

**A REPLY TO DOCTOR MILNER'S  
"END OF RELIGIOUS  
CONTROVERSY," SO FAR AS THE  
CHURCHES OF THE ENGLISH  
COMMUNION ARE CONCERNED**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649061785

A Reply to Doctor Milner's "End of Religious Controversy," so Far as the Churches of the English Communion Are Concerned by Samuel Farmar Jarvis

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**SAMUEL FARMAR JARVIS**

**A REPLY TO DOCTOR MILNER'S  
"END OF RELIGIOUS  
CONTROVERSY," SO FAR AS THE  
CHURCHES OF THE ENGLISH  
COMMUNION ARE CONCERNED**



1137  
A REPLY

TO

DOCTOR MILNER'S

"END OF RELIGIOUS CONTROVERSY,"

SO FAR AS

THE CHURCHES OF THE ENGLISH COMMUNION

ARE CONCERNED.

BY

SAMUEL FARMAR JARVIS, D.D., LL.D.,

HISTORIOGRAPHER OF THE CHURCH,  
AUTHOR OF "A CHRONOLOGICAL INTRODUCTION TO THE HISTORY OF  
THE CHURCH," ETC., ETC.

"Ego quando cuique vel dicendo vel scribendo respondeo, etiam contumeliosis  
criminationibus laceor, quantum mihi Dominus donat, frenatis atque contritis vana  
indignationis aculeis, auditori lectorive consulens, non ago ut efficiar homini conviciando  
superior, sed errorem convincendo salubrior."

S. AUC. CONT. LITT. PETITIONI, LIB. III.

NEW-YORK :

D. APPLETON & COMPANY, 200 BROADWAY.

PHILADELPHIA :

GEO. S. APPLETON, 148 CHESNUT-ST.

MDCCCLXVII.

---

ENTERED, according to Act of Congress, in the year 1847,

By SAMUEL FARMAR JARVIS,

In the Clerk's Office of the District Court for the State of Connecticut.

---

Gift  
Tappan Presb. Ass.  
2-23-1932

## A ROLAND FOR DR. MILNER'S OLIVER.

(See the quotations on the reverse of his Title-page from the same Authors.)

