## THE DAILY EVENING TELEGRAPH .- PHILDELPHIA, MONDAY, SEPTEMBER 17, 1866.

## **POLITICS IN THE PULPIT**

### LECTURE OF REV. JOHN CHAMBERS.

"How Blasphemy and Ribaldry are Popularized."

### The Railings of a Corrupt Public Press.

#### Uritieism on Mr. Beecher's Course.

A Pandemonium in Plvmouth Church.

### Mr. Chambers Endorses "My Policy."

How the Newspapers Make Bad Men of Good Boys.

# The "Ledger" Complimented. Etc., Etc., Etc., Etc., Etc.

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 four teenth chapter of Proverbs declares that "Foots 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 of the world, and ask himself where is Thebes, Babylon, and Athens? where are those magnidcent cities of antiquity? He looks upon his map in vain. He comes on down in the history of he prides to see the lengths and the breadths and the heights and the depths of the mighty Roman Empire. The atmost 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 Babyion, and of Ninevah seem to have been plotted out of existence; and the men of those days, and the vast nations that struggled and nded the one with the other, have perished. And it this curiosity should lead him to investigate a little more closely, and he should desire to go back to Jerusalem and take a lock 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 be-holds 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 is 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 desolution ? Why these ruins? Why rint to be seen upon God's foot 10010 stool ? There is but one single answer to it all. The people have become in the generations gone 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. There is no reason why those magnificent structures should not be there. magnificent structures should not be there. Why is all this? and why are those nations blot-ted 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 be-longed to them is gone. They are buried be-neath 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 be-came fools, they mocked at sin. The people came 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 condemnation 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 sin? 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 alarwing in its character, is the dis-position 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 inger without pain. You violate law in doing 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 us trouble, vexations, and distress, and nothing but trouble and distress. Then you go into the community, there are haws to govern it. We have laws-municipal laws-whether good or bad, they are the laws; and laws to laws—whother 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 multi they repeal them and put better ones in their place. We have general laws—national laws. It is the national laws which are binding they may be the second back of the binding upon every human being, from the Chief Magis-trate 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, inw 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 buman authority, for human law, is binding upon every human be human law, is binding upon every human beidgi and,wherever, and wheresoever, and under what-ever 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 disastrong consequences. most disastrous consequences. Now, what are we to understand by fools making a mock at sin: I give you Divine autho-rity, which I have in the 20th verse of the 5th chapter of Isaish? "Wo unto them that call evil good, and good evil," etc. Why say good unto them that call evil good and good evil? Is a good to run the care on the Lord's day? Is it unto them that call evil good and good and good end is 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 doue in these degenerate days on the Sabbath? Why do

they violate the law of God, and insult the authorities of the land, and trample npon the law 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 repent-eth' of his sin, saying, What have I done? Sin, then, is the violation of law; law is to govern and control. 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 his authority. All the great interests of religion, chastity, truth, mercy, kindness, long-suffering it is blasphemy to speak disrespectfully or lightly of these things; and this blusphemy is constantly employed everywhere. The name of God is blasphemed by a vile and vulgar profanity. God, then, is blasphemed by the light and indif-ferent way in which His rane is employed, and the light manner in which we speak of His authority and of His goodness. Ribaldry is

authority and of His goolness. Ribaldry is mean, lewd, brutal, and vulgar language. I ask you, then, whether this blasphemy and ribaidry 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, ilourish, and rise to great cominence as it is intel-port. The society of the sector of the sector. ligent, refined, virtuous. This you may rely upon as a universal fact, that human society upon as a universal fact, that human society can never rise to any eminence, —io any degree of eminence, only as that society is chaste, ele-gant, refined. I ask you, then, whether, in your indoment in this respect, we are improving in this country? My brethren, my private option is that we are not; that we are every day becoming more blasphemous; that we are spearing lightly of God, lightly of His govern-ment, indifferent to the great principle which He has laid down to regulate and control us. Why, the very would of the land are becoming

Why, the very youth of the land are becoming This is as true as that we live to-day. For

example, respect for age and station is de-climing ranidity, 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 essailed 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 method and attracted applied and attracted nation was reproached, rebuked, and villaed, 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 mea. And oh, how cruel! how malignant! how devilush 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 It has been getting worse from that day to I say that the very children in the streets 100. this. 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 tirade of abuse many years ago, even before the period to which I have referred. They speak approvngty of the most vituperative and blasphemous

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 2sth verse of Exocus 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.

