

lice, evil speaking, hatred, revenge, selfishness, and all the tribe of meaner vices.

These errors are so deeply rooted in the hearts of those who are depraved by them, that nothing short of having good principles implanted in the mind, and good moral qualities can counteract their influence. They cannot be checked in the same manner, as those crimes are, which more immediately affect the peace and welfare of society; because the evils which they occasion are not so apparent.—The injury which they do to society is of a slow though sure progress; and is attended with so much deceit, as not to be easily, or readily brought home upon those who occasioned it.

How then, it may be asked, is the enormity of such vices to be brought to the light? How is their deformity to be exposed; and how is the turpitude of such practices to be guarded against? The only way in which this is to be done, is to make it our business to acquire those habits which not only indicate intellectual ability, but also moral worth.

I appeal to your own hearts, and to the soundness of your judgment, that the doctrine which I now teach is true and correct. There is a conscious dignity arising from the possess-

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