in the world is meant to be and is a divine force. God acts in them and by them, and intends, through their instrumentality, to bring the world into a state of moral and spiritual soundness and safety. Whoever hinders them in any virtuous, unsel-fish labor for mankind's benefit is God's foe, and a hinderer of His cause. And the idea seems to be implied that a city furnishes a more striking illustration of the principle than a mere village or the open country. In the city, by the com-pression of so much human life into the compact layers of streets, of rows, of stories, this life necessarily becomes very intense, and moral and intellectual growths, both good and bad, are larger and quicker. In the cities, there-fore, sin and righteousness find the fairest field in which to try their hostile powers. The city tests religion, as indeed it does every-

thing; that is, while religion belongs every-where, and must struggle against evil everywhere, it must nerve itself for its greatest efforts in the large cities. Religion has the Church for its organism, and the living Church consists of the truths and forms of religion melted into the soul, and taken up, so to speak, into its circulation. Religion only becomes a concrete reality by a vital, moral, and intellectual union with men. This is the Church, and this Church is a divine force on earth, and especially in the city. This, then, is our theme, "The Church a Divine Force in the City." The good in the world must be organized, and

always has been. Human nature, in its unfallen state, was started as a Church, and after the fall there was a new covenant and a new Church. The good that is in the world, unor-ganized, would be like the scattered brands from a fire, easily quenched; like the dritting fragments of a ship, tossed on the ocean, able to float, but not able, like a ship, to carry treasure and passengers to distant climes. Yes. good men must be organized, and the organization must be around the central principle of virtue, consisting of those who are pledged to goodness, and who are united for the purpose of spreading and promoting it.

It is therefore plain that there must be an organization distinct from the political society called the State. From the nature of the case, the political society must, in some form or other, include the whole people, high and low, bad and good. Its rules, therefore, must be general. Its punishments are for crime, not for sin. Its rewards are for orderly conduct, not for spiritual-mindedness. It cannot banish or imprison for the neglect of a sacrament, or non-belief in the Trinity. Even where Church and State have been united, and the Church has become a creature of civil law, even there the one society is not absorbed in the other; there is only a partnership between them. A partnerby the way, not like that between Chang and Eng, the noted Stamese twins, who are true brothers and equals, united by a ligature as much alive as either of the bodies it joins, but rather like a horse and an ox pulling together at the same cart. The State uses the Church to assist in drawing its load; it e rotten hargess of its laws with the stronger leather of the conscience; it props the throne with the cross, and adorns it with priestly vestments; it uses the Church as a sort of spiritual police, and the Church receives pay in dignities, stipends, and glebes, and in having its own rules turned into laws by the force of the civil sceptre. True, there is a sense in which Church and State ought to be united. The power of the Church-its spiritual power-ought to be so great as to spread like a latent fire-like a puriiying breath—into the very heart and soul of every department of Government, and thus gently, but mightily, draw all men in power to purity and to God. Such a spinitual union of Church and State we have here the second for the Church and State we hope for, as one of the glories of "the good time coming." As to form and law, however, Church and State must re-main distinct and spart. Each must be free and independent of the other. We have already seen that political society is organized for general purposes; the Church must be a distinct organization, because it is organized for one purpose alone, around one sole idea, namely, virtue, that is, holizers, jus-tice, benevolence, truth. This, as far as the tice, benevolence, truth. This, as far as the present world goes, constitutes the entire call of the Church. She is to gather into one fold the good, the virtuous of all lands, and converting them into an army of evangelists, she is to march on the sin of the world with the fire and farget ot love and truth. Besides virtue, other results come from the Church's progress-for example, industry, thrift, a higher civilization. discoveries, inventions, and purer and higher forms of art-but these are only incidental; her core is virtue. The Divine society must not forget the heart in studying the members. must not be thrown off from the centre by the grandeur of her own motion. She has just one mission, and that is to renew the moral nature of the world. But then it belongs to the very idea of the Church that she ground her mission in behalf of virtue in religion. The Church, in the very kernel of its meaning, is not merely a society for the promotion of external morality; it is, as we have already said, a divine society. It roots morals in religion, which is the bond uniting the soul with God. Morals must be tounded on religion or on nothing; moral duties must be primarily owing to God, or we must be entirely without responsibility. Morality is written, to be sure, on the nature of man, and asserts its own eternal reality. But if it begin and end in human nature, and reach not back into the eternal and absolute, it is only a falsehood, and the Creator has misled us. We know it may be said that virtue is its own reward, and must be loved for its own sake, because it is fair to look upon, and sweet to the consciousness of its posssor. And so it is, but only on the supposition that it is a reality, expressing the perfections of the Divine Nature, copied by the Divine Finger out of the bosom of the Infinite into our own. Whenever religion is ignored morality be-comes a mere convenience, to be used or dropped as profit or passion may chauce to dic-tate. The loftiest intellectual culture cannot save our virtue from the fill effects of a shallow theory of morats. Morality being pulled up by the roots out of its native soil of religion, like any other uprooted thing, it dies; and dies precisely under the prayerless, religionless culture of which we boast, while it destroys us. A man is not to sharpen his weak eyes with the best of glasses, and then fall so violently in love with his improved vision as to lose all respect for his ears, and stop them up with rose colored putty. Our moral and religious nature must keep step in culture with the intellect, otherwise our progress is a hop instead of a walk, performed on a tall and very sleader stift. The soul, like the body, has two eyes; the intellect is one, the conscience the other. The intellect and are conscience to other. The intellectual eye consumes most of the time winking through and clearing away the cobwebs: the conscience-eye, if turned in the right direction, sees up into heaven, and rests on God Himself. In this current of thought we find the reason,

