

Special Note:

**The following
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per original.**



A

Sigh for Peace;

O R

The Cause of Division Discovered.



W H E R E I N

The great Gospel Promise of the Holy Ghost, and the Doctrine of Prayer with Imposition of hands, as the way ordained of God to seek for it; Is asserted and vindicated, as the Interest and Duty of Christs Disciples in general.

In Answer to a Book Intituled

A Search for Schism.

By Tho. Grantham, a Servant of Christ.

Gal. 5. 7, 8, 9. *Ye did run well, who did hinder you that you should not obey the truth? This perswasion cometh not of him that calleth you. A little leaven leaveneth the whole lump.*

I have confidence in you, through the Lord, that you will be none otherwise minded; but he that troubleth you shall bear his burthen whosoever he be. Wherefore love the Truth and Peace, Zech. 8. 19.

Printed for the Author, 1671.



The Epistle Dedicatory.

To the Church of Christ in *London*, with
the General Assembly of Messengers,
Elders, and Brethren, occasionally
meeting together to consider of the
Affairs of the Churches of Christ.
Salutation, &c.

Brethren,

When I consider how much it
is your desire, and the de-
sire of the Churches in
general, that brotherly
concord, peace and truth, might possess the
room of all our divisions, in affection, judg-
ments, and practise; and particularly in the
fourth principle of Christianity. And how

The Epistle Dedicatory.

many Prayers are daily made to God for so great a Blessing; And that hopeful way we lately seem'd to be in, to lay hold of the thing which hath been so long desired: And therewithal that most unhappy obstruction of our hopes (as ye know) arising from one who should rather have been a restorer of the antient path which many have forsaken, and so a healer of the breach which hath been made, by its being neglected: Who being in reputation for Wisdome, having therewithal great opportunity (and I am perswaded really intended) to do the Church of Christ much good; Even then, by a little folly following his own Councils (doubtless through Satans malice, who enried our good) hath made himself and his enterprises obnoxious, and our wound more grievous.

If say, when I considered these things, I could not pass them over without a Sigh, (even this which here I present unto you) saying in my heart, Why hath the Lord done this? Which was no sooner conceived, but I was immediately satisfied, that the Lord
was

5

The Epistle Dedicatory.

was jealous for his holy way, which had been grossly prophaned by an hypocritical conformity therunto. And true for ever is that word, Hosea 14. ult. All the wayes of the Lord are right, and the Just shall walk therein; But the Transgressor shall fall therein. And certainly, as our Brethren refusing to seek the Lord after the due order at the first, so this prodigious hypocrisie at the last, may too truly be called * Perrez Ecclesia at The breach of the Church. this day.

Thou Lord art righteous, thou knowest the Hearts of the children of men, and hast discovered the hidden things thereof, and hast pleaded the cause of thy precious (though much abused) Truth. Even so Lord let our iniquities be ever corrected, but yet in mercy forgive us our Trespasse.

But what shall we say, shall we now no more go about this dreadful work, to bring the Ark (the fourth principle of Christianity I mean) to its proper place in the Churches?

A 3

The Epistle Dedicatory.

ches? or rather some irregular Churches to their due reverence unto it.

If it seem good in the eyes of the Lord, let his servants still convene to consider of this matter, perhaps we shall find grace in his sight; for there is hope that we shall one understand another, and with one consent seek and serve the Lord God of our Fore-Fathers.

And this I am the more induced to believe or hope for, from, not only the great desire which I yet find to be alive in the hearts of Christians generally, that peace in this matter might be upon Israel. But also from the great forwardness which I found in the Searchers themselves to consent unto certain Proposals for Peace; the first of which is this,

That it be granted and professed on all sides by the formerly divided parties, That that laying on of Hands, Heb. 6.2. is one of the Principles of Christs Doctrine, and a part of the foundation.

This

The Epistle Dedicatory.

7

This Proposition being considered, it may appear that there wants but a step (as it were) to unity in the truth it self, and so to a lasting Peace one with another. And methinks it should be no impossible thing, for us to agree about the particular service intended, Heb. 6. 2. (unless a spirit of perversness be mingled amongst us) Towards the clearing of which difficulty, something is said in the sequel, which I desire may be considered.

Why the Searchers should so much declaim against you, as if you unchurched all Churches but your selves, I can see no reason, having never understood, that you did at any time by any agreement, deliver such a Doctrine. Nor is it so much your business to meddle with unchurching any body, as to keep your selves from corruption in Doctrine and Manners.

