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AND CONTAINS,
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will be inserted
The Debates in the Legislative Council and
House of Assembly.
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FOR THE SENTINEL.

"Honour to whom honour is due."

Any man who stands forward in defence
of the public rights, must prepare himself for
all sorts of obloquy from all that class com-
ing under the denomination of exclusives,
and those who have hope of falling into that
class. What is more—it is generally a warfare
at his own charge. The public, whose
cause he espouses, has no individuality, and
seldom a representative, who will do little
else than express sympathy, without afford-
ing support and protection.

In proportion to the public service render-
ed, will be the virulence and malignity with
which he will be assailed. This has been
precisely the fact in relation to the present
Speaker of the House of Assembly. In that
truthful mingling print called the "Chronicle"
—the chronicle of all the mendacity which
can be scraped together, by the political scaven-
gers of an official oligarchy, to bolster up
a waning influence it should be—he has been
assailed for years past, and denounced as a
Papineau, a Dan O'Connell, a radical, a dis-
organiser, a Jeweller and revolutionist.

The last appellation belongs to him of
right, and he has good reason to be proud of
it; for he has been chiefly instrumental in
producing a revolution in the political affairs
of the Province, which no friend to his sover-
eign or the Province would wish to see re-
turned by a counter-revolution. He bat-
tled for many years almost single-handed a-
gainst the aforesaid official oligarchy, when
it was all-powerful; and when it was next of
kin to high treason to question their exclu-
sive right to rule, or the infallibility of their
acts. As the continual droppings of water
will wear away a mountain, so the steady
and untiring perseverance of Mr. SIMONDS
gradually gained for him new supporters in
the House of Assembly; until at length the
well-desired blows of many years, brought the
adversary to cower beneath their accumulated
weight. The officials were beaten, and
thenceforth the glory of their reign departed
from them.—Had they despised the enemy
less, they had saved themselves much of the
mortification of so signal a defeat.

To this gentleman, more than to any, per-
haps all others, is the Province indebted for
its present control over the public property
of the Province, and the popular influence in
the management of its own internal concerns.
He always stood in front of the battle to cheer
on the less valiant, and give confidence to the
wavering—his political history affords an ex-
ample of moral courage as rare, as it has
been beneficial to the country.

If any proof were required of the value
of his public services, we have it in the obloquy
and supreme hatred of him by the "Chroni-
cle-men," and the "officials" generally. As
long as these gentlemen continue to hate him
and speak all manner of evil against him, the
public will be perfectly safe in awarding him
their confidence.

That his public acts have always been right
we shall not assert.—We believe he has
sometimes been mistaken, and it is probable
he may subsequently have discovered his er-
ror. Be this as it may, we have no reason to
suppose that success has spoiled him, or to
doubt the continued soundness of his politi-
cal principles, and his readiness to carry
them out in practice; until every depart-
ment of the local government executive, ju-
dicial, and legislative, shall have been clear-
ed of its impurities. If any man is entitled
to the confidence and gratitude of the coun-
try, that man is the Honorable CHARLES
SIMONDS.

FOR THE SENTINEL.

"Nothing is gained by concealment."

MR. WARD.—I am sorry that many malig-
nant spirits, of whom "Heber" in the *Chroni-
cle* is a fair sample, are at this moment dealing
slander and falsehood round the land, while oth-
ers less malicious are making great efforts to
prevent enquiry, and to misrepresent certain
proceedings of the last Session of the Legisla-
ture; and did you feel as keenly as many do the
effects of their slanders and misrepresentations,
you would no doubt be anxious to have a fair
hearing.

I proceed therefore, with thanks for your per-
mission, to notice in the first place the letter
written by the Rev. Mr. Birkmyre; not that I
by any means attach to him any of the forego-
ing charges, but inasmuch as he voluntarily ap-
pears against me in your columns, it becomes
my duty to give him a candid reply. He will
surely not accuse me, of "wantonly inflicting
an injury on the community," when he looks at
the merciless attack of "Heber," which it was
my object to repel; and although he and I do
conscientiously differ, I assure him that I have
advanced nothing inconsiderately—and as he
affirms that the result of my inquiry is in-
correct, I shall shew the process which led to
that result.

Here is my starting proposition.—"Sin is any
want of conformity unto, or transgression of the
Divine Law."—He will allow this. "Where
there is no law there is no transgression."—This
he will also allow. Laws are adapted to the
understanding and condition of the persons in-
tended to be governed thereby, and may be re-
pealed or amended as circumstances require.

