THE PEACE OF GOD.

37 May. C. 3. MALMER. We consider of confert, at the reliting for ringinise delayed too long, We could not proper, And all the boly losting Of critic recovers too strong, With finishing booking of the pry What and too loar?

What soul van bear?

I mus is het. The shelever

reveluge, rold and owes!,

From out the West;

dereus arms I out;

with bruised and bleedia

guth s, by foos hard pres

of Gud, give real?

of God, gravest
a and sheer Sed Sign without
d, with fidded wha; its neet;
The winds their rain;
attuelose, the without
in dreams, their part mean
heat serry chested pustus;
lind where my puts ?

its where my paint?
is hous like, while where he saw he
hat o'es the stare have never frued.
The Punce divine a
hat deeper like, which hidelth
noff in God, beyond the second
freeding, he eterned shim—
he take pure union.

BEY. C. HODGE, D.D., OF PRINCETON, N. J., AND FATHER CHINIQUY, OF ILLINOIS, ON THE BUILDING OF LOUANN CATHOLIC CHURCHES BY PROTESTANTS.

DEAR SIR,—Since I accepted by the reat mery of God, the truth as at it an ireau, and remounced the errors of Rome, have now and them heard pany strange about the doctranes of that Church into thing looks to me so strange and defending as the letter which Dr. Hodge, of Fruncton, has writen to approve the Tracetants who build up the Church the proceedants who build up to thing on the read that determined the same and are of folly on my part, to publicly protest script the view of such a banner and script of the compliance of the c

stangerous errors contained in that decument.

If Dr. Hodge had not so many titles to
the raspect and gratifule of the Protestant
community; if he were not truly rose of the
most chilang lights of our firmament, and
if his long and neaterliess services in the defense of truth lade not gives hus such as
jose title to the confidence of all, has error
would not be of tails and rimmine protects,
may very findignificance would be my crossein any own eyes for remaining a sa matter
day in the presence of danger. Even teday I am tempted to say to my alarmed
consistence: "hold your tongue, be still
and quiet,—prou are in the presence of
Gliant,—with a knock of his little langer, is
and quiet,—prou are in the presence of
the prod gracult—prou care halps, it there
may stoose coming from such a high meantain roll with an investable power.—ver
will surely be cruded down if you are fool
enough to put hear.
But I see too clearly the errors of Dr.

the property of the property o

Dr. Hodge gives three puncple reasons rapproxing the Protestants who hadd the introhes of Rome. Ist The Church of come teaches truthe enough to aver the discrete of Rome. Ind. It proclaums the flyone thority of the "Serpluce,"—the obligations of the Decalogue, &c. 3rd The Reamist seeds people to worship Churt and knowledge hum as the Saviour of the ords."

and why do we not go to the Pope to trake by precess with thin?

Pr. Houge is a nightly logician, I know it, and he has probably many brillast theories a store to support his position. But the core arguments he will know be prove that tooms is a soul-waving Chuich, and that show it is a treat wearing per of Cherci, the Section of the control of the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will provide the chain of Rome, the nonce is will be not brilly huncles for the Romania the saver be will under the proplacey of that rame Februarill be Roman Catholic!

fill be Roman Catholic!

Had Dr. Hodge been as I have been all riest of Rome a quarter of a century, he rould have spared his trends and admires we aurprise and sadues we have (cft at live trange views on that matter.

interagraphs and the matter. I do not pretend the say that I am promity sure of what the learned living measuring "Truth anough to save the several promity on that subject. But safety the product on that subject. But safety the several farea, I must be not subject to the truth and say; as a Prices of Rome, I do not consider the safety as a Prices of Rome, I do not consider the safety as a Prices of Rome, I do not consider the safety as a Prices of Rome, I do not consider the safety and the most disable cat and summitted with the most disable call and sumable errors. Let us take the nature, cternity, holines and independence of God, for instance, as a revealed in Christ, and by Christ. What

is the God of the Roman Catholic Oburch sean or known through the doctrace of Transachtantisticu? A God made with a piece of bread, by a man! Just-na Aaron sook the gold of the iracthets, nuclive it, turned it sinto a golden self and said to the recepts: There are thy gold, O Inacl, who brought you out of the Laud of Egypt."