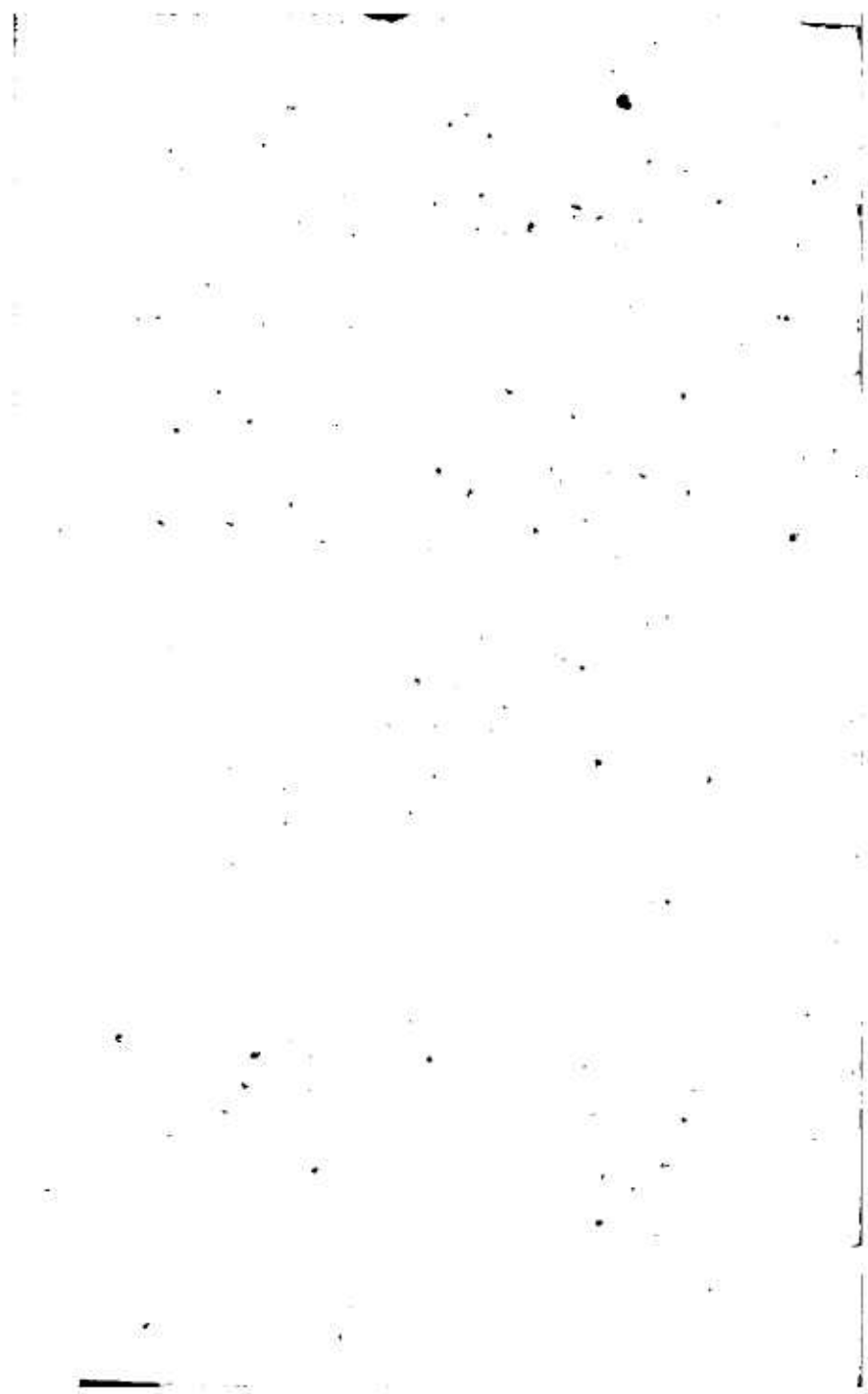
"They dare even to rebaptize Catholics, whereby they more amply confirm the fact that they themselves are heretics; since it hath seemed good to the whole Church Catholico not to rescind the common baptism even in heretics themselves."—**ST. AUGUSTIN**, Doctor of the Church, *de n.* 400. *Lib. de Heresibus*, LXIX.

"The Sacrament of Baptism is that which he has who is baptized; and the Sacrament of conferring Baptism is that which he has who is ordained. But as the 'baptized' person, if he shall recede from the unity, does not lose the Sacrament of Baptism; so also the ordained person, if he shall recede from the unity, does not lose the Sacrament of conferring baptism."—**ST. AUGUSTINE**, Doctor of the Church, *de n.* 400. *Cent. Donatistas*. *Lib. I. c. 1.*

4-2-23-97-f  
"1. If any Papist living, or all the Papists living, can prove unto me that the present Roman Church, is either the Catholique Church, or a sound member of the Catholique Church, I will subscribe. 2. If any Papist living, or all the Papists living, can prove unto me that the present Church of England is not a true member of the Catholique Church, I will subscribe. 3. If any Papist, &c., can prove unto mee, that all those points, or any one of those points which the Church of Rome mainmineth against the Church of England, were or was, the perpetuall Doctrine of the Catholique Church: the concluded Doctrine of the representative Church in any generall Councell, or National approved by a General: or the dogmatical resolution of any one Father, for 500 yeeres after Christ, I will subscribe.—**DR. MONTAGUE**, Bishop of Norwich. *Gagger Gagged*. To the Reader.

