

according to the agreeableness of things on principles unalterable and in themselves perfect.

If endeavouring to have my children eminent amongst men after my death, be that which no reasons grounded on those principles can be brought to support; then to be temperate in my pursuit after gain, and to keep always within the bounds of those principles, is an indispensable duty, and to depart from it, a dark unfruitful toil.

In our present condition, to love our children is needful; but except this love proceeds from the true heavenly principle which sees beyond earthly treasures, it will rather be injurious than of any real advantage to them: where the fountain is corrupt, the streams must necessarily be impure.

That important injunction of our Saviour, Matt. vi. 33. with the Promise annexed, contains a short but comprehensive view of our duty and happiness:—If then the business of mankind in this life, is, to first seek another; if this cannot be done, but by attending to the means; if a summary of the means is, Not to do that to another which, in like circumstances, we would not have done unto us, then these are points of moment, and worthy of our most serious consideration.

What I write on this subject is with reluctance, and the hints given are in as general terms as my concern would allow: I know it is a point about which, in all its branches, men that appear to aim well are not generally agreed;