eſteem nothing as good for themſelves, but what gratifies their ſenſes, or promotes their ſecular intereſt.

Pride again is another ground of contention and diviſion. *Only by pride cometh contention*, ſaith the wiſe man, as if that were the ſole cauſe. It is indeed uſually mix'd with every other ground of contention, and is above all others commonly the immediate cauſe of it. It is the natural effect of that accurſed ſelf-love which I mention'd before, when a man deſpiſeth others, and ſets too high a value upon his own merits. Hence ariſe ſuſpicions, jealouſies, hatred, malice, envy, and all the other ſprings and concomitants of contention. Hence it comes to paſs, that men ſo often miſtake the means of promoteing the publick welfare, being uncapable of adviſing with others, as haveing a mean opinion of every man's judgment but their own, and vainly concludeing that whatſoever their own thoughts ſuggeſt muſt be right. Hence they become blind, fondly thinking themſelves wiſer than they are, fitter to manage publick affairs than thoſe to whoſe truſt they are committed; and raſhly cenſure what-

Prov. xiii. 9.