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THE CATHOLIC DOCTRINE

OF

THE CHURCH OF ENGLAND,

AN EXPOSITION

OF THE

THIRTY-NINE ARTICLES,

BY

THOMAS ROGERS, A.M.,

CHAPLAIN TO ARCHBISHOP BANCROFT.

EDITED FOR

The Parker Society,

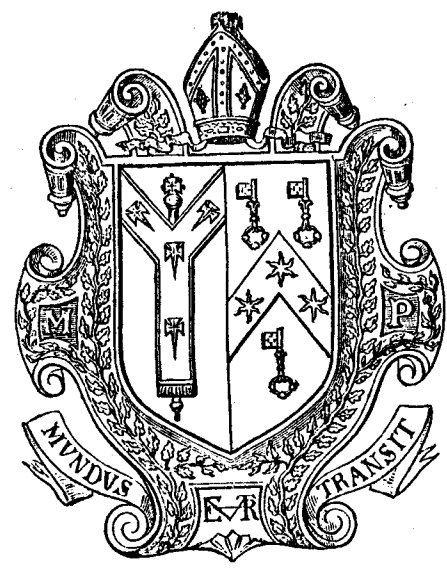
BY THE

REV. J. J. S. PEROWNE, M.A.,

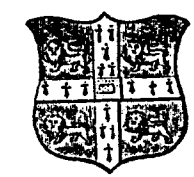
FELLOW OF CORPUS CHRISTI COLLEGE, CAMBRIDGE.

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*For the Publication of the Works of the Fathers
and Early Writers of the Reformed
English Church.*



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INTRODUCTORY NOTICE.

THE Council of the PARKER SOCIETY regret that circumstances beyond their control have delayed the issue of the books for the current year. Archbishop Parker's Correspondence, which is the concluding volume for 1852, together with the three remaining volumes for 1853, viz. the last of Archbishop Whitgift, and of Bradford, and Nowell's Catechism, are in progress; and some of them are nearly completed. But the Council think it advisable to circulate the present volume for 1853, Rogers on the Articles, alone, and assure the Members that the remaining works shall be in their hands as speedily as possible.

The General Index is in forward preparation: any Members, who have not yet paid the Subscription, 10s. 6d, for it, are requested to forward the amount to W. THOMAS, Esq. without loss of time.

Parker Society Office, Dec. 31, 1853.

OF the life of THOMAS ROGERS, the author of the following Treatise on the Articles, but very scanty notices have been preserved. Wood says, (Athen. Oxon. Vol. II. col. 162-6. Lond. 1815):

“THOMAS ROGERS, a most admirable theologist, an excellent preacher, and well deserving every way of the sacred function, was born, as I conceive, in Cheshire, and came full ripe to the university before 1568. About which time being made one of the students of Ch. Ch. took holy orders very early, and afterwards the degree of master of arts, scil. an. 1576, before which time he was a sedulous and constant preacher of God's word. What his preferments were successively afterwards, I know not, only that he was chaplain to doctor Bancroft, bishop of London, and at length rector of Horninge near to S. Edmonds-Bury in Suffolk, where and in the neighbourhood he was always held in great esteem for his learning and holiness of life and conversation. His works are these:

A Philosophical Discourse, entit. The Anatomy of the Mind. Lond. 1576, oct. [Bodl. 8vo. H. 18. Art. BS.] Before which is a copy of verses in praise of it, written by his contemporary Will. Cambden of Ch. Ch.

Of the End of the World, and second Coming of Christ, &c. Lond. 1577, qu. [Bodl. 4to. E. 5. Th. BS. again 8vo. 1582 and 1583.]¹

[¹ In this work is a translation* of some old 'Germanical rhythmes by John Stoffer,' which Rogers says he heard recited by Melancthon:

* This is a mistake. The work itself is only a translation. See below, p. vii. The verses are ascribed to Cyprian, who "by his Latin verses doth shew that old and common prophecy turned into Germanical rythme by John Stoffer." These English verses are not the translation of the "Germanical rythme" but of the Latin lines. Moreover it was not Rogers that heard Melancthon but Scheito a Geveren whom Rogers translates.—Ed.

The English Creed; wherein is contained in Tables an Exposition on the Articles which every Man is to subscribe unto. Where the Articles are expounded by Scripture, and the Confessions of all the reformed Churches; and Heresies are displayed. Lond. 1579, and 85, fol.

