REV. DR. DILL, OF BALLYMENA, ON THE pendence, this has been the element of disturbance and discord in all American affairs. It

OUR country has no warmer nor clearer-headed friends in this conflict than the Presbyterians one another with more than even political aniof France and Ireland. Their hearty and steadfast sympathy has made a large place for them in our affections and has formed a tie between us that no lapse of time will sever. The leading inaugurated new theories of the origin of our spirits in the Irish Presbyterian Church, men like Professors McCosh and Gibson, Dr. Killen, Rev. Messrs. T.Y. Killen, Macnaughtan, Cather, and many others have expressed themselves unreservedly in favor of the principles for which we are contending. On the 21st of April, Rev. Dr. Dill, of Ballymena, late moderator of the General Assembly of the Irish Church, and well known to many persons who met with him It was long ago predicted by the most sagacious and heard him in his travels through this country, delivered a lecture in Rosemary St. church | vessel of the Republic would ultimately be ship-(Mr. Macnaughtan's) of Belfast, on the American conflict, which was a just and comprehensive statement of the facts in our struggle, and that has ever arisen on this subject. But for an enthusiastic and triumphant vindication of them overything would have gone on smoothly. our cause. Professors McCosh and Gibson were both present with seventeen other clergymen, Dr. Young, the American Consul, and a large Long ago, one of their own poets predicted this. and highly respectable audiance. Rev. Mr. In ancient times the prophet and the poet were Macnaughtan, the chairman, in introducing the speaker, made some excellent remarks, among which he declared that there was nothing in the origin of this controversy which would furnish a Beware! the Israelite of old who tore warrant to the Southern States to take up arms,

The lion in his path—when poor and blind
He saw the blessed light of Heaven no more! as if they had a grievance to complain of, and demand a separation between them and the North.

Dr. Dill's lecture, as contained in the Banner of Ulster, would be worthy of a transfer entire to our columns, had we the space. He commenced by speaking of the intense interest felt in our Expired, and thousands perished in his fall! struggle in Great Britain. He said it would be There is a poor, blind Samson in this land, Shorn of his strengh, and bound in bonds of steel, no exaggeration to affirm that the anxiety with which it is watched is little less in Liverpool than in New York, in Manchester than in Phil- Till the vast temple of our liberties adelphia, in Belfast than in Boston, in Ballymena than in Albany. He then proceeded to examine the arguments of Southern sympathizers in Great Britain and laid the blame of much of power and influence, and, like the horseleech, the misconception on the subject to Lord John Russell's brief and insulting mode of putting it States where it had been long established, they in the sentence: "a struggle for empire on the demanded that it should be extended into the one side and for independence on the other." Territories and protected there by law. They Dr. Dill characterizes the explanation thus given are either "growthless or desprting". He select as either "worthless or deceptive." He asks: States, who thus consented to a law which was "Will any one moderately acquainted with the facts of the case venture to affirm that the which brought the whole Union under the con-Northerns had nothing in view in entering upon this war but the subjugation of the South. or the setting up of an Empire of which the hunting ground, where the Southern planter North should be the head, and the South the might lawfully pursue, take, and even kill his tail? It will, surely, be admitted by the great- game—that anthropold animal called a negro. est sympathizers with the South that the effort to be aiding, assisting, and comforting the slaveto subdue it was, at least, the means to an end. hunter in the chase. Still not content with this And that end will be acknowledged by all, in a law, the Southerners demanded that neither the general way, to mean the maintenance, in its Congress nor the Territorial Legislatures shall integrity, of the Federal Union. Now, if the have power to prohibit slavery in any of the free operation of the Federal Constitution gave ern planter shall have the same right and liberthe North empire over the South, undoubtedly ty to carry his slaves into any new region that the North is fighting for empire, but just such the Northern farmer had to take with him his empire as Lord Palmerston and Lord Russell, at cows, his horses, his pigs, or his asses; and that this moment, sway over Lord Derby and the Congress was bound to pass laws to protect man's Opposition." He then proceeded to show how the true object of the North in accepting and carrying on the war was to save the National ex- dent Lincoln that the secession took place. It istence, just as truly as it would be the object of was because the North would not give them leave Great Britain if forced to contend for her au- to perpetuate and extend the peculiar institution thority over Scotland and Ireland.

Dr. Dill spoke very amusingly of the sympathy offered him in America on account of the trade since Africa and the ocean were closed oppressed condition of Ireland under the tyranny against it. It was that they might have pick of Victoria. He seemed to think there was no more ground for sympathy with the South than tions had been exhausted by the rude, thriftless, with Ireland upon the plea of oppression, although it was a plea which had deceived many | we have the true cause of the whole mischief in Great Britain. He explained in the following which has ensued. The demands of the South happy and truthful manner the American's love for the Union: "The true way, however, to realize what the Americans mean by Union is to consider what that word means at home, repressirred up a sympathy for them in this land of sented, symbolized, cemented, gloriously illustrated by the crown and sceptre of our own peerless Queen. We often smile at what seems to us the extravagant enthusiasm of an Ameri- with the shouts of down-trodden Poland, battling can for the 'Stars and Stripes,' but that banner is to him what the Royal Standard is to us, the symbol of national unity—at home, the guarantee of liberty, order, peace, protection and equal laws; abroad, it represents the moral and material power which foreign potentates are compelled to respect. Under that star-spangled banner the American feels as secure of protection in Pekin as in Washington; and no foreign Power can injure or insult him with impunity. No wonder that Americans should have a strong souls too—aye, for the truth must be spoken affection for the Union."