Now the Divine Law, of which the com-
mandment to observe the Sabbath forms a part
was given to the Israelites by Moses. It con-
tained numerous provisions and enactments suit-
ed to the condition of that people, and was made
obligatory upon them, and upon them only. Ev-
ery "jot and tittle" of it was fulfilled, and the
whole of its enactments completely repealed at
the crucifixion of our Saviour.—The New Testa-
ment abounds with the most direct testimony
to this effect, of which the letter in Acts 15, and
the Epistle to the Hebrews, are prominent in-
stances. As Mr. Birkmyre however denies my
conclusion here, I shall as a witness against him
call upon the Rev. Dr. Hugh Blair. "In the
hour of Christ's death," says that eminent Scot-
tish Divine, the long series of prophecies, vi-
sions, types, and shadows, was accomplished.—
This was the hour of the *abolition of the Law*,
and the introduction of the *Gospel*, the hour of
terminating the old, and beginning the new dis-
pensation of religious worship throughout the
earth.

The precepts and ordinances of our Saviour
and his apostles, as set forth in the New Testa-
ment, are therefore the only rule of our obedi-
ence as professing Christians, since to take our
rules of life from Statutes repealed 1800 years ago
and never in force against our heathen ancestors
would be a glaring absurdity. There are in-
deed many of the precepts of the Mosaic Law
not ceremonial but moral; but these moral pre-
cepts bind us as Christians, not by any power in
the Law which is repealed, but by their re-en-
actment in the New Testament. The common
and simple principles of Legislation have in this
case been strictly observed; indeed a departure
from them would involve the whole subject in
confusion and uncertainty. The rule is this.—
When a statute is repealed, if it be necessary
to retain any of its provisions, such provisions are
inserted in a new enactment. But every clause
of the old Law thus retained, derives its whole
force from the new enactment, and from that
only. Every person having the least knowledge
of Legislation admits this rule.

Accordingly we find the two first command-
ments of the Decalogue, named and particu-
larly set forth in the New Testament. And not
only is idolatry forbidden as applied to idol wor-
ship, but carried home to the thoughts of the
heart.—Even covetousness is called idolatry.
Profane swearing the 3d Command forbids, is
also strictly prohibited in the New Testament,
and not only the irreverent naming of the Su-
preme Being, but all swearing is strictly forbid-
den. Obedience to parents enjoined and en-
forced.—Murderers are solemnly denounced—so
also are adulterers, thieves, liars, and covetous
persons. Here however the fourth command-
ment is not inserted, and it is plain, that
had the Divine Legislator intended to enjoin
upon his followers the observance of the Sabbath,
the fourth commandment of the Decalogue
would have been inserted with the other nine,
and *Sabbath-breakers* would have been in the
Black list of New Testament offenders.

I firmly believe that this was omitted for the
same reason that other clauses of the old Law
were omitted; that is, because the Supreme
Legislator did not intend it as a part of the christi-
an code. If the observance of the Sabbath-day
was intended as a part of the Christian Law,
why was it not inserted in the same sacred book
with the rest of the christian precepts? And
why were not *Sabbath-breakers* threatened with
Divine displeasure, as well as other sinners?
What rule could the Gentile converts have but
the rules of the New Testament; and how, in
the name of wonder, were they to observe a law
neither enjoined by their teachers, nor written
for their instruction.

And do not we find, from Church history, that
they did not keep the sabbath; it being evident
from the New Testament itself, that they usu-
ally met for public worship on the first day
of the week. They were commanded to assemble
for public worship, and they did so, but until
the days of Constantine, in the year 321, their
secular business was only discontinued during
the time of their attendance. Constantine made
a law, that the first day of the week should be
observed as a day of rest in all cities and towns,
but the country people were to follow their
work on that day as usual; and it was not until
the year 538, that country labour was prohibited
among christians on Sunday, by the Council of
Orleans. This well authenticated testimony
settles the whole matter; proving as it does
that the Sabbath was not observed by the pri-
mitive Christians; but because I gave it thro'
the medium of the Popular Encyclopedia, Mr.
Birkmyre does not regard it as "bearing a fea-
ther's weight in the argument."

