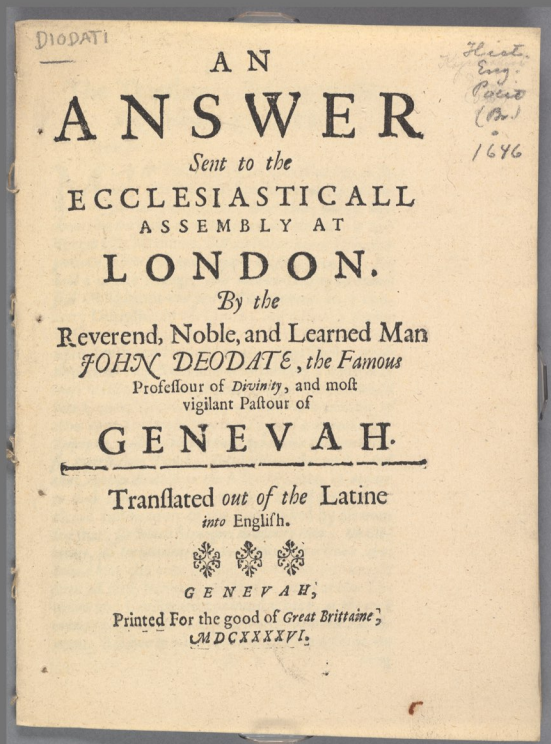


Diodati, Giovanni

An answer sent to the ecclesiasticall assembly ...



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DIODATI

*Hist.
Eng.
Coast
(Br.)
1646*

A N

A N S W E R

Sent to the

ECCLESIASTICALL

ASSEMBLY AT

L O N D O N.

By the

Reverend, Noble, and Learned Man

JOHN DEODATE, the Famous

*Professour of Divinity, and most
vigilant Pastour of*

G E N E V A H.

Translated out of the Latine

into English.



G E N E V A H,

Printed For the good of Great Brittain;

MDCXXXVI.

The Translators Preface to the simple seduced READER.

Reader,

M *As the Father of lights open thine Eyes to see over this strangers shoulders, and by this impartiall Perspective, what thou, whilest kept down thus low by thy new Masters and through thy Seducers false Mediums, hast not hitherto been suffered to percieve, it being till now purposely hid from thine eyes: Behold a meere stranger that notwithstanding his manifold Obligations and personall Ingagements to a contrary Discipline in the Church, and different Forme of Government in the State, yet, over-ruled by the Manifest Truth and Honesty of the Kings Caule, breaks through all those Restraints of his Liberty (as farr as he may) to tell thee thus much plain English Truth, Behold here Geneva's veneration, and full vindication too, of thine own Mother the Church of England as it stood under Episcopacy, traduced here at home by her own Spurious brood for Superstitious, Popish, Antichristian, what not? And this Apology directed to the Assembly-men in answer to their Letter what ever it was. Behold here again a cleare Iustification of the King vilified by his own for that, for which Strangers do admire Him; His Clemency, His Inclinations to Peace; His Acts of Grace, &c. Behold here the root of Gall, that which hath brought forth all these Nationall Mischiefs, the Popular Tumults and Conspiracies pointed at here, as the onely evident cause of the Kings Divorce from the Parliament. See here by Whom poore Ireland was deserted: one*

A 2

thing

thing also thou mayest here take notice of from these stand-
 ders by; That the Clergy in their own proper Sphere,
 may be as fit and as honest, and perhaps, in some respects
 more able, for the good speed of a Treaty, then those
 that do sleight them with utter Præterition. Last of all,
 behold here the Loyall and Religious Subjects onely Militia,
 or his own proper Magazine, to wit, the knowne Laws
 of the Land, that and Prayer and Submission are the
 onely defensive weapons allowed here by this Master of
 Fence. I say no more to thee, save only, that I doe heartily
 pittie thee, and therefore I doe still pray for thee and for
 all thy Fellow bondmen, that God will bring into
 the way of Truth all such as have erred and are
 deceived, Amen.

a See Dr.
 Deodats No-
 tes on the
 Rom. and
 else where.

Reverend, Godly, and worthy Sirs, our
 Deare Brethren and Companions in the
 Worke of the Lord.

