

but the mode of expressing our apprehensions, which may as strongly be signified by actions, and in many instances actions speak stronger than words; you may perceive that every mistake is not a lie, nor every doubtful speech, nor every parable of fable, nor the rehearsing a lie, if we make it not our own.

But a lie is the voluntary falsifying of the truth, and is usually joined with an intention to deceive. Let every man endeavour to speak the truth, and this from a conscience to God, and a love to virtue. To this he is bound by the rules of reason and religion, of honour and interest. But more particularly it behoves the person who makes a profession of religion, to speak and act agreeably to the nature of truth. "Let all who name the name of Christ, depart from iniquity." If truth is eligible from others to you, why should it not be equally so from you to them? It is manifest that all civil society must be dissolved without it; that falsehood breaks the bonds, and destroys the confidence that is necessary thereunto; for how can men converse or trade together, if they are not to be believed? and how can they expect to be believed unless they constantly speak the truth? He that will lie for one thing, at one time, may reasonably be supposed capable of doing it at any time, or in any case where he imagines that fraud is necessary to complete his design.

It may further be observed, that truth and justice have such a relation to each other, that he cannot be just in his dealings, that is false in his words. And Dr Young says, "A foe to God, was ne'er true friend to man."

Surely every one's indignation should be awakened against a vice which thus destroys the common good of mankind. It is evident that speech was given us that we might signify or express our minds to each other; but lying and deceit directly contradict this end; so that a dumb man is better than a liar.

2nd.—Religion certainly lays us under the strongest obligations to truth and sincerity. We worship and serve the God of truth; the revelation we believe, is the gospel of truth; the precepts of religion, every where enforces the love and practice of truth, it is the very character of all that sincerely profess it, that they hate lying, and love truth, and so contrary is the indulgence of falsehood and deceit, to the spirit of our holy religion, that it utterly excludes the practisers of it, from any share in the blessings of the gospel, or hopes of salvation.—Yea, there is such an evident contradiction between a false man and a true christian, that it is a wonder how any can make pretensions to the last character, whose conduct lays them under the censure of the former.

It should be particularly impressed on the minds of those who are in the habit of reading or expounding the scriptures, and if they have at any time indulged in lying, or making false representations, I say they should not omit the case of Ananias and Saphira, who both ended their days with a lie; and we are not informed that they told more than one lie. As Dr Watts beautifully expressed it, in one of his hymns for children, to deter them in the practice of telling lies, viz.

Have you not known or heard or read,
How God abhors deceit and wrong,
How Ananias was struck dead,
Caught with a lie upon his tongue.
Then did his wife Saphira die,
When she came in and grew so bold;
As to confirm that wicked lie,
Which just before her husband told.

I beseech thee friend, pretend no more to religion, or conscience; especially dishonour not the christian name, by falsely assuming that to thyself—but own thyself to be, what indeed thou art!!! or else reform thy practice, and resolve by the help of God that if truth and integrity will not maintain you, falsehood never shall. Truth excludes all equivocations, and disguises in our dealings with others; the design of speech is to signify our minds to each other; but when it is clouded with ambiguities and mental reservations, with a design to deceive; the end of justice is frustrated, our neighbours imposed upon, and our words are no better than painted lies. This sort of conduct has too strong a tincture of knavery, when our speech like Apollo's oracles may be understood in a fair or a fatal sense. None are pleased with such deceitful conduct toward themselves, and none should practice it with others.