look the gold of the faractites, neclical inturned it into a golden self and said to the
recolar. "There are thy gold, O fractiwho brough you out of the Laud of Egypt."
So the Priest of Rome says to his servant
if, "I want to earry the good Cod [Le
Bon Diray to a sold sain to-morrow—but
the gold cod in the good cod [Le
Bon Diray to a sold sain to-morrow—but
the four with to earry the good Cod [Le
Bon Diray to a sold sain to-morrow—but
the four with some water, belose the whole
between two red from, on little sates, that I may
cassesrate them." And the domestic mixe
the four with some water, belose the whole
between two red from, on which there is a
cross engrared with the abridged name of
Chuat. Then she takes her selecors, and
cuts those cakes, which are or originally about
five inclica line in the minto small round
waters, one leaf large red to the small
could be gold the four the selection
could be gold to the four the selection
could be gold to the four the selection
that as the Lamb of God who the "a may
the "on the world—doors him." And the
waters, which are now turned into a
snany tools, he gold minto four in the
five as the Lamb of God who the "a may
the "on the world—doors him." And the
waters which he mow turned into a
snany tools, he gold minto four in the
five as the Lamb of God who the "a may
the "on the world—doors him." And the
waters which he mow turned into
the a collection of the selfcall the lamb of God who the "a may
the "on the world—doors him." And the
water was been abounded to another the door
and the selfcall the selfcall the selfshould be gold the selfshould be a selfshould be gold the selfshould be a selfthe selfshould be gold the selfshould be should be selfthe selfshould be should be selfshould be should be selfshould be should be selfthe selfshould be should be self-

water (100 st as inclusives ace, now can not any that Rooms teaches truth enough to save the souls!

Through her accrelations and idolatrous marrises of the mass, the Church of Rooms has not only dragged back the modern world into the idolatry of the old paganism, but he has added to the herstaling and degrading dogman of the Insected of Applier and Prices of Rooms, almost very morning I had to turn into God a water made by my servan girl. I was assented by my Church this two may true flaviour, my true God! After that I had to exit, in this case, when the condition of the condition of the condition of Rooms, who to-day ballers and do preach the same meastreem things.

May—you do not probably most a single price in the sirection of Home water Gods in his vest or pastaloon posterial and we are gravely told that the Church teaches maying truth about God! After Gods in his vest or pastaloon posterial and we are gravely told that the Church teaches my and God, why does he not go to working Hims and God, why does he not go to working Hims at the feet of their silater? Bett if, as I am certain of it, that great Christian man would tempt for such a servilgirum and klobertous worship?

We are gravely told in that letter that the "Bornanista teach Clarad, and regard regent."

"Many times, the lumblest semined, and the most ignored outgood he are middle array, by southing the size in industry. It is not to be a semined of the array of the protectants who build the riches of Bounc. 1st. The Church of

need? Her the hard Climation (though mustaken) fee large of Dr. Healge and some other Protestants towards the Renau Catholies, will not change the as ful trust. The Apostate Climrch of Rome has long states forested and longoittes the real Pavine Christ of the Uospel, and has torged another Christ to tuther profes, her has and her anqueench able thurst of power and human giory.

The Climate of the towards in the only on

able thirst of power and human glory.

The Christ of the Coopel is the only conner stone of his Church. But the Church of libration of his Church. But the Church of libration and the Church of the C His body words. But the Christ of Henre has promised the Roly Ochot sade is the Pope, who advantage has the property of the Pope, who advantage has the severilliprace of the Respitures, as in the Americage of the tradit. The Churt of the coopel says to the same to the name to to the Mary and you shall be ascel. The Christ of the Coppel in the incarnate love and navey of Ood towards namers. He love three-pile tillets of the careful control of the Christ of the Christ of the Christ of the Sade three such as the Christ of Rome to constantly, any against the Christ of Rome to constantly, any against

sunnors,—he would not listen to their prayers; he would not listen to their prayers; he would not list ears to their humble a suprilications, if Him Mother were not constantly reminding him of the price he has a paid and the bliff of the pray he has a paid and the bliff of the copy of the pray he had not have been a suprile of the could have no mother. But the Christ of Rome is quite a modern God, he is her a shout 1873 years ago, his mother in Many, who, everywhere, is invoked and called the Mother of God by the Romanust.