in having schools and colleges under her care. Her enlightened leaders know that learning, left in the hands of mere scientific and literary instructors, sives a lop-sided and highly dan-gerous development. It makes a bloated intel-lect and a shrivelled and withered neart and conscience. Its tendency is only to make men capable rascals. The culmination of Greek and Roman civilization in the days of Pericles and Augustus, showed what a culture destitute of moral and religious convictions can do for humanity. It demonstrated that a godless and conscience

less intellect, highly reaned by art and letters, will always lift its possessors as much above the savage in wickedness as in culture. Intellectual refinement and power are only used, in such a case, to increase the productive force of the pussions, to intensify and prolong the rage of animal enjoyment. Its language is:-"Let us eat and drink, for to-morrow we die." The Church would wed morality, sprouting out of religion, to the relining influence of scholastic training, Nay, Christianity, according to the theory of the Church, is an essential part of education. It stands first, and must lead, permente, purge, and elevate the culture of the mere int How blind is more secular learning! How it ignores, in its pride, the highest part of our nature, pampering the servant and starving the master -giving its pupils the microscope through which to inspect the mere gnats and animalculæ of speculation, without leiting them know a syllable about the splendid telescope with which they have been provided for examining the glory of the heavens. The purblind wretch, falsely called scholar and philosopher, says to his disciple:-"Never mind that old telescope; it's entirely out of fashion; the visions seen through it are mere illusions, or, rather, they are not in the heavens at all, but only painted on one of the lenses of the instrument." But the Church says:-"Give the highest training to both departments of the soul! Sharpen and clarify the intellectual powers to the highest point! Dive into metabuyers is the marker point; buye into inclusion back on art; but be careful not to go to sea without ballast !" Morality, the spiritua nature, is the very weight and substance of being. To cultivate the intellect, and forget the soul's relation to the Divine, is to set the table splendidly and forget the dinner. It is to make a splendid frame, and put in it no picture, or else a coarse, blank daub.

It is to find on a desolate island a splendid palace, and then to insist that it was not intended to be occupied, and that nobody built or plauned it. It is to be like the foci in the Greek nory, who wished to teach his horse to live without eating, and succeeded; but when the animal had acquired the art, he died. We neglect our moral nature, and the immortal perishes

Here is the great evil of our system of public school instruction, valuable as it is on the whole. We hold, and rightly, that all the children of the people should have an English education. Without this they will be unfit for their place in the body politic, and some cunning despot might soon shatch away our liber-We know that the teaching in these ties. schools is almost exclusively intellectual, and supposition is that every child's parents will give the moral and spiritual training at home. And yet what a vast proport on of them have parents who have neither the will nor the power to perform such a task ! With these unhappy children, therefore, education does not touch the conscience; that is left to be cupied and filled as accident may determine. Happily, in a Christian city, they pick up the current notions of right; but in multitudes of instances these come so late and so completely without authority, as to be of no use. They live in the sharpened brain, a mere joke, or a convenient blind. Crowds of those, both men and women, who fill our jails, our brothels, and women and diriching and acarbic and our thousands of drinking and gambling houses, have had precisely this mere hard mental training in the public schools. Does not every Chri-tian heart earnestly cry out, "Is there no remedy for this sad and ruinous defect ?"

