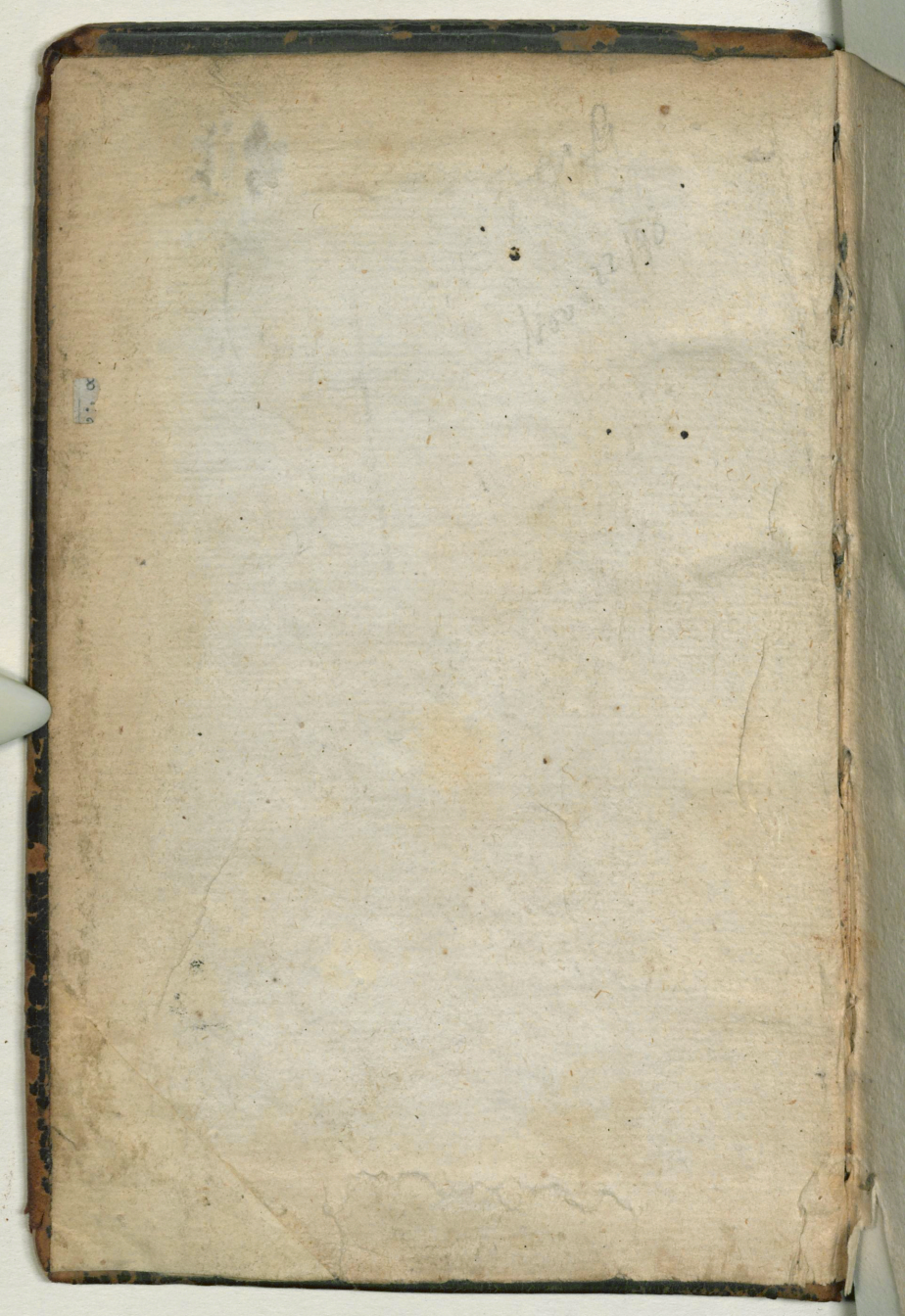


Special Note:

**The following
pagination shown as
per original.**





Dr. Stillingfleet's unreasonableness of separation.
pref. 49.

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.

