

Richard Baxter *The cure of church-divisions, or, Directions for weak Christians to keep them from being dividers or troublers of the church with some directions to the pastors how to deal with such Christians*

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An Abstract of the Directions

1. *Forget not the difference between the younger sort of Christians, and the Elder. The peril of the Church from young Christians.*
2. *Observe the secret workings of spiritual pride, and how deep rooted and odious a sin it is, and what special temptations to it, the younger and emptier sort of Christians have.*
3. *Overvalue not the Common gift of utterance, nor a high profession, as if grace were appropriated to such alone, who are to be called professors.*
4. *Affect not to be made eminent and conspicuous in holiness, by standing at a further distance from common Christians than God would have you.*
5. *Understand the true difference between the Church as visible and as regenerate or mystical; and the several qualifications of the members. What scandals were in the primitive Churches, in Scripture times.*
6. *Understand well the different conditions and terms of communion with the Church as mystical and as visible, and the different privileges of the members: that you may not presume to impose any Conditions which God hath not imposed, nor unjustly grudge at the presence of those that are not sincere.*
7. *Get time and sleep apprehensions of the necessity and reasons of Christian unity and concord; and of the sin and misery of divisions and discord: what Scripture saith herein.*
8. *When any thing needeth amendment in the Church, the best Christians must be the forwardest to reform, and the backwardest to divide on that pretence.*
9. *Forget not the great difference betweene the Churches casting out the impenitent and the godlies separating from the Church it self, because the wicked are not cast out. The first is a great duty: the second usually a great sin. Luther's case.*
10. *Expect not that any one lawfully received into the Church by baptism, should be cast out of it, or denied the privileges of the Church, but according to the rules of Christian discipline, by the power of the keys; that is, for obstinate impenitency in a gross on scandalous sin, upon proof, and after sufficient private and publick admonition.*
11. *Understand what the power of the keys is, and what the pastors office is; as they are the governours of the Church, entrusted by Christ with the power of admission and rejection: that so you may know how far you are to rest in the pastors judgment, and may not usurp any part of their office to your selves.*
12. *Study well Christ's gracious nature and office; and his great readiness to receive the weakest that come to him; that so you may desire a Church discipline agreeable to the Gospel.*

13. *Yet lest you run into the worse extream, remember still that the destroying of sin, and the sanctifying of man to God, was the work of our Redeemer: And that joliness and Peace must go together: And that our own Church order and discipline, must be subservient to the inward spirituality and prosperity of the Church regenerate; And no such favour must be shewed to sinners as favoureth sin, and hindereth holiness.*
14. *Though your governours are the iudges, what persons shall be of your publick Church-Communion; yet it is you that must judge who are fit or unfit for your private familiarity.*
15. *Understand how much it hath pleased God to lay all men's happiness or misery upon their own choice. And seek not to alter this order of God.*
16. *Though the profession of Christianity which entitleth men to Church communion, must be credible; yet remember that there are various degrees of credibility. And that every profession which is not proved false, is credible in such a degree as must be accepted by the Church.*
17. *Know how far it is that either grace or gifts are necessary to a minister, that you may give to both their due.*
18. *Understand well the necessity of your vommunion with all the universal Church, and wherein it consisteth; and how far it is to be preferred before your communion with any particular Church.*
19. *Engage not your selves too far in any divided Sect, and espouse not the interest of any party of Christians, to the neglect or injury of the universal Church, and the Christian Cause.*
20. *Be very suspicious of your religious passions, and carefully distinguish between a sound and sinful zeal; least you father your sin on the Spirit of God, and think you please him more when you most offend him.*
21. *Lend not a patient ear to backbiters; nor hastily believe the most religious people, when they speak ill of others.*
22. *Make not your selves judges of other men's actions; much less of their state, before you have a Call; or before you have sufficient knowledge of the person and of the case.*
23. *Mistake not the nature of the sin of Scandal, as if it were the bare displeasing of another: when it is the laying of a stumbling-block or occasion of sinning before another.*
24. *Make conscience of scandalizing one party as well as another: and those most, who are most in danger by your offence.*
25. *Be not over tender of your reputation with any sort of men on earth: nor too impatient of their displeasure, censures or contempt. But live above them.*
26. *Use not your selves (needlessly) to the familiar company of that sort of Christians, who use to censure them that are more sober, Catholick and charitable than themselves. Unless you be as much or more, with the soberer sort, who will shew you the sin and mischief of Love-killing principles and divisions.*
27. *Take heed of misjudging of the answers of your prayers, and of taking those things to be from God, which are but the effects of your prejudice, passion or weakness of understanding.*
28. *Do not too much reverence the revelations, impulses or most confident opinions of any others upon the account of their sincerity or holiness but try all judiciously and soberly by the word of God.*
29. *Take heed least the trouble of your own disquieted doubting minds, do become a snare, to draw you to some uncouth way of cure; and so make the fancy of some new opinion, sect or practice, to seem your remedy, and give you ease; and so persuade you that it is the certain truth.*
30. *Keep in the rank of a humble disciple or learner in Christ's Church, till you are fit and called to be teachers your selves,*