As Dr. Hodge is a good highelan, he will essely find, that if Many-le, the Mother of God, Saint Anne, who is the mother of the gray has a suprile of the control of the control

world."

Rome says most cloquently in some of her books, that Jesus is the kope, the refuge and the salvation of sinners. But this is only to throw dast into the eyes of good and unasspection green as Dr. Holge. Turn the page and ope will see that, with still more sequence she calls Mary "the only hope, revige and salvation of sinner—the deep of Haaven !"

the page and you will see that, with ailly more sequences she salk Mary "the only hope, review and salvation of sinasaw—the deer of Haaves !!"

If some Popes tell you that it is through fease that severy grace comes to men, and that He is the surrest foundation of our notes that the surrest foundation of our notes in faithful the service of Honors that the the terrest for many more infaithful Popes, will samme you, in their infaithful empreciation that it is Mary more infaithful empreciation that it is Mary to his more than the same of the Popes and documents which proclaim those plain clear hissphication which proclaim those plain clear hissphication of the same of the Popes and documents which proclaim those plain clear hissphication of the same and the same set the Popes and documents which proclaim those plain clear hissphication. For his knows them very well.

Ilecanse Auron called his golden caif "The great Ido who had brought large from Egypt," is Dr. Hodge ready to say that Aurou was easily wordlyping the God affect the Bounanted wordly in the true Chrust Idous of the God of the West of Popes, when they wordly that they wordly that though the true Chrust Idour of the God of It is true that they call that wafer God Jesus the Seener of the world? It is to so, we most go and adore that new God is made by the Priess of the world. If it is so, we most go and adore that the world when the water of the world world, the Commanies have the through that wafer Rowle has the water of the world the world world in the water of the world the world the world that the water of the world the

every knee must bend.

Then, again, how can be tell us that Rome relity and verify recognizes the Christ of the Goopel and werships kim, where in fact she worships notified not a little isled of thread? Every page of the history of the Church of Every page of the history of the Church of the Christ whom Home worthip as not the Christ of the Goopel, and the Gropel she preacher is not the Goopel which Christ has given it.

Const of the Geopel, and the Oropei she preaches is not the Goopei when Crirot has preaches in not the Goopei when Crirot has preaches in not the Goopei when Crirot has given us.

The 'rac Christ was mack and humble and marchell, He reliable hir aposities when they wanted to punish those who rejested in the Control of t С Сигиголу.

The sport of true rabyous breather gru-tiences and affability it is notial, kind, and cheerful; far removed from that gloony, this liberal superstition and bigotry which cloud, the brew, new the temper, deject the spirit,

THE SPRING OF DANIEL'S PIETY.

THE SPAIMS OF DANIEL'S PIETY.

It would not be easy to hange one Old Twelmens finish, after flores the men of Oed, where picty has been se highly commanded by the Lord inmest, as that of Deated the product. He was enabled to matches it early youth, and the entities to unfold more and more through a very long that the same that the same of the picture of the pictur

worthy to rank with honey aints of the antest time, like Nosh and Job.
It is laredly necessary to asp that the promas of Daniel's you'll was amply fulfilled
in his threll's. The question presents
in his threll's. The question present
party on the part of ingular eminence
property of the party of the proholy Spirit has been sareful to above us, at
overy stage in Daniel's long life, the fountain
from which the party flower. He was a man
musch given to prayer. It was Daniel's contents lashit. In the incorning before going
forth to the brainess of the day was own, he
stores the Lord in prayer. In the evening,
when the business of the day was own, he
hashe before the Lord in prayer. To these
two yet. In the state of the prayer. To these
two yet. In the state of the prayer. To these
two yet. In the state of the prayer. To the
party of the state of the prayer of the
action of Babyion the mid-day heats render
people in this country are less used. In the
latitude of Babyion the mid-day heats render
to the prayer of the prayer of the prayer
and David, in one of the Pashma,
tells us how les was assensioned to turn to
account the break in the work of cosk day.
"Evening, morning, and at noon," he
prayed and acrie the shock. It was in somcomment the render of the prayer of the
prayer of the prayer of the prayer of the
prayer and serve the same of the prayer of the
prayer and serve the same of the prayer of the
prayer and serve the same of the prayer and
party of the prayer of the prayer and
before his Oct."