Indeed the point of Communion with those who reject or oppose your Faith and practice in the case depending, hath been much debated, and resolved in the Negative (especially touching the Table of the Lord) but

The Epistle Dedicatory.

this is so far from being an Argument, that you deny them to be Churches of Christ, that it plainly Argues you own them for such; but yet such, as for their rejecting or opposing some truth of God, are therefore incapable of present communion with those that religiously observe the truth by them rejected and opposed. For if you deem them to be no Churches at all, what need any debate be had, Whether it be orderly or safe to communicate with them at the Lords Table?

Now, that persons may be allowed the Appellation of Christians (and so of the Church of Christ) and yet (as the matter may be circumstanced concerning them) ought to be held at some distance in respect of present Communion, with other Christians, or Churches, implies no absurdity, but is rather very necessary, I hope the ensuing discourse will demonstrate.

Something also I have said in vindication of the Messengers Office (which I perceive to be much questioned by some) I confess myself nothing so fit a person to plead
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The Epistle Dedicatory.

this cause as some other. However, if that which I have done may give occasion to any other to do more, or more effectually, in this point, I shall think my pains well bestowed. I commit all that I have said to the blessing of God, and the Consideration of his Churches.

Your Brother and Servant,

Tho. Grantham.

To



To the Authors of the BOOK,

Intituled

A Search for Schism.

Brethren,

WHEN we consider how God is able to effect good things for his people by contrary wayes, even by turning the unkindness of Brethren into means of preservation to the family, Gen. 50. 20. we are made even against hope to believe in hope, that the product of your doings in your Search (and the Epistle prefixed) may be good, although its procedure in respect of its chief *Patriot*, was certainly from a mind filled with perturbation, and (its to be feared) with
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no small emulation against some, for no other cause, then for their confidence and constancy in that, which by the *Vision of Truth*, is made known for the good of the Church. For how is it credible that a pure fountain (or mind filled with Love and Peace) should ever send forth such dreadful streams of slanders against the Church of God, as can hardly be paralleled in any Author? As if the Congregations of Christians under imposition of hands, were invaders and usurpers of the Lords peculiar Prerogative, such as would irrevocably throw their fellow servants into Hell and death: Such as lock heaven-gate against the strictest piety of a dissenting Brother, and open it wide to those that are defective in Morals. Such as heat the Furnace seven times for those which bow not to their dictates: Such as make Conscience a make-bate: Such as kindle flames in Gods House by Fire taken from the Altar, and bring the fattest Oblations to maintain that fire of Contention: Such

as

as will rather fire the house of God, than dye
 without doing somewhat, which may perpe-
 tuate their names: yea such as are Sathans
 purveyers to bring prey to his den. And
 (to make the measure run over and over)
 such as, if they could execute all that they
 condemn, few or none could be saved!

It is true, after all this, and much more
 of the same nature, you stroke us on the
 head, and tell us, though you thus speak,
 yet you are perswaded better things of
 the most of us; a narrow Plaister for so
 great a wound, being no more then must
 be said (if Charity bear any sway) of the
 manifold Sects which now profess Chri-
 stianity, among whom there are many
 (who according to their Light) are pious,
 peaceable, and serious.

But alas, who will believe that many
 among us are good Christians, if it be
 true, that one part of our Churches con-
 sist of such as are notoriously known to
 be such as you have Characterized?

But what shall we say, shall we render
 railing

railing for railing & God forbid! for we are taught of God *to overcome evil with good*; nor will we revenge our selves by *recriminations*. And as we are confident that our *innocency* will in these things greatly plead against you; so we trust there are no such impieties, and execrable doers among you, if this your *Search* have not *tinctured* you.

The Lord knoweth, *and Israel shall know*, that if we knew any such evil workers in our Congregations, they should either reform or go to their place, and if you know any such, you might have done well to have singled them out, that we might have known them by name, and not have thus sold us into the hands of Scorners, to be a derision to the foolish, *Prov. 12. 18. There is that speaketh like the piercings of a sword, but the tongue of the wise is health.*

Nor do we doubt but that many of you are meerly ensnared in the publication of your Epistle, and it is strange
you

you should imply his pen in this matter, whom you knew to be too much entangled in the folly of his own wayes (at that time) to be truly serviceable to God and his People, whatever he hath been in time past.

What is here written, now offers it self to your consideration, as a thing compelled from us at this time, by your high provocation, well knowing it to be more suitable to the time, and the state of the Church in general, to be studying for terms of reconciliation, then Arguments for Disputation; and therefore we could wish that Christians would not thus put one another to business, seeing they do bear (and are like to bear) in their body the Marks of the Lord Jesus, according to that saying, Gal. 6. 17.

Nor was it needful to set down your demands in this our Answer, partly for that the substance may be understood by what we have said, and partly for that

that you have made your Book so publick, as that it is (as it were) in every Brothers hand, who therefore when he sees this Answer, may compare it with your Search, for his own satisfaction.

Your Brother,

Tho. Grantham.