31. *Grow up in the great substantial practical truths and duties; and grow downwards in the roots of a clearer belief of the word of God, and the life to come: And neither begin too soon with doubtful opinions, nor ever lay too much upon them.*

32. *Lay not a greater stress upon your different words and manner of prayer, than God hath laid: And take heed of scorning, reproaching or slighting, the words and manner of other men's worship, when it is such as God accepteth from the sincere. Where the case about forms of prayer is handled.*

33. *When you are sure that other men's way of worship is sinful; yet make it not any other, or greater sin, than indeed it is; and speak not evil of so much in it as is good: And slander not God as a hater or rejecter of all men's services which are mixed with infirmities; or as a partial hater of the infirmities of others, and not yours.*

34. *Think not that all is unlawfully obeyed which is unlawfully commanded.*

35. *Think not that you are guilty of all the faults of other men's worship with whom you join; no not of the ministers or congregations: Nor that you are bound to separate from all the worship which is faultily performed; For then there must be no Church Communion upon Earth. Where is more about extemporary prayer and imposed forms.*

36. *Yet know what pastors and Church communion you may join with, and what not: And think not that I am persuading you to make no difference.*

37. *In your judging of discipline, reformation, and any means of the Churches good; be sure your eye be upon the true end; and upon the particular rule; and not on either of them alone. Take not that for a means which is either contrary to the word of God; or is in its nature destructive of the end.*

38. *Neglect not any truth of God; much less renounce it, or deny it. But yet do not take it for your duty to publish all, which you judge to be truth; nor a sin to silence many lesser truths, when the Churches peace and welfare doth require it.*

39. *Know which are the great duties of a Christian life, and wherein the nature of true religion doth consist: And then pretend not any lesser duty, against these greater; though the least when it is indeed a duty, is not to be denied or neglected.*

40. *Labour for a sound judgement to know good from evil, least you trouble your selves and others by mistakes, forsake not the guidance of a judicious teacher, nor the company of the agreeing generality of the godly.*

41. *Let not the bare fervour of a preacher, or the loudness of his voice, or affectionate utterance, draw you too far to admire or follow him, without a proportion of solid understanding and judiciousness.*

43. *Your belief of the necessary Articles of faith, must be made your own, and not taken meerly on the Authority of any. And in all points of belief or practice, which are necessary to Salvation, you must ever keep company with the universal Church. For it were not the Church; if it erred in those. And in matters of peace and concord the major vote must be your guide. In matters of humane obedience your governours must be your guides. And in matters of high and difficult speculation, the judgment of one man of extraordinary understanding, is to be preferred before the rulers, and the major vote.*

43. *Reject not a good cause, because it is owned by some bad men. And own not a bad cause for the goodness of the patrons of it. Iudge not of the cause by the persons, when you should judge of the persons by the cause.*

44. *Yea, take the bad examples of religious men, to be one of your most perillous temptations. And therefore labour to discover what are the special sins of professours in the age you live in, that you may be specially fortified against them.*

