

**PRIMITIVE TRADITION RECOGNISED IN HOLY
SCRIPTURE: A SERMON, PREACHED IN THE
CATHEDRAL CHURCH OF WINCHESTER, AT
THE VISITATION OF THE WORSHIPFUL AND
REVEREND WILLIAM DEALTRY, D.D.,
CHANCELLOR OF THE DIOCESE, SEPT. 27, 1836**

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Primitive tradition recognised in Holy Scripture: a sermon, preached in the Cathedral Church of Winchester, at the visitation of the Worshipful and Reverend William Dealtry, D.D., Chancellor of the Diocese, Sept. 27, 1836 by John Keble

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JOHN KEBLE

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PRIMITIVE TRADITION RECOGNISED IN HOLY SCRIPTURE:

A

S E R M O N,

PREACHED IN THE CATHEDRAL CHURCH OF WINCHESTER,

AT THE VISITATION

OF THE WORSHIPFUL AND REVEREND

WILLIAM DEALTRY, D.D.

CHANCELLOR OF THE DIOCESE,

SEPTEMBER 27, 1836.

FOURTH EDITION,

WITH A POSTSCRIPT,

ILLUSTRATIVE OF SOME POINTS IN THE ARGUMENT OF THE SERMON

TO WHICH IS SUBJOINED,

CATENA PATRUM, No. III.

(BEING NO. LXXVIII. OF "THE TRACTS FOR THE TIMES.")

BY THE

REV. JOHN KEBLE, M.A.

VICAR OF HURSELY,

AND PROFESSOR OF POETRY IN THE UNIVERSITY OF OXFORD.

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TO THE WORSHIPFUL AND REVEREND

WILLIAM DEALTRY, D.D.

CHANCELLOR OF THE DIOCESE OF WINTON;

AND TO THE REVEREND THE CLERGY OF THE DEANERIES MEETING

AT WINCHESTER;

THIS SERMON

IS RESPECTFULLY INSCRIBED:

HAVING BEEN PREACHED BEFORE THEM,

AND BEING NOW PUBLISHED IN DEFEERENCE TO THEIR EXPRESSED

WISH

OF EXAMINING AT THEIR LEISURE THE STATEMENTS

THEREIN CONTAINED.

A
SERMON,

By

2 TIM. i. 14.

THAT GOOD THING WHICH WAS COMMITTED UNTO THEE KEEP BY THE
HOLY GHOST WHICH DWELLETH IN US.

ΤΗΝ ΚΑΛΗΝ ΠΑΡΑΚΑΤΑΘΗΚΗΝ ΦΥΛΑΣΣΟΝ ΔΙΑ ΠΝΕΥΜΑΤΟΣ
ἉΓΙΟΥ ΤΟΥ ἘΝΟΙΚΟΥΝΤΟΣ ἘΝ ἩΜΙΝ.

WHATEVER men may severally anticipate concerning the final issue of the many anxious discussions which at present occupy the Catholic Church in England, all, I suppose, must feel that for the time they occasion a great perplexity and doubtfulness of mind. We are beset on every side (the clergy more especially) with conflicting difficulties, and temptations to unworthy compromise. That man must be either very confident in the accuracy of his own views, or very highly favoured in respect of clearness of judgment, or very successful in keeping himself out of the way of all controversy, who has not repeatedly found himself at a loss, within the last seven years, on such points as the following:—What are the limits of the civil power in ecclesiastical matters, and how far we may venture in the way of submission without

sacrifice of church principle: how the freedom of the Anglican church may be vindicated against the exorbitant claims of Rome, and yet no disparagement ensue of the authority inherent in the Catholic Apostolical Church: again, how the method of voluntary combination, so generally resorted to in our days for important ecclesiastical objects, may be reconciled with entire deference to episcopal prerogative; how CHRIST's ministers may "study to be quiet," and yet do their duty as watchmen, and not let their people slumber in the midst of danger; and how they may best unite unwearied meekness in judging, and active Christian love, with strict reserve and timely censure towards every one that walketh disorderly. The time was, not long since, when many of these points appeared to most of us as mere historical curiosities. We felt, perhaps, that they were, abstractedly, of grave importance, but we thanked God that our lot was cast in times which required not of us as pastors and stewards in CHRIST's service, any distinct consideration and settled views concerning them. Now things are different: the course of God's providence has permitted the enemies or prompted the defenders of the Church to lay bare her very foundations; and it has become imperative on us all, in discharge of our ordination vows, to make up our minds as well as we can, and endeavour to see our own way, on

points which we should gladly, if we might, have taken on trust.

It cannot be safe to shrink from this duty, and say, as many seem inclined to do, that we could bear persecution itself better than the perplexity of considering such things, or the responsibility of deciding for ourselves, and agitating others, concerning them. We have put our hand to the plough, and we must not—we dare not—look back. It is too late for sworn and ordained priests and ministers in the Church of God to dream of drawing back from responsibility. The nature of the case contradicts the very thought. For what responsibility can be more fearful than *his*, who indolently and unthinkingly gives his assent to changes, which, for aught he knows, may prove not only ruinous in the event, but in theory and principle also opposed to the truths and ordinances wherewith CHRIST has put him in trust? Dismissing, therefore, as a snare of our great enemy, the false comfort which many of us, perhaps, are too much inclined to take to ourselves, from a notion that by not interfering we keep ourselves irresponsible, let us see whether the unprejudiced study of those parts of Scripture, which are obviously best suited to our case, may not supply us with a better and more genuine comfort, by furnishing some one clear and unquestionable rule, which may go a good way in guiding us rightly, independent of all results: