

to God and man, by puffing up the heart with pride, and thereby making the understanding drunken.

---

## CHAPTER VIII.

### *Tit. 1. Directions against Murder.*

THOUGH murder be a sin which human nature and interest do so powerfully rise up against, that one would think besides the laws of nature, and the fear of temporal punishment, there should need no other argument against: and though it be a sin which is not frequently committed, except by soldiers, yet because man's corrupted heart is liable to it, and because one sin of such a heinous nature may be more mischievous than many small infirmities, I shall not wholly pass by this sin, which falls in order here before me. I shall give men no other advice against it, than only to open to them, 1. The Causes; 2. The Greatness; and 3. The Consequents of the sin.

I. The causes of murder, are either the nearest, or the more radical and remote. The opening of the nearest sort of causes, will be but to tell you, how many ways of murdering the world is used to! And when you know the cause the contrary to it is the prevention. Avoid those causes, and you avoid the sin.

1. The greatest cause of the cruellest murders is unlawful wars. All that a man killeth in an unlawful war, he murdereth; and all that the army killeth, he that setteth them at work by command or counsel, is guilty of himself. And therefore, how dreadful a thing is an unrighteous war? And how much have men need to look about them, and try every other lawful way, and suffer long, before they venture upon war! It is the skill and glory of a soldier, when he can kill more than other men. He studieth it; he maketh it the matter of his greatest care, and valour, and endeavour; he goeth through very great difficulties to accomplish it; this is not like a sudden and involuntary act. Thieves and robbers kill single persons; but soldiers murder thousands at a time: and because there is none at present to judge them

for it, they wash their hands, as if they were innocent, and sleep as quietly, as if the avenger of blood would never come. O what devils are those counsellors and incendiaries to princes and states, who stir them up to unlawful wars!

2. Another cause and way of murder, is by the pride and tyranny of men in power. When they do it easily, because they can do it; when their will and interest is their rule, and their passion seemeth a sufficient warrant for their injustice. It is not only Neros, Tiberiuses, Domitians, &c. that are guilty of this crying crime; but O! what man that careth for his soul, had not rather be tormented a thousand years, than have the blood-guiltiness of a famous, applauded Alexander, or Cæsar, or Tamerlane, to answer for! So dangerous a thing is it to have power to do mischief, that Uriah may fall by David's guilt, and Crispus may be killed by his father Constantine. O what abundance of horrid murders do the histories of almost all empires and kingdoms of the world afford us! The maps of the affairs of Greeks and Romans, of Tartarians, Turks, Russians, Germans, of heathens and infidels, of Papists and too many Protestants, are drawn out with too many purple lines, and their histories written in letters of blood. What write the Christians of the infidels, the orthodox of the Arians, (Romans, or Goths, or Vandals,) or the most impartial historians of the mock-catholics of Rome, but "blood, blood, blood." How proudly and loftily doth a tyrant look, when he telleth the oppressed innocent that displeaseth him, "Sirrah, I will make you know my power! Take him, imprison him, rack him, hang him!" Or as Pilate to Christ, "Knowest thou not that I have power to crucify thee, and have power to release thee?" "I will make you know that your life is in my hand: heat the furnace seven times hotter<sup>b</sup>." Alas, poor worm! Hast thou power to kill? So hath a toad or adder, or mad dog, or pestilence, when God permitteth it. Hast thou power to kill? But hast thou power also to keep thyself alive? And to keep thy corpse from rottenness and dust? And to keep thy soul from paying for it in hell? Or to keep thy conscience from worrying thee for it to all eternity? With how trembling a heart, and ghastly look wilt thou at last hear of this, which now thou gloriest in. The

<sup>a</sup> John xix. 10.

<sup>b</sup> Dan. iii.

bones and dust of the oppressed innocents, will be as great and honourable as thine; and their souls perhaps in rest and joy, when thine is tormented by infernal furies. When thou art in Nebuchadnezzar's glory, what a mercy were it to thee, if thou mightest be turned out among the beasts, to prevent thy being turned out among the devils. If killing and destroying be the glory of thy greatness, the devils are more honourable than thou; and as thou agreest with them in thy work and glory, so shalt thou in the reward.

3. Another most heinous cause of murder is, a malignant enmity against the godly, and a persecuting, destructive zeal. What a multitude of innocents hath this consumed! And what innumerable companies of holy souls are still crying for vengeance on these persecutors! The enmity began immediately upon the fall, between the woman's and the serpent's seed. It shewed itself presently in the two first men that were born into the world. A malignant envy against the accepted sacrifice of Abel, was able to make his brother to be his murderer. And it is usual with the devil, to cast some bone of carnal interest also between them, to heighten the malignant enmity. Wicked men are all covetous, voluptuous and proud; and the doctrine and practice of the godly, doth contradict them and condemn them: and they usually espouse some wicked interest, or engage themselves in some service of the devil, which the servants of Christ are bound in their several places and callings to resist. And then not only this resistance, though it be but by the most humble words or actions, yea, the very conceit that they are not for their interest and way, doth instigate the befooled world to persecution. And thus an Ishmael and an Isaac, an Esau and a Jacob, a Saul and a David, cannot live together in peace; "But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now<sup>c</sup>." Saul's interest maketh him think it just to persecute David; and religiously he blesseth those that furthered him; "Blessed be ye of the Lord, for ye have compassion on me<sup>d</sup>." He justifieth himself in murdering the priests, because he thought that they helped David against him; and Doeg seemeth but a dutiful subject, in executing his bloody command<sup>e</sup>. And

<sup>c</sup> Gal. iv. 29.<sup>d</sup> 1 Sam. xxiii. 21.<sup>e</sup> 1 Sam. xxii.

Shimei thought he might boldly curse him <sup>f</sup>. And he could scarce have charged him with more odious sin, than to be "A bloody man, and a man of Belial." If the prophet speak against Jeroboam's political religion, he will say, "Lay hold on him <sup>g</sup>." Even Asa will be raging wrathful, and imprison the prophet that reprehendeth his sin <sup>h</sup>. Ahab will feed Micaiah in a prison with the bread and water of affliction, if he contradict him <sup>i</sup>. And even Jerusalem killed the prophets, and stoned them which were sent to gather them under the gracious wing of Christ <sup>k</sup>. "Which of the prophets did they not persecute <sup>l</sup>?" And if you consider but what streams of blood since the death of Christ and his apostles, have been shed for the sake of Christ and righteousness, it will make you wonder, that so much cruelty can consist with humanity, and men and devils should be so like. The same man, as Paul, as soon as he ceaseth to shed the blood of others, must look in the same way to lose his own. How many thousands were murdered by heathen Rome in the ten persecutions! And how many by the Arian emperors and kings! And how many by more orthodox princes in their particular distastes! And yet how far hath the pretended vicar of Christ outdone them all! How many hundred thousands of the Albigenses, Waldenses and Bohemians, hath the Papal rage consumed! Two hundred thousand the Irish murdered in a little space, to outgo the thirty or forty thousand which the French massacre made an end of! The sacrifices offered by their fury in the flames, in the Marian persecution here in England, were nothing to what one day hath done in other parts. What volumes can contain the particular histories of them? What a shambles was their inquisition in the Low countries? And what is the employment of it still? So that a doubting man would be inclined to think, that Papal Rome is the murderous Babylon, that doth but consider, "How drunken she is with the blood of the saints, and the martyrs of Jesus; and that the blood of saints will be found in her, in her day of trial <sup>m</sup>." If we should look over all the rest of the world, and reckon up the torments and murders of the innocent, (in Japan, and

<sup>f</sup> 2 Sam. xvi. 7, 8.

<sup>g</sup> 1 Kings xiii. 4.

<sup>h</sup> 2 Chron. xvi. 10.

<sup>i</sup> 1 Kings xxii. 27.

<sup>k</sup> Matt. xxiii. 37.

<sup>l</sup> Acts vii. 52.

<sup>m</sup> Rev. xvii. 6. xviii. 24.

most parts of the world, wherever Christianity came) it may increase your wonder, that devils and men are still so like. Yea, though there be as loud a testimony in human nature against this bloodiness, as almost any sin whatsoever; and though the names of persecutors always stink to following generations, how proudly soever they carried it for a time; and though one would think a persecutor should need no cure but his own pride, that his name may not be left as Pilate's in the creed, to be odious in the mouths of the ages that come after him; yet for all this, so deep is the enmity, so potent is the devil, so blinding a thing is sin, and interest, and passion, that still one generation of persecutors doth succeed the others; and they kill the present saints, while they honour the dead ones, and build them monuments, and say, "If we had lived in the days of our fathers, we would not have been partakers with them in the prophet's blood." Read well Matt. xxiii. 29. to the end. What a sea of righteous blood hath malignity and persecuting zeal drawn out!

4. Another cause of murder is, rash and unrighteous judgment. When judges are ignorant, or partial, or perverted by passion, or prejudice, or respect of persons: but though many an innocent hath suffered this way, I hope among Christians, this is one of the rarest causes.

5. Another way of murder is by oppression and uncharitableness; when the poor are kept destitute of necessaries to preserve their lives: though few of them die directly of famine, yet thousands of them die of those sicknesses which they contract by unwholesome food. And all those are guilty of their death, either that cause it by oppression, or that relieve them not when they are able and obliged to it<sup>a</sup>.

6. Another way and cause of murder is, by thieves and robbers, that do it to possess themselves of that which is another man's; when riotousness or idleness hath consumed what they had themselves, and sloth and pride will not suffer them to labour, nor sensuality suffer them to endure want, then they will have it by right or wrong, whatever it cost them. God's laws or man's, the gallows or hell shall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas! how

<sup>a</sup> James. v. 1—5.

dear a purchase do they make! How much easier are their greatest wants, than the wrath of God, and the pains of hell!

7. Another cause of murder is, guilt and shame. When wicked people have done some great disgraceful sin, which will utterly shame them, or undo them if it be known, they are tempted to murder them that know it, to conceal the crime and save themselves. Thus many a whoremonger hath murdered her that he hath committed fornication with; and many a whore hath murdered her child (before the birth or after) to prevent the shame. But how madly do they forget the day, when both the one and the other will be brought to light! And the righteous Judge will make them know, that all their wicked shifts will be their confusion, because there is no hiding them from him.

6. Another cause is, furious anger, which mastereth reason, and for the present makes them mad; and drunkenness which doth the same. Many an one hath killed another in his fury or his drink; so dangerous is it to suffer reason to lose its power, and to use ourselves to a Bedlam course! And so necessary is it, to get a sober, meek, and quiet spirit, and mortify and master these turbulent and beastly vices.

9. Another cause of murder is, malice and revenge. When men's own wrongs or sufferings are so great a matter to them, and they have so little learned to bear them, that they hate that man that is the cause of them, and boil with a revengeful desire of his ruin. And this sin hath in it so much of the devil, that those that are once addicted to it, are almost wholly at his command. He maketh witches of some, and murderers of others, and wretches of all! Who set themselves in the place of God, and will do justice as they call it for themselves, as if God were not just enough to do it. And so sweet is revenge to their furious nature, (as the damning of men is to the devil,) that revenged they will be, though they lose their souls by it; and the impotency and baseness of their spirits is such, that they say, 'Flesh and blood is unable to bear it.'

10. Another cause of murder is, a wicked impatience with near relations, and a hatred of those that should be most dearly loved. Thus many men and women have mur-

dered their wives and husbands, when either adulterous lust hath given up their hearts to another, or a cross, impatient, discontented mind, hath made them seem intolerable burdens to each other; and then the devil that destroyed their love and brought them thus far, will be their teacher in the rest, and shew them how to ease themselves, till he hath led them to the gallows, and to hell. How necessary is it to keep in the way of duty, and abhor and suppress the beginnings of sin!

11. And sometimes covetousness hath caused murder, when one man desireth another man's estate. Thus Ahab came by Naboth's vineyards to his cost. And many a one desireth the death of another, whose estate must fall to him at the other's death. Thus many a child in heart is guilty of the murder of his parents, though he actually commit it not; yea, a secret gladness when they are dead, doth shew the guilt of some such desires while they were living; and the very abatement of such moderate mourning, as natural affection should procure, (because the estate is thereby come to them as the heirs) doth shew that such are far from innocent. Many a Judas for covetousness hath betrayed another! Many a false witness for covetousness hath sold another's life; many a thief for covetousness hath taken away another's life, to get his money; and many a covetous landlord hath longed for his tenant's death, and been glad to hear of it; and many a covetous soldier hath made a trade of killing men for money. So true is it, "That the love of money is the root of all evil;" and therefore is one cause of all this.