"Since the time that I could understand the Dispute about Religion, when it was demanded, on the behalf of the Church of Rome, Whose was your church before Luther's time? The Answer hath always been: Even where it is now. The answer was: That it is the same church that it was; a church which was sick, and is now cured; which was corrupted, and is now cleared of her corruptions."—**DR. HERBERT THORNDIKE**, Prebendary of Westminster. *Just Weights and Measures*. P. 1.

"It was the challenge of St. Augustine to the Donatists, who (as the Church of Rome does at this day) inclos'd the Catholick Church within their own circuits: *Ye say that Christ is heir of no Lands but where Donatus is Cohere. Read this to us out of the Law and the Prophets, out of the Psalms, out of the Gospel itself, or out of the Letters of the Apostles. Read it thence and we believe it.* Plainly directing us to the Fountains of our Faith, the Old and New Testament, the words of Christ, and the words of the Apostles. For nothing else can be the foundation of our Faith, whatsoever came in after *thence foris est*, it belongs not unto Christ.—**DR. JEREMY TAYLOR**, Bishop Down. *Dissuasive from Popery*. Chap. 1, Sect. 1.





## CONTENTS.

### PART I.

#### INTRODUCTION.

WHAT the End of religious controversy means.—The address to Dr. Burgess then Bishop of St. David's, and afterwards of Salisbury, and the charges it contains noticed.—Importance still attached to Dr. Milner's book a reason for again answering it.—Frontispiece.—Title.—Dr. Milner's Religious Society of Protestants fictitious. 13

#### CHAP. I.—THE RULE OF FAITH.

Dr. Milner's first five letters occupied in the arrangement of preliminaries.—The sixth and seventh on the first and second false rules of faith, considered.—The second false rule ascribed to the Church of England.—Question concerning the term Catholic.—The Duke of Brunswick and Lunenburgh used these two false rules.—Right of private judgment and its bounds, in the English Communion.—The true questions at issue. 18

#### CHAP. II.—TRADITION.

Artifice of Dr. Milner in the use of this term.—Its true definition.—Cardinal Bellarmine's admissions.—Bp. Marsh's summary of his language.—Meaning of 1 Cor. xi. 2, and 2 Thes. ii. 15, and iii. 6.—Difference between the Roman and English Communions.—Council of Trent.—Session of 1546.—Synods of London in 1552 and 1562.—Articles VI. and XXXIV.—Council of Trent professing an equal veneration for Scripture and Tradition, makes the latter superior, and Dr. Milner limits it to Tradition as received and explained at Rome.—Reflections on this assumption. 26

#### CHAP. III.—THE BIBLES.

Falsity of Dr. Milner's assertion against learning our religion from a book.—Design of the English Reformers for the daily reading of the Scriptures to the people.—The church hath authority in controversies of faith.—The prayer-book set forth, as the Catholic sense of the

- Scriptures.—Dangers arising from the private interpretation of the Scriptures, cannot justly apply to the English Reformation.—Dr. Milner's Letter IX. endeavours to disparage the Bible by a series of questions.—These questions answered under the following sections: 39
- Sec. I. *The Canon.* The agreement and disagreement of the Roman and English Communions stated.—In the Old Testament the English Communion receives the Hebrew Canon; the Roman, the Greek and Latin Canon.—The most learned Fathers, Origen and St. Jerome, agree with the English.—History of the Greek version.—The apocryphal books added in Egypt.—Testimony of Josephus.—Dr. Milner's quotations from Hooker and Chillingworth considered.—History of the Latin Translation.—Difference of the old Vulgate and the new Vulgate.—The old Vulgate favoured by St. Augustine.—The Council of Trent has followed him, and a decretal of Innocent I., in opposition to St. Jerome and Damasus, the third pope before Innocent. 44
- Sec. II. *The Accuracy of the Text.* The question raised by Dr. Milner concerning the Fourteenth Psalm, and 1 John v. 7, 8, considered. 52
- Sec. III. *The Fidelity of the English Translation.* The fallibility of all translations.—Impiety of assuming the infallibility of uninspired compositions.—Discordant editions of Sixtus V. and Clement VIII.—Excellence of the authorized English version.—1 Cor. xi. 27, and St. Matt. xix. 11. Summary from Dr. Grier as to the real value of the English Bible. 65
- Sec. IV. *The true sense of Scripture.* Bishop Walton quoted by Dr. Milner.—His quotation connected with the context.—Agrees with Chillingworth, Bishop Bull, and Hooker.—The voice of the church is the reason and learning of the whole church.—A servile adherence to the Latin version, and its interpretation since the fifth century, the source of our differences.—Blind submission to authority, one system: enlightened and deferential submission the other. 71