By *Richard Baxter.*

Joh. 17. 21. *That they all may be one, as thou, Father art in me and I in thee: that they also may be one in us, that the World may believe that thou hast sent me.*

22. *And the glory which thou gavest me, I have given them, that they may be One, even as we are One.*

23. *I in them, and thou in me, that they may be made Perfect in One; and that the world may know that thou hast sent me, and hast Loved them, as thou hast loved me.*

1 Cor. 1. 10. *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joyned together in the same mind, and in the same judgment.*

1 Cor. 3. 3. *For ye are yet carnal: for whereas there is among you envying and strife and divisions, are ye not carnal, and walk as men?*

London, Printed for Nevil Symmons at the three Crowns
over against Holborn-Conduit, 1670.



*The Authors I. Purpose, II. Reasons and
III. Prognosticks of this Book.*

I. **I**T is none of the business of this Book to single out any one Party in the world, & to tell you by Application how far they are under the guilt of Schism: I meddle with the *Cause*, and leave each person to make application to himself. It is SIMPLE CATHOLICK CHRISTIANITY which I plead for, and the *Love* and *Unity* and *Concord* which are its Ligaments and Essential parts. And it is a SECT as a SECT, and a FACTION as a faction, and not this or that *sect* or Faction, which I detect and blame. Yet I doubt not but as in the same City there are the *wise* and the *foolish*, the *sound* and the *sick*, and in the same Army there are *valiant* men, and Cowards, so in the same Churches there are Christians of various degrees of *Wisdom*, *Integrity* and *strength*: And all men should earnestly desire to be of the *wisest*, the *Holiest* and the most *fruitful* sort, and not of

the more *erroneous*, *impure*, or *scandalous* and unprofitable. And if the *sick* will make themselves a *Party*, and call the *sound*, the *Adverse Party*, I will endeavour to be one of a *Party* in that sense; and to *obey* God as exactly as I am able, and to *worship* him as *spiritually* and *holily* as I can, and to Love him with all my *Mind*, and *Heart*, and *Strength*, and lament that I can reach no higher, and do no more: And if any will call this by the name of Heresie or Schism, they shall see that I can avoid Heresie and Schism at as dear a rate, as enduring the Name and Imputation of that which I avoid. It is not the Name of a Schismatick that I am writing against, but the *Thing*, by whatever *Name* it is called. It is **UNITY**, **LOVE** and **PEACE** which I am pleading for: And it is **DIVISIONS**, **HATRED** and **CONTENTION** which I plead against: And it is the *Hypocrisie* of men which I detect, who betray *Love*, *Unity* and *Peace* by a *Judas* kiss; and will nor, or dare not openly renounce them, and desie them, but kill them with dissembling kindness: who cry them up, while they tread them down and *follow peace* with all men, that are not of their *party*, as the Dog followeth the Hare, to tear it in pieces and destroy it: Who fight for **LOVE** by making o-
thers

thers seem *odious* and *unlovely*; By evil sur-
misings, proud under valuing the worth of
others, busie and groundless censuring of
men, whose case they know not; aggravat-
ing frailties; stigmatizing the persons, the
actions, the worship and religious perfor-
mances of dissenters, with such odious ter-
rible names, and Characters, as their pride
and faction do suggest; And all this to
strengthen the interest of their *side* and
party, and to make themselves and their
consenters to seem *Wise* and *Good*, by mak-
ing others seem *foolish* and *bad*: Though
they thereby proclaim themselves, to be so
much the worst, by how much they are
most void of *Love*. They are all for *Con-*
cord, but it is only on their narrow factious
terms; They are for *Peace*; but it is not
of the whole *street*, but of *their house* alone;
or not of the whole *City*, but of their *street*
alone; or not of the whole *Kingdom*, but
of their *City* alone. O what a blessed thing
were *peace*, if all would derive it from *their*
Wills, and terminate it in their *interest*; and
they might be the *Center of Unity* to the
world! that is, that they might be *Gods* or
Christs! such excellent Architects are they
that they can build Christs house by pulling
it in pieces; and such excellent Chirur-
geons, that they will heal Christs body by
separating

separating the members, and can make as many *Bodies* as there are separated parts.