The speaker then proceeds to consider the alleged right of secession which he pronounces and of God! (Great applause.) Are these mere dangerous and immoral, and argues from the idle words? Then read the inaugural address of secret and treacherous conduct of the Southern leaders before the rebellion, that they were conscious of meditating a crime. He speaks most strongly of the public robbery, combined with treason and perjury of these men, and lays on corner stone of the new government, and prothem the guilt of all the blood shed in this frightful struggle. "And these are the men forsooth," he exclaims, with whom so many of the high minded and enlightened people of this Southern Confederacy, or why should there be a country are not ashamed to sympathize! After moment's hesitation as to the party in the conrecapitulating the various pretexts urged in

defence of the South he indignantly asks: you have to say for your friend the Southern wing of the American eagle, As to the restoraslave holder? That he feared the passage of a tion of the Union and the conditions on which, tariff hostile to his interests, for he might have in that event, the South would return, he would remained and prevented it; and, therefore, he be a hold man who would, at this stage, venture withdrew and makes war upon his countrymen to predict anything certain. Divine Providence for a tariff. Or that he lost ground at an elec-tion carried on under the provisions of the Con-stitution; and, therefore, must needs shed the blood of his brethren. Or he is angry with Nor- although we may not approve all that the North thern Abolitionists, and vents his rage upon all has done, we must not forget the enormous diffi-Northern States indiscriminately. Now, badly culties with which they had to contend, and we as I think of the Southern Secessionists—and are bound to give them credit for what they have they are certainly no favorites with me, I do not actually done. Since the outbreak the whole impute to them the frightful criminality with spirit and policy of the North have been tending which their English apologists, by implication, toward universal emancipation. The emancipacharge them—that of going to war with their tion proclamation of the President may, in one brethren and opening the floodgates of slaughter view, he called a war measure; but, even as such, because of matters of such inferior importance. it would be unjust and unfair to disjoin it from Observe, I do not say that the causes referred to the whole scheme of his administration, of which had no influence on the origin of the war, but it forms an important part. In truth, the President as to a small extent, indeed, when compared with the compared dent and Congress seem to have done all that with the one great exciting cause—and that, beyond all question, was slavery. This is the forsyond all question, was slavery. This is the forsyond all question of Indectorigo mati. Since the Declaration of Indectorigo matically do for the emancipation of the slave (Applause.) They have declared all the territories of the Union free, and

soon divided the Legislature and the country into two great parties, and arranged them against mosity. It has entered into and formed an element in all social questions, whether they be secular or sacred, literary or economic. It has originated a new school in natural history, and race—assigning a different one to the black and the white—pronouncing humanity out of ebony a decidedly inferior article to humanity carved influenced votes on mission boards and municipal councils on tariff bills, and tract societies. In short, there is nothing American that has been left undisturbed, unpolluted, unprofane by the loathsome touch of the hideous monster, slavery, statesmen that this was the rock on which the wrecked. The Abolitionists have been perpetually charged by pro-slavery men, North and South as being the cause of all the disturbance This, however, we believe to be a mistake. The system has within it the seeds of destruction .-Slavery is destined to end its days by suicide. seem to indicate that the poet still continues to wear the prophet's mantle:-

Shorn of his strength, and forced to grind In prison, and at last led forth to be A pander to Philistine revelry—

Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made

Who may, in some grim revel, raise his hand "And shake the pillars of the commonweal A shapeless mass of wreck and rubbish lies!

"The slave power in the United States has always been an aggressive one. It was greedy of was continually crying—Give! give! Not contented with having slavery protected, in those trol of the Southern planter, from Texas to Maine, from Wisconsin to New York, and which conhuman property as well as his bovine, equine. porcine, or asinine. Now, it was because this loctrine was repudiated at the election of Presindefinitely. It was because they felt that in order to perpetuate the slavery it must be extended. At was because they wanted room to carry on the slave and choice of fresh and virgin soil to which to transport their human cattle after the old planta. and wasteful cultivation of slave labor. Here received a decided and stern negative in the election of Lincoln, and hence the rebellion.

People talk flippantly of the South as fighting for independence. And that magic word has freedom to which they have little claim. We are apt to be misled by their battle-cry of independence, which has echoed to us across the ocean; and as at this moment it mingles in the breeze for freedom against the cruel despotism of Russia, we are liable to confound, or rather to identify their sounds. But never, sure, was there a greater, wider, difference. Southern indepenlence, indeed! Yes; an independence of the Abolitionist North that the Southern planter may be free to rivet more closely the fetters of the slave. Independence yes, that she may shut herself in from the annoying gaze of the world, and render herself independent of the opinion of mankind. Independence I yes, that she may be enabled to traffic in human flesh, and human that she may sell her own children. Independence of Northern tariffs. Independence! yes, an independence of humanity, of conscience, the Hon. Alexander H. Stephens, Vice-President of the Southern Confederacy.