The work alluded to is thus announced from
the public press.—"The Popular Encyclopedia
being a General Dictionary of Arts, Sciences,
Literature, Biography, and Politics; a new
and splendid Edition enlarged and improved by
Sir Daniel K. Stanford D. C.—Allen Cunn-
ingham Esq. T. Thompson, M. D. T. R. S. &c.
and other eminent authors." The writer who
with a single dash of his pen attempts to anni-
hilate and set at naught such high authority, must
be reduced to a most unenviable condition, and

I fear that as far as he is concerned, it will be
useless to produce evidence at all.—As Dr.
Blair however was one of Caledonia's brightest
ornaments, I hope he will admit his testimony
above quoted, and as Dr. William Paley is not
only a moral philosopher of the highest charac-
ter, but also one of the greatest champions of
Christianity that ever appeared in the Protestant
Church, I do hope that more than the weight
of a feather will be attached to his testimony.

Under the head of "*the Scriptural account
of Sabbatical Institutions*," that eminent di-
vine declares his opinion, that the first actual
institution of the Sabbath was in the wilderness
as recorded in Exodus; and tracing back from
that period to the Deluge, and thence to the
creation, discovers not a vestige of its observ-
ance among mankind. He then adds the evi-
dence of Ezekiel and Nehemiah to corroborate
the opinion that it was first instituted in the wil-
derness, and made binding only on the Jews.
He shews clearly that the command by which
the Jewish Sabbath was instituted does not ex-
tend to us; and declares that it was as much a
ceremonial institution, as many other seasons
appointed to be kept holy by the Levitical
Law.

"It" says he "the command by which the
Sabbath was instituted be binding upon Chris-
tians, it must be binding as to the day, the duties
and the penalty, in none of which it is receiv-
ed."

Saint Paul," he adds, "evidently appears to
have considered the Sabbath as a part of the
Jewish ritual, and not obligatory upon Christians.
Let no man therefore judge you in meat or in
drink, or in respect of an holy day, or of the new
moon, or of the Sabbath days which are a sha-
dow of things to come."

He affirms that the Founder of our religion
gave no new commandment on the subject, and
following out all the arguments, concludes that
although the attendance on Public Worship on
the first day of the week be an ordinance of Di-
vine appointment as shewn by the practice of
the early christians, the resting on that day
from our employment longer than we are detai-
ned by such attendance, is "*an Ordinance of
human institution*."

The celebrated reformer, Martin Luther, pro-
tested against the connexion of the Christian
Sunday with the Jewish Sabbath. But after
the above ample testimony of Dr. Paley, Luth-
er's evidence is unnecessary.

Dr. Paley and Mr. Birkmyre are at issue on
this important subject; and chapter 7th in the
5th Book of the Doctor's Moral Philosophy, is a
complete refutation of Mr. Birkmyre's Sermon
and Letter.—But in no part is the contrast more
remarkable than in the explanation of the above
quotation from Saint Paul. The one reasons
calmly, and allows the passage its obvious and
natural meaning—the other affirms boldly; and
notwithstanding the minute definitions of the Ap-
postle, maintains that the Sabbaths in this pas-
sage are not the Sabbaths of the Mosaic Law.

Sir, I reverence the christian Sabbath as a
necessary season of rest for man, and as a
pledge of the poor toil worn cart horse peaceful rest.
I regard it as affording a glorious opportunity
for all ranks and conditions of persons to assemble
for public worship and religious instruction.—I
hold myself conscientiously bound to observe it
for the beneficial purposes which it promotes;
but for the reasons before stated, I firmly be-
lieve, with the Editors of the Popular Encyclo-
pedia, that it is a "*civil institution*" taking its
force from the law of the land; or in the lan-
guage of Dr. Paley, that it is "*an ordinance of
human institution*."

I know that both here and in the Mother
Country there are many sincere christians who
take this view of the subject, and who deem it
both wicked and unscriptural to connect and
confound the Jewish Sabbath with the Christian
Sunday.—Supported therefore as we are by the
eminent authors above quoted, let no man mali-
ciously connect us with Infidels and Sepetics;
nor when we urge fair and candid arguments in
our own defence, let it be intimated that we are
wantonly inflicting an injury on society.

JUSTIN.

June 1, 1840.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Bishop of London was to have presided at
the ninth annual meeting of this society, which
took place on Saturday, at the Queen's Concert-
rooms, Hanover-square, but, owing to unfore-
seen circumstances, his lordship was unable to
attend, and the Right Rev. the Lord Bishop
of Norwich took the chair in his stead. The room
was filled with a fashionable attendance of the
higher classes, all of whom seemed deeply in-
terested in the proceedings.