2. Nor is it any or much of the business of this book, to speak to those that I think are deepliest guilty of the Schisms of the Christian world: For they are out of hearing, and will not read or regard my writings. It is the *Roman* Head and Center of Unity which hath done most to divide the Church. And it is the contending of *Rome* and *Constantinople* for the Supremacy which hath made the greatest Schisms that the Christian world hath known: And the *Regiment* of such Lords must be answerable to their *Power*, and Greatness; and the simple terms of Christian Unity left us by Christ and his Apostles, must be turned into a Religion large as the Decrees of all the Councils, and (say half of them) and the Popes Decretals alio. And that there may be no way out of this wilderness, but the *Confessors present will*, you must not in all these so much as distinguish *fundamentals* from the rest; but so much *material belief* is *necessary to Salvation*, as each mans opportunities and helps obliged him to receive; that is; The faith which is necessary to Salvation (materially or objectively) is as various as the number of persons in the world; To one more is necessary, to another

ther less, to some none at all of the Christian faith). And you must suppose that the Priest is well acquainted with the internal capacity of every mans Soul, and with all the instructions, opportunities, and suggestions of his whole life, and can tell what measure of belief he hath, and whether it be proportionable to his helps; and so can tell him whether he be capable of Salvation, though neither Pope nor Council have given any Standard by which to judge. And though no man can be assured of his own Salvation; and though another man could not be saved by the faith that saveth *him*. So much are we mistaken to think that it is the Pope that hath the Keys of Heaven, when it is every Priest, who is the onely judge of the measures of the persons faith. These new made multiplied Articles of Religion, these Additions to Christianity, this proud Church-tyranny, I doubt not is the great cause of Schism in the world: And when I have had opportunity to write against it, I have born my testimony against it, as is yet legible. But it is not that sort of men that I am here most to speak to: but to them that profess to be more teachable and willing to know the truth.

3. And yet I add though this Book be written principally to save the darker sort of honest Christians, from the sin and misery of Church divisions, I write it not principally for them to read; For I know their prejudice, weakness and incapacity, after-mentioned: But I write it to remember the Teachers of the Churches, what principles they have to Preach and strengthen, and what principles to confute and to destroy, if ever they mean to save the people from this state of sin, and the Churches from the sad effects. And if Ministers neglect the faithful discharge of so great and necessary a duty, let them remember that they were warned, if they find themselves overwhelmed in the ruines.

II. The *Reasons* moving me to this work are these.

First, It is my calling to help to save people from their sins; and Church division is a heap of sins.

2. The more I love them that I hope are tender Conscienced, and dare not sin, when they are convinced of it, the more I am bound to endeavour their conviction, remembering who hath said, *Thou shalt not hate thy Brother in thy heart, thou shalt in any wise rebuke thy Neighbour, and not suffer sin upon him.* Lev. 19. 17.

3. LOVE

3. LOVE is not an appurtenance of my Religion, but my Religion it self. *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him:* (who can speak a higher word of any thing in all the world?) Love is the end of faith, and faith is but the Bellows to kindle Love: Love is the fulfilling of all the Law; the end of the Gospel; the nature and mark of Christs Disciples; the divine nature; the sum of holiness to the Lord; the proper note by which to know, what is the man, and what his state, and how far any of his other acts are acceptable unto God: without which if we had all knowledge and belief, all gifts of utterance and highest profession, we were but as sounding Brass, and as a tinkling Cymbal. And if all our goods were given to the poor, and our bodies to the fire, it would profit nothing. Love is our foretast of Heaven, and the perfection of it is Heaven it self, even the state and work of Angels and of Saints in glory. And he that is angry with me, for calling men to Love, is angry for calling them to *Holiness*, to God, and Heaven. *Holiness* which is against Love is a contradiction: It is a deceitful Name, which Satan putteth upon *unholiness*. All Church principles which are against Universal Love, are against God, and Holiness, and

and the Churches *life*. And he that saith, he loveth God, and hateth his Brother is a *Liar*. To be *holy* without *Love*, is to see without *light*, to live without *life*. He that said, *The wisdom from above is first pure, then peaceable, gentle, &c.* did no more dream of separating them, then of dividing the *head* of a man from his *heart*, to save his life: *Jam. 3. 17.* Nor no more than he that said, *Follow Peace with all men, and Holiness: Heb. 12. 14.* No necessity can justify such a division: *Holiness* and *Love* to God, are but two names for one thing. *Love* to God and to *man*, are like *Soul* and *Body*, that are separated no way but by death. *Love* and *Peaceableness*, differ but as *Reason* and *Reasoning*: *Love* may be without *Passive Peace* (from others to us,) but never without *Active Peace* (from us to others.)

