

## YOUTH'S COMPANION.

For the Colonial Churchman.

## FALSEHOOD AND DECEIT.—No. 2.

As Rectitude divine, th' Almighty knows;  
As Truth and Sanctity his thoughts compose;  
So these the dictates which th' Eternal mind  
To reasonable beings has assigned."—*Boyc.*

Some of your young readers, Messrs. Editors, may probably recollect having read in the 9th number of your instructive paper, a story intended to shew the danger of indulging in Falsehood or Deceit. I should have felt but ill pleased with myself if I had concluded that communication without intending to allude to the commands of God as to that sad though unhappily prevalent vice; for I do think that morality is never so forcibly inculcated as when reference is humbly and sincerely made to the unerring word of God;—"What saith the Scriptures?"

"Light of our way! whose rays are flung  
In mercy o'er our pilgrim road;  
How blessed its dark shades among,  
The Star that leads us to our God!"

What, therefore, with the holy word of God, on the subject now before us?

The earliest admonition appears to be that recorded in 23d Exodus, 1, 7, forming part of the commands issued from 'Sinai's holy Mount,' 3327 years ago, though in this particular still binding on us. 1st. Thou shalt not raise a false report: Keep thee far from a false matter. 2d. He that uttereth a slander is a fool; 10 Prov. 18. 3d. Lie not one to another; 3 Col. 9. "Lying," says Mathew Henry on this verse, "is contrary both to the law of Love and that of Truth; it is both unjust and unkind, and tends naturally to destroy all faith and friendship among mankind.—Lying makes us like the *father of lies*, and is a prime part of the Devil's image upon our souls." 4th. Speak the truth in love, 4 Eph. 15. 5th. Put away lying and speak every man truth unto his neighbour, for we are members one of another. 6th. Lay aside all guile and hypocrisy. Keep the tongue from evil, and thy lips from speaking guile, 1 Pet. 2. 1; 34 Ps. 13. 7th. As God is true, &c. 2 Cor. 1. 18. A double-minded man is unstable in all his ways, 1 Jas. 8. 8th. A lying tongue is but for a moment, 12 Prov. 19. "Truth," as a commentator writes—"may be eclipsed, but it will come to light. Those therefore, who make a lie a refuge, will find it a refuge of lies." 9th. Lying lips are an abomination to the Lord, but they that deal truly are his delight, 12 Prov. 22. See also 21 Ps. 35. 21 Rev. 8.

Reflect also on the high honor which our blessed Saviour casts on sincerity of heart and purpose, in his praise of the honest disciple, 1st John 47—"An Israelite indeed, in whom there is no guile." Behold him: take notice of and imitate him! It is the character of a true Israelite: a worthy descendant of Israel; a christian indeed, to be without deceit or design; sincere towards the God of Truth, 32 Ps. 2. and worthy of the trust of man. From these passages of Scripture, selected from numerous others of similar import, may each of us learn to be true and sincere in all our doings! Here we find the inspired Psalmist and apostles, and the wisest of the sons of men, placing truth among the very first of the christian virtues, and we see also our Saviour pointing out a true son of Israel, and the approved of Israel's God, him who was guileless—sincere and true.

Now answer the following questions on the passages of Scripture; for recollect that blessed Book, God's best gift, should be not only read, but "marked, learned and inwardly digested," that is, received with some such spirit as that which an hungry man would devour his food. The figures below refer to those preceding the foregoing texts of Holy Writ.

1st. What must we not dare to raise, and from what must you and I and all keep? 2. What is a slander here termed? 3. What must we avoid in our transactions with each other? 4. What must we speak, and in what feeling of the Lord? 5. What must we put away, how speak and why? 6. What are we commanded to lay aside, and from what must we keep our tongues and lips? 7. Who in a peculiar manner, is said to be true? 8. What do you learn from this verse, and commentary? 9. What are abominations to the Lord, and who are His delight? Does 15 Psalm, l. 3. agree with this?

SQUA.

ter until Christmas, and in weather so cold that the fish dies, frozen stiff, almost immediately it is taken out of the water, and the fishing line becomes so hard that, after the first fish is caught, it is thrown into the water in a coil to thaw. I found so much to engage me at Grand Jarvis that I did not go to rest until 1, but I was up again by 5 1/2 a. m., and started early for Bonne Bay, where I held full service to a large congregation, and went, the next day, to Mosquito, where I performed several very interesting services—and baptized some adults, the rough weather which detained me here affording me time to instruct young mothers and others who were anxious for religious information. I could not proceed hence till Sunday the 21st. Sunday, April 21.—We put into Facheux Harbour, and Muddy Hole, and Richards Harbour calling on the inhabitants. At the last place I performed two full services, and went on to Eastern Cul de Sac the same evening, where I had a full service at night, and another before I started next day to Recontre, where I found a very populous settlement, with other settlements, (as Bay Chaleur, and New Harbour, which required visits, in its neighbourhood, and much to do:—nearly 40 baptized. The principal people hereabouts are of Jersey extraction. At New Harbour, I fortunately fell in with a native of Nova Scotia, who was proceeding, along shore, in pursuit of fur. He kindly offered to help me along from settlement to settlement in his hired vessel, of which I gladly availed myself, as the inhabitants lived now more widely apart.