Dr. Dill here quotes the rebel Vice President's well known declaration as to slavery being the

"With these facts before us, why should there be any doubt as to the aims and objects of the flict that deserves our sympathies? But then, it is said, the North is not fighting for emancipation, and, should the Union be restored, slavery "Well, gentlemen sympathisers, is this all will come back and nestle as before under the

slave trade is declared to be piracy—a law which was being continually evaded, and its violations connived at by a Southern Administration. And the present Government have had the manliness to inflict capital punishment—as was most richly leserved—on the villian who dared to traffic in uman flesh, contrary to the laws both of God and man; for the man-stealer shall surely be

put to death.' (Applause.) "I spoke of prophecy at the commencement: But, instead of prophesying myself, I prefer giving you the prophetical announcements of Count asparin—one of the ablest and most enlightened of French statesmen, and one of its warmest hearted Christians. He says:— If a Southern Confederacy should ever take rank among nations, it will represent slavery and nothing more—I am wrong: it will also represent the African slave trade and the filibustering system. In any case, the Southern Confederacy will be so far identified with slavery—with its progress, with the measures designed to propagate it here below—that a chain and a whip seem to be the only devices to be embroidered on her flag, One cannot with impunity give full scope to his imagination, and in this year of our Lord 1861, set to work to contrive the plan of a Confederacy designed to protect and propagate slavery. Nothing could be more imposing, in fact, if they had the least chance of success.-The fifteen Southern States—already immensejoined to Mexico, Cuba, and Central Americawhat a power this would be! And, doubtless, this power would not stop at the Isthmus of Panama. It would be no more difficult to re-establish slavery in Bolivia, on the Equator, and in Peru, than in Mexico. Thus, the patriarchal institution would advance to regain Brazil, and the dismayed eye would not find a single free snot upon which to rest between Delaware Bay and the banks of Uruguay. Furthermore, this colossal negro jail would be stocked by no less a colossal slave trade. Baracoons would be refitted in Africa, slave expeditions would be organized on a scale hitherto unknown, and whole squadrons of slave ships (those floating hells) would transport their cargoes under Southern colors, proudly unfurled. Patriotic indignation would be arous-

he liberty of the seas. "This, then, is the system that our great captalists are at this moment subscribing to support by taking shares in the Confederate loan, and text. It is but another version of the Saviour's our great organs of public opinion at the Press own. "Nation shall rise against nation, kingdom in which they still lie buried amid the desolations are laboring to write up into favor in this land, against kingdom; and great earthquakes shall be that have left them, and their national localities, rejudivers places, and famines and pestilences, and gions of darkness, perishing in fatal decay. The unifers that they then the transfer of the manner of the contract of the manner of the contract of day state that the Times newspaper was under stood to represent the mean opinion of the people of Great Britain. I trust the opinions of to the synagogues, and into prisons, being brought whether sources of evil, causes of peril, may not, at that great journal on the American question and before kings and rulers for my name's sake."-Luke this day, be developing in the nations of Europe, slavery are not held by any considerable propor- xxvi. 10-12. tion of the thinking people of this country. But there is another and far more appropriate sense phecy. The world has never long been at rest: nor past Christendom. in which it may be said to represent the mean umphs. In our own beloved country, with our genial opinion of the people—essentially mean; for it institutions; with freedom to worship God, freedom s an opinion moulded by self-interest—it is an to do right, according to the dictates of a good con-pinion formed under the influence of the cotton science, with every opportunity and inducement to trade. Has the Manchester interest guided the cultivate the arts of peace, with every facility to past, the corruption of human nature. Civilization pen, and blinded the mind, and blinded the concience when the writer dared before a British public to become the apologist for slavery? Has he shadow upon the dial of time gone backwards ten degrees, when, in this land of Wilberforce, and Clarkson, and Brougham, our leading journal ventures to experiment upon the interested Southern sympathy in Great Britain to see whether it may not be pushed up to the point of approving Southern slaveholding? Do pro-slavery men in this country know or think of the nature of that thing on which they look so indul-

"We are frequently referred to Roman, Grecian and Hebrew slavery, as being quite compatible American slavery is quite a different thing, and our revolutionary fathers. worse than all that went before it. I do not approve of slavery in the abstract, but let us view n the South, and then ask again, do pro-slavery Englishmen know what they are approving? It is a system identified with the slave-pen, and the nuction-block. It is a system which sanctions or connives at concubinage or temporary mariages, celebrated, I am afraid, by men calling themselves ministers of the Gospel. It is a system identified with the handcuff and the cowhide. It is a system which breaks up families and separates husband from wife, and parent from child, and renders the performance of the relative moral duties of life impossible by a slave. dont care whose opinion is in favor of such a system; I shall venture to pronounce it the meanest conceivable.

"And then it is no slight aggravation of the offence committed by the press, from the Jupiter tonans down through all the ranks of the dii najores and minones of Southern, sympathizers, that their tone of criticism on Northern proceed ings is calculated to exasperate a noble people struggling to free themselves from an intolerable incubus. (Applause.) Everything is taken by the wrong handle. Their greatest achievements are disparaged, their motives misrepresented, and all their mistakes trumpeted and jeered at. I tell you that, should this country get embroiled with America, and blood be shed, the Times and its satellites will be assuredly guilty of stirring up the strife. But it is pleasing to know that we have a power at the press which we trust may be sufficient to counteract and neutralize the mischief, and that power is well repreented in this town of Belfast. (Loud applause.) Still my great hope is not so much from the press as from a higher Power. I look to the