General Session, containing an Apology of the comfortable Doctrine concerning the End of the World and second Coming of Christ. Lond. 1581, qu.

The English Creed; consisting with the true, ancient Catholic and Apostolic Church in all the Points and Articles of Religion, which every Christian is to know, and believe that would be saved, &c.—In two parts. The first printed at London in 1585, the second there 1587, and both in fol. [Bodl. N. 2. 7. Jur.]

An Exposition on the 39 Articles of the Church of England. Lond. 1586, &c. qu.¹ Which book, at the first appearance, met not with that welcome entertainment, which seemed due to the author's endeavours. For besides the two extremes, Papists and Schismatics, who were highly enraged, many Protestants of a middle temper were much offended thereat. Some conceived it presumption for a private minister to make himself the mouth of the church, to render her sense

When after Christes birth there be expire
Of hundreds fifteen, yeeres, eightie and eight,
Then comes the tyme of daungers to be ferde
And all mankind with dolors it shall fraight.
For if the world in that yeere doo not fall,
If sea and land then perish ne decaie,
Yet empires all and kingdomes alter shall,
And man to ease himselfe shall have no way.

fol. 16.

These have not been noticed by Ritson, who, probably, had not seen *The Anatomy of the Mind*, which adds two other names to his *Bibliographia Poetica*.

1. *Abraham Fowler*, who prefixed an alliterative poem, (imperfect in the Bodleian copy) entitled *Needeles Hadera*.

2. *Josua Hutten*, who also contributed a *Dialogue between himself and the Book*.]

[¹ My edition is, London, printed by John Legatt, 1621, 4to. the dedication to Dr Bancroft, archb. of Cant. is dated at Horniger, near St Edm. Bury in Suff. 11 of March, an. 1607. 'Your grace's poor chaplaine always at command, Thomas Rogers.' KENNET.]

in matters of so high concernment. Others were² offended, that his interpretation confined the charitable latitude, formerly allowed in those articles. Howsoever it was, sure it is, the work in some years wrought itself in good esteem, as dedicated to, and countenanced by, Dr Bancroft before-mentioned³.

A Golden Chain taken out of the rich Treasure-House of the Psalms of David. Lond. [1579] 1587, in tw.

The Pearls of K. Solomon, gathered into common Places.—Taken from the Proverbs of the said King. Printed with the former book.

Historical Dialogue touching Antichrist and Popery; drawn and published for the Comfort of our Church, &c. Lond. 1589, oct. [Bodl. 8vo. B. 169. Th.]

Serm. on Rom. 12. ver. 6, 7, 8. Lond. 1590, qu.⁴

Miles Christianus, or, a Defence of all necessary Writings and Writers, written against an Epistle prefixed to a Catechism made by Miles Moses. Lond. 1590, qu. This Miles Moses was Bach. of Div. and published besides the former things, *The Arrangement of Usury in six Sermons.* Lond. 1595, qu.

Table of the lawful Use of an Oath, and the cursed State of vain Swearers. Lond.

Two Dialogues, [or Conferences concerning kneeling in the very Act of receiving the Sacramental Bread and Wine in the Supper of the Lord.] Lond. 1608. [Bodl. 4to. M. 17. Art.] He also translated into English, (1) *A Discourse of the End of the World and Second Coming of Christ*⁵. Lond.

[² See Tho. Fuller's *Ch. Hist.* lib. 9. an. 1584.]

[³ There are two copies of this book in the Bodleian. One printed London 1633, 4to. R. 29. Th. The other at Cambridge in 1691. 4to. Rawl. 132. The latter is interleaved, and contains a MS. comparison between Rogers's view of the subject and bishop Burnet's, drawn up by Nicholas Adams of Corpus Christi Coll. Oxon. in 1704.]

[⁴ A copy in the library of the archb. of Canterbury at Lambeth.]

⁵ Already noticed above. See p. v. note.—Ed.