45. *Desire the highest degree of holiness, and to be free from the corruptions of the times: But affect not to be odd and singular from ordinary Christians in lawful things.*
46. *When you have to do only with stigmatized scandalous ones, to vindicate the honour of Christianity from their scandal, go as far from them as lawfully you can. But with the common sort of sinners, whose conversion you are bound to seek, go not as far from them as you can; but purposely study to come as near them as lawfully you may, that you may have the better advantage to win them to the truth.*
47. *Whenever you are avoiding any error forget not that there is a contrary extream to be avoided, of which you are not our of danger.*
48. *Think more; and talk more, of your faults and failings against others; especially against princes, magistrates and pastors, than of their faults and failings against you.*
49. *Take notice of all the good in others which appeareth; and talk rather of that behind their backs, than of their faults.*
50. *Study the duty of instructing and exhorting, more than of reproof and finding fault.*
51. *The more you suffer by Rulers or any men, the more be watchful, lest you be tempted to dishonour them; or to withdraw or abate the Love which is their due.*
52. *Make conscience of heart-revenge, and tongue-revenge, as well as of hand-revenge.*
53. *When you are exasperated by the hurt which you feel from magistrates, remember also the Good which the Church receiveth by them.*
54. *Learn to suffer by good people, and by ministers; and not only by ungodly people, or by Magistrates.*
55. *When you complain of violence and persecution in others; take heed lest the same inward vice work in you, by Church cruelties, and dimning censures, against them or others. Persecution and separation often have the same Cause.*
56. *Keep still in your eye, the state of all Christ's Churches upon earth; that you may know what a people they are through the world, whom Christ hath communion with: and may not ignorantly separate from almost all the Church of Christ, while you think that you separate but from those about you. *Queres about separation.**
57. *Yet not any here cheat you by the bare names and titles of unity, to the papal usurping head of the Church: nor must you dream of any head and center of unity to the universal Church, but Christ himself.*
58. *Take heed of superstition, indiscreet zeal hath been the usual beginner of superstition: malignity in that age the sharpest opposer, for the Author's sake. Formality in the next age hath made a religion of it. And then the zealous, who first invented it, have turned most against it, for the sake of the last owners; And thus the world hath turned round. Instances laid down of the superstition of religions people in this age.*
59. *If through the fault of either side, or both, you cannot meet together in the same assemblies; yet keep that vnity in faith, love and practice, which all neighbour Churches should maintain; And use not your different assemblies to reveling, and destroying love and peace.*
60. *When the Love-killing spirit, either cruel or dividing, is abroad among Christians; be not idle, nor discouraged spectators; nor betray the Churches peace by lazy wishes, But make it a great part of your labour and religion, to revive love and peace, and to destroy their contraries. And let no censures or contempt of any party take you off. But account it as comfortable to be a martyr for love & pce by blind zealots or proud usurpers, as for the saith by onfidels or heathens: And take the pleasing of God (whoever is displeased) for your full reward.*

(...)

DIRECT. IV.

Affect not to be made eminent and Conspicuous in Holiness, by standing at a further distance from these lower Professors, than God would have you.

It is the loathsome scab of the Romish Church that they who will be taken for Religious, must go into a Monastery of friars and nuns, and separate themselves from the rest of Christians, as worldly secular people: that so their Religion may be a noted thing, & they may be set up in their singularity, as publicke spectacles, for the world to admire. Though perhaps they come thither but under the gripes of Conscience, to expiate the guilt of whoredome, murder, or some notorious sins, which the contemned seculars never committed. And it is somewhat easie to proud corrupted nature to enter into a life of greater self-denial, than most monasticks are put upon, when by it they shall be thus separated from the rest of mankind, as a people of more admired holiness. To set our selves up in a separated society, as persons whom the world must account more Religious than the common sort of Christians, hath so much ostentation in it, as is a great allurement to Pride. For many a one who perceiveth how childish a thing it is, to set out ones self to be observed for fine cloaths, or for bodily comeliness, or for high entertainments, curiosities, houses, lands or such vanities, doth yet think that it is an excellent thing, to be honoured by men, especially by the wisest and the best, as a person of Wisdome, and Piety, and Goodness. And indeed it is the truest and the highest Honour to be Wise and Good: And it is exceeding natural to man to desire honour: And it is lawful to have a due and moderate sense and regard to our honour: And all this being so, how easie is it for Pride to take this advantage, and to go a little farther, while we think that we go but this far, and keep within our bounds.