4. I have had so great opportunity in my time, to see the working of the mysterie of iniquity, against Christian Love, and to see in what manner Christs House and Kingdome is edified by divisions, that if I be ignorant after such sad experience, I must be utterly unexcusable, and of a seared Conscience, and a heart that seemeth hardened to perdition. God knoweth how hardly sin is known in its secret root, till men have tasted the bitterness of the fruit:

Therefore

Therefore he hath permitted the *two Ex-*
trems to shew themselves openly to the
world in the effects : And *one* must be not-
ed and hated and avoided, as well as the
other. I thought once that all that talk =
against *Schism* and *Seets*, did but vent their
malice against the best Christians, under
those names : But since then I have seen
what Love-killing principles have done !
I have long stood by while Churches have
been divided, and sub-divided ; one Con-
gregation of the division labouring to make
the other contemptible and odious ; and
this called, the *Preaching of truth, and the*
purser worshipping of God : I have seen this
grow up to the height of *Ranters* in horrid
Blasphemies, and then of *Quakers*, in dis-
dainful pride and furliness ; and into the
way of *Seekers*, that were to seek for a
Ministry, a Church, a Scripture, and con-
sequently a Christ. I have many a time
heard it break out into more horrid revil-
ings of the best Ministry and Godliest peo-
ple, than ever I heard from the most
malignant Drunkard : I have lived to see
it put to the Question in that which they
called, the *little Parliament*, whether all
the Ministers of the Parishes of *England*
should be put down at once. When *Love*
was first killed in their own breasts, by these
same

same principles, which I here detect, I have seen how confidently the killing of the King, the Rebellious demolishing of the Government of the Land, the killing of many Thousands of their Brethren, the turnings and overturnings of all kinds of Rule, even that which they themselves set up, have been committed, and justified, and prophanely fathered upon God. These with much more such fruits of Love-killing principles, and divisions I have seen. And I have seen what fierce, censorious, proud, unchristian tempers they have caused or signified; In a word, I have long seen that *envious wisdom* (whatever it pretend) *is not from above, but is earthly sensual and devilish*; and that *where envy and strife is upon pretence of Religious precedency of wisdom there is confusion and every evil work*, Jam. 3. 15, 16. And if after so long, so sad, so notorious experience, you would have me still to be tender of the brood of Hell, I mean these *Love-destroying ways*, and to shew any countenance to that which really hath done all this, you would have me as blind as the *Sodomites*, and as obdurate as *Pharaoh* and his *Egyptians*, and utterly resolved never to learn the will of God, or to regard either good or evil in the world.

5. The same sins are continued in without repentance. The same *pride* and *ignorance* is still keeping open our divisions: And if after such warnings, as the world scarce ever had the like, we shall be still impenitent; if we shall sin our selves into suffering, and sin in our suffering as we did before, even the very same sin of *Divisions* which brought us to it; how heinous is our Crime, and how dreadful the Prognostick of our greater ruine; And how guilty are those Ministers of the blood of Souls, that will not tell men of the sin and danger.

6. I know that *Dividing Principles* and *Dispositions*, do tend directly to the ruine and damnation of those in whom they do prevail. That which killeth *Love*, killeth all grace and holiness, and killeth Souls: That which quencheth *Love*, quencheth the Spirit (a thousand fold more then the restraining of our gifts of utterance doth:) That which banisheth *Love*, banisheth God. That which is against *Love* is against the design of Christ in our Redemption, and therefore may well be called Antichristian: And if the Roman *Kingdom* (for so it is rather to be called than a *Church*) had not such *Moral* marks of Antichristianity, (which Dr. *More* hath notably opened in

in his Myſterie of iniquity ;) If they were not the Engineers for the *Division* of the Chriſtian world ; by a falſe *Center* , and by impoſſible terms of Unity , and by the engine of *tearing dividing impoſitions* , If among them were not found the blood of the Saints and the Martyrs of Jeſus , I ſhould in charity, fear to ſuſpect them of Antichriſtianity ; notwithstanding all the Prophetical paſſages which ſeem otherwiſe to point them out ; becauſe I ſhould ſtill ſuſpect my underſtanding of thoſe Prophecies, when the Law of *Loving my neighbour as my ſelf* , is plain to all.