IF proportionably to the griefe, we have concei-
 ved at your Letters (wherein you have expres-
 sed the most sad face of your affaires) we had but
 as much ability either by our consolations to asswage
 your Sorrowes, or by our Counsels to ease your
 Burthens, or by any our Co-operation to help your
 Extremity, we should thinke our selves very happy
 in so well corresponding with your honourable,
 and most loving compellation of us; and right glad
 we should be, thus to requite you with our best and
 effectuall

effectuall good offices. But alas, as the scantnesse of our Capacity in this kind, so the Ignorance of the more inward causes of so many miseries, and chiefly the Perplex and dangerous Nature of the Matters now in Agitation among you: All these put together, strike us quite Dumbe; we are as men wholly at a stand able onely (in a kind of Silent Astonishment or holy horrour) to admire, and to adore that Finger of God, which is now lifted up over you all.

But since, being by you so lovingly invited to it, we must needs at last breake off our silence, we are reduced to an extraordinary Suspence both of Mindes and of Pens, what to say first or last, or indeed what to say at all.

And now in the end, after long deliberation, least, as Iobs friends, we should transgresse by precipitate or unseasonable discourse: Behold our Hearts and Mouthes top-full of the Sences and Expressiōs of our hearty Commiseration, our Eyes running down with Teares of Compassion, our Breasts even swolne up with Sighes and Groanes at your Calamities. These are they, God is our Witnesse, that fill up the greatest part of our private Prayers, of our publike Devotions, Fastings, and Humiliations: In all which we are resolved to give the Father of Mercies no rest, untill your Tranquillity being once more ordained in Heaven, God doe extend Peate upon Earth unto you all like a River, and the fulnesse of his Blessing, like an ever-flowing Streame.

Our affaires, yea, the generall Interest of all the Reformed Churches are so closely involved in yours, and so mutually depending thereon, That your

your safety once procured assured us all of our own
 good Estates. Therefore especially during this grie-
 vous Tempest; which may seem to bring about a-
 gain the *heavy time of the Saints great Primitive Tribu-*
lation, we are, in a manner, compelled with trem-
 bling Hearts and Lipps, to powre out our Lamen-
 tations into the Eares of our most gracious & Hea-
 venly Father, no longer now onely preparing to
 contend by Fire, as he once revealed it in a *Vision* to his
 Prophet *b Amos*, but already for a long time really
 contending by Fire indeed: And how then can we for
 beare from crying out, *O Lord forgive, cease we beseech*
thee, by whom shall Iacob arise, for he is small, and round
about all in a flame, by the fire of thy burning Indignation?
 From this our owne *Watch-Tower*, untoucht as yet
 by Divine miracle: We have beheld this furious
 Conflagration spreading it selfe all over; We have
 seen the *Grisoen-Italian Churches* utterly defaced, The
 Gospell in *Bohemia* its ancient Seat, wholly extirpa-
 ted: The *Palatinate* devoured; The *French Churches*,
 deprived of all humane supports, and refuges, like
 so many poore little Callow Birds, alive indeed,
 but only during pleasure: The *German Churches* al-
 most all overshakē, yea, more then halfe destroyed;
 your own *Ireland* swallowed up with an unexpec-
 ted deluge of *Assassines* and *Robbers*; One onely thing
 was wanting to that huge heape of publike calami-
 ty, Namely, that flourishing *England*, the very Eye and
 excellency of all the Churches, *Christ's own choyce, purchase,*
and peculiar; The Sanctuary of the afflicted, the Arcenall
of the faint-hearted, the Magazine of the Needy, that Royall
Standard of good hope, c should by so unlookt for

b Amos 7.

4. 5.

a This is a
very large

an Accident, without any externall enemy, or Forrain Impression, become in a manner, its own *Felo de se*, and make an end of it selfe with its own cruell hands. What a sad Spectacle is this to see that Church thus trodden under foot? To see that glorious Fould of our Lord thus ransanckt; yea worried, not by the wilde Beasts of the Forrest, not torne in peeces by the Mercilesse Pawes of the Lion, or of the Wolfe, but utterly dismembred by its own unnaturall Sheep intraged and exasperated one against another: An horred example this, and till now never heard of among the reformed churches! It seems heretofore like Christs own true sheep, they were kept tame by the Feare of God, united by the same bond of Faith, knit together by the Apprehension of the common enemy, and so long they did both expresse and exercise holily and faithfully their mutuall Charity, quiet, and unity among themselves; in all which, they preserved themselves from the Rage of the Wolfe by the Christian simplicity of their own good Conditions, by the Innocency of their pious lives, by the Sanctity of their Religion, by the Constant undauntednesse of their holy Faith. *But now we are wholly struck with horrour at the Change of that so glorious Face of your Church*, whilest we heare at this Distance the loud report of those deadly Warrs that are now flaming up betwixt the King and his people: to see at Daggers drawing indeed Brethren against Brethren, Parents against their own Children. Christs Sheep pushing against and goaring their own Fellowes: nay, their owne Shepheards: At all this we are

