

my cross and follow him. I long to be numbered with his people and to shew forth his praise."

"But you know, you must see the ministers and the officers of the church and speak with them, before you can make an open profession, and you know, my dear, how you have hitherto shrunk from observation."

"Yes, dear mamma, but I feel it to be my duty, my privilege to obey the command of my beloved Saviour. Will you communicate my wish to Mr. —, I am willing to meet him and any others who may desire to know what God hath done for my soul."

In a few weeks more, this beloved child sat down at the "Lord's table," and publicly avowed her separation from the world—her self-consecration to the service of her Saviour. Her treasure was now in heaven, and her heart was also there. The Bible was now her companion, her counsellor, the guide of her life, the source of her comfort and consolation. Dear child, she has since been the subject of severe affliction—she has passed through many trials; but the peace of God has ruled in her heart. No murmur has escaped her lips,—she cleaves to the Lord with full purpose of heart,—and all the affections of her soul are centred on her Saviour. She now earnestly seeks the salvation of others, especially of her brothers and sisters. She is tenderly loved by all, and her affectionate parents often lift up their hearts in adoring gratitude to Him who has thus realized all their most sanguine hopes concerning her. My reader, how grievously mistaken are those who imagine that religion is unfriendly to youthful happiness and pleasure!—O could such but hear the conversation and witness the daily conduct of this loved child, they would need no further confirmation of the fact that "wisdom's ways are ways of pleasantness and all her paths are peace."

J. J. C.

TO THE EDITOR OF THE HARBINGER.

SIR,—It is of great importance that we understand the word of God, according to its design or meaning. In proportion as right views of it tend to life, wrong views tend to death. Peter tells us that they who wrest the Scriptures, do it to their own destruction. Every absurd system in religion, by which artful and ambitious men make gain of their fellow-creatures, is recommended by perverted scriptures. I wish, therefore, that you

would favour your readers with some plain remarks on such passages as are brought forward in favour of error, and those which tend to preserve the minds of the simple against the dangerous opinions which are spreading around us. Many of your readers are without any commentary.

To give you some idea of what I mean, I send you a few thoughts on Acts ii. 39. The little that I know of Mormonism led me to think on this text more than I did before; and the more I think on it, the more I wonder at the view given of it by good men of different denominations, and by men whom I consider far superior to myself. But you know, sir, "that great men are not always wise," or wise in every thing, but sometimes fall into mistakes which an ordinary person may discern. Some, with great confidence, assert that the promise in this passage is the promise quoted from Joel in the preceding context. If what Peter says here were true of the promise in Joel, it would be proper to consider him as intending it rather than one not mentioned in the preceding context. But I cannot see how Peter's words can be true of, or apply to, the promise in Joel. That is evidently a promise of miraculous gifts, as appears by Peter's application of it to the gifts then given to the Apostles, v. 16. This view, then, represents Peter as saying: "Repent and be baptized every one of you; the promise (of miraculous gifts) is to you," &c. But as such gifts were never possessed by all believers, it is certain they were never promised. That they were not possessed by all believers in the days of the Apostles, is evident from 1. Cor. xii. 29, 30; nor is there any clear evidence that they were, since their time, possessed by any. Nor is there any need for them, unless it be necessary that God should be *always proving the same truth!* If such gifts were necessary since their time, in any place or period, it would be where and when the Gospel is first introduced among the Heathen; but those who preached Christ among the Gentiles did not pretend to such gifts; they succeeded without them; and those who pretend to them, do thereby fulfil the scriptures, which foretold men who would deceive others by "lying wonders." Peter could not—would not say of the promise in Joel, without any limitation, that it was to every one who would believe, and their children, for that would raise false hopes in them, which, when disappointed, would lead them back to infidelity. I think, then, he meant a well known promise, which contains all other promises, which was then to believers and their children, is the same now, and will continue to be to all who believe and their children in every future generation. What that promise is,