12. And ambition is too common a cause of murder, among the great ones of the world. How many have dispatched others out of the world, because they stood in the way of their advancement! For a long time together it was the ordinary way of rising, and dying, to the Roman and Greek emperors; for one to procure the murder of the emperor, that he might usurp his seat, and then to be so murdered by another himself; and every soldier that looked for preferment by the change, was ready to be an instrument in the fact. And thus hath even the Roman seat of his mockholiness, for a long time and oft received its successors, by the poison or other murdering of the possessors of the desi-

red place. And alas, how many thousands hath that see devoured to defend its universal empire, under the name of the spiritual headship of the church! How many unlawful wars have they raised or cherished, even against Christian emperors and kings! How many thousands have been massacred! How many assassinated, as Henry the third, and Henry the fourth, of France! Besides those that fires and inquisitions have consumed: and all these have been the flames of pride. Yea, when their fellow-subjects in Munster, and in England, (the Anabaptists and Seekers) have caught some of their proud disease, it hath worked in the same way of blood and cruelty.

But besides these twelve great sins, which are the nearest cause of murder, there are many more which are yet greater, and deeper in nature, which are the roots of all; especially these:

1. The first cause is, the want of true belief of the Word of God, and the judgment and punishment to come, and the want of the knowledge of God himself: atheism and infidelity.
2. Hence cometh the want of the true fear of God, and subjection to his holy laws.
3. The predominance of selfishness in all the un sanctified, is the radical inclination to murder, and all the injustice that is committed.
4. And the want of charity, or loving our neighbour as ourselves, doth bring men near to the execution, and leaveth little inward restraint.

By all this you may see how this sin must be prevented. (And let not any man think it a needless work. Thousands have been guilty of murder that once thought themselves as far from it as you.) 1. The soul must be possessed with the knowledge of God, and the true belief of his Word and judgment. 2. Hereby it must be possessed of the fear of God, and subjection to him. 3. And the love of God must mortify the power of selfishness. 4. And also much possess us with a true love to our neighbours, yea, and enemies for his sake. 5. And the twelve forementioned causes of murder will thus be destroyed at the root.

II. And some further help it will be to understand the greatness of this sin. Consider therefore, 1. It is an unlaw-



ful destroying, not only a creature of God, but one of his noblest creatures upon earth! Even one that beareth (at least, the natural) image of God. "And surely, your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man<sup>a</sup>." Yea, God will not only have the beast slain that killeth a man, but also forbiddeth there the eating of blood, verse 4., that man might not be accustomed to cruelty.

2. It is the opening a door to confusion, and all calamity in the world; for if one man may kill another without the sentence of the magistrate, another may kill him; and the world will be like mastiffs or mad dogs, turned all loose on one another, kill that kill can.

3. If it be a wicked man that is killed, it is the sending of a soul to hell, and cutting off his time of repentance, and his hopes. If it be a godly man, it is a depriving of the world of the blessing of a profitable member, and all that are about him of the benefits of his goodness, and God of the service, which he was here to have performed. These are enough to infer the dreadful consequents to the murderer, which are such as these.

III. 1. It is a sin which bringeth so great a guilt, that if it be repented of, and pardoned, yet conscience very hardly doth ever attain to peace and quietness in this world; and if it be unpardoned, it is enough to make a man his own executioner and tormenter.

2. It is a sin that seldom escapeth vengeance in this life: if the law of the land take not away their lives, as God appointeth, Gen. ix. 6., God useth to follow them with his extraordinary plagues, and causeth their sin to find them out; so that the bloodthirsty man doth seldom live out half his days. The treatises purposely written on this subject, and the experience of all ages, do give us very wonderful narratives of God's judgments, in the detecting of murderers and bringing them to punishment. They go about awhile like Cain, with a terrified conscience, afraid of every one they

<sup>a</sup> Gen. ix. 5, 6.

see, till reasonable vengeance give them their reward; or rather send them to the place where they must receive it.

3. For it is eternal torment, under the wrath of God, which is the final punishment which they must expect, (if very great repentance, and the blood of Christ, do not prevent it). There are few I think that by shame and terror of conscience, are not brought to such a repentance, as Cain and Judas had, or as a man that hath brought calamity on himself; and therefore wish they had never done it, because of their own unhappiness thereby (except those persecutors or murderers that are hardened by error, pride or power); but this will not prevent the vengeance of God in their damnation: it must be a deep repentance proceeding from the love of God and man, and the hatred of sin, and sense of God's displeasure for it, which is only found in sanctified souls! And alas, how few murderers ever have the grace to manifest any such renovation and repentance!