Testimony of the flourishing Estate of the church of England as it stood under its Episcopall Government.

d Still that was under Episcopacy.

utter

utterly amazed; and would scarce have believed, that in the selfe same pitched Field, one and the same God and Father, in the name of one and the same Mediator, at one and the same time, could be invocated for help on both sides, to shedd the blood of those, that for the Major part had hitherto by so many cleare Demonstrations in the whole equall course of their lives, equall in their Piety towards God, equall in their love and Loyalty towards their Country, approved themselves such faithfull and true Brethren one to another. Strange, That these should now against their own Bowells turn all their warlike power, far better if imployed in the just punishments of their own treacherous Neighbours, or towards the reliefe of their dearest Brethren, so long bowing the back under the weight of their bondage, and even at the last gaspe for help.

What marvaile then, if these your cruell distractions have awakened, yea, divided even to a variety the judgements and affections too of Christendome? Neither do we ourselves deny but that for a while we did somewhat stagger at, and as it were fluctuate about it; yet that demurre of ours did neither proceed from prejudice against, nor from partiality towards either side, as not being called upon by either, neither publikely nor privately, till now of late in your reference unto us, which we do reckon as no small piece of Honour, since in your esteem our Judgement may seem of so much Weight, as able to advance or ballance down either party, both being of such extraordinary quality.

We

We have contained our selves within the bounds of a conscionable judgement, and impartiall charity, towards both Parties, for indeed yee are both Brethren; We have neither way exceeded the compasse of our own measure but still kept a meane, as rejoycing on the one hand at those good things which we did heare were entertained with the generall applause of all good men; So on the other hand, we could not but behold with grieffe those other *minister passages* that in themselves did carry a more fatall appearance. We were *overjoyed* at the *e* Issue of the *Scottish troubles*, that seemed at first to preface a combustion not unlike this of yours. and yet far sooner quenched, for (as by Gods own admirable handi-worke, So by *the never-enough-magnified of your most gracious King*, and by the Concord of that wary Nation) that fire was in time put out, or ever it did burst into a more open flame. At the first report of these your own Commotions, our mindes were possessed with a good hope that all past offences might with the same promptitude and facility be forthwith repaired, and all matters composed: So that what Actions or Counsells should appeare amisse, might by the *Benignity of the best of Princes* be easily redressed, and consequently both Church and Commonwealth without noise or bloodshed be kept in due order: In pursuance of all which we could not but *admire* the happy and glorious beginnings of the Parliament, and *the more then Fatherly affection* of His most gracious Majesty, evidenced by his enacting those Lawes, from which for the time to come, there was a cleare hope of a

e Without
Battell or
Bloud-shed.

(10)

Government full of equity, and freed from all corruption: *An example not so rare, as indeed singular in this our Wild Generation, so fertile of violent Tower and Princes.* But all these our goodly hopes were soone blasted by that *Raging Storme and Tempest of popular Tumults among you, that did force away both your most gracious Prince from His Parliament, as also a great part of the Parliament from it selfe.* Since which we have heard indeed of many attempts and enterprises, many Propositions and Projects, but all of them come to nothing, nothing is yet brought to perfection, nothing is yet rightly settled or established.

The businesse of the Church might seem the chiefe Object of your care and Sollicitude: If it had been handled and debated at times, and with minds calme and quiet, had the opposite judgements been compared and impartially weighed one with another, such an orderly course might happily have purchased a lasting Peace to your Kingdom, and also rendred unto your Church *that most desired Primitive face of the Apostolicall times:* a but behold how quite contrary the Event hath fallen out? for the minds of both sides being averse from, yea, violently bent one against another, this very matter hath proved the great Rock of offence by exasperating

a Such was Episcopacy in its first Apostolicall vigour of discipline and Government, the which as at the Synode of Dort, this very man did both acknowledge unto Bishop Cate-ton to be the best Forme of Church Government, and also did heartily wish for it in his own Church; so doth he sufficiently commend the happy effects of it above pag. 6. in that full passage of his contemning the Superlative Praises of the former flourishing Estate of the Church of England, as before these Troubles it stood under Episcopacy: The Restauration of which former good Estate, is againe by this Authour at the latter end of this Epistle, pag. 15. earnestly wished and prayed for.

the wound and tearing it wider and wider, by distracting more and more assunder the hearts of each party, distempered enough already through former partiality and discord of affections. Nay if the report be true, *these Church Distractions have opened a wide gap to so many boisterous and private spirits, which we heare have assumed to themselves the most mischievous Title of Independents*, then which *Destructive Sect* nothing could more undermine, yea, quite overturne the very foundation of the Church.