1577, 78, oct. written by Schelto à Geveren of Emden in Friesland. (2) *General Discourse of the damnable Sect of Usurers, &c.* Lond. 1578, qu. written by Philip Cæsar. To which is added, *A Treatise of the lawful Use of Riches*: written by Nich. Heming. (3) *The Profession of the true Church, and Popery compared.* Lond. 1578, oct. (4) *Exposition on the 84th Psalm.* Lond. 1581, oct. written by Nic. Heming for the instruction of the ignorant in the grounds of religion; and confutation of the Jews, Turks, &c. (5) *S. Augustine's heavenly Meditations, called, A private Talk with God.* Lond. 1581, in tw. purified by our translator T. Rogers, and adorned with annotations of scripture. (6) *Of the Foolishness of Men and Women in putting off the Amendment of their Lives from Day to Day.* Lond. 1583, and 86, oct. written by Joh. Rivius. (7) *Of the Imitation of Christ.* Lond. 1584, 89. [1592 and 1596] in tw. [and 4to.] written in three books by Tho. de Kempis; and for the worthiness thereof oft since translated into sundry languages. Now newly translated by Tho. Rogers, corrected, and with most ample texts and sentences of holy scripture illustrated. (8) *A Method to Mortification, called heretofore The Contempt of the World, &c.* Lond. 1586, in tw. written by Didac. Stella. (9) *S. Augustin's Prayers.* Lond. 1591, in tw. &c. Purged by our translator (T. Rogers) from divers superstitious points, and adorned with manifold places of scripture. (10) *S. Augustine's Manual, containing special and picked Meditations and godly Prayers.* Lond. [1581] 1591, in tw. with corrections by the translator. (11) *Enemy of Security; or a daily Exercise of Godly Meditations.* Lond. 1580¹, and 91, in tw. written by Joh. Avenar, public professor of the Hebrew tongue in the university of Wittenberge. (12) *Enemy to Atheism: or Christian Godly Prayers for all Degrees.* Lond. 1591, in tw. written in the German language

[¹ I have this book printed in 1579, small 8vo. or 12mo. newlie corrected, with a dedication to Sir Francis Walsingham. COLLE.]

by Jo. Avenar, translated out of Lat. by our author, T. Rogers. (13) *Soliloquium Animæ: The fourth Book of the Imitation of Christ.* Lond. 1592, in tw. written by Tho. de Kempis before-mentioned. What other things our author hath written and translated I know not; nor anything else of him, only that he was a zealous opposer of the doctrine of the Sabbath, and the first that publicly stood up against Dr Nich. Bownd's opinion of it in his preface to the *Exposition of the 39 Articles, &c.* which made the other party (the Puritan) angry, and so far to be enraged as maliciously to asperse and blemish him. Whereupon he wrote a vindication of himself in MS. now in the hands of a near relation of his. At length after a great deal of pains taken for the benefit of the church he gave up the ghost at Horning before-mentioned, otherwise called Horningshearth: whereupon his body was buried in the chancel of the church there, under a rough, unpolished and broken grave-stone, without name or epitaph, 22 Feb. in sixteen hundred and fifteen, as the register of that church tells us; which, I presume, follows the English accout and not the common, as many country registers do. I find one Tho. Rogers, a Cheshire man born, to have been admitted student of Ch. Ch. 1547, aged 24, or more, being then Bac. of Arts, and soon after made Master. What relation he had to the former Tho. Rogers I know not. Another Tho. Rogers I find, who was born in Glocestershire, in or near to Tewksbury, lived mostly in his latter days in the parish of S. Giles in the Fields near London, and published a poem entitled, *The Tears or Lamentations of a sorrowful Soul.* Lond. 1612, qu. written by Sir Will. Leighton, knight, one of his majesty's band of pensioners. To which, the said Tho. Rogers added, of his own composition, a poem called *Glocester's-Mite*². But

[² Wood is certainly wrong in this statement, that Thomas Rogers was the publisher of Sir Will. Leighton's poem. He was misled by the Bodleian copy of these two poems, which are bound together, and so misplaced by the binder as to render it difficult to distinguish the one from the other. They are however very

this Tho. Rogers is quite different from the divine before-mentioned.

[Tho. Rogers, A.M. institutus ad rectoriam de Horningherth, dioc. Norw. 11 Dec. 1581. *Reg. Vac.* BAKER.]”