How absurd and foolish a part do they act, who expose themselves to the just resentment of heaven, violate their own conscience, and prostitute their reputation by deceit and falsehood, to gain that which ought to be obtained by truth and integrity, and which when secured by such means, can afford no true satisfaction. The God of truth cannot bestow blessings on what is obtained by fraud, that would be giving sanction to the rebellion of his creatures, against himself, and to smile on what a just God abhors. Nothing can raise rebellious man above the strokes of Providence; cannot he send sickness and losses, blast their designs, and frustrate all their schemes for happiness, and after they have spent a life of sorrow and disappointment here, banish them for ever from his presence? If you value your external credit, your internal comfort, and your eternal happiness, banish lying from your lips, let truth and integrity rule in your hearts, and be your constant attendants in every business, and company, and wherever you have been defective in regard to truth, shew the sincerity of your concern for it, by sincere repentance and universal reformation. Learn to trust God, and providence in the way of duty. This will set you above every mean and unworthy artifice, for he that believes and considers that he depends upon God for all things, will easily perceive that the practice of virtue, and not of vice, is the means to be blessed by him, preserve upon your minds a continual apprehension of the exceeding baseness and evil of lying. Let the presence of God be a curb to you whenever you are tempted to this sin. Surely none can dare to tell a deliberate untruth, who seriously considers himself in the continual presence of the God of truth, how can those lift up their faces with comfort to him in prayer at night, who have thus affronted his truth and omniscience in the day. Especially seek to God for his renewing and sanc-

tifying grace, and labour to attain a holy frame of mind. It is a vain attempt to purify the streams of vice, while the fountain of iniquity, a corrupt nature, remains in all its vigour. But when that is cleansed by the precious blood of Jesus Christ, and sanctified by the spirit of God; then only will the issues from it be pure and acceptable. A renewed conscience is the great preservative from all evil.

He that allows himself to violate the laws of truth and justice maims Christianity; and whatever his profession of religion may be, it is false and insincere, for he can never be true to God, who is unjust to man, nor can he reasonably hope to be accepted of him.—The psalmist says if I regard iniquity in my heart the Lord will not hear me. The word of God declares in plain terms, that the prayers of the wicked are an abomination to the Lord. In the foregoing are set before you, the nature and necessity of venerable truth, in hopes that it may excite you to the practice of it. What impression it may make upon your hearts, God only knows. But this may be said. That if these arguments prevail not with you, God has one which will do so effectually, for he hath said that the mouth of them that speak lies shall be stopped, and again, the lip of truth shall be established for ever, but a lying tongue is but for a moment, lying lips are abomination to the Lord, but they that deal truly are his delight, Prov. 12th, 19th, 22nd. A righteous man hateth lying, but a wicked man (or liar) is loathsome and cometh to shame Prov. 13th chap. 5th v.

Hoping that these desultory observations may fall into the hands of some persons who may profit thereby, I conclude with a quotation from the venerable Mr Wesley, say the last three verses of 91st hymn

I see the perfect law requires
Truth in the inward parts;
Our full consent our whole desires,
Our undivided hearts.

But I of means have made my boast;
Of means an idol made;
The spirit in the letter lost
The substance in the shade.

Where am I now, or what my hope?
What can my weakness do?
Jesus, to thee my Soul looks up:
'Tis thou must make it new.

I remain, Sir, your most obdt. Servant,

A NORTHSHOREMAN.

North Shore, 20th March, 1834.

[TO THE EDITOR OF THE STAR.]

SIR,—I have learnt with regret that the *Magistrates* of this town, have received from his Excellency the Governor, a communication, stating that he has no funds at his disposal, for the purpose of relieving the distress which so generally prevails in this district, yet I find but a few months ago some of our Esqrs., fellow townsmen of mine too, being then at St. John's, stated to the authorities there, that it was the wish of the inhabitants of this town, that the body of *Peter Downey* should be hung in chains. Such a request on the behalf of this peaceable community was of course immediately granted; and in carrying this wise plan of our Esqrs. into effect, a considerable sum has been expended, and the public money thus foolishly squandered. It has been satisfactorily proved that such a species of exhibition serves only to outrage humanity, and is not at all calculated to effect the object for which it is intended, I therefore think that the public money expended for that purpose would serve a better one, namely, that of feeding and clothing the half-starved children who are thrown on an impoverished community for support. It now remains