Thursday, April 30.—Started in this way with Mr. McNeil, after having performed two services at New Harbour. The first place I thus visited was La Hune Harbour, where I held two full services, and whence, during a day on which we were detained, I walked over the neck of Cape la Hune, to the Western Cul de Sac, and performed Divine Service there. The day after, we passed, to my regret, through the Borgeo Islands, without stopping, anchored at night at Duck Island, and assembled a very interesting group of families for Divine worship.—The next day we reached Burnt Islands, and performed a full service: detained here until the 5th of May: when I reached Port aux Basques, or "Channel," in a boat, having first stopped for a full service, at the Dead Islands. At Port aux Basques performed full service, and then went on in a boat to the settlement of Cape Ray, first calling in at Gale's Harbour. I had much to engage me at Cape Ray, until Saturday, when I walked to little Codroy River, and held full service.—The next day went in a boat to Great Codroy River, and after service, to Great Codroy Island, where I held two full services. Was shocked to see the regular occupation of the French on this part of the shore, throughout Sunday, in fishing, as upon a common day. Availed myself of a French schooner, which was leaving Codroy Island to seek bait in Port au Port, (the bay beyond Bay St. George,) this being my most expeditious way of getting to the head of Bay St. George, where the principal inhabitants were. It was a most laborious walk, however, from middle Point, (the part of Port au Port where I was put on shore,) to the "Isthmus," which divides St. George's Bay from Port au Port water;—indeed I was nearly exhausted. The kindness of Mrs.—Vincent and her husband, however, soon recruited me, and on the 15th he put me across the bottom of the Bay, 5 leagues, to sandy Point where the principal settlers live. There I was detained till the 25th of July—visiting at intervals during my stay the people who lived at the first, third, and middle Barr sways, about 20 miles up the shore of the Bay, and once visiting a settlement up the main river, and also the deplorably desitute people of the Bay of Islands; up the main river of St. George's Bay, all the inhabitants being of the Romish communion, my services were not required. I officiated, during my stay, at St. George's Bay and the Bay of Islands several times in each week. Death had removed several since my last visit, but the settlement at Sandy Point has increased in population since that time. The children of St. George's Bay—and indeed, the adults are much indebted to that excellent lady, Mrs. Forrest, whose daily labours in the school, and exertions on Sunday in keeping together a congregation, have evidently had an excellent religious effect on all around her. The schooner which I had so long waited for, which was going to St. John's for her register, was, at length, launched. On the 25th of July I embarked. We were driven into Port aux Basques, on Sunday 26th,

where I had full service, and soon after leaving this place, on Monday, I fell in with a cutter, which had been hired in St John's, and sent after me by my wife and friends, whom I had not for months been able to inform of my movements, and who were, consequently, very anxious respecting my safety. The first accounts which they did receive from me had reached them by way of Quebec, and of Cape Breton Island. After a few days' detention by fog and calm at St. Pierres, the French Island, and being nearly wrecked off Ferryland, upon Goose Island, I was able to put into Petty Harbour, though the cutter could not get into the Narrows of St. John's, after beating all day on the 5th of August; and I thence walked up to town, when I was restored to my dear wife and child, of whom I had only heard twice during the five months I was absent; indeed, nearly six.

The satisfaction which I have experienced in carrying information respecting the way of salvation into so many settlements, and proclaiming it in the ears of many who had never been so visited before, was damped somewhat by the apprehension that many, probably, who had lived half a century and more without ever having seen, before me, a minister of Christ, might never see one again. Expeditiously as I passed along—too expeditiously, indeed, to effect much where I did call—the extreme points which I visited would only comprehend one half of this one Island, and much—much more of this portion was unvisited than visited by me.

I feel grateful to God for the slight good He has enabled me to effect; I pray to him to bless the exhortations which I gave, and the sacraments which I administered, in the name of His Son; and I trust I may never be unmindful of many signal deliverances, which I cannot recel, at this time, to my mind without tears. A thought which has often struck myself during my missionary labours in the last ten years, I recently saw embodied in a letter upon the present state of Protestantism in France, and it will so strictly apply to the feeling of the missionary in this archdeaconry, that I shall be excused for closing this communication with that writer's words. "One cannot do the work of twenty, and there is, therefore, a feeling of hopelessness in the midst of passive circumstances the most hopeful."\*

I am, my Lord, your Lordship's faithful and obedient servant,  
EDWARD WIX.

\* Blackwood, January, 1836.

## ANECDOTES OF CHRISTIAN MINISTERS.

The late Rev. Dr. C. Evans, of Bristol, having once to travel from home, wrote to a poor congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this.—

"Why sir, to tell you the truth," said one of them; knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever hear."

"Ay, ay," the doctor replied, "you entirely misunderstood the nature of learning, my friend: its design is to make things so plain that they cannot be misunderstood. Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning my brethren, is required to make these things plain?"

It is said that Lord North, during the American war, being gratified with a political pamphlet written by the Rev. J. Wm. Fletcher, of Maleley, sent to that minister to know what service would be acceptable to him. Mr. Fletcher sent him word, that he wanted but one thing, which it was not in his lordship's power to give him: and that was, *more grace*.

*In arguing with another, neither get in a passion, speak loud, nor use rash words.*

*If religion has done nothing for your temper, it has done nothing for your souls.*

*Those who depend on God shall not want, even in a desert.*