The work now reprinted first made its appearance, though in a different form and under a different title, in two parts, the first of which was published, according to Wood, in 1579, and the second in 1585. A copy of this edition the present Editor has been unable to discover. The second edition noticed by Wood was also in two parts, published at some interval of time; and a copy of it is in the University Library at Cambridge. The first part bears the title of “The English Creede, consenting with the True Auncient Catholique and Apostolique Church in al the points and articles of Religion which everie Christian is to knowe and beleve that would be saved. The Firste Parte in most loyal maner to the Glorie of God, credit of our Church and displaieng of al hæresies and errors, both olde and newe, contrarie to the faith, subscribed unto by Thomas Rogers.

different works. *Glouester’s Myte* is a funeral tribute to the memory of Prince Henry, and was printed in 1612. *The Teares*, &c. are various religious poems, and sonnets which were set to music by Leighton, who, in his preface, declares his intention to print the notes by which his hymns, &c. are to be sung or played. This work was printed one year after Rogers’s production, with which it has not the smallest connexion.

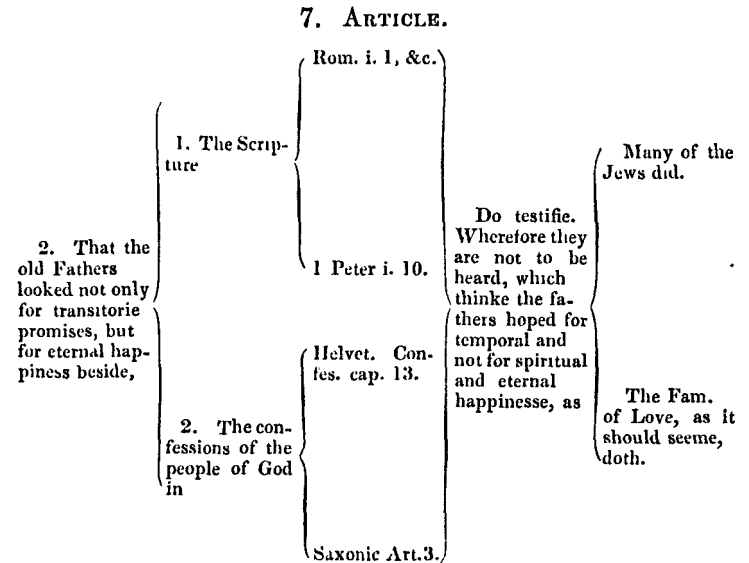
A very sufficient specimen of Leighton’s *Teares* will be found in the *British Bibliographer*, i. 378; but that our readers may have no occasion to regret the scarcity of the book, four lines shall be offered to their religious contemplation.

Our fathers, Lord, were comforted,
Strength’ned, relieved, and blest
Onely by grace, and iustified
As righteous men, in Jesus Christ —

It is now only just to Rogers that he should not be omitted entirely, and the concluding stanza of his *Myte* shall end this note.

Our soules are siluer plates thy fame to hold;
Our zeall rich diamonds to make th’ impression;
The characters we print, refined gold
To keep thy name all ages in succession.
Then sleepe, sweet Henry, prince of endless fame,
Whilst we record thy euerlasting name.]

Allowed by Auctoritie. At London. Imprinted by John Windet for Andrew Maunsel, at the Brasen Serpent in Paul’s Churchyard, 1585.” This part contains an analysis of the first nineteen Articles, and is dedicated to Edmund [Scambler] Bishop of Norwich. The second part, completing the work, bears a similar title, but is dedicated to Sir Christopher Hatton, the Lord Chancellor. It was published in 1587. The whole work is printed in a thin folio. The Articles are broken up into Propositions, and each Proposition is presented in the form of an analytical conspectus. Of the manner in which this was done the following instance, taken at random, may suffice to convey an idea :



In 1607 the book was published in quarto; and the analytical form in which it had hitherto appeared was abandoned. This edition, which was the last published during the author’s life-time, has been in almost every instance followed in the present reprint. Where the corrections of later editions have been adopted, the reading of the edition of 1607 has been carefully noticed.

But the quarto varied considerably from the folio in other respects as well as in form. In the folio the only references are to Scripture and the Confessions of the Protestant churches. Errors and heresies are noticed, but no authorities are given in support of the statements made respecting them. Nor are the notices of heresies themselves by any means so numerous as in the later edition.

Again, several distinct Propositions were added in the quarto. In it the Fifth and Eighteenth Articles, which in the folio are treated as single Propositions, are divided into three and two respectively. Similarly, the third Proposition of the Seventh Article, the last of the edition of 1585, in that of 1607 is expanded into three.

Other variations are as follows :

In the folio, there is appended to the Third Proposition of the Tenth Article, a caution against the doctrine of human perfectibility, which was subsequently omitted.