*Tit. 2. Advice against Self-murder.*

Though self-murder be a sin which nature hath as strongly inclined man against, as any sin in the world that I remember, and therefore I shall say but little of it; yet experience telleth us, that it is a sin that some persons are in danger of, and therefore I shall not pass it by.

The prevention of it lieth in the avoiding of these following causes of it.

*Direct.* 1. 'The commonest cause is prevailing melancholy, which is near to madness; therefore to prevent this sad disease, or to cure it if contracted, and to watch them in the meantime, is the chief prevention of this sin.' Though there be much more hope of the salvation of such, as want the use of their understandings, because so far it may be called involuntary, yet it is a very dreadful case, especially so far as reason remaineth in any power. But it is not more natural for a man in a fever to thirst and rave, than for melancholy, at the height, to incline men to make away themselves. For the disease will let them feel nothing but misery and despair, and say nothing, but, 'I am forsaken, miserable and undone!' And not only maketh them weary of their lives (even while they are afraid to die), but the devil

hath some great advantage by it, to urge them to do it; so that if they pass over a bridge, he urgeth them to leap into the water; if they see a knife, they are presently urged to kill themselves with it; and feel, as if it were, something within them importunately provoking them, and saying, 'Do it, do it now;' and giving them no rest. Inasmuch, that many of them contrive it, and cast about secretly how they may accomplish it.

Though the cure of these poor people belong as much to other's care as to their own, yet so far as they yet can use their reason, they must be warned, 1. To abhor all these suggestions, and give them not room a moment in their minds.

And 2. To avoid all occasions of the sin, and not to be near a knife, a river, or any instrument which the devil would have them use in the execution.

And 3. To open their case to others, and tell them all, that they may help to their preservation.

4. And especially to be willing to use the means, both physic, and satisfying counsel, which tend to cure their disease. And if there be any rooted cause in the mind that was antecedent to the melancholy, it must be carefully looked to in the cure.

*Direct. 11.* 'Take heed of worldly trouble and discontent; for this also is a common cause.' Either it suddenly casteth men into melancholy, or without it of itself overturneth their reason, so far as to make them violently dispatch themselves; especially, if it fall out in a mind where there is a mixture of these two causes: 1. Unmortified love to any creature. 2. And an impotent and passionate mind; their discontent doth cause such unquietness, that they will furiously go to hell for ease. Mortify therefore first your worldly lusts, and set not too much by any earthly thing: if you did not foolishly overvalue yourselves, or your credit, or your wealth or friends, there would be nothing to feed your discontent: make no greater a matter of the world than it deserveth, and you will make no such great matter of your sufferings.

And 2. Mortify your turbulent passions, and give not way to Bedlam fury to overcome your reason. Go to Christ, to beg and learn to be meek and lowly in spirit, and

then your troubled minds will have rest°. Passionate women, and such other feeble spirited persons, that are easily troubled and hardly quieted and pleased, have great cause to bend their greatest endeavours to the curing of this impotent temper of mind, and procuring from God such strengthening grace, as may restore their reason to its power.

*Direct.* 111. 'And sometimes sudden passion itself, without any longer discontent, hath caused men to make away themselves.' Mortify therefore and watch over such distracting passions.

*Direct.* 1v. 'Take heed of running into the guilt of any heinous sin.' For though you may feel no hurt from it at the present, when conscience is awakened, it is so disquieting a thing, that it maketh many a one hang himself. Some grievous sins are so tormenting to the conscience, that they give many no rest, till they have brought them to Judas's or Ahithophel's end. Especially take heed of sinning against conscience, and of yielding to that for fear of men, which God and conscience charge you to forbear. For the case of many a hundred as well as Spira, may tell you into what calamity this may cast you. If man be the master of your religion, you have no religion; for what is religion, but the subjection to God, especially in the matters of his worship; and if God be subjected to man, he is taken for no-god. When you worship a god that is inferior to a man, then you may subject your religion to the will of that man. Keep God and conscience at peace with you, if you love yourselves, though thereby you lose your peace with the world.

