

JACOBY & SHUMAN, Publishers.

TRUTH AND RIGHT—GOD AND OUR COUNTRY.

Two Dollars per Annum in Advance.

VOL. XXX. OLD SERIES.

BLOOMSBURG, COLUMBIA CO., PA., WEDNESDAY, OCTOBER 24, 1866.

NEW SERIES VOL. I. NO. 35.

DR. MARSHALL'S CATARRH SNUFF.

This Snuff has thoroughly proved itself to be the best article known for curing the Catarrh, Cold in the Head and Hoarseness. It has been found to be the most effective remedy in many cases of Croup, Hoarseness, Sore Throat, and other ailments. It is highly recommended by the most eminent medical authorities.

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Read the Certificate of Wholesale Druggists to 1854. The undersigned certify that they have used Dr. Marshall's Catarrh Snuff for many years, and have found it to be a most effective remedy for all ailments of the head and throat.

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SERMON OF REV. JOHN CHAMBERS.

The subject which I propose to discuss this afternoon is: "Blasphemy and Ribaldry are being popularized in this country."

The first clause of the ninth verse of the fourth chapter of Proverbs declares that "Fools make a mock at sin."

Let the student of history sit down with his maps before him, and with the ancient records that he can select from the most distinguished and well-furnished libraries in the world, and ask himself where is Thebes, Babylon and Athens?

Where are those magnificent cities of antiquity? He looks upon his map in vain. He comes on down in the history of life; he comes to see the lengths and the breadths and the heights and the depths of the mighty Roman Empire.

The utmost that he can do in regard to any and all of these is, the discovery of a broken shaft or the remnants of a magnificent temple.

The cities of Thebes, and of Athens, and of Babylon, and of Nineveh seem to have been blotted out of existence; and the men of those days, and the vast nations that struggled and contended the one with the other, have perished.

And if this curiosity should lead him to investigate a little more closely and he should desire to go back to Jerusalem and take a look at her, and to watch the progress of the Pilgrim from Heaven as he made his way from town to town and from village to village; as he met the blind man, or the leprous man, or the dumb man; and now he stops to ask where are those traces? Man answereth that magnificent home of God, with its Shekinah and its Holy of Holies, and all that belonged to it have passed away. He beholds the man who went about preaching and warning the people.

There he is in every home, in every birth-place of the Christian; there he is within the geographical boundaries of the birth-place of the Son of the Eternal God; he has gone to the remnants of the place of His birth. There he is with the Apostles, and what does he see? What meets his eye?—just one sweeping waste of desolation. They have followed in the wake of those great empires—they have gone down and not a trace can scarcely be found. Why, my brethren? Why all this desolation? Why these ruins? Why scarcely a footprint to be seen upon God's footstool? There is but one single answer to it all. The people have become in the generations gone by blasphemous and ribald, and sin has brought calamity and ruin upon them. No other answer can be given.

There is no reason why the materials that built Babylon should not remain. There is no reason why the materials put into Thebes should not be there. Why is all this? and why are these nations blotted out, that you can scarcely find a remnant of one of them? They were men as we are, they were intelligent as we are; but they are gone. They have passed away, and everything that belonged to them is gone. They are buried beneath the rubbish of the earth, and there is not a tear-drop that falls upon the grave of one of them. And now why all this? The people became fools they mocked at sin. The people became blasphemous and ribald in their character, and ruin came upon them.

The history of one nation is the history pretty much of all nations; other than this, that to some there must have been a deeper consideration than others, because the light which they enjoyed was greater than the others. Around the vast globe upon which God has placed the human race, the American people are known. Springing into being as by magic, and making such wonderful progress, we are the admiration of the world. What is it? I can answer in the words of Paul, "Sin is the transgression of the law." Where there is no law there can be no transgression.

There is Divine law and there is human law. Sin is the violation of the Divine law, as it is the violation of human law. Blasphemy and ribaldry rise up, and the very first indication we meet with alarming in its character, is the disposition of many to make light of sin. You cannot at any moment take a knife out of your pocket and make a slight incision into your finger without pain. You violate law in doing that. It is against the law of nature; for nature has her laws, which must not be violated. It is therefore a violation of the law, and you are suffering the penalty of that violation. So when you come into social organization. In the first place there is the family. There are family laws, the violation of which bring upon you trouble, vexations and distress and nothing but trouble and distress.

Then you go into the community, there are laws to govern it. We have laws—municipal laws—whether good or bad, they are the laws; and if men make laws they are bound to obey those laws as they made them. They must do so until they repeal them and put better ones in their place. We have general laws—national laws. It is the national laws which are binding upon every human being, from the Chief Magistrate of the nation to the most subordinate citizen, they are obligatory on them. And so we have moral laws that God has given us.

When, therefore, law in any of its forms, in any of its combinations, is mocked at, treated lightly, scoffed at, laughed at, that every time such things are introduced, unless it is quenched at once, it will ruin the people, and there is no escape. Reverence for Divine authority, for Divine law; reverence for human authority, for human law, is binding upon every man.