In the Seventeenth Article the Propositions 5—9 are differently worded : 5. Why some are elected and not others. 6. Who are they which shall be saved. 7. What are the effects of predestination. 8. The use of the doctrine of predestination both to the godly and wicked. 9. What may keep men both from desperation and also from security.

In the Nineteenth Article there is an Eighth Proposition, which was afterwards omitted. It is this : “ There is no salvation without the church ; and therefore every man is firmlie to joyne thereunto, and never to depart therefrom by schisme and contention.”

But the chief difference between the two editions lies in the altered exposition of the Third Article, an alteration to which there attaches some historical interest. In the folio of 1585, the author adopts Calvin’s view of the descent into hell. He there writes : “ That our Saviour Christ descended into Hell, together with our Church, (1) the ancient creeds,

Apostolical [and] Athanasian ; the Confession of the Church of Helvet. ii. cap. 11 ; Basil, Art. 4 ; Ausburgh, Art. 3 ; Suevia, Art. 2, do testify. Which word Hell in this Article, as we take it, signifieth : not the place of everlasting torments where Dives was and is, Luke xvi. 23 ; all the reprobate together shall be, Matt. xxv. 41. In which place Christ as man was not, forasmuch as (1) His body lay in the grave, Matt. xii. 40 ; xvi. 4 ; Luke xi. 29 ; (2) His soul was commended into the hands of God the Father, Ps. xxxi. 5 ; Luke xxiii. 46, [and was] in Paradise, (so is it set down as a thing well to be observed) : and not in Hell, Luke xxiii. 43. [But] The terrors and torments of the body and soul which Christ suffered ; as appeareth Isa. liii. 6, 10 ; Ps. cxvi. 3 ; Matt. xxvi. 38 ; xxvii. 46 ; Luke xxii. 42.” Controversy, however, as to the true interpretation of the Article was already rife. Calvin’s view had indeed been very generally received, more perhaps from deference to his authority, than from any careful investigation of the subject. But in the year 1579, Hugh Broughton, a learned Hebraist, maintained that the hell of the Creeds and the Article was the Greek *Hades*, or place of disembodied spirits, and not the place of eternal punishment. This interpretation, which at first met with very considerable opposition, gradually gained ground, and Archbishop Whitgift, who among others had formerly controverted it, at length came round to it himself¹. There can be little doubt indeed that a great revolution of opinion on this point had been effected before Thomas Rogers’s work on the Articles appeared in its present form in 1607. Hence we find that in this edition he speaks far less confidently than before², and whilst mentioning different views that had been entertained of the doctrine, does not strongly advocate any.

The Editor is unable to add anything to Wood’s account

¹ See Strype’s Whitgift, Book IV. chap. 13 and 19. pp. 431, 483. Lond. 1718. Heylin, Hist. Presb. 350. Soames’s Elizabethan Church Hist. p. 476.

² Thus p. 61, he says, “ But till we know the native and undoubted sense of this article and mystery of religion,” &c.

of Rogers. Fuller, in the place referred to by Wood, speaks at some length of the work on the Articles. And Rogers himself notices his share in the Sabbatarian controversy, Preface, § 23. He also defends himself in some observations on the Thirty-Fourth Article, from a misrepresentation of his view respecting the use of the cross in Baptism. By the authors of the misrepresentation in question, he is mentioned along with others well-known for their theological attainments, as a divine of learning and repute.

Two severe and protracted attacks of illness have prevented the Editor from bringing his labours to a conclusion so soon as he could have wished and had intended. Further delay has been occasioned not only by the great rarity of some of the books referred to, but by the extreme looseness and inaccuracy of the author's quotations. Some of these the Editor has been able to correct. Many he has unhappily been compelled to give up. None but those who have actually made the experiment can conceive of the time and labour necessary to verify the numerous references made by many of the writers of the Elizabethan period.

The Editor has to express his sincere thanks to those friends who have assisted him in his researches. His acknowledgements are due especially to the Rev. Professor Corrie, Master of Jesus College, who, besides other aid, kindly permitted reference to his rare and almost unique collection of the books of the Family of Love; to the Rev. J. J. Blunt, Margaret Professor of Divinity; and to the Rev. F. Proctor, late Fellow of St Catharine's Hall.

CORPUS CHRISTI COLLEGE,
January 2, 1854.

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