Besides all that, We have been extremely grieved at this, That the *Spirit of Division* hath so plentifully sowne among you his pernicious *Tares of Fears and Jealousies*, that they have not onely fructified, but even overgrown all over all manner of *Mutual Trust*, in despite of so many *Royall Protestations sealed and bound up with so many most grievous Imprecations*, But *the very top and height of all our Sorrowes on your behalves*, hath been this, That all that cursed fuell thus heaped on, is now at last kindled into a *bloody War*, lengthened on both sides, by a *Multiplication of deadly feudes*: So that during such an *Univerfall Combustion*, *what ever mens bare words, and never so frequent Protestations otherwise may pretend yet the Royall Honour, Power and Dignity cannot but fall into utter contempt: and on the contrary, the licentiousness of the most audacious and lawlesse cannot but gather strength, and outgrow the other: and then, consequently Piety must needs decay, mutuall Love and Charity must utterly vanish away, and in stead thereof a kinde of Savage Disposition, yea brutish Rage must needs invade at last the Mindes and Manners of the*

Men of this Generation, who in proceffe of time will no longer looke upon the old Originall Causes that began the War, but rather upon the new mutuall Injuries freshly done, or received in the very Progresse or Prosecution of the Warr between two Parties divided far more by an odious difference of Reproachfull Names, as it were, Infamous brands fixed upon each other, then really by the Cause it selfe. It had been far more easie unto us, and all good men else, to deliver our Iudgements upon your Cases had *the Major part* of either side differed from the other, either in the more Essentiall points of Religion, or else dissented about the Fundamentall Lawes of the Commonwealth; or had either Party been oppressed ^b by the other in a direct way of open Persecution, or had there been an Introduction of Publike Tyranny against the Laws through the basenesse and pusillanimity of the other Party: But as for you, you have abundant cause of Comfort or Security against all these evils ^c since by vertue of your own most just and powerfull Laws, *those Laws that already have bin indifferently agreed upon by the generall consent of all Parties concerned*, you may with ease prevent, or cut off all those forementioned evils, which in other Kingdoms may seem almost unavoydable: All these considerations put together, have moved us for a long while seriously to deliberate and advise what might be at last, the best expedient left to procure *an honest and sure Peace* among you. Indeed we have been much scandalized, that *all the Mediations of*

^b Woe be to them that first began that Warr whose Non-necessity, yea Injustice, strangers themselves can so far off so plainly perceive and cōdemne too.

^c To wit, in a faire, quiet, Legall Parliamentary, way, not in a Martiall way: therefore he mentions not at all the power of Armes, but only the Power of the Laws.

severall Kingdoms and Provinces in League with you, have been tried and used all in vaine: Howbeit it came into our mind to propound this *one Medium more*, whether now at last there be yet any hope to obtain from the *Kings* most gracious Majesty, and from the *Parliament*, that of both sides *Ecclesiasticall Persons* may be chosen of unquestioned Trust, and Fame-prooffe beyond all suspition, to whom this great businesse may be committed, Namely, that Comparing the chiefe points now in controversie, they may Chalke out some good way towards a *holy Peace*. But first these *Men* must by Gods good Spirit, themselves be *dispossest of all Factions Inclinations*, that so they may become fit *Vmpires and Trustees* of the Publike Peace, and impartiall *Ambassadors of Reconciliation* between both Parties, and also able and Studious too by all their Speeches, Exhortations, and Sacred Obtestations, to charme the Hearts that on both sides are so obdurate in War and Bloudshed. This were the ready way, by thus interposing the *sacred Censer* in the very middelt of these Publike flames to quench all the heart-burnings: for who knows whether, at the devout Prayers and holy groanes of Persons Sacred, thus prostrate at the foot-stoole of the Heavenly grace, the Divine power and glory may not break out once more, and shew forth it selfe by moving the hearts of both Parties to lay downe all hatred, and publike enmities. The onely way to procure such found Counsell of both sides, and to purchase again the precious blessing of a generall Peace, is, especially when all humane helps faile, to call in the Di-

vine

wine Assistance, which no man did ever try in vaine. By these good means that may be brought to passe (what cannot be hoped for from Civill Warr, how ever the successe prove) that by a voluntary Inclination of Mindes, the wound shall be so fully closed up, as that Love and Charity may in time perfectly be recovered.