And the root of the errour lyeth in Atheism, selfishness, and carnality. By the first, we neglect the Honouring of God, which should be our utmost aim, and to which all our own Honour should be purely referred, as a means: By the second, we Idolize our selves, and are sunk into, and centered in our selves, and seek that honour to our selves, which we should wholly refer to God alone. And by the third, we over-value Man and his esteem, and live upon the thoughts and breath of mortals, and seek the honour which is given by one to another more than the honour which is of God: Whereas we should make it our grand care and study, to be pleasing to our Maker, which is the highest honour, and lawful and necessary to be sought; and should be more indifferent as to the esteem and thoughts of man, as being no further regardable, than it conduceth to our divine and ultimate end.

And when pride hath thus turned the eye of the soul, from God, to our selves, and to the creature, it is a working sin, and will be alwayes seeking to fetch in fewel for its self to feed on, and to find out wayes to make our selves conspicuous and observed in the world. And to separate our selves into distinct societies, that the world may see we are above communion with the colder duller sort of Christians, is one of the most notable means to this self-exalting end. And many Christians that are more humble do yet so much misunderstand the Scripture principles of communion that they think they should corrupt the Church, and sin against God, if they stood not in a separated state from those of the colder sort. And this is caused much, by taking those Scriptures to speak of all cold and carnal Christians, which speak only of the heathen and infidel world. And this cometh to pass by the happiness of their birth and breeding: because they are born and bred where there are almost none, but professed Christians, and they see not the

swarms of heathens that worship idols and creatures, or of the Infidels who scorn and persecute the Christian name, therefore they live as if there were no such persons. They know that the world and the Church comprehend all mankind; and that the Church is gathered out of the world. And because they see the Church, but see not the world, out of which it is gathered; therefore they are looking for the world in the Church, and think that the commoner sort of Christians are the world; and the better and more zealous sort only are the Church, which therefore must be gathered out of the world. And so they gather the Church out of the Church, while they think that they gather it out of the world. And all this is because they know no more than they see, or at least are affected with no more; but live as if England or Europe were all the world. One years abode in Asia or Africa might cure this error.

In 2 Cor. 6. 12, 13, &c. the Apostle forbids the Christians to marry with Infidels; because light hath no communion with darkness, nor righteousness with unrighteousness, nor Christ with Belial. And therefore inferreth, that he that believeth hath no part with an Infidel, nor the Temple of God any agreement with Idols. And for this he cites the words of the Prophet, Come out from among them, and be ye separate, and touch not the unclean thing. All these words which the Apostle so plainly speaketh only against marrying with Infidels and Idolaters, and having communion with them, either intimately or in their sin, are by abundance of ignorant Professors abused, as if they had commanded us to separate from the colder and common sort of Christians, and to come out of the Church whereof they are members. What profaning of God's word is this? And how gross and palpable a contradicting of its plain expressions? It was a Church of such mixed Christians as our Churches do consist of, to which the Apostle wrote those words. And because he commandeth them to separate from intimacy with Heathens and Infidels (yet so as when they are once married to them, to continue in it); therefore these men say, that one part of the Church is called to come forth and separate from the rest.

And with the like abuse they apply the command to them that have no communion with Babylon. And when ignorance, uncharitableness, and passion, have taught them to call Christs Churches Babylon, they add sin to sin, the sin of separation to the sin of slander and reproach; and abuse the Text according to their false exposition of it.

DIRECT. V.

Understand rightly the true difference between the Mystical and the Visible Church, and the qualification of their Members; and do not confound them, as if it were the same persons only, that must be Members of both.

The mystical Church indeed hath none but true Saints. But the visible Church contains multitudes of Hypocrites; who profess themselves to be what they are no. They profess to believe in God, while they neglect him; and to be ruled by God, while they disobey him, and are ruled by their lusts. They profess to Love God and forsake the world, whilst they love the world, and God is not in all their thoughts. They profess to love the holy Scriptures, whilst they neglect them and love not the holiness of their precepts. They profess to believe in Jesus Christ, whilst their hearts neglect his grace and government. They profess to believe in the holy Spirit, and to hold the Communion of Saints in the Catholick Church; whilst they resist the Spirit, and love not Saints. All this sheweth that they are Hypocrites. But abundance of hypocrites are in the visible church.

