

**A FEW WORDS ON NO.90,  
OF THE TRACTS FOR THE  
TIMES; IN A LETTER TO  
ONE OF HIS PARISHIONERS**

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A few words on no.90, of the Tracts for the times; in a letter to one of his parishioners by M. H. Miller

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**M. H. MILLER**

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*Handwritten signature*

A

FEW WORDS

ON

No. 90,

OF THE

TRACTS FOR THE TIMES;

IN

A Letter to One of his Parishioners,

BY THE

REV. M. H. MILLER, A.M.,

VICAR OF SCARBOROUGH,

CHAPELLAIN TO HIS GRACE THE DUKE OF BUCCLEUGH,

AND

FORMERLY FELLOW OF CLARE HALL, CAMBRIDGE.



*42.1421.*

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1842.

A LETTER TO \*\*\*\* \* Esq.

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Dear Sir,

Upon referring to No. 90, of the Tracts for the Times, I perceive that you have *marked* certain passages therein. From this circumstance, and also from some observations which at sundry times have fallen from you on the subject of that tract, I imagine that a few words from me in reply may be satisfactory to you. From the very peculiar manner in which you have marked those passages, I imagine that you have formed an opinion in favor of *the principle* on which the author's arguments are founded. I therefore have no hesitation in addressing you upon a subject which is certainly of paramount importance; and upon which, as it appears to me, the stability of the Protestant Reformed Episcopal Church of England and Ireland does, under Providence, greatly depend.

But permit me, in the first place, to observe that from the very title to tract 90 many readers may be misled. Thus the Tract is entitled, "Remarks on certain passages in the Thirty Nine Articles." Now from this title most readers would suppose that all the passages which the author has quoted from the Thirty Nine Articles have been quoted *fairly*; and that the premises, upon which the author's argument is founded, are sound. Whereas the very reverse of this is true. Many of the Articles have been very unfairly quoted; or rather I may say that certain passages in the Thirty Nine Articles have been greatly perverted. In order to prove my assertion, I will quote in parallel columns the Articles as they stand in our book of Common Prayer, and the passages from those Articles as they stand in No. 90.

*Articles of Religion agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for the avoiding of Diversities of opinions, and for the establishing of consent touching true Religion.*

## ARTICLE VI.

Of the sufficiency of the Holy Scriptures for Salvation.

“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to Salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.”

Of the Names and Number of the Canonical Books.

Genesis,  
Exodus,  
Leviticus,  
Numbers,  
Deuteronomy,  
Joshua,  
Judges,  
Ruth,  
The 1st Book of Samuel,  
The 2nd Book of Samuel,  
The 1st Book of Kings,  
The 2nd Book of Kings,  
The 1st Book of Chronicles,  
The 2nd Book of Chronicles,  
The 1st Book of Esdras,  
The 2nd Book of Esdras,  
The Book of Esther,  
The Book of Job,

*The passages from the Thirty nine Articles, as they stand in No. 90.*

## ARTICLES VI. &amp; XX.

Holy Scripture and the Authority of the Church.

“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.....The Church hath [power to decree (statuendi) rites and ceremonies, and] authority in controversies of faith; and yet it is not lawful for the Church to [ordain (institute) any thing that is contrary to God's word written, neither may it] so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet [as it ought not to decree (decernere) any thing against the same, so] besides the same,

The Psalms,  
The Proverbs,  
Ecclesiastes, or Preacher,  
Cantica, or Songs of Solomon,  
Four Prophets the greater,  
Twelve Prophets the less.

And the other Books (as *Jerome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The 3rd Book of Esdras,  
The 4th Book of Esdras,  
The Book of Tobias,  
The Book of Judith,  
The rest of the Book of Esther,  
The Book of Wisdom,  
Jesus the Son of Sirach,  
Baruch the Prophet,  
The Song of the three Children,  
The Story of Susanna,  
Of Bel and the Dragon,  
The Prayer of Manasses,  
The 1st Book of Maccabees,  
The 2nd Book of Maccabees

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

#### ARTICLE XX.

Of the Authority of the Church.

"The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation."

ought it not to enforce (obtrudere) any thing to be believed for necessity of salvation."



## ARTICLE XI.

Of the Justification of Man.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

## ARTICLE XII.

Of Good Works.

"Albeit that good works which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith: inso-much that by them a lively Faith may be as evidently known as a tree discerned by the fruit."

## ARTICLE XIII.

Of Works before Justification.

"Works done before the Grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

## ARTICLE XI.

Justification by Faith only.

That we are justified by Faith only, is a most wholesome doctrine.

## ARTICLES XII. &amp; XIII.

Works before and after Justification.

"Works done before the Grace of CHRIST, and the inspiration of His SPIRIT, [before justification, title of the Article,] are not pleasant to GOD (minimè Deo grata sunt); forasmuch as they spring not of Faith in JESUS CHRIST, neither do they make man meet to receive grace, or (as the school authors say) deserve grace of congruity (merentur gratiam de congruo); yea, rather for that they are not done as GOD hath willed and commanded them to be done, we doubt not but they have the nature of sin. Albeit good works, which are the fruits of faith, and follow after justification (justificatos sequuntur), cannot put away (expiare) our sins, and endure the severity of GOD's judgment, yet are they pleasing and acceptable (grata et accepta) to GOD in CHRIST, and do spring out necessarily of a true and lively faith."

## ARTICLE XIX.

Of the Church.

"The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinances in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of Faith."

## ARTICLE XXI.

Of the Authority of General Councils.

"General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together, (inasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

## ARTICLE XXII.

Of Purgatory.

"The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Ad-

## ARTICLE XIX.

The Visible Church

"The visible Church of CHRIST is a congregation of faithful men (*coetus fidelium*) in the which the pure Word of GOD is preached, and the Sacraments be duly ministered, according to CHRIST's ordinance, in all those things that of necessity are requisite to the same."

## ARTICLE XXI.

General Councils.

"General councils may not be gathered together without the commandment and will of princes. And when they be gathered together, inasmuch as they be an assembly of men, whereof all be not governed with the SPIRIT and Word of GOD, they may err, and sometimes have erred, in things pertaining to God."

## ARTICLE XXII.

Purgatory, Pardons, Images, Relics, Invocation of Saints.

"The Romish doctrine concerning purgatory, pardons

oration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

ARTICLE XXV.

Of the Sacraments.

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gaz-

(de indulgentiis), worshipping (de veneratione) and adoration, as well of images as of relics, and also invocation of saints, is a fond thing (res est inutilis) vainly (inaniter) invented, and grounded upon no warranty of Scripture, but rather repugnant (contradicit) to the Word of God."

ARTICLE XXV.

The Sacraments.

"Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following (prava imitatione) of the Apostles, partly from states of life allowed in the Scriptures; but yet have not like nature of sacraments, (sacramentorum eandem rationem,) with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."