"We are. I think, on the eve of better days.n a united and emancipated Italy but one strong hold of superstition and despotism remains, and we trust the truth will speedily follow to make forces are developed and pulsations felt in society that noble people free indeed. Austria has relaxed her grasp on Hungary. France is learning fast in the school of freedom. Poland is on er feet, and battling strongly for the true and right. And all these movements among the nations are, we hope and believe, but the precursers of that glorious era when this whole earth shall be brought into the glorious liberty of the children of God. Methinks I see the strong angel of the Apocalypse, having the everlasting Gospel to convey to the ends of the earth, spreadng his wings beneath the light of the Millennial morning, and, as he moves majestically on his course, all earth is glad, all heaven is gay.— There he hovers over that sulphurous cloud which hides the flushed and furious combatants "men shall be lovers of their own selves." supremely sel- ject to some eternal rule of obligation other than His on the battle-field; the cloud parts, the weapons fish; "covelous," lovers of money; boasters," replete own will ever accordant with His nature, such as the day from their hands and they make the greatest good of the drop from their hands, and they rush into one another's arms. And then he enters the dun-geon of the slave, and, as the angel did to Peter, touches his chains, when they fall from off him, garding the authority of God, as the use of the origi-interpreters of both His and their own responsibilianother's arms. And then he enters the dunand a glorious light shines through the prison hal word in the Old Testament Greek shows inflated ties. Such philosophy is high treason against the bars. And still he moves onward, brightening with a spirit which will not brook restraints, either government of God, and, like all treason, must tend bars. And still he moves onward, brightening and blessing the hut of poverty and the palace of wealth; and at his approach the tear of sorrow sparkles with hope, and the widow's heart sings for joy. The thrones of despotism are overturned, and mild paternal governments take their which will not brook restraints, either a government of God, and, like all treason, must tend to misrule, confusion, general corruption are ordivine; "blasphemous," speaking evil of dignities, whatever is good, whether Christian people, members of religion, the churches of Christ, the as a nation may be traceable to false philosophic civil authorities, the sacred Scriptures, or the one only living and true God; the Father, Son and Holy Spirit, Jehovah, Elohim, the three in One;

prohibited the introduction of slavery into them. They have freed the slaves in the District of Columbia—the only slavery over which they had direct control. They have passed a measure offering compensation to all slaveholding States who shall agree to a law liberating slaves. And, who shall agree to a law liberating slaves. And, when the district of parents, regardless of the veneration and respect due to rightful authority, parental, pastorial and divine; "unthankful," devoid of gratitude to benefactors: "untholy," destitute of benevolence; "without natural affection," indifferent to parental, filial, conjugal love, the ties of blood and friendship, who shall agree to a law liberating slaves. And, mercially sharply and love are made to be a law liberating slaves. And, when the halleling and slaves in the dictates of humanity, hard-hearted and mercial slaves. though last not least, they have given full effect shout and solemn jubiles; proclaiming that the to the international law by which the African Lord God omnipotent reigneth." (Loud applicable to the international law by which the African Lord God omnipotent reigneth." plause.)

THE GENERAL ASSEMBLY.

May 21st, at 11 o'clock, A. M.

The Moderator of the last Assembly, Rev. Geo. Duffield, D. D., offered prayer and read the 46th Psalm. The 46th Psalm was sing, and prayer was offered by Rev. T. H. Skinner, D. D.; after SERMON

"In the last days, perilous times shall come," -2 Tim. iii.1. Whether the phrase, "the last days," be understood here to denote the last, or Christian dispensation, its concluding season, or both which, we think, most probable, it is not of moment for our present purpose, critically, to inquire. The general truth affirmed by the apostle, we understand to be, that during the Christian dispensation, even to its close, thereof," protessing Christianity, calling themselves. Christians, members of churches, but ignorant of, ring the Christian dispensation, even to its close, there should occur seasons of hardship and trial, of there should occur seasons of hardship and trial, of peril and perplexity. In other words,

The apostle predicts that the gospel should not have a regular, peaceful, and triumphant progress through the earth. Obstacles and dangers of a marked description should oppose is success. However bright the sun might shipe to-day, it would be no proof that dark and stormy clouds should not arise to-morrow. The progress inviting to the control of the incredit shipe to day, it would be raised from "the world which lieth in the progress inviting to the control of the less days."

These characteristics of the parils of the less days. arise to morrow. The prosperous breeze, inviting to the spread of every sail, or the ocean's calm, may auddenly be interrupted by the driving tempest. Nations and masses of mankind, are like the symbol used in prophecy to represent them—a treacherous and boisterous sea, on which those embarked in prosecution of philanthropic, benevolent, Evangelical purtacy, of which he elsewhere speaks, he here intimates, boisterous sea, on which those emparked in prosecution of philanthropic, benevolent, Evangelical purposes, must be prepared to encounter the ferocious gales of despotic fury, or the sweeping tornadoes of popular passion. Such has been the history of Christianity in the earth from the beginning.

Seasons of progress and success in the preaching gospel prove a failure in the earth? Not if we are the county have been followed with times of discountering the design fold means to accomof the gospel have been followed with times of dis-

disputed possession of the regions in which it achieved its progress, until the restoration of the Jews, and ed at the mere name of the right of search, and the whole world would be challenged to defend the liberty of the seas.

even its most splendid victories. Perilous times have re-establishment of the dynasty of David. In Palestoner or later arisen, in which contests, hand to time, Egypt, Northern Africa, Greece, Asia Minor, the liberty of the seas. pearance from one nation, and prepared the way for and remoter Oriental regions, for nearly eighteen its entrance and glorious achievements in another, centuries, history has confirmed his comment on

hands on you and persecute you, delivering you up of the future will essentially differ from it; and

any nation in it, where the gospel has had its trispread the gospel, and, penetrating the recesses of the | and its refinements, cannot change the depraved wilderness, lay the foundations firm and sure for many generations,—we have, indeed, had our glorious days of triumph and gladness, seasons of religious prosperity, powerful revivals of religion, some fore, in different places, with destructive vice and intepasts of "the days of heaven upon the earth." Driven from their homes by persecuting powers, our them the standard-of the cross to these ends of the earth, and here reared the noble temple of liberty. emblazoned in the light of the glorious gospel of the grace of God. Little here has been felt or known moral absurdity. The native holiness and perfectiof the power of despotic persecution. We had al- bility of human nature, according to their idea, who most concluded that days of conflict and peril had substitute a proud, bewildered reasoning of their ceased; and that our march toward a glorious future was to be triumphant; our example radiant, re- or who make that gospel accommodate their skepti with the highest civilization, and even the most ries of the Millennial day. So thought President Ed. such as the reeking corruptions of earth, the conexalted piety. But I am prepared to prove that wards, Drs. Bellamy, Samuel Hopkins, and many of stant tendency to demoralization among the masses