The good opinion which you have conceived of us may suffer us to offer these Considerations unto you. It might be immodesty in us to prescribe, or to advise you any further: But no Law of Modesty can ever forbid us to wish, and to Vow, and to beseech God for you, yea to appeale unto God and to adjure you all in his Name.

dWhat would
this Peace-
maker have
said if he had
seen or heard
of so many
Royall rei-
terated off-
ers of peace
with the So-
veraigne hath
and still doth
woe his Stiff
necked Sub-
jects. Certain-
ly, the more
peaceable
side hath al-
waies a-
mongst good
men had the
Reputation
of the better
side.

O then above all, take a speedy and speciall care for a sure and sound Peace, what ever it be d'tis to be preferred before any Civill Broyles. Beware least the Fortune of Warr Smiling upon you, draw you on, and tempt you to commit your great Affaires to the Ambigious Chance of Victory, then which nothing can happen more deadly, yea pernicious unto the Commonwealth. *Roule away that huge Scandall that lyes so heavie upon the whole Christian World, yea wash and wipe off that foule stain of black oppression, charged especially upon the purest Profession of the Gospell, as if still it did in a kind of Antipathy, or secret Hatred oppose and oppugne all Kingly Power, and Supreme Authority, Mitigate and assuage the exulcerated, and too much provoked mind of your King, and doe not compell Him* e

TO PINACLES AND PRECIPICES.

This was very good Counsell from a Stranger, had the Subjects had the grace to follow it in time then had there been an end of the old Warr, and a happy Prevention of a new Warr, which except stopt by timely

Rather

Rather beare with some Blemishes and Cor-
 ruptions, from which no Empire could yet wholly
 be free, no not in its most flourishing Estate. Ac-
 count not those *Remedies the best*, that are *abruptly ap-
 plied and accumulated* but those rather that being *ta-
 ken in by degrees*, may in time, by little and little, goe
 down more easily, and digest the better, and so at
 last obtaine a Confirmation. And last of all, by the
 Bowells and mercy of Christ, suffer your selves to
 be intreated, that we may no longer see that
 Wealth, Power and Strength which God hath gra-
 ciously bestowed upon you, imployed, yea, utterly
 wasted in the *fatall Ruine* of your owne selves, but
 rather let it be stretched out to the Reliefe, and sup-
 port of so many of your own most afflicted Bre-
 thren, even panting after your owne Peace.

May the God of Peace himselve heare, accept, and
 grant these our sincere Devotions; May God defeat
 all the Plots, and disappoint all the Machinations of
 the Devill, and of Antichrist. May the same God
 restore your Kingdom, and your Churches, *to that
 High State and pitch of Holinesse and of Glory, in which,
 on the Theater of the Univerfall Church, they have hitherto
 excelled and outshined all the Churches upon Earth.*

As for us, take in good part this our plain Sence deli-
 vered freely unto you in a Brotherly Confidence,
 and Pardon and Impute our Delay of Answer unto
 these weighty Reasons. The Report was here very
 Strong, That you were now very faire for a *Treaty*

former, and to this good Ejaculation from Geneva, no right Protestant - Ma-
 lignant but will heartily say, Amen.

submission
 can portend
 nothing but
 the utter Na-
 tionall Ruine
 of Church
 and State,
 which God in
 mercy avert.

Of Ireland

This ful
 Testimony
 of the Excel-
 lent State of
 the Church of
 England (still
 as it hereto-
 fore stood un-
 der Episcopa-
 cy) out-spea-
 kes all the

of Peace:

of Peace. Therefore we thought it fit to expect what a Day might bring forth, that so all our Words and all our Affections too might overflow with meere Gratulations and full Expressions of our Ioyes. But sorry we are, that we have yet again been deceived with vain hopes: And now, that we may speedily recover and enjoy that Happinesse, we both wish and pray, with as much Devotion as becoms your Dearest Brethren, (who glory not a little in your good esteeme of us) That God will powre down upon you his richest Benedictions, together with a large Measure of his Wisedome, and Spirituall Strength. Farewell, and prosper in the Lord.

F I N I S.

