

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.

More than Thirty Years' Experience. Dr. Marshall's Catarrh Snuff is a household name, and its efficacy is proven by the testimonials of thousands of satisfied customers. It is a safe and effective remedy for all respiratory ailments.

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

Relief in Ten Minutes. Bryan's Pulmonic Wafers are a powerful and effective remedy for all pulmonary ailments, including cough, asthma, and bronchitis. They provide rapid relief and are safe for all ages.

The Great English Remedy. Sir James Clarke's Celebrated Female Pills are a celebrated remedy for all female ailments, including irregular menstruation, pain, and weakness. They are highly recommended by medical professionals.

For Married Ladies. This remedy is specifically designed for married women, addressing common ailments such as menstrual irregularities and general weakness. It is a safe and effective treatment.

LIFE—HEALTH—STRENGTH. This advertisement promotes a health tonic that provides life, health, and strength to those who are weak and debilitated. It is a powerful and effective remedy.

628 HOOP SKIRTS. 628. HOPKIN'S OWN MAKE. This advertisement promotes a line of high-quality hoop skirts, known for their durability and style. They are available in various sizes and colors.

INVENTOR'S OFFICES. DEPIVINE & EVANS. This advertisement provides information about the inventor's offices for various patents and inventions. It is a valuable resource for those seeking legal protection for their work.

NORTHERN CENTRAL RAILWAY.

DIRECT ROUTE NORTH AND SOUTH, Through between Baltimore and Rochester Without Change of Cars. This advertisement provides information about the direct routes of the Northern Central Railway, highlighting the convenience of traveling between Baltimore and Rochester without changing cars.

NORTHWARD. PHILADELPHIA EXPRESS leaves Baltimore 10:10 A.M. This advertisement lists the departure times for various train services, including the Philadelphia Express, which travels northward from Baltimore.

SOUTHWARD. PHILADELPHIA EXPRESS leaves Baltimore 10:10 A.M. This advertisement lists the departure times for various train services, including the Philadelphia Express, which travels southward from Baltimore.

TO FARMERS. This advertisement provides information and advice for farmers, including details about agricultural products and services. It is a valuable resource for the farming community.

ALL SEEDING. This advertisement promotes various types of seeds for planting, including wheat, corn, and other crops. It provides information about the quality and availability of the seeds.

NEW RESTAURANT. This advertisement promotes a new restaurant, highlighting its location, menu, and services. It is a new addition to the local dining scene.

W.M. GILMORE. This advertisement promotes the services of W.M. Gilmore, likely a professional or businessperson. It provides information about his qualifications and offerings.

RESTAURANT. This advertisement promotes another restaurant, highlighting its location, menu, and services. It is another new addition to the local dining scene.

BILL OF FARE. This advertisement provides a detailed bill of fare for a restaurant or hotel, listing various items and their prices. It is a useful reference for customers.

THE GREAT CAUSE OF HUMAN MISERY. This advertisement promotes a cause or organization, likely related to social reform or humanitarian aid. It provides information about the cause and how to get involved.

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THE DEMOCRAT AND STAR, PUBLISHED EVERY WEDNESDAY, IN BLOOMSBURG, PA., BY JACOBY & SHUMAN.

TERMS: \$2.00 in advance. If not paid within six months, 50 cents additional will be charged. This advertisement provides the subscription terms for the Democrat and Star newspaper.

RATES OF ADVERTISING. This advertisement provides the rates for advertising in the newspaper, including details about different types of ads and their durations.

Advertisements inserted according to special contract. This advertisement provides information about special advertising contracts and their terms.

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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." This advertisement provides the title and subject of a sermon by Rev. John Chambers.

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 leprosy 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 us 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.

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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.

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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-

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.

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 with another.

In the name of God, what will be the result of all this? It is not the blasphemer and the vituperative 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 truthful paper it is—and reading a report of a meeting that was held in this city. A number 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 lawlessness? Do you wonder that the little boys have become corrupt to the core?

Do you not feel that everything is going to destruction? Do you wonder why fools 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 brethren, my American Christian brethren, is that a subject 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, fifteen, sixteen, and seventeen years of age, have an impertinence and assurance that are alarming. It 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. According to a report of the New York Herald, a church in the city of Brooklyn was turned into a pandemonium.

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 memory I love; and that the purity of his character 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 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 something disrespectful, something calculated to excite indignation, and thus they contract that spirit of hatred, and then a spirit of wrath, that