Daniel also "knocled upon his knops three times a day, and prayed and gave thanks before his God."

Then Daniel prayed to God seatin unity. It was his known and constant eastons. Everyment in Behydron who had become acquained with the Holewo statemens and his manner of life frame that no consideration, whether of inconvenience or repression or langer, was over suffered to instruct or or and add his habit of retirent, three times a day, for prayer to the God of his fathers. We may be suffered to instruct or a supplier to the control of his fathers, who may be suffered to instruct on the control of his fathers, who may be suffered to instruct on the control of his fathers, who may be suffered to instruct on the control of his father his father of his father his fa

like to tree in peace.

There are two sorticof people whom Daniel will, to a certainty, rive up and combining in the day of indigenent. There are the men of homes who he as without prayer, and exerts their injects of it by the engreesing nature of lines pursuate, the other sort who, so not prayer, and the other sort who, so not prayer, after we set also other sort who, so not prayer, after we set also other sort perfection. I have known in people who constituted family no ship, or celebrated it furtherly and "with in natured iters," lecenase they had ill-natured neighbors, and were airraid of there drasson. Thus is a clear dereighter of duty, and falls under the condemnation of being adhanced of Christ. If the threat of the long side is not they constituted a level whether the properties of the long side in the continuation of being adhanced of Christ. If the threat of the long side is not they consider the constituted a level whether the constituted a level whether the constituted as level whether the const

the does the new map in terms and the map of the any map in terms. There is no state of the map of

To love one that is great in aim-great one's self.—Medages Nosher. I have often self that all the mi-of men agring from their not have to live quietly at home, in their or —Percent.

PRAISE MEETINGS

The MPRIMO OF DARIELS. PIBTY.

It would not be easy to hame one Old Testamont flaint, after Moses the most of Ocd, whose picty has been see highly commended by the Lord himself, as that of manufact he product. He was eashbed to manufact he product. He was eashbed to manufact he product the was eashbed to manufact he product he was eashbed to manufact he was eashbed to he

song.

Still, well guarded, and for occasional
mas, a service of this character is certainly
beautiful, and may produce holy impressions.

CONSTITUTIONAL YAULT-FINDERS.

There is a class of concertons Claritims who pery and agesk with virtual said vionge in the prayer-insedings, who are perpetually berraiting the whole shaves he for face chaines and letharry, and whose seteroctyped hermages in: "He man directions, sinners all countries and the control of t

A DEDICATION.

The following paper in his own hard writing, was found in the proceed-book of Penal. Whitself Smith, the soin of It. Penal Shittell Smith, the soin of It. Penal Shittell, of Philadelphia.

— I take float the Pariser to be my God. 1 Thes. 1–9.

"I take God the South he Acts 5 . 31.

"I lake the Moly Ghost to be my Saucifier 1 Pet. 1 ' 2

ne: 1 Pet. I · 2 1 take the Worl of God to be my rule—2 Tem. 3 . 16, 17

I take the people of God to be my pre-Huth 1 . 16, 17.

ple - Ruth 1. 10, 17.

"I likewise dedicate my whole self to the Land Rom. 14 7,8.

"And I do this deliberately —Joshus H
15 suncerely—2 Cor. 1 12, freely—Pas
10 3; and forever—"long, 8 35, 85.

Thotollowing statement shows there up of the different religious societies in the United States for they en 187-2 American Hibbs for 6-17, sales \$101,924 Anneris in Hills divinity, changings PRISE Atomban Track Borlett . thre \$110,000 the man Fresh banks y, dock in as 131,000

24, 478