Nay, God would have no hypocrites cast out, but those who betray their hypocrisy by impenitency in proved heresy or gross sin.

We must not model the Church of Christ according to our private fancies. We are not the Lords of it, nor are we sit or worthy to dispose of it look into the Scripture, and take it for the rule, and see there of what manner of persons the visible Church hath been constituted in all ages of the world till now. In the first Church in Adam's family, a Cain, was the first born member, and so continued, till he was excommunicated for the murder of his brother. In a Church of eight persons who were saved out of all the world, the Father and Pastor was overtaken with gross drunkenness, and one of his sons was a cursed Cham. In a Church of six persons saved from the wickedness of Sodom, two of them (Lot's sons in law) perished in the flames among the unbelievers: a third was turned into a pillar of salt: the Father and Pastor was drunk two nights together, after the sight of such a terrible miracle, and after so strange a deliverance to himself: and committed incest twice in his drunkenness. The two that remained (his daughters) caused his drunkenness purposely and committed incest with him. In the church in Abraham's family, there was an Ishmael. And in the Church in Isaac's family there was an Esau, and even Rebekah and Jacob guilty of deceitful equivocation. And Abraham and Isaac denied their wives to save themselves in their unbelief. In Jacob's family was a Simeon and Levi, who murdered multitudes under a pretense of religion, and under the cover of false deceit. And almost all his sons moved with envy, sold their brother Joseph for a slave; and some were hardly kept from murdering him: And his daughter Dinah was defiled by desiring to see the company and fashions of the world. In the church of the Israelites in the wilderness, after all the miracles which they had seen, and the mercies they had received, so great were their sins of unbelief and murmuring, and lust, and whoredoms, and idolatry, and disobedience, that but two of them that came out of Egypt, were permitted to enter the promised land: In the times of the Judges they so oft renewed their idolatry, besides all their other sins, that they spent a great part of all those ages in captivity for it. And when the villainies of Gibeon had imitated the Sodomites, and ravished a woman to death, the Tribe of the Benjamites defended it by a war, and that in three battles, till forty thousand of the innocent Israelites were slain, and twenty five thousand of the Benjamites. Look through all the Books of Samuel, the kings, and chronicles, and the prophets; from the sad story of the sons of Eli and of Samuel, to all the wicked kings that followed, who kept up odious Idolatry (even Solomon himself) and scarce two or three of the best did put down the high places. And when Hezekiah was zealous to reform, the hearts of the subjects were not prepared, but derided or abused the messengers whom he sent about, to call the people home to God. Manasseh's wickedness is scarcely to be paralleled: And when God sent his prophets to call them to repentance, they mocked his messengers, and despised and abused his Prophets, till the wrath of the Lord arose, and there was no remedy: 2 Chron. 36. 15, 16. Read over the prophets, and see there what a people this Church of God was. The ten Tribes were drawn by Iereboam to sin, by setting up calves at Dan and Bethel, and making priests of the vilest of the people, and forsaking the temple and the true worship of God, and the lawful priests. And these lawful priests at Jerusalem, were ravening wolves, and greedy dogs, and careless and cruel shepherds. The false Prophets who deceived the people were most accepted: The people are accused of cruelty, oppression, whoredom, drunkenness, Idolatry, and hatred of those that would reform them. They were grievous persecutors: Which of the Prophets did not your fathers kill and persecute? saith Christ, Mat. 23. Yet this was the Church of God, and many think his only visible Church: And all these twelve Tribes were not so big as England, and were to the bigness of all the Earth, no more than one tree to a large Wood or Forrest.