They are dangerously miſtaken that think that Satan hath but one way to mens damnation. There are as many wayes to Hell, as there be to the extinguishing of *Love*. And all tendeth unto this , which tendeth to hide or deny the *Lovelineſs* , that is, the *Goodneſs* , of them whom I muſt Love : much more that which representeth them as *odious*. And there are many pretences and wayes to make my Neighbour ſeem unlovely to me : One doth it as effectually by unjuſt or unproved accusations of *ungodlineſs* , or ſaying , Their worſhip is Antichriſtian , formal , ridiculous , vain ; as another doth by unjuſt and unproved accusations of Schiſm, Diſobedience

or

or Sedition. And they that love Godliness, may be tempted to cast off their love of their Neighbours, yea of the truly Godly, when they once believe that they are ungodly. And the white Devil is a Love-killer as well as the black. He is as mortal an enemy to Love, who backbiteth another, and saith, he is Prophane, or he is an empty formalist, or he is a lukewarm temporizing complying manpleaser] as he that saith [He is a pievish factious Hypocrite.] I am sure he was no Malignant, nor intended to gird at Godliness, nor to grieve good men, who told us that it is Satans way to transform himself into an Angel of Light (that is, one that pretendeth to make higher motions for Light and for Religious strictness, than Christ himself doth;) and that his Ministers are sent forth by him as *Ministers of Righteousness*, 2 Cor. 11. 14, 15, 16. who will seem more Righteous, than the Preachers of truth. Satan will pretend to any sort of strictness, by which he can but mortifie Love. If you can devise any such strictness of opinions, or exactness in Church orders, or strictness in worship, as will but help to *kill mens love*, and set the Churches in divisions, Satan will be your helper, and will be the strictest and exactest of you all : He will reprove Christ

Christ as a Sabbath breaker, and as a gluttonous person, and a Wine-bibber, and a friend (or Companion) of Publicans and Sinners, and as an enemy to *Cesar* too. We are not altogether *ignorant of his wiles*, as young unexperienced Christians are. You think when a wrathful envious heat is kindled in you against men for their faults, that it is certainly a zeal of Gods exciting: But mark whether it have not more *wrath* than *Love* in it: and whether it tend not more to *disgrace* your brother than to *cure* him, or to *make parties* and *divisions*, than to *heal* them: If it be so, if *St. James* be not deceived, you are deceived as to the author of your zeal, *Jam. 3. 15, 16.* and it hath a worse Original than you suspect. It is one of the greatest reasons which maketh me hate Romish Church tyranny, and Religious cruelties against dissenters, because as they come from want of Love, so I am sure that they tend to destroy the Love of those on whom they are infisted, and to do more hurt to their Souls than to their Bodies. The Devil is not so silly an Angler as to fish with the bare Hook; nor such a Fool as when he would damn men, to intreat them openly to be damned; nor when he would kill mens Love, to intreat them plainly, not to Love but hate their neighbours:

neighbours: But he doth it by making you believe that there is just and necessary cause for it; and that it is your duty, and that you should be lukewarm in the cause of God, of truth, of Godliness, if you did not do it: that so you may go on without scruple, and do so again, and not repent. Even they that killed Christs Apostles, did it as a *duty*, and a part of the service of God, *Joh. 16. 2.* And *Paul* himself did once think *verily that he ought to do many things* which he did, against the Name and Cause and Servants of Jesus, *Act. 26. 9.* And as he did, so he was done by; and as he measured to others, it was measured to him again; For they that *bound themselves in an Oath to kill him* did deeply intereste God and Conscience in the cruelty. But believe it, it is Apostacy to fall from Love: your souls dye, when Love dyeth. The opinions, the Church Principles, the siddings, the Practises, which destroy your love, destroy your *graces* and your *souls*. You dye while you have a name to *live*, and think that you grow apace in Religion. Therefore better understand the Tempter, and when backbiters are defiding or vilifying your neighbours, take it to signifie in plain English [I pray you love not these men, but hate them.] And I have told

you in this Treatise, that when one saith
unjustly [*Kill them, banish them*] and ano-
ther saith [*Have no Communion with them*]
it is too often the same inward affection
which both expresse, but in various wayes:
They are agreed in the assumption, that
their neighbour is *unlovely*.