But what are these dark clouds that settle round us? What this thunder in our ears? These lightin the concrete, as it is found at this moment | nings that coruscate over our heads, and gleam on our paths? The bruit of the tempest has waked us from our pleasant dreams, and we find ourselves in perilous times! "Upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." Our future as a nation, to statesmen, politicians and the masses of the people is shrouded with gloom and darkness. The state has reeled and staggered like a drunken man. The bonds of our unity have been severed. The elements of dissolution have been at work. Harpies and vultures have perched upon and nestled in the tree of liberty. The churches instead of having exerted a conservin power, have been the first to exhibit the tokens of lisintegration. "The land mourneth, because of the wickedness of its inhabitants." God has a controversy with us. We may well fear, -yea, can we help o fear the future, in view of present perils throng

ing around us?
Allow us, beloved brethren, on this occasion of annual convocation, to suggest a few thoughts, we hope TERISTICS AND CAUSES, with their REMEDY, and the RESPONSIBILITIES thence devolving on us as ministers, elders and servants of Christ.

The interests endangered must be understood, if we would rightly estimate the perils of the times, and trace their causes. They may be classified as those of truth and error, of right and wrong, of God and man. And they may be viewed in their relation to the safety and prosperity, alike, of the church and will there be for the present nominal Christian world of the country. Whatever endangers the patriotism against the mascent perils of the future? and piety, the morality and religion, the liberty and lives, of the masses of the people, imperil the interests both of the state and church, of the country and the cause of God. Although our civil and ecclesiastical organizations are totally distinct, and their independence an essential and invaluable element of our freedom; yet, in the various interests, relations, and intercourses of social life, the population of our country is so cemented and blended in one body politic, that it is impossible for dangers to exist affecting Gospel of Christ as the true regenerator and enancipator of mankind, both from physical and spiritual bondage. no scalpel, in the hands of the ablest dissector can trace their endless ramifications and functions. The church of Christ, in its membership, is so diffused within the denizenship of the State, that whatever forces are developed and pulsations felt in society organizations, they must in a greater or less degree, reciprocally affect each other. Vital questions touch-

ing interests of civil polity cannot be divorced from their correlates, in morals and religion. To demand it, is the merest charlatanism. Authoritatively, to only preventive or corrective of such a state of things attempt their isolation, is but appropriate to the in the world is in the remedial government of our attempt their isolation, is but appropriate to the tyranny that ignores the rights and liberty of the human conscience, by requiring a moral impossi- which, and of the immunities and blessings of its ad-In the notice, therefore, we may take—and it must tures, and by the preaching of His gospel. But the be brief-of the perils of the times, our remarks can-

not be restricted to one or the other. The perilous times, of which the apostle speaks, The perilous times, or which the aposate speaks, take their characteristics from both the moral and ted and are disappearing in the teachings of the day. You will see man portrayed in the context. He says, for the charity that vaunteth not itself, is not puffed universe,—the inevitable practical result will be, to

to benefactors; "unholy," destints of benevolence; "without natural affection," indifferent to parental, filial, conjugal love, the ties of blood and fr. endship, the dictates of humanity, hard hearted and merciless; "truce breakers," not only covenant breakers, but, as the original word is elsewhere used to denote, implacable; men who will not stand by their engagements or meet their obligations, but break them whenever their passions or expediency invite; "false accusers," literally devils, i. e., malignant haters and tongue, which suffereth long and is kind; and is not easily provoked; despisers of them that are good," opposed to and contemning those that embark in benevolent efforts; "traitors"—men that, like judges, will betray the church and cause of truth, and the interests and authority of Christ himself, and sacriwhich the moderator preached the sermon, as fice to their selfishness the very governments under which they live; "heady, high-minded," kindred traits of character, men of such pride and overween ing self-conceit, and so devoid of all humility, as to be self-willed, headstrong, unmannerly, and unwil-

> These characteristics of the perils of the last days, have been, in many particulars, at all times, and were especially, in the apostle's days, discernible in the heathen world, as he relates in Rom, i. 29-31.

Christians, members of churches, but ignorant of,

gospel prove a failure in the earth? Not if we ightly apprehend the design God means to accomappointment and disaster. Persecution has often countervailed prosperity. Abestacy from the faith, has, in a few generations, desolated regions, once resplendent in the light of divine truth. From the days of a persecuting Saul of Tarsus, the Christian religion has had its triumphs and defeats. It has never, in its purity and power, long maintained understanding the second state of the gospel should be but elective in the preaching of the gospel should be but elective in Never was a truer prediction uttered than that in the prophecy. After a few centuries, even the nominal, text. It is but another version of the Saviour's visible church of God was overrun with corruptions, But before all these, they shall lay their quiry, whether, till the predicted crisis arrives, that xxvi. 10-12. among ourselves,—the embryo of the apostacy pre-Centuries have recorded the verifications of pro-dicted, which shall link the destiny of present with Suffer us, beloved brethren, here to suggest a few thoughts, as to present causes of evil, ominous of

approaching perils.