But doubtless the Gospel Church was both more large and pure. Let us therefore take a view of it. And I beseech you remember, that what I say is not to make sin less odious, nor the Church or Godly less esteemed: but to show you the frame of the visible Church in all Generations, and how it differs from the invisible; lest you should take on you to be wiser than God, and to build his house after a better rule than his Gospel, and the primitive pattern, and mar all by being wise in your own conceits, and by being righteous overmuch. Eccles. 7. And I pray you forget not, that the Primitive Church was the most pure, and the pattern of those following; and had inspired Apostles to be its Guides, and inspired Prophets to be its Helpers, and abundance of Miracles and extraordinary gifts, to gather and edify it; to silence its enemies, and to terrifie and restrain offenders, and to bring up the Church to the highest degree of holiness that could be well expected. And withall, the Members were not driven in by force by Magistrates, nor allured by any worldly commodities, but were a few Volunteers, who in a time of persecution, professed Christ, to their hazard or suffering in the world. Yet see what they were.

The faultiness of the Teachers.

The Apostles before the death of Christ, though they had so long heard his doctrine, and seen his miracles, understood not that he must die for our sins, and be buried, and rise again, and ascend into Heaven, and there intercede for us, and rule the Church. Ioh. 12. 16. and 10. 6. Luk. 18. 34. and 9. 45. and 24. 43, 44, 45. Peter so much perswaded Christ from that suffering by which the world was to be redeemed, that Christ speaketh to him as he did to the Devil. Mat. 4. Get thee behind me Satan; for thou savourest not the things that be of God, but those that be of men. Mat. 16. 22, 23. James and his beloved disciple Iohn (called sons of thunder, perhaps for this or such like zeal) would have called for fire from heaven to destroy the unbelieving adversaries of the Gospel, and knew not of what spirit they were. Iudas was one that was sent out to preach the Gospel by Christ himself, (who knew his heart.) Many that preached and prophesied and cast out Devils in his name, were workers of iniquity, whom he never knew with special approbation. Mat. 7. 22, 23. When he came to his sufferings, they all slept when they should have watched and prayed with him one hour in his agony; and this after his admonition. When they should have confessed him in suffering they all forsook him and fled, Mat. 26. 56. And Peter that seemed to stick closer to him, did with forswearing thrice deny him, after he had promised to die with him, and not to forsake him, though all forsook him. And when he was dead they said, Luk. 24. We trusted this was he that should have delivered Israel, as if their faith had been extinct. And when he rose and appeared to them they hardly believed what they saw: and Thomas, one of them, resolved that he would not believe, unless he might put his fingers into his side. And when they spake with him before his Ascension, they dreamed still of an earthly grandeur, and asked him, whether now he would restore the Kingdome unto Israel? Act. 1. And they understood not the descent of the Holy Ghost.

And when the Holy Ghost was come upon them, one of their first Deacons Nicholas was the original of a Sect whose doctrine Christ did have. Paul and Barnabas contended even to parting. Peter dissembled by a sinful separation, walking not uprightly, and drew away Barnabas into the dissimulation Gal. 2. Phil. 1. 15, 16. Some preach Christ even of envy, and strife, and some of good will. The one preach, Christ of contentions not sincerely, supposing to add affliction to my bonds. Many were made like the heads. of Sects, and some were of Paul, and some of Apollo's, and some of Cephas (as the Papists be now). And some built hay and stubble, which must be consumed. 1 Cor. 3. 12, Of Timothy and the rest Paul saith I have no man like minded; for all seek their own, and not the things which are Jesus Christ. 3 Joh. 9. 10. Diotrophes who loveth to have the preeminence among them receiveth us not, prating, against us

with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbids them that would, and casteth them out of the church. As the Apostles themselves before Christ's death, were striving which of them should be the greatest; so this vice still followed many of the pastors; so that Peter is fain to exhort them, not to Lord it over Gods heritage, nor to rule them by constraint, but willingly. 1. Pet. 5. And what abundance of Sect-masters did arise from among the Ministers of the Gospel in the Apostles own times? Insomuch as Paul forewarneth the famous church of Ephesus, not only that grievous wolves (that is, hereticks) should enter that spared not the flocks, but also that, of their own selves men should arise, speaking perverse things to draw away disciples after them. Act. 20. 30. And in the Apostles dayes, while one had a prophesie and another a Psalm, &c. they brought confusion into the Church worship, even by abuse of extraordinary gifts. And they so abused the lovefeasts at the Lord's Supper, that Paul was fain to perswade them rather to eat at home. 1 Cor. 14. and 1 Cor. 11. so much of the true state of the primitive teachers and pastors of the church.

