

we may discharge with fidelity the duty of our station, and yet become disagreeable; we may treat people with indifference, superciliousness or neglect; we may indulge a moroseness of disposition, which shall disgust where we meant to conciliate, and raise up enemies where we wished for friends. These are faults easily avoided, because there is nothing in them alluring: for they are as disagreeable to the person guilty of them (when made aware of them) as to those with whom he is connected. It will be obvious to you all that I do not recommend that artificial politeness which decorates the countenance with a smile, when the heart is rankling with malice, and which will descend to flatter the wretched and the proud when interest approves—No! the civility of manners which I would recommend flows from the heart, and is intimately connected with all the finer affections that can adorn human nature: it consists in shewing a proper regard for the feelings of others, and in exerting ourselves to make them pleased with themselves and their situation, in as far as virtue admits. The best criterion of good breeding is good sense, which always represses selfishness, and suggests the means of becoming agreeable.

At the same time, that you are animated with the laudable ambition of excelling in your profession and rendering yourselves agreeable by your amiable manners, do not neglect to improve those correct principles of religion and virtue which must ever constitute your most solid merit: impress upon your minds the sublime and affecting truth, that there is but one God, our friend, our benefactor, the Creator of all things, and that it is only by imitating His moral perfections, as brought home to our hearts and affections by our blessed Redeemer, that we can render ourselves worthy of the rank we hold in the scale of beings, and enjoy solid pleasure in