The Bishop of Norwich, in addressing the
meeting, lamented the absence of the Bishop
of London, because that prelate was far able than
himself to plead the cause of the Temperance
Society. He felt he was the inferior of the Di-
ocesan of London in eloquence and in all things
save in one, and that was zeal for the suppres-
sion of intemperance (cheers). He held on
temperance societies as vast moral machins, by
which, connected with religion, the regenera-
tion of the human family might, to a great degree,
be accomplished. He was sorry that a dision
had sprung up among themselves; that the
totalitarians were at variance with the parent
society; and he was still more sorry that so much
abuse and ridicule had been heaped upon both
parties. It had been said it was a new religion
or superstition, but there were no grounds for
such an observation. It was too true individu-
als had plunged into fanatic extremes, dying
themselves what is useful; but in all important
popular movements such results occur, and he
for one would encourage the enthusiasm of
entire abstinence, if by so doing he could check
the greater evil of intemperance. He wished
to see the rich and noble uniting with the poor
in this cause, and wished they would offer do
so; it would be the means of benefitting the
people, and silencing heartless agitators who
now went among them, only teaching an ex-
citing to do wrong. One great cause of this
restlessness everywhere prevalent was intemper-
ance. A curious calculation had been made that
quantity of spirits consumed in this country
year, would be sufficient to fill the basin of
the river 100 miles long, 30 feet deep, and 5 feet
wide. This river he would call the riv-
er of Death, leading to hell. Another remark-
able fact was, that while the annual amount ex-
ported for bread by the entire population was 35,
000,000, the money spent in strong drinks was
£44,000,000. His lordship proceeded to say
that a charge had been brought against the
alleging they had forsaken the existence of ar-
dent spirits for the more criminal and ban-
al

indulgence of chewing opium. How far, or to
what extent that might be true, he was not pre-
pared to judge; but he would call upon every
person to exert his influence to prevent the use
of that soul destroying drug. His lordship then
adverted to the wonders effected by Father Ma-
thew in Ireland, and regretted that the Protest-
ant church had not produced so mighty a cham-
pion instead of the Roman Catholic. It had
been reported that Father Mathew worked on
the superstitious credulity of the Irish, by de-
claring that he was more than mortal, and could
work miracles, but such was not the case; Fa-
ther Mathew had done more for the peace and
happiness of Ireland than any person for the
last hundred years, and he would therefore con-
clude by wishing him God's speed (cheers).

The SECRETARY then rose, and read letters
from Sir E. Parry, Sir J. Webb, J. Packington,
Esq. M. P. Dr. Henderson, the Rev. Messrs.
John Clayton, Stowell, and Jackson, the presi-
dent of the Wesleyan Methodist Conference, ac-
counting for their not being present. He after-
wards read the report, by which it appeared the
income of the society for the last year did not
exceed £800, and that the committee are in
debt £296. It ended "by deprecating the prac-
tice of chewing opium, unhappily gaining in
this kingdom."

The Bishop of CHICHESTER, in proposing
the first resolution, spoke at great length upon
the trials and sufferings of the working classes,
but he prayed to God they would not fly to opium
in search of a temporary relief; he referred to
what the Bishop of Norwich had said with
regard to Father Mathew, and remarked, he
doubted whether in any other country the same
results could follow the same efforts."

Lord TRIGMOUTH, in an eloquent speech,
detailed the progress that temperance societies
were making in various parts of the world; at
the same time he lamented that both in Eng-
land, Sweden, and in America, many persons
were "intermediate temperate."

Admiral Sir James Hildyar, the Rev. H.
Hughes, Robert Funniss, Esq. (from Dublin),
and the Rev. David Rouen (master of the House
of Correction), severally proposed and second-
ed the resolutions.

A vote of thanks was presented to the chair-
man, who, in returning thanks, expressed a
hope that the subscriptions to the funds of the
society would be liberal.

TEMPERANCE IN UPPER CANADA.