*Direct.* v. 'Keep up a believing foresight of the state which death will send you to.' And then if you have the use of reason, hell at least, will hold your hands, and make you afraid of venturing upon death. What repentance are you like to have, when you die in the very act of sin? And when an unmortified lust or love of the world, doth hurry you to the halter by sinful discontent? And what hope of pardon without repentance? How exceeding likely therefore is it, that whenever you put yourselves out of your present pain and trouble you send your souls to endless torments! And will it ease you to pass from poverty or crosses into hell? Or will you damn your souls, because another

° Matt. xi. 28, 29.

wrongeth you? O the madness of a sinner! Who will you think hath wronged you most, when you feel hell-fire? Are you weary of your lives, and will you go to hell for ease? Alas, how quickly would you be glad to be here again, in a more painful condition than that which you were so weary of! yea, and to endure it a thousand years! Suppose you saw hell before your eyes, would you leap into it? Is not time of repentance a mercy to be valued? Yea, a little reprieve from endless misery is better than nothing. What need you make haste to come to hell? Will it not be soon enough, if you stay thence as long as you can? And why will you throw away your hopes, and put yourselves past all probability of recovery, before God put you so himself?

*Direct. vi.* 'Understand the wonders of mercy revealed, and bestowed on mankind in Jesus Christ; and understand the tenor of the covenant of grace.' The ignorance of this is it that keepeth a bitter taste upon your spirits; and maketh you cry out, Forsaken and undone; when such miracles of mercy are wrought for your salvation. And the ignorance of this is it that maketh you foolishly cry out, 'There is no hope; the day of grace is past; it is too late; God will never shew me mercy!' When his Word assureth all that will believe it, that "whoever confesseth and forsaketh his sins, shall have mercy <sup>p</sup>." "And if we confess our sins, he is faithful and just to forgive <sup>q</sup>." "And that whoever will, may freely drink of the waters of life <sup>r</sup>." "And that whoever believeth in him, shall not perish, but have everlasting life <sup>s</sup>." I have no other hope of my salvation, but that Gospel, which promiseth pardon and salvation, unto all, that at any time, repent and turn to God by faith in Christ: and I dare lay my salvation on the truth of this, that Christ never rejected any sinner how great soever, that at any time in this life, was truly willing to come to him, and to God by him. "He that cometh unto me I will in no wise cast out <sup>t</sup>." But the malicious devil would fain make God seem odious to the soul, and representeth love itself as our enemy, that we might not love him! Despair is such a part of hell, that if he could bring us to it, he would think he had us half in hell already; and then he would urge us to dispatch our-

<sup>p</sup> Prov. xviii. 13.

<sup>s</sup> John iii. 17.

<sup>q</sup> 1 John i. 9.

<sup>t</sup> John vi. 37.

<sup>r</sup> Rev. xxii. 17.

selves, that we might be there indeed, and our despair might be incurable. How blind is he that seeth not the devil in all this!

## CHAPTER IX.

*Directions for the forgiving of Enemies, and those that injure us; against Wrath, and Malice, and Revenge, and Persecution.*

It is not only actual murder which is forbidden in the sixth commandment, but also all inordinate wrath, and malice, and desires of revenge, and injuring the person of our neighbour or our enemy; for so the Prophet and Judge of the church hath himself expounded it, Matt. v. 21, 22. Anger hath a hurting inclination, and malice is a fixed anger, and revenge is the fruit of both or either of them. He that will be free from injurious actions, must subdue that wrath and malice which is their cause. Heart-murders and injuries must be carefully rooted up; "For out of the heart proceed evil thoughts and murders," &c. This is the fire of hell on which an evil tongue is set<sup>b</sup>, and this must be quenched if you would be innocent.

*Direct. i.* 'See God in your neighbour, and love him for that of God which is upon him.' If he be holy, he hath the moral image of God. If he be unholy, he hath his natural image as he is a man. He is not only God's creature, but his reasonable creature, and the lord of his inferior works: and art thou a child of God, and yet canst not see him, and love him in his works? Without God he is nothing, whom thou art so much offended with; and though there be somewhat in him which is not of God, which may deserve thy hatred, yet that is not his substance or person: hate not, or wrong not that which is of God. It would raise in you such a reverence, as would assuage your wrath, if you could but see God in him that you are displeased with.

*Direct. ii.* 'To this end observe more the good which is in your neighbour, than the evil.' Malice overlooketh all that is good and amiable, and can see nothing but that

<sup>a</sup> Matt. xv. 19.

<sup>b</sup> James iii. 6.