The great primary source of all evil and peril, is unquestionably, what operates now, as it did in ages immorality. Such swellings of wickedness in the earth, as the apostle has predicted, could never be fathers westward took their course, bearing with looked for, were men naturally virtuous creatures, nodern theophilanthropists represent the race to be splendent like a beam of light from heaven, to illu- cism, contrasts, most enigmatically and inexplicably, mine the nations of the earth, and induce the glo- with the phenomena, that everywhere meet the eye, of mankind, the subversion of governments, the wars of desolation, the tendencies to barbarism, the oppressions of tyranny, the ruin of empires, the raages of pestilence, and the sudden destruction of cities and regions, by earthquake shocks and volcanic eruptions, are active ones, as obviously operative at this day, as in the past. The restless ragings of human passion among the nations, are but the undulations of the symbolic sea, which never cease, and often run into mountain billows, lashed

by the fury of the tempest. The only satisfactory solution of the phenomena resented in the moral condition of the world is to be ound in the teachings of the Scriptures, which proplain the fact of a remedial government administered by Jesus Christ, the Son of God, in human flesh, as he Great Executive Deity of heaven and earth, dispensing judgment and mercy toward a fallen, corrupt, ruined race, to be consummated in the final stributions of that day when "He shall be revealed rom heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel." 2 Thess. i. 7.8. There are active antagonistic agencies at work, forces for evil, fountains of pollution, streams of mephitic vapour, spreading infectious death, which are only effectually restrained by the pressure and power of the purifying Spirit of Christ. The moral aspect of the world varies as the causes restraining or stimuating human corruption vary in form and intensity. The Christian Church receives but "the earnest

of the Spirit," until "the times of the restitution of all things," however plentifully He may be poured out in different places. Let that Spirit be grieved and cease to work and strive with men, what securit against the pascent perils of the future?

To look no further than to our own country-1. How widely is a vitiated moral means of sense and dangerous sentiments of moral obligation exert-ing its influence in society! False theories pervert the popular conscience. Philosophy discourses of a general expediency, the greatest good, the good of the universe, as the exponent and rule of moral obliga-tion: and the masses learn to limit expediency to the narrow precincts of national, social, and even personal interests. What can finite creatures know of the greatest good of the universe? To instal it as the source and rule of moral obligation is virtually to inaugurate human selfishness as the governing au-

The Moral Law, proclaimed by Jehovah of Hosts,

on Mount Sinai, being disputed, and ceasing to be regarded by government and people as the rule of

duty and obligation, His absolute sovereignty is thus gnored. As a matter of course, whether philosopher or clown, each man will frame the law or rule of his obligations and conduct for himself, if uncontroverted by brute force, and crime, anarchy, and fatal disorders of the social state, will soon secure its rain. The Lord and Saviour, Jesus Christ, the knowledge o ministration, is to be had through the sacred scripremedy of the cross and the supremacy of the infal-lible word of God, so essential to a just sense of moral obligation, cease extensively to be appreciaabsolutely supreme Lord, is, and must be sub-

It men are not brought by their religious worship into the presence and under the purifying influence and communion with the God that, abhorreth all into the presence and under the purifying influence and communion with the God that abhorreth all sin if they persuade themselves that He can be pleased with rites and ceremonies, pomp and pageants, in which the heart neither seeks nor finds right apprehensions of the Divine character, nor a control. As a general rule, it is at home, that the child must be trained and control. tright apprehensions of the Divine character, nor a trealizing sense of His gracious presence, but is only affected by the exciting power of mere sensuous forms of worship,—there can be no moral or spiritual power in it to redeem them from their iniquities.

There will not be wanting abundant assistants of Satan to do his work, when parents neglect theirs. dal power in it to redeem them from their iniquities. the presence and agency of the Spirit of God, which the voicesates to them that "worship Him in spirit and in truth." Faith and not form is the medium through which that efficacious Spirit operates. When He who walketh amid the seven golden candlesticks, and "who hath the seven spirits of the Catholic Church. Let them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away, but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children, rear them pass away but let us take the children. od, and who holds the seven stars in His right up to love the church, frequent its sanctuaries hand," viz., the ministry of reconciliation, gives not their sparkling lustre to these diamond gems that stud His gracious sceptre, and their light is not that reflected from Himself, forms of worship become lifeless; and both the ministry and churches will soone be appropriated, by a selfish world, in some way, wto countenance and sustain its correntions. vay, zto: countenance and sustain its corruptions. With the want of spirituality in Divine worship, and Scotland, and our own Puritan fathers understood he absence of Christ and His Spirit, revivals of pure | the value and necessity of moral and religious eduand undefiled religion cease, and hypocrisy, which is but another name for formality in religion, educates them who think that they deceive God, into deceit and treachery among themselves. The history of an overestimate of forms of worship and whether infidel or Christian. Our own country the country of an overestimate of forms of worship and the infidel or Christian. Our own country the country of an overestimate of forms of worship and whether infidel or Christian. Our own country the country of an overestimate of forms of worship and the country of the zeal for ritual services, is that of the decay of spirituality, the progress of public corruption, the usurpations of an ambitious priesthood, and the prevalence of vice and impatted that the progress of public corruption and the prevalence of vice and impatted that the prevalence of vice and v

3. Despotic tyranny in government is another cause of abounding evil in perilous times. As pracromotive of popular vice and immorality. A subervient priesthood, a venal ministry, when Christ withdraws His Spirit from the Churches, and abanreign king of sovereign people, can always be, as hey have ever been, readily procured to apologize rate sectorian schools and the place, and Christianity was taught in our public schools. But how is it now? The Roman Catholics have their separate sectorian schools r or countenance popular corruption.