The first Quarterly Meeting of the Roman Ca-
tholic Temperance Association of this city was
held on Sunday last, in the Recollet Church,
when the Rev. P. Phelan, President, delivered
a very eloquent address to a large audience.
He stated, that though the Institution had only
been in existence three months, the number of
members was 1508—of whom upon the most
careful investigation, he could only learn that
twenty had violated their pledge, and they had
all confessed their error with tears, and promi-
sed to be teetotallers in future, with the excep-
tion of one man, who he understood had gone to
Boston. But if he (Father Phelan) found, upon
full investigation, that this man had broken his
pledge, and then left the city without com-
ing forward and having his name publicly erased
from the books of the Association, he would
follow him, and bring him to an account; and if
he could not do it in person, he would do it in a
another way.

The Rev. gentleman then went on to say,
that the good fruits of this great and holy
enterprise were already conspicuous. Trades-
men who before had squandered their week's
wages in drunkenness and debauchery, on Sat-
urday night and Sunday, abused their wives when
they came home, and were sick all Monday,
Tuesday, and perhaps Wednesday, were now
working diligently from Monday morning to Sat-
urday night, and bringing home their earnings to
a happy family; so that comfortable clothing,
children going to school, and a good joint of meat
at the table now could be seen, where there
was nothing but rags, idleness, and starvation a
short time ago. Indeed, master-workmen, could
now get as much work done by seven men as
they could before by thirty, and the men were
saving money fast.

"Yet," added he, "there are some among
you (agents of the Devil he might call them)
who tried to oppose this holy cause of Temper-
ance; who tempted the members to break their
pledge, and rejoiced if they succeeded. But his
hearers were not to blame these men too
much, seeing they were instigated by the De-
vil, who was too ugly and loathsome to appear
upon earth himself, and therefore employed a-
gents to do his work. They were rather to pray
that these men might be turned from the error
of their ways." He also exhorted these to take
the counsel which Gamaliel gave to the Scribes
and Pharisees: "For if this work be of men, it
will come to nought; but if of God, they could
not overthrow it."

The earnestness of Mr. Phelan's manner evi-
dently produced a great impression; and we
could not help feeling that the days of drinking
are numbered amongst our Irish Roman Catholic
population. A sense of justice constrains us to
add, as our solemn conviction, that if every mi-
nister of religion in Canada, were as earnest and
faithful to suppress intemperance in his congre-
gation, the country would be nearly, if not al-
together, freed from that dreadful scourge in a
single year from this date. Ministers of the
Gospel of Peace, will ye not come forward in
this work, and save your suffering flocks from
the worse than wolf-like ravages of intemper-
ance?

At the close of the meeting 29 new members
were added, making the whole number 1537.—
—*Canadian Temperance Advocate.*

TEMPERANCE HALL, LIVERPOOL, N. S.
The good people of Liverpool, N. S. some
time ago erected a building, called a Temper-
ance Hall, to be used chiefly for Temperance
Meetings. Recently, we understand, they have
added to the embellishments of the interior of
the building; they caused two paintings to be
made for it, by Mr. Valentine, Portrait Painter,
during a late trip of that artist to that part of the
Country. The pictures are portraits of James
Gorham Esq. first President of the Queen's
County Temperance Society, and Mrs. Gorham,
his wife. Beside Mr. Gorham's claim to the
respect of the Society, by being its first Presi-
dent, he presented to that body the ground on
which the Hall is built, contributed to its funds,
and otherwise proved himself a warm friend of
the Temperance cause. The ages of the parties
at the time of sitting for their portraits, were
respectively, 75 and 73. "The happy head is a
crown of glory, if found in the ways of righte-
ousness." The pictures are half-length;—Mr.
Gorham is represented sitting in the President's

chair, with the Temperance Hall and the Gram-
mer School, in the distance. He has been an
efficient patron of the latter institution also.

The Committee who exerted themselves to
collect subscriptions to defray the expense con-
nected with the pictures, were James Richard-
son, Esq. John Campbell, Esq. and Captain
Patillo.

The Ladies of Liverpool were the sole contri-
butors to Mrs. Gorham's portrait.

The incidents just related reflect much credit
on all concerned. On the Town which exhibits
such progress in the Temperance reformation,
and such public spirit in this particular—on
the persons whose likenesses have been obtain-
ed as a mark of public respect,—and on those
who selected this mode of doing honour, of em-
bellishing a public building, and of patronizing
the fine arts in the Province. Those also, who
exerted themselves so efficiently to carry out a
good project, deserve much commendation;—
and we doubt not, the artist who is already so
well known for faithful likenesses and excellent
pictures, has placed in Temperance Hall, mem-
orials of his abilities, which will cause them
to be remembered and respected, when Liver-
pool, N. S. approximates much more than it
does now to its great namesake across the wa-
ter.

