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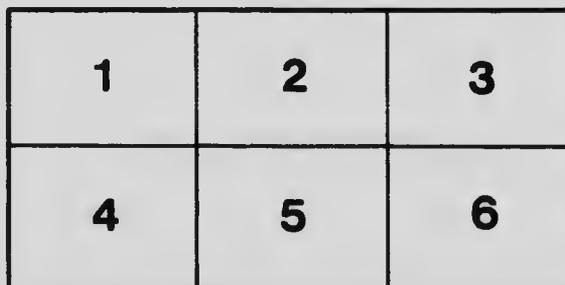
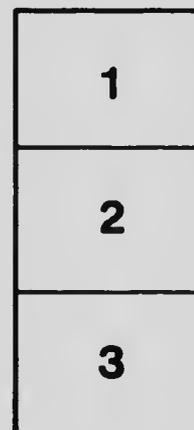
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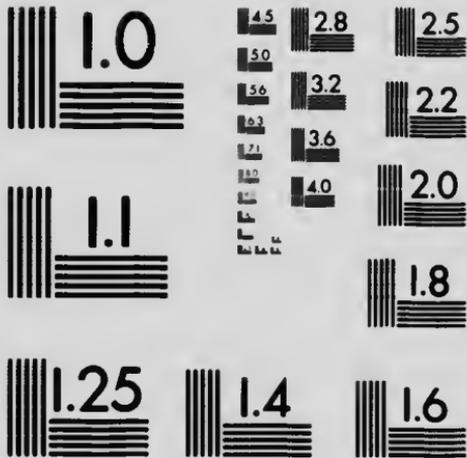
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**What the Church  
Stands For**

