We should never triumph over any man's imperfections; but consider if the party, taxed for his deficiency in some things, may not likewise be prased for his proficiency in others.

Edward.

Zeno said, that an avaricious man was like barren sandy ground, which sucks in all the rain and dews with greediness and thirst; but yields fruitful herbs or plants for the inhabitants.

There is hardly any wicked man, but when his own case is represented to him ~~under~~ under the person of another; will freely enough pass sentence against the wickedness he himself is guilty of.

When scandal is busy, and
the fame of thy neighbour
is tossed from tongue to tongue,
if charity and good nature open
not thy mouth, let the finger of
silence rest on thy lips.

Edward.

Useful knowlede can have no enemies except the ignorant: it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

A E E E E E E Edward.

Useful knowledge can have no enemies except the ignorant: it cherishes youth, delights the a-ged, is an ornament in pros-perity, and yelds comfort in adversity.

Edward.

A man of virtue is an honour to his country, a glory to humanity, a satisfaction to himself, and oppression a benefactor to the whole world: he is rich without op=
=pression or dishonesty, charitable without ostentation, courteous without deceit, and brave without vice.

There is no contending with necessity, and we should be very tender how we censure those that submit to it. 'Tis one thing to be at liberty to do what we will, and another thing to be tied up to do what we must.

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the nearest by possessing our souls of true vertue.

Arts are of all things the most conducive to the well being of man: war and the changes of fortune may have power o= =ver every thing else, but the arts are unperishable.

In human life there is a con=
stant change of fortune;
and it is unreasonable to
expect an exemption from the
common fate: life itself de-
cays, and all things are daly
on the change.

Anger is a fit of madneſs; and he that is paſsionate and furious deprives him-ſelf of his reason, ſpoils his underſtanding, and helps to make himself a fool.

A no glorious victory can-
-not be gaind over another
man, than this, that the in-
-jury began on his part,
should be returnd with
kindnesst on ours.

Endure an inevitable evil with constancy is patience, voluntarily to expose ourselves to an evil as the means of a greater good, is courage. Edward. April the 22. 1774 4

Rectitude of will is a greater ornament and perfection, than brightness of understanding: and to be divinely good, more, than any other wisdom and knowledge, in value.

Edward.

Discourses of morality and reflec-
-tions upon human-nature, are the
best means we can make use of to
improve our minds, and gain a true
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La vertu est la carrière que Dieu
a asignée à l'homme, le bonheur
en est le but, ou personne n'arrive
qu'à la fin de la course, et ce n'est
qu'on reçoit la couronne.

We must forget the good we do for fear of upbraiding: and Religion bids us forget injuries, lest the remem-brance of them should suggest to a desire of revenge.

Few things are impracticable in themselves; and 'tis for want of application, rather than of means, that men fail of success.

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When men suffer their imaginatio[n] to amuse them with the prospect of distant and uncertain improve-
-ments of their condition, they frequen-
-ly sustain real losses, by their inat-
-tention to those affairs in which they are immediately concerned. Edward.

What a glorious power is granted to man! never to do any action but such as God is to commend; and to embrace kindly, whatever God ap= =points for him. Edward.

When men suffer their imagination to amuse them with the prospect of distant and uncertain improvements of their condition, they sustain real losses, by their inattention to those affairs in which they are immediately concerned.

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Edward

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