The faults of the Church of Rome.

What heretical judaizers were among them, is intimated in c 1. & 3. to the Romans. And how little they understood the doctrine of Justification is intimated in cap. 3; & 4, & 5, & 6, & 7, & 8. What dissensions there were about meats, and drinks, and days, the weak judging the strong, and the strong despising the weak, appeareth, cap. 14, & 15. And some caused divisions and offences contrary to the doctrine which they had learned, serving not the Lord Jesus but their own bellies, and by good words and fair speeches deceiving the hearts of the simple, Rom. 16. 16, 17.

The faults of the Church of Corinth

1 Cor. 1. 11, 12. There are contentions among you. Every one of you saith, I am of Paul; and I of Apollo's, and I of Cephas, and I of Christ. Mark the extent of the sin (every one of you) that is, very many among you, 1 Cor. 3. 13. I could not speak to you as spiritual, but as carnal. For ye are yet carnal v. 12. If any build on this foundation, wood, hay, stubble, v. 15. He shall suffer loss. chap. 4. 18. 21. Some are puffed up. Shall I come to you with a rod or in love? Chap. 6. 5, 6, 7, 8. I speak to your shame, Is there not a wise man among you? Because yee go to Law one with another (before heathens,) Nay you do wrong and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the Kingdom of God? Chap. 11. 17, 18, 19, 20, 21. I praise you not that you come together, not for the better but for the worse. For first of all, when you come together in the Church, I hear that that there be divisions among you. For there must be also heresies among you, that they which are approved may be made manifest among you. When you come together into one place, this is not to eat the Lords Supper: For in eating every one taketh before other, his own supper, and one is hungry, and another is drunken. Vers. 23. 30. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sick among you and many sleep. Chap. 14.: reproveth their abuse of unknown tongues, and their disorder in Gods publike worship Chap. 15. 12, 13, 14, 15. If Christ be preached that he rose from the dead, how say some among you, that there is no resurrection. But if there be no resurrection of the dead, then Christ is not risen; And if Christ be not risen, then is our preaching vain, and your faith is vain; yea and we are found false witnesses of God v. 17. and ye are yet in your sins. 2 Cor. 12. 20, 21. I fear lest when I come, I shall not finde you such as I would, and that I shall be found to you such as ye would not. Lest there be debates, envying, wraths, strifes, back-bitings, whisperings, swellings, tumults; and lest my God will humble me among you, and that I shall bewail many that have sinned already,

and have not repented of the uncleanness and fornication and lasciviousness which they have committed. Besides that Paul and his ministry was slandered and much slighted among them, as by his large and vehement apologies and expostulations doth appear. These were the faults of the church of the Corinthians.

The corruptions of the churches of Galatia.

Gal. 1. 6, 7, 8, 9. I marvel that you are so soon removed, from him that called you, to the grace of Christ, to another Gospel; which is not another; but there are some that trouble you, and would pervert the Gospel of Christ: But though me or an Angel from heaven, preach any other Gospel to you, than that which we have preached to you, let him be accursed, Chap. 3. 1, 2, 3. O foolish Galatians! Who hath bewitched you, that you should not obey the truth? Before whose eyes. Are ye so foolish? Having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain—chap. 4. 9. How turn ye again to weak and beggarly elements, whereto ye desire again to be in bondage. vers. 10. 11. Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed on you labour in vain, v. 16. Am I therefore become your enemy because I tell you the truth? Tell me, ye that desire to be under the Law—v. 29. As then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now (The Legalists persecuting the Apostles). Chap. 5. 2. Behold, I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing. V. 3, 4. For I testify again to every man that is circumcised, that he is a debtor to do the whole Law. Christ is become of no effect to you. Who ever of you are justified by the Law, ye are fallen from grace: v. 9. A little leaven leaveneth the whole lump. 12. I would they were even cut off which trouble you. Chap. 6. 12.: as many as desire to make a fair show in the flesh, they constrain you to be circumcised.

Transcription from pages 29-42 (and unnumbered pages from the abstract)