Haven't you heard the very boys say, "You old doter, what do you know? and turn round and vility 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 be 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

tay. There are men who do the same thing, and some who protess 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, ministers of love, do this ?— Gospel instead of defaming the character of the rulers of the nation. This is done in the pre-sence of men who call themselves gentlemen. In the most elevated position of society it is countenanced. I took up a morning paper, not long ago, and read that a man said he would rather go to hell with one man than to Heaven

His omniscient eye rested upon the world and upon the priesthood. The Lori Jesus Christ knew just as positively

The Lord Jesue Christ knew just as positively what they had determined to do with Hum as you know this moment that I stand before you. He knew that they would put Hum to death: that they would heap upon Him every indig-nity; that they would biaspheme Him (just as they have been blaspheming in our country for the last thirty years). Yet after all this, what did He do? Did his pity, or his supremely exalted character, or his attachment for the glory of his God and Maker and Father, did that make Him say that He would be witting to go and stand at the gates of hell and make inces at those poor Jews as they were going out from the stand at the gates of hell and make taces at those poor Jews as they were going out from the presence of God and the glory of H.s powor. Did he say he would rether go to hell with this man than to heaven with the other? No, He said, "Father, forgive them, for they know not what they do." Will you and I act this way? Will we love fike Jesus Christ? or will

we rush on and bla-pheme God? A lool will make a mock at sin, and bring destruction upon himself. This blasphemy and ribatory are becoming popular and popularized. That the mighty press, that power which should be employed for the permanency and the perpetuity of this great nation, that very press should be holding out every principle of lastice, virtue. and truth; that very press should be spreading God's gospel, and endeavoring to restore the breaches and build up the shattered places of the nation.

My brethren, do not suppose that I consider myself a prophet. I am an humble man among you one of your number. I love this country still; I want its peace; I want its happiness; desire to see the length and breadta of it, from the extreme north to the utmost south, and from the East that borders on the Atlantic to those golden regions in the West, united in peace and harmony. I want to see God gioritied, and his Sabbath and institutions. We must learn to respect and honor law, and stand by aud sustain haw and order, and virtue and truth and oldy. Then this republic shall temain until that time when God shall de putal Gabrel, who, with one foot upon the land and the other upon the water, will proclaim that time shall be no more. It will; I believe it well.

Ifnot, pechaps in a quarter of a century, and it may be the helf of that time, republicanism will have become a byword, and independence a reproach. In God's name, in the name of all the men and women in the land, in the name of the little children that are born just into life. let me beg you, brethren, not to make a mock nt sin.

WHISKY, BRANDY, WINE, ETC. CHESNUT GROVE WHISKY.

NEW YORK September 3, 1884 I have analyzed a sample of CHENNUT GROVE WHISKY received rom Mr (harled Wharton, Jr. ] Phisac objact and baying carefully tested it, 1 an pleased to state that it is entirely grame prover roisovou or ... S Shrots substances. It is an unusually par and fine-2. v. red quality of whicky. JAMES R. CHILTON, M. D. Analytical Chemis

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\$10.600 of the purchase money 'o be paid in cash when he property is struck off, and the bannee within twenty

the property is struct on, and the bannet within twenty days thereafter PAYMPNT on account of the said balance of purchase money, to the extent of the dividend thereol payable on the bonds se-cured by the said morigage and the matured coupons and if the dividend is less than the actual sum due apon the said bonds may be made in the said bonds or coupons; and if the dividend is less than the actual sum due apon the said bonds of coupons the folders may retain pos-sension of the said bonds and coupons, on recording to the said trustee for the said dividend and endors may near to the same on the said bonds or coupons. Upon the putchase money being paid, as storesaid, the said Trustee will execute and defiver a deed of conveyance of the premises to the purchaser or pur-chasers in pursuance of the power conserved upon him by the said morigange.

chargers in pursuances of the power contained dynamics by the said mortange. In the finite information in respect to said sale, or premises may be had upon apple alon to the under-stanced Trustee, at the office of the Pennsylvaria Rall-road Company, No. 238 S. Third street Failadelphin. JOHN EDGAR THOMSON, Trastee, No. 238 S. THIED Street M. THOMAS & NONS Auctioneers Kos. 159 and 141 S. FOULTH Street S.H m2m

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Government. Purchasers will be required to furnish their own packages, where the Powder is not in bar-

H. A. WISE, Chief of Bureau. 97 fmw11t

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motifuage. Any further information in respect to the said sale o premises may be lade on application to the understated instee, at his office, No 42 South THIND Street, in the city of Philadelphia.

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GLAD NEWS

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with another. In the name of God, what will be the result of all this? It is not the blasphemer and the vitaperative man that uses the language that is so terrible, that is so horrible; but that such polluted lips, that such vile blasphemy against God should be countenanced and encouraged and lifted up by intelligent men.