And when Love is dead, and yet Religion
seemeth to survive and to be increased by
it, it is lamentable to think what a dege-
nerate, scandalous, hypocritical Religion
that will be, and how odious and disho-
nourable to God. To preach without
Love, and to hear without Love, and to
pray without Love, and to communicate
without Love, to any that differ from your
Sect, O what a loathsome Sacrifice is it, to
the God of Love? If we must leave our
guilt at the Altar, till we are reconciled to
one offended brother, what a gift is theirs,
who are unreconciled to almost all the
Churches of Christ? or to multitudes of
their Brethren, because they are not of their
way? yea, that make their Communion,
the very badge and means of their uncha-
ritableness and divisions? Sirs, these are not
matters of indifferency, nor to be indulged
by any faithful Pastor of the Church.

7. And I know that these principles are
as mortal to the Churches, as they are to
Souls.

Souls. And that if ever the Churches have peace, prosperity or healing, it must be by the means of *Love* and *Concord*, and by destroying the *principles* which would destroy them. One thinketh that it must be by a Spanish Inquisition, and by forcing or killing the dissenters; And another thinketh it must be by Excommunicating them all, and making them odious, and making their own party seem thereby to be better than theirs. But I *know* that it must be by revived *Love*, or it will never be. I *know* it, and whoever is angry with me for it, I cannot choose but know it. When the Papists had murdered so many hundred thousands of the *Albigenses* and *Waldenses*, who would have thought, but they had done their work? When the *French* Massacre had murdered 30000 or 40000, and dispatcht the Leaders of the *Protestant* party, who would have thought that they had but strengthened them? When the Duke *D'Alva* had done so much to drown the Belgick Protestants in blood, he little thought that he was but fortifying them. Queen *Maries* Bishops little thought that their English Bonfires were but to light men to see the mischief of their cause; and like the firing of a Beacon to call all the Land to take them for the Enemies of man-
B 2 kind,

kind; and that the case would have been so quickly altered. When the Irish had murdered two hundred thousand, they little thought that they had but excited the Survivers to a terrible revenge. I will come no nearer, but you may easily do it yourselves. *If we bite and devour one another, we shall be devoured one of another, Gal. 5. 15.*

The question is, but who shall be devoured first, and who reserved for the second course. *If any man have an ear to hear let him hear: He that leadeth into captivity shall go into captivity: He that killeth with the Sword, must be killed with the Sword: Here is the Patience and Faith of the Saints.* Rev. 13. 9. 10. God Ruleth the world still when he worketh not miracles! Have we not seen a proud Victorious Army dissolved without a drop of blood? and have we not seen that God approveth not of proud self-exaltation, and violating the Sacred power of our Governours, and usurping their places of Authority: Hath not the drunken world had yet experience enough to teach them, that the Church of God is not to be built up or repaired, by their tumultuous quarrellings and frayes.

How long Lord, must thy Church and Cause, be in the hands of unexperienced furious fools, who know not what Holiness

or Healing is, but think that victory over mens Bodies, must be the cure of their Souls, and that hurting them is the way to win their Love! or that a Church is constituted of *Bodies* alone while *Souls* are absent, or no parts! who will make themselves the Rulers of thy Flock in despite of thee and of thy Cause and Servants, without thy call or approbation, and think that the work of a Soldier, is the work of a *Father* and a *Physician*! whose cures are all by amputation; and whose piety consisteth in flying from each other, and esteeming and using their Brethren as their foes; who scatter thy flocks on all the mountains, when Christ hath prayed that they may all be one!