Wherever and whosoever, and under whatever circumstances you can imagine that men become reckless of law, disregarding it, treating it with indifference, and looking upon sin as a very small matter, then you may look for the most disastrous consequences.

Now, what are we to understand by fools making a mock at sin? I give you Divine authority, which I have in the 25th verse of the 5th chapter of Isaiah: "Woe unto them that call evil good, and good evil; that say good unto them that call evil good, and good evil? Is it good to run the cars on the Lord's day? Is it good to drink? Is it good to drive out? Is it good to do a thousand other things which are done in these degenerate days on the Sabbath? Why do they violate the law of God, and insult the authorities of the Most High God? They put darkness for light and light for darkness; they put bitter for sweet and sweet for bitter. No man repenteth of his sin saying, what have I done? Sin, then, is the violation of law; law is to govern and control.

Now, what are we to understand by blasphemy? Blasphemy, strictly and morally speaking, is an indignity offered to God, by words, or writing, or speaking disrespectfully or lightly of these things; and this blasphemy is constantly employed everywhere. The name of God is blasphemed by a vile and vulgar profanity. God, then, is blasphemed by the light and indifferent way in which his name is employed, and the light and indifferent way in which His name is employed, and the light manner in which we speak of His authority and of His goodness. Ribaldry is mean, lewd, brutal and vulgar language.

I ask you, then, whether this blasphemy and ribaldry are not, every day that you live in this land, popularized by reason of those that mock at sin? No wise man, no discreet man, no just, true and noble man would do this. Human society, allow me to remark, can only live, flourish and raise to great eminence as it is intelligent, refined, virtuous. This you may rely upon as a universal fact, that human society can never rise to any eminence,—to any degree of eminence, only as that society is chaste, elegant, refined. I ask you, then, whether, in your judgment in this respect, we are improving in this country? My brethren, my private opinion is that we are not; that we are every day becoming more blasphemous; that we are speaking lightly of God, lightly of His government, indifferent of the great principle which He has laid down to regulate and control us.

Why, the very youth of the land are becoming vile. This is as true as that we live to-day. For example, respect for age and station is declining rapidly; and has been for the last thirty years in the United States. I trace this condition of things as far back as 1820-30, and along there, when the public press of this country assailed the wife of one of the greatest men of our land in the most bitter language. Then a young man, I saw where these things would end, when the Chief Magistrate of the nation was reproached, rebuked and vilified, and all that was sacred and holy was assailed in the vilest and the most cruel language—the man whose character should be chaste and sacred in the minds of men.

And oh, how cruel! How malignant! how devilish must that heart be that will speak ill of the character of a woman! The very children in the streets learn the lesson that they hear at their father's morning, noon and evening festive board. The boys could be heard and the girls too. It has been getting worse from that day to this. I say that the very children in the streets use the vilest vulgarity; and the lowest species of language is employed by mere children. This language is conveyed to them through the public press, which commenced this trade of abuse many years ago, even before the period to which I have referred. They speak approvingly of the most vituperative and blasphemous language.

The object of the press is to keep alive party spirit. This, then, is its use. In this way you find that the very children in the land have not the slightest regard for God's authority. We are told in the 22d chapter and the 28th verse of Exodus that "thou shalt not revile thy gods (that is the Judges) nor curse the ruler of thy people." Now have you heard this? Is there a man or woman in this house that has not heard the very Chief Magistrate of our own nation spoken of in the vilest, in the most vulgar terms, and in the most blasphemous manner.

Have you heard the very boys say:—"You old dotard, what do you know?" and turn round and vilify the character of the rulers of the nation. And that is the very language that is employed. The Apostle Paul makes a statement in the 5th verse, 23d chapter of Acts. It was written after he had rebuked the high priest. "Then," said Paul, "I wish not brethren, that he was the high priest, for it is written, 'Thou shalt not speak evil of the ruler of thy people.'" "Thou shalt not speak evil of the ruler of thy people." Do they regard this? These children about your streets and in your houses are doing it every day.

There are men who do the same thing and some who profess to be ministers of the Gospel. What are we to think when the men calling themselves ministers of the Prince of Peace, ministers of purity, minister of love, do this? The very men who should be spreading the Gospel instead of defaming the character of the rulers of the nation. This is done in presence of men who call them-

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And oh, how cruel! How malignant! how devilish must that heart be that will speak ill of the character of a woman! The very children in the streets learn the lesson that they hear at their father's morning, noon and evening festive board. The boys could be heard and the girls too. It has been getting worse from that day to this. I say that the very children in the streets use the vilest vulgarity; and the lowest species of language is employed by mere children. This language is conveyed to them through the public press, which commenced this trade of abuse many years ago, even before the period to which I have referred. They speak approvingly of the most vituperative and blasphemous language.

The object of the press is to keep alive party spirit. This, then, is its use. In this way you find that the very children in the land have not the slightest regard for God's authority. We are told in the 22d chapter and the 28th verse of Exodus that "thou shalt not revile thy gods (that is the Judges) nor curse the ruler of thy people." Now have you heard this? Is there a man or woman in this house that has not heard the very Chief Magistrate of our own nation spoken of in the vilest, in the most vulgar terms, and in the most blasphemous manner.