present rebellious states, in such a case, prove mere vorced. It is political heresy to name a parochial spider webs, amid the frettings of the storm. Just school. And what have we to meet the exigency? s the flame consumes the tow, so the fires of de Is there any adequate provision made, or just spotic passion have been often kindled, both in Church and State, to the destruction of constitutions, covenants, rights and obligations, once supposed to covenants, rights and obligations, once supposed to take fit be secured for them. The spirit of lawlessness mind? and revolutionary movements, now manifested by The press and the pulpit will suffice, it is replied by the rebellion and in various conspiracies against the at no distant day, if God prevent not, break forth in it sows broadcast over the land, the seeds of all sorts forms of wild and wanton violence, to repeat and of error and licentiousness. It educates the masses displayed in its revolutions toward the close of the last century. Our Federal Constitution declares the surprise people to be the sovereign power, and itself the surprise claim the liberty of the press as an essential elements. etter, regardless of its spirit, and of their previous arise a corrupt popular majority of sufficient force conscience, and is rendering us as a people precocit claim the atheistic godless exposition, as we do in crime, and "laden with iniquity." It proves now the Christian, to be the only legitimate one? God forbid that ever such a contingency should occur. Yet if He, the One only living and true God, ignore us as a nation as we have in our Federal Constitution, and oft in other ways ignored rupt and vitiated taste, as to render it more palatary and vitiated taste, and vitiated taste, as to render it more palatary and vitiated taste, as to render it more palatary and vitiated taste, as to rend

4. A fourth proximate cause of evil foretokening systems of Education. It is related that the women. enerally, were tainted with the atheism of the lay, which preceded the sanguinary revolution of rance in the last decade of the last century. It is the power of the women of a country to shape its destiny. The history of the women of Solo-mon's Seraglio, of Jezebel, and of Athaliah, for or good, have ever since furnished proofs. Let mothers lose their patriotism, virtue, religion, and what may we expect but a generation of vipers? How much has been done to fan rebellion into a flame, by the women of the South, is known to all. Blessed be God for the potent female influence at the North, which has sustained and oothed our sick and wounded soldiers, as well as heered and animated our sons, gathered in warring posts around the standard of our country and for the maintenance of its Government.

Many are the Nightingales among us, like their English exemplar of deserved fame, whose soft arols in kind nursing services, sweet songs of the them from the streets and lead them to the house night—have imparted relief and mitigated the pains of the sick and wounded, ministered instruc-

gentle hands have closed the eyes of more than a ousand dying soldiers, and whose Christian heart has expressed its sympathy in prayer with the suf-fering and departing, whether of our loyal hosts. ering and departing, whether of our loyal hosts, intellect alone, regardless of conscience rule the day.

or of the fallen and captured from the rebel ranks!! The children of the evangelical denominations con-No greater curse can befall a people than the perversion of female influence, by removing it from its legitimate sphere, and enlisting it in the service tical infidels, or who are opposed to the Bible and of treason, infidelity and crime. With all that we the Protestant faith, and take just enough interest have for gratitude, for the enlightened benevolence, eligious influence and devoted Christian piety and patriotism of the thousand mothers, sisters, wives and daughters in our land, yet have there not influence of such secular teachers as are competent been wanting germinant indications, that female edu- to instil correct religious and moral sentiment, and cation has not sufficiently recovered among us, the wise, considerate attention and the proper direction, its incalculable importance demands. Here and there false and pernicious ideas prevail on the subect. Systems too unsuited to the nature, delicacy and refinement of the sex, substituting for the studies recreations and employments appropriate to it,

The ball room, the theatre, the revelrous dance, the public skating pond and contests of muscle and the duties and responsibilities of domestic society exercises for public promiscuous display, are not the schools for that intelligent instruction in virtue, 16, an occasional drunkard before 20, and a confirmschools for that intelligent instruction in virtue, piety and usefulness necessary to make the women ed inebriate at 25. Young America thus trained passes in crowds to fill the drunkard's grave. The mother must be the first and main teacher, if ever habits of social, moral and religious worth are to be uccessfully initiated, and whatever sphere of tudy or system of education does not fit her to be he wise, the safe, the potent educator of the and there are notable exceptions, referrible to causes laughter, for the duties and sphere in life for which not necessary to detail. As a general system it the great Creator has designed the sex, and disqualifies her to make a happy home and to form its chief attraction and chief charm, is a mistake, and must in the end, prove a source of evil and peril in society. Our country, on this subject, is in a transition state. There are conflicts of opinion between systems and theories of female education, old and new. There are errors of defect in some, errors of excess in others. The solid and useful are often sacrificed for the light and ornamental or are not judiciously adjusted and proportioned. We need extensively adjusted and proportioned. We need extensively a much more elevated grade and enlarged range of valuable practical studies in female Seminaries, Invaluable practical studies in female Seminaries, Institutes and Collèges, still better adapted to the lofty influence and offices appropriate and ordained of God for the sex. Enough has been developed already to apprize of future danger, if, instead of seeking the ornament of a meek and quiet spirit, which in the sight of God is of great price, the females generally of our country, should become ambitious of masculine attainments and distinctions, and the generations to come, fail to be rearied up to virtue, sobriety and godliness, by the chaste conversation of mothers and wives, after the manner in the olden time, when the holy women who trusted

2. Formality in religious worship is closely allied in God, adorned themselves, both in mind and 2. Formality in religious worship is closely allied and proceeds, pari passu, with a deteriorated sense of moral obligation. The pagan nations had their ritual forms of worship. Their gods were like themselves, defied heroes, great men and women of former days exalted among the stars. And their worship was costly, grand, and gorgeous. But what did it accomplish for the moral virtue and purity of the masses? Nothing of value. It was but an engine of state which sanctioned corruption, stupefied gine of state which sanctioned corruption, stupefied conscience and solaced the perpetrators of evil. To this, in a greater or less degree, all formality in rethis, in a greater or less degree, all formality in re-gion tends.