Perhaps, Reader, thou art one of them that thinketh, that the settlement and happiness of the Church, must be won like a game at foot-ball; and therefore scruplest not to toss it in the dirt, and tumultuously to strive with and strike up the heels of all that are against thee, (so that peaceable passengers cannot safely come near your game or pass the streets.) But when you have got the Ball, have you done the work? Are you still so ignorant as not to know, how uncertain still you are to keep it, and that one spurn can take it from you? And
suppose

suppose you could secure all your conquests, are the Churches healed ever the more? Mens *hearts* must be conquered before this healing work is done. And therefore the Apostle saith that *we are more than Conquerours*, when we are killed all the day long and accountea as Sheep to the slaughter, Rom. 8. 34, 35. that is, it is more gain and honour to our selves, to suffer in faith and patience by our enemies, than to conquer them in the field; And it is more profitable also unto them, and tendeth to a more desirable conquest of them: Because when Conquerours do but exasperate them; and if we hurt their bodies, we harden them the more against our cause, and against the means of their own Salvation, our patient Martyrdom and suffering by them, may tend at last to open their eyes, and turn their hearts, and save their souls, by shewing them the *Truth*, the *Goodness* and the *Power* of Christ, and of his Word and Spirit. This is the meaning of being more than Conquerours. The *Irish* are conquered by us, but not converted: The *Scots* and *English* were conquered by *Cromwell*, but their *hearts* were not conquered, nor their Religion changed by him. They that think that if they could get and keep the upper ground, and have Dissenters bodies and

estats

estates at their will, they could soon settle the Church in Unity and Concord, do tell all the world, how ignorant they are of the nature of Christianity, and of the fear of God, and of the *means* of the *peace* and *Concord* of the Church: Either *you* would give up your *own judgments* and *Consciences*, or *practice* your selves to the will of men, if you were in their power, or not. If *you would not*, why should you think that *others* will? If you would, you do but tell the world, that you are Atheists, and have neither a God, nor Conscience, nor Religion. But it is not evidence enough of your folly, to say in your hearts there is no God, and to fear them that can but kill the body, more than Him that can punish both body and soul in hell; but you must also shew that you know neither God nor Man, by thinking that all others are Atheists also, and judging of them by your selves; as if they set their *Souls* and their everlasting hopes, at as base a price as you do yours. I tell you again that a Battel or a Foot-ball skuffle will not settle, the discomposed and divided Churches; unless you think that a heap of Carcasses slain in the field, possesses the quietness, and concord which you desire: The *Soul* is the man, and *Love* is the *Christian Life*, and the true *Cement* of

the Churches unity; And Love must cause Love, as fire causeth fire; And hurtful wrath doth most powerfully quench it, and hath these fifteen hundred years, (but especially these thirteen hundred) been the wolvisish Scatterer of the flocks of Christ: And must that be now the way to build it, which hath so long been the way to pull it down. It is *Love* that must be our Union, and Love that must cause it, or we shall never have the Union of a Christian Church. By this shall all men know that you are Christs Disciples, if you have Love one to another. If you believe not this, pretend not to believe in Jesus Christ, who doth affirm it.

I confess I am so far guilty of superstition my self, that if I had been one of the Changers of our ancient Government, I should have been somewhat the more backward for his *Name sake* to the beheading of *Christopher Love*, lest it should be an ill *Omen* both to Church and State, but especially to the *Actors* of it.

8. Another of the Motives of this Discourse is, because I know that times of most temptation, are times of greatest danger, and commonly of greatest sin. And all faithful Pastors must know what are the special Temptations of the Time and

and Place which they live in. When had we ever greater Temptations to Love-killing principles and practices than now, except in the times of the miserable Wars? I need not name them to you. The harder it is for men to Love them that hate them, that censure them unjustly, that revile them, and reproach them, and make them odious, or that hurt them, the more cause have Ministers and all Christians to set a double watch upon their Love; Lest before they are aware, a *flaming* and consuming zeal, do tell others that *they know not what manner of Spirit they are of*, Luk. 9. 55.

9. Yea it is not only a time of great Temptation to this sin, but of *common guilt*: They are multitudes that are overtaken already with this sin. Is not the Land in a continual *heart war*? Are there not parties against parties, and cause against cause, and heart-risings, and passions, and censurings of Dissenters, to say no worse? And is it not time to bring water when we see the flames?

10. And I perceive *few know* so heinous a sin to be any *sin at all*; But all factions and parties are still justifying their Love-killing wayes, and reproaching those whom they have wronged; As if when they have sinfully withdrawn their Love from them, it were