THE AMERICAN BOUNDARY LINE.

To the Editor of the Evening Chronicle.

Sir.—The line of demarcation described
in the treaty of 1783 will require to be ex-
plained by the terms of boundary used in the
grant of Nova Scotia from James I. to Sir
William Alexander, 1621. This, be it re-
membered, is the favourite position taken up
by our American opponents. Now, from the
grant in question it will appear that the ter-
ritorial marches therein described, are the
highlands whence the springs of the rivers,
flowing in opposite directions, take their rise.
The undisputed portion of the Canadian line
under the 45th parallel of latitude, runs ac-
cordingly in precise conformity with this
principle. The great American rivers—the
Hudson, the Connecticut, the Kennebeck—
which run into the sea, take their rise near
the same highlands whence the Richelieu,
the Chaudiere, and so forth flow to the St.
Lawrence. This distinction was recognised
long before the era of American independ-
ence. Had, therefore, James' grant to Alex-
ander described a line which should have in-
tersected the river St. John, it would have
separated the Province from its springs; it
would have been admitting a new principle
false as a geographical boundary, and at va-
riance with the principle of demarcation ap-
plied to the rest of the Canadian line.

It should be observed, that the springs of
rivers, instead of their lines of course, were
as a boundary mark familiar to James, from
the practice of his native country. Most of
the southern counties of Scotland take their
names from this principle of demarcation.
The springs of the Clyde and Annan, for ex-
ample, rise near the same spot. The one
runs north, the other south, and give the
county names of Annandale and Clydesdale;
and so with regard to the rivers Esk and Te-
viot. But the important question remains,
what is meant by the line drawn north from
the springs of the St. Croix to the highlands
of the Canadian boundary? If you procure
General Pownall's book of American maps,
published after the peace of 1783, you will
find among them a chart of the St. Lawrence
and the adjacent coast, having this remark:
"That the compass variation, 1686, was 15
1-2 deg. West, or a sixth of the quadrant."
Suppose then, James' north line in the grant
to have been a compass north (the most prob-
able circumstance in the world,) I think you
will find that such a line, drawn from the
sources of the St. Croix, will strike the Cana-
dian boundary close upon the northernmost
springs of the St. John, which runs into the
sea, and to the north of the river Chaudiere,
which runs into the St. Lawrence. There
can be little doubt that such was the line de-
signed in James' grant, and that it ought to
settle the line of 1783; and, indeed, it does
not differ much from the line now claimed by
this country.

I am, Yours,
IGNOTUS.

TORONTO, June 10.

EXECUTION.—On Monday morning, at 8
o'clock, Chauncy Skinner underwent the ex-
treme sentence of the law in front of the gaol
in this City, for murder of Henry McCaul,
in Whitty, last fall. Though much agitated
and enfeebled, he pronounced a solemn warn-
ing, which he repeated more than once, to the
crowd of people around the gallows. He
told them he was another among the myriads
of the victims to Drunkenness, and beseech-
ed all to be aware of its direful and deadly
influence. When will man cease to hurry
mortals unprepared out of time into an awful
eternity, by encouraging them, through drink-
ing, to become Murderers and Suicide? When
will those high roads to the gallows and
premature death, the Groceries, be shut
up forever? Can our City prosper; can
she be righteous and happy, when every
street, and lane, and by-way teems with those
manufactories of murderers, and felons, and
suicides?

The Governor General has appointed Mr.
Charles D. Day, Solicitor General of Lower
Canada.

Marins of Bishop Middleton.—Persevere
against discouragements. Keep your temper.
Employ leisure in study, and always have some
work on hand. Be punctual and methodical in
business, and never procrastinate. Never be
in a hurry. Preserve self possession, and do
not be talked out of a conviction. Rise early,
and be an economist of time. Maintain dignity,
without the appearance of pride; manner is
something with everybody, and every thing
with some. Be guarded in discourse; attentive
and slow to speak. Never acquiesce in immoral
or pernicious opinions. Be not forward to assign
reasons to those who have no right to ask.
Think nothing in conduct unimportant and indif-
ferent. Rather strict than follow examples. Prac-
tise strict temperance; and in all your transac-
tions, remember the final account.