#### CHAP. IV.—DR. MILNER'S QUOTATIONS.

These occupy his 10th, 11th, and 12th letters.—Blackstone on the *Lex non scripta* shown to be in accordance with our XXth and XXXIVth Articles.—His quotations from writers of the first five centuries, to show that Tradition was held in equal estimation with the Scriptures, examined.—SS. Ignatius and Polycarp.—Doubts whether Dr. Milner ever read them.—S. Irenæus.—The passage quoted by Dr. Milner connected with the context, by a brief summary of that Father's argument with the Valentinians, and thus shown to be irrelevant.—Tertullian.—Unfairness of Dr. Milner in selecting and arranging quotations from him.—Statement of their connection with his argument.—Dr. Milner's Greek forces, in which he is rather feeble. Origen.—SS. Basil, Epiphanius, Chrysostom.—Their true arguments stated by connecting text with context.—More at home in Latin, yet to save him from the charge of dishonesty, we must believe that he quoted at second hand.—S. Augustine.—Vincentius of Lerins.—Dr. Milner's patch-work exposed.—Four objections to his translation.—Vincentius under the term "*profectus*" anticipates

and guards against the fallacy of Mr. Newman's doctrine of development, and predicts its fatal consequences.—This being the latest author of the fifth century quoted, and the conclusion of Dr. Milner's first part, the first part of the present reply is also concluded by a statement of the true reasons for receiving the Christian Sabbath, and the baptism of Infants, and also the Lenten fast, the Ember days, and other observances of the Early Church Universal. 75

## PART II.

## CHAP. I.—THE ONE HOLY CATHOLIC AND APOSTOLIC CHURCH.

Remarks on Dr. Milner's unfairness.—No debate between the Roman and English Communions on the terms of the ancient creeds.—Our object, to promote Catholic unity, as it existed before the great schism of A. D. 484.—The edict of Theodosius defining the terms Catholic and Heretic.—In the present condition of the Catholic Church, ours the only tenable ground. 115

## CHAP. II.—THE CREED OF POPE PIUS IV.

This creed has raised the wall of separation between us and the Roman Communion.—The Bull of Pope Pius IV. requiring under oath the profession of this creed. 120

## CHAP. III.—THE SEVEN SACRAMENTS.

Definition of the words Sacrament and Mystery.—Use of these terms in the New Testament, in the Latin translations, and by Greek and Latin Christians.—Disputes as to the number of the Sacraments, a war of words unless they are restricted by definition.—Quotation from Bingham, showing that every sacred rite or ceremony was anciently called a sacrament.—Even relics called a sacrament.—Peter Lombard (A. D. 1141) the first in the Latin Church who limited the number to seven.—The Greeks admitted this restriction after his time, and before the Council of Florence in 1439.—The Armenians at that council.—The Copts in 1441.—The Maronites and some Chaldeans in 1444.—The Nestorians, or Christians of S. Thomas, maintain the number but do not agree as to particulars.—Council of Trent acted against the Protestants who limited the number to three.—Caution of the English Communion. 124

## CHAP. IV.—ORIGINAL SIN AND JUSTIFICATION.

Dr. Milner's assertion of the Calvinism of the Church of England, untrue.—Origin of the English Articles.—Doctrine of the Tridentine Synod on Original Sin, compared with that of the Protestants.—Difference on two points, faith and concupiscence.—The Council of