Whether parents do it or neglect it, children will be educated as to temper, habits, moral or immoral proclivities and practices, while yet very

ther in Germany, Calvin in Switzerland, Knox in such developements.

3. Despotic tyranny in government is another cause of abounding evil in perilous times. As practice of vice and among the masses. The times are not unmarked by such developements.

3. Despotic tyranny in government is another cause of abounding evil in perilous times. As practice is made to educate the young consecure? The more live and religious and Tables are followed. The morality and religion of China and India are taught in their public schools; the young Arab and Turk and others of the faith of Islam are early

taught to read and made to commit lessons from their Koran. The Bible once held its place, and Chris-Notwithstanding all our constitutions; guarantees of liberty and religious, and political rights, of what actual efficient value will they be, and the security of the foreign Protestants recently arrived among us, especially the Lutheran, are, in like manner, vittenary majority becomes the supreme authority? Constitution and laws, as has been illustrated in the process trade of the foreign Protestants recently arrived among us, especially the Lutheran, are, in like manner, vigilant. But in reference to most Protestant denominations, among our native population, the day school and moral and religious instruction have been discussed to the control of the foreign Protestants recently arrived among us, especially the Lutheran, are, in like manner, vigilant. But in reference to most Protestant denominations, among our native population, the day school and moral and religious instruction have been discussed in such as case, prove mere watches and tries to guard the education of her

the rebellion and in various conspiracies against the some. But the secular press reaches much farther enforcement of law, both sanitary and sacred, may than the pulpit. Instead of being a safe instructor, enew here the sanguinary scenes of atheistic France for evil, and stimulates the worst passions of our corpressed have the sovereign power, and used the sources God; and although the people will not yet allow it to be and although the people will not yet allow it to be interpreted by atheistic or infield expounders of its interpreted by atheistic or infield expounders etter, regardless of its spirit, and of their previous party, it is the foe of manly Christian indepen-natory as citizens of Christian states, yet, who can dence; is a blight upon public morals and religion; give a prophetic pledge, that ere long there may not a source of pollution to defile and debauch the young arise a corrupt popular majority of sufficient force conscience and is read a source of pollution to defile and debauch the young self, extensively, to be the mighty engine of the Lim, woe betide us! Verily the perils of the times ble than the truth, and become the adroit instructor a this respect, from this source alone, are not a in his school; who is "the father of lies," to train up the generation of his children? nor does the religious press prove an adequate corrective; selperil, is the perversion of female influence, and fish in hearts and aims, sectarian policies and antagonisms, are so obvious and rife, that multitudes be come skeptical in relation to the Christianity they advocate. The pulpit, indeed, has its duties and responsibilities in this matter. But it is limited in its extent, variously, too, is it adapted, often, to different corrupt tastes and fashions. Its antag onisms, also neutralises its moral power; so that non's Seraglio, of Jezebel, and of Athaliah, for but partially at best does it effect public sentiment.

The catechetical and pastoral instruction of the young encounters endless embarrassments. But say you, we have the Sunday school system.
Thanks be to God for the Sunday school and Bible class, for the many precious souls saved by their instrumentality. What would have become of us, especially of our waste places and wilderness settlements without them. Would that their original design had been more zealously and faithfully prosecuted, and that the neglected and vagrant youtl should have been more carnestly cared for and sought after, not only in mission schools but in what are called the Sunday Schools of the church. Would that the zeal which prompts the teacher to take

the sanctuary had not been superseded by expedition, counsel, comfort and sympathy to the dying, and like angels of mercy, rendered offices of benevolence, which none know so well how to do, as the Christian female.

Memorable are the examples of this sort furnished from different cities of our land. God bless the Ladies' Aid Society of Philadelphia!! and long preserve the life of their fragile Secretary, whose control whore them are the rentile hands have closed the aves of more than a control of their ecclesiastical system along with a control of their ecclesiastical system along the control of the control o parcel of their ecclesiastical system along with schools of a higher order. Thanks be to God for it. The experiment this country is now making on the subject of education is one of fearful peril, if stitute but a moiety. A vast majority of the population is composed of those who care for none—practical infidels, or who are opposed to the Bible and in the public schools to raise a hue and cry against making the Bible a text Book of morals in them. Leave out of view the oral instruction and persona morality, to say nothing of the religion of the country? The saloons, the theatres, the public gardens, and places of resort for drinking and pleasure on the Sabbath, and on other days and nights of the week, are training up a generation illy fitted for

> Beside, the fact is not to be questioned, and we state it with sorrow, as our own deep-seated conviction, that, somehow or other, very extensively, the Sunday School system has not much of its vitality. Here tends more to excite the sensibilities, to move the passions and affections, than to enlighten the young understanding and form the young conscience by the teachings of the word of God. True, the Bible occupies its appropriate place, but its study, save when intelligent, pious, conscientious teachers rise superior to such machinery, is conducted more by he formulas of analytical and union Question books. designed to facilitate the true business of teaching than by leading to personal investigation, prayerful