I remember taking up the Public Ledger-a very truchful paper it is—and reading a report of a meeting that washeld in this city. A num-ber of the ministers of the Lord Jesus were there. It reported this-that one of the prominent speakers, speaking of certain beings-no matter who they were-said he would chase them to the gates of hell, and you and I will make faces at them as they go in. Now, in God's name, in the name of everything that is human, could such language be countenanced? It was, the paper said, applauded. Then do you wonder at the drunkards? Do you wonder at the blasphemy ? Do you wonder at the lawness-ness ? Do you wonder that the lattle boys have become corrupt to the core? Do you not feel that everything is going to destruction? Do you wonder why focis mock at sin ? Think of it, a fellow-creature standing at the very gates of hell, and mocking as he sees my poor soul going down to condemnation! My prethren, my American Christian brethren, is that a sub-

jest of laughter? I appeal to you in the name of God, is that a subject of laughter? The Bible says that "fools mock at sin." The boys and girls, fitteen, sixteen, and seventeen years of age, have an impertinence and assurance that are alarming. It is not their fault so much as it is ours. Is is not the children that are to blame so much as the people. Their parents take the papers, and the children read them, Why everything is turned upside down. Accord-ing to a report in the New York Herald, a church in the city of Brooklyn was turned into a pande monium.

You remember the recent tour of the Chief Magistrate of this nation. I do not say that I am in favor of this journey, or these speech makings; but I have great respect for that office. I have always believed and maintained that it was the most dignified this side of heaven. I like that chair in the capital of this nation, first consecrated by the Father of his Country, whose consecrated by the rather of his country, whose memory 1 love; that and the purity of his char-acter is like the jasper stone in the temple of God. If the Chief Magistrate of the country passes through the country, and the people, as he passes along, desire to see him, and desire to speak to him, and desire to hear him, let them do so. He is not the President of a section, nor the Chief Margistrate of a fam. State Jac. the the Chief Magistrate of a few States, he is the President of this great country, and any insult to him, any indignity, any outrage offered to the President of the United States is an insult and

an indignity offered to you and me. The children read the papers. They read romething disrespectful, something calculated to excite indignation, and thus they contract that spirit of hatred, and then a spirit of wrath, that is kindling the fires, that when they burst, brethren, it will be such a bursting of the ma-terials of this world as will put to shame vol-

canic cruptions or the overthrow of empires. The safety and the security of the people is to become wise and good, according to the teachings of the Gospel. Notwithstanding all this, God has said reverence my sanctuary. God said ye shall keep my Sabbath and not profane it but, alas! my brethren, it is of but very little importance to the great mass of the people. I fear; and still, many profess to revere what the Bible says. Now, when our Lord Jesus Christ was upon the earth, he was surrounded with as

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WAR DEPARTMENT, SURGEON-GENE-RAL'S OFFICE, WASHINGTON, D. C., August 10, 1866 An Army Medical Loard, to consist or Brevet Colonel J. 3, Brown, Surgeon, U. S. A. President Brevet Lieutenant-Colonel H. R. Wirtz, Surgeon, G. S. A.; Brevet Lieutenant-Colonel Antroogy Heser, orgeon, U. S. A.; and Brevet Major Walten Pres-stor, Assistant Surgeon, U. S. A., Excent of util meet in New York city on the 20th of Sep causer, rext, for the examination of caudidates for again s-sion into the Medical Staff of the United States Anny.

sion into the Medical Staff of the United Bauss Applicants must be over 21 years of age, and physically sound. Applications for an invitation to a pear before the Beard should be addressed to the Surgeon-dicneral, United States Army, and must state the full name, residence, and date and p ace of birth of the candidate. Testimonials as to character and qualifications must be furnished. If the applicant has been in the bledical revice of the Army during the war, the fac should be stated, together with his former rank, and time and place of service, add tea-timonials from the officers with whom he has served should also be forwarded. should also be forwarded.

No allowance is made for the expenses of persons indergoing the examination, sit is an indispensa-ble prerequisite to appointzent.

There are at present sixty vacancies in the Medical staff, forty-six of which are original, being created by the Act of Congress approved July 28, 1866 JOSEPH K. BARNES.

8 11 smw29t Surgeon-General, U S. A.

 A V Y
 D E P A R T M E N T, AUGUST 25, 1866

 A Board of Naval Officers, of which Commodore S P. Lee is Fresident, will meet at Hartford. Con-nection, on the 5th of September next, for the ex-amination of Volunteer Officers who have served to these than two years in the Navy for admission into the Regular Service, in accordance with the provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define and regulate the ap-provisions of the "Act to define the Navy, and for other purposes," approved July 25, 1-66.

 All persons who are entitled to examination and which to exact themselves of its privileges, will at once notify the President of the Board, by letter Office address. In due time they will receive from him, in reply, a hotification an when to present them-selves for examination. Those who fail to report at the time specified tor them to do no, will foriate all cann to precedence for examination. Gibbon WELLES, Boortary of the Nary.

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