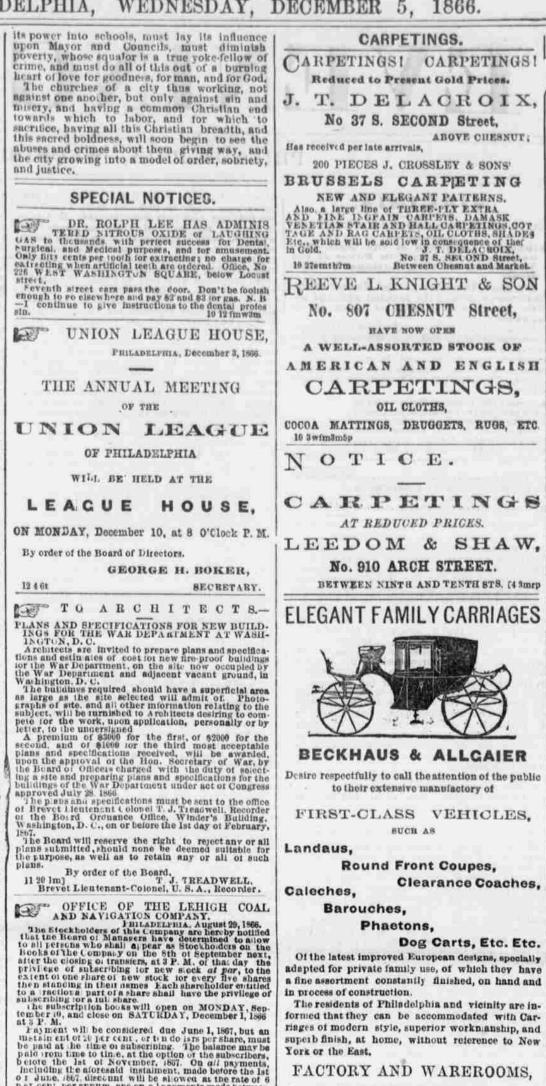
The Church, then, is an organization for the specific purposes of moral and spiritual renova-tion-virtue is its great aim, and religion is its foundation. In a great city, this organization attains its highest power and efficiency. Its members, in great masses brought near to each other, can come together frequently, and at a moment's warning, thus inciting each other to a livelier zeal, and making their organization more and more compact. Their vast accumulations of individual and combined wealth give them command of all needful material resources. More and larger churches, more Christian people, more Sunday Schools, more wealth in pious hands than are contained in half a State, are here crowded into an area of four or five miles square. When we think of the vast resources of persons and money at the disposal of the Church in a large Christian city, it looks, at first view, as though the Church ought to be able to have everything its own way, and establish a reign of universal purity. But we must remember that if the Church organizes with special power in a large city, so does its great enemy. I am not aware that men have ever organized themselves specifically to promote sin, as sin; and yet they have often united for purposes manifestly sinial. What is piracy on the high seas, or a band of robbers or burglars on the land? What is a brothel, with its proprietor reducing crime to rule? What is a society of liquor sellers, such as exists in New York, with its officers, its full treasury, and its regular meetings to prevent legislation in favor of temperance, and to keep open the flood-rates of dissipation? What are all these but sin becomic organic? It would sound, not oddly but monstrously, if a society should start up under the title of "The Association for the Promotion of Wice and Immorality," and should boldly issue its prospectus, stating that it had organized for the purpose of giving encouragement to all the various forms of sin that it was about to set up a university, with a great many subordinate schools, for the purpose of teaching all the various branches of wickedness. It should have professors of gambling, of seduction, of drunkenness, larceny, counter-feiting, burglary, garroting, pocket-picking, poisoning, and stabbing; with minor schools of protably and obscenity and pilfering, for small children. That one of the great aims of the society would be to secure the abandonment of all Sunday Schools, the demolition of all churches, and to select eligible locations for geoggeries, gambling hells, theatres, and bawdy houses. That they would exert themselves to the utmost to discourage the publication of good books and newspapers, and would estab-lish a book depository in Chesnut street, where all the most corrupt books would be offered for sale at a low price, and in the finest bindings and whence should be issued a newspaper, the organ of the Association, containing indecen wood-cuts and advertisements, set off with corresponding songs and editorials to match. Such a society would indeed be a monster, and yet, if it existed, it would be the faitaful representative of thousand of places and people in this city. It the houses in this city devoted formally to the various forms of corrupt life were all brought together in one quarter. I doubt not they would cover a square mile. If all the pro-lanity of the city for a single week could be written in an ordinary hand, it would cover a roll of paper a yard wide, and reaching from the Cohurdill to the Dale week wide have Schuylkill to the Delaware. Half the men and two-thirds of the boys you meet in the streets seem to curse and swear without knowing it. And if all the frauds, great and petty, commit-ted here in a month could be brought to light, and sent to the courts for trial, the authoritie would despair of getting through the intermi nable docket. So is crime organized and packed in a great city. Now, let us examine and see whether or not the Church is the power that antagonizes this fearful amount of evil in the city. Does the Church prevent the complete desolation of the city by sin? What has she done and what is she now doing? Recall the fact, then, that in this city there are several hundred church edi-fices, and as many Sunday Schools, in all of which the moral law is expounded and enforced by divine sanctions every Sabbath. Bemember, it is the Church glone that heartily reverences and observes the Sabbath day as a sacred time -- a suitable frame in which to set the tables of divine teaching. It is the bells of the Church, so difthe profound philosophy, of the Church's course ferent from all other bells, that force the re-

membrance of God and His commands once a week upon all the people. It is the mind of the Church, the faith of the Church, that is exressed in the closed stores, and sacred stillness, and clean raiment of the Sabbath day. It is the Church that publishes the religious newspapers, magazines, tracts, and Sunday newspapers, magazines, tracts, and Sunday School books. It is the Church that prints and circulates among the people thousands of Bibles and Testaments in all languages. It is the Church, for the most part, that founds hospitals and homes for the poor and aged, and asylums for orphans, inebriates, and Magda-lenes. It is the Church, and nobody else, that sends out missionaries into the most wretched parts of the city, to extend practical pity to the victims of vice. It is the Church, in a word, that, in the prosecution of her divine mission, keeps up and ever pushes into new fields, the greatest of all ideas, those, namely, of God, of virtue, and eternal life. If her candle were removed could there be anything left but darkness?

Suppose it to be possible, for example, that you should wake up some bright Sunday morning, and find every church edifice removed, and a theatre built in its stead. And suppose this were the end of the churches; no more were to be built; the Sabbath gone, its peculiarities lost in the din of business and pleasure; the Sunday Schools all gone; Sunday School, Tract, and Lible Societies, all, all at an end; the Church and all its ideas things of the past. Why, the very picture starts our tears; and it it could be realized, many even of the most abandoned people would come to their senses, and feel that in gaining their ends they had plucked down on their city and race irretrievable ruin. They would weep for the perished Church and vanished Sabbath; and their dreams would be visited by the ghostly echoes of the Sabbatt bell. Yes, brethren, the Church and her institutions, her schools, her preaching, her ex-ample, her prayers, are the embankments that restrain the overflowings of crime and death among us.

But as great a power for good as the Church already is among us, easting her holy shadow even in the face of the most brazen sin, and Lolding out her steady lamp for all the dark and wandering, she is bound, as she is able, to become a still greater power. In order to this, one of the first things to be done by her is to become broader, not lafitudinarian, in doctrine, but more expansive in charity. Holding fast the precious doctrines of religious experience, and not enjoying them a whit less than for merly, we must grasp at the whole city. We must awake to the fact that the worst classes We are our brethren, and that we are bound after the man in vile raiment, look who neither enters our church nor any other, as much as after the perhaps worse man, in gay clothing, who occupies a scat among us. We must fill up that grave, almost as deep as perdition, between us and the outcasts. The churches must-Christ in the golden rule says they must-they must seek to save the heathen at their door. And this increased breadth must include union for these purposes with Christians of all denominations. We must cast behind us, as utterly beneath the Church, that despicable ealousy that will not work in a mussion with others lest their sect should get the credit, and finally own the Church that may grow out of the enterprise. We must also abandon that still meaner narrowness of making it a point in our ity missions to build up from the more respectable of the neighborhood. We must seek all, even those of the bottom layer of infamy. We must remember that the divisions of Christ's household into sects is an evil, even if a necessary one; and that when it prevents us from working for the friendless and vicious poor, it becomes a sin.

As to the idea of respectability in the Church, it is a sad illustration of the extent to which this nonsense may be carried, when we begin to discuss the different grades of respectability among the wretched objects of our charity. Indeed, the mania for respectability is becom-ing quite a clog to the progress of the Church. Some denominations seem to be built up on that idea. All but the so-called *eithe* are excluded. Fashion, not the cross, seems to be the bond of union, and the qualification of candidates for communion, not purity, but position in what is called *society!* When I see a person in my own church getting this itch for fashion, I always feel that he ought to be allowed to go, the sooner the better. While you are coaxing him to be satisfied in his old home, and trying to persuade him to turn away his gaze from the golden wedge and Babylonish garment, you might save and bring into the Church twenty better men. Such men ate of worse than no account; it is not a better Church they want, but a good lot of common ense, and a few of the first motions of Christian tecling. All such aflectation of respectability hamners and cripples the Church. She must rather fill herself afresh with her great ideas, and reread her Divine commusion. When she sees the drinking-houses and other establishments open on Sunday, in defiance of the plain letter of the law, and under the cycs of an indulgent police, she ought to forget sectarian divisions, and make a loud, united, and irresistible demand for the cessation of such wickedness. When people cannot traverse our chief thoroughfares in the evening, in the glare of gas almost as bright as day, without meeting flocks of courtesans, proclaiming their character by their shameless deportment, to the mominent hezard of public morals, it is time the Church should demand of the public authorities a little moral scavengery, the purification of the streets, or at least the preservation in them of a modicum of common decency. When it is manifest that engine companies, on the volunteer principle, are schools of vice, creating more tires than they put out, and becoming centres of the vilest rowdylsm, drunkenness, and riot, spreading the contagion of sinful disorder, and resulting in frequent murders, it is time that the society whose work is virtue, and whose nead is Christ, should call on the public authorities to sub-stitute such companies by a saler and more peaceable institution. If it is a matter of posiive certainty, that to conduct municipal clee tions upon national or State political party issues leads to peculation, corruption, and dis-order, making it almost impossible to bring justice home to the greatest offenders, the churches should break away the churches should break away from party thrall, and 'demand that municipal officers shall be elected on account of their own competence and purity, and with a view to the promotion of public virtue, justice, and tranquillity. If our public schools carry the meal of mental culture in one end of the bag and the stone of moral neglect in the other, producing, in the case of ignorance and vice at home, mere monsters for the ranks of citizenship, the Divine society is under imperative obligations to use its prayerial and perse-vering eliorts to rip the stone out of the bag and put in its place a loat of the bread of heaven, to match the bread of earth in the other end of the sack. That is, we ought to use our efforts so to modify the public school course of study, as without offending sectarian prejudice, to teach Christian morals. If the Church sees that in our great cities the supply of religious instruction and evangetizing effort is shamefully meagre and inadequate, is her duty to devise means to meet the demand Home missions must become an immense inte rest, and institutes should be founded for the training especially of city missionaries, of whom there should be nity where there is now one. No man honors more than I do an honest and patriotic public man. But if mare politicians see, though late, the power of the Church, and wish to use her for personal or party ends, tae Church, instead of fawning on such men, and paying them court, and thinking their counte nance a source of true power and respectability, should seel the glory of her own mission and hold a position from which rebuke may be launched whenever needed. In a word, the Church in the city, great in wealth, strong in numbers, exalted in charac-ter, commanding in influence, with its vast benevolences, its great erudition, its splendid and numerous church edifices, its vast respon-sibility, must hold on for dear life to the precious truth, must push on the kingdom of Gol, must cover every block of the city with its missionary labors, must dot it all over with Sunday Schools, must strew tracts and good books over its whole surface, must keep vigi lant guard over the press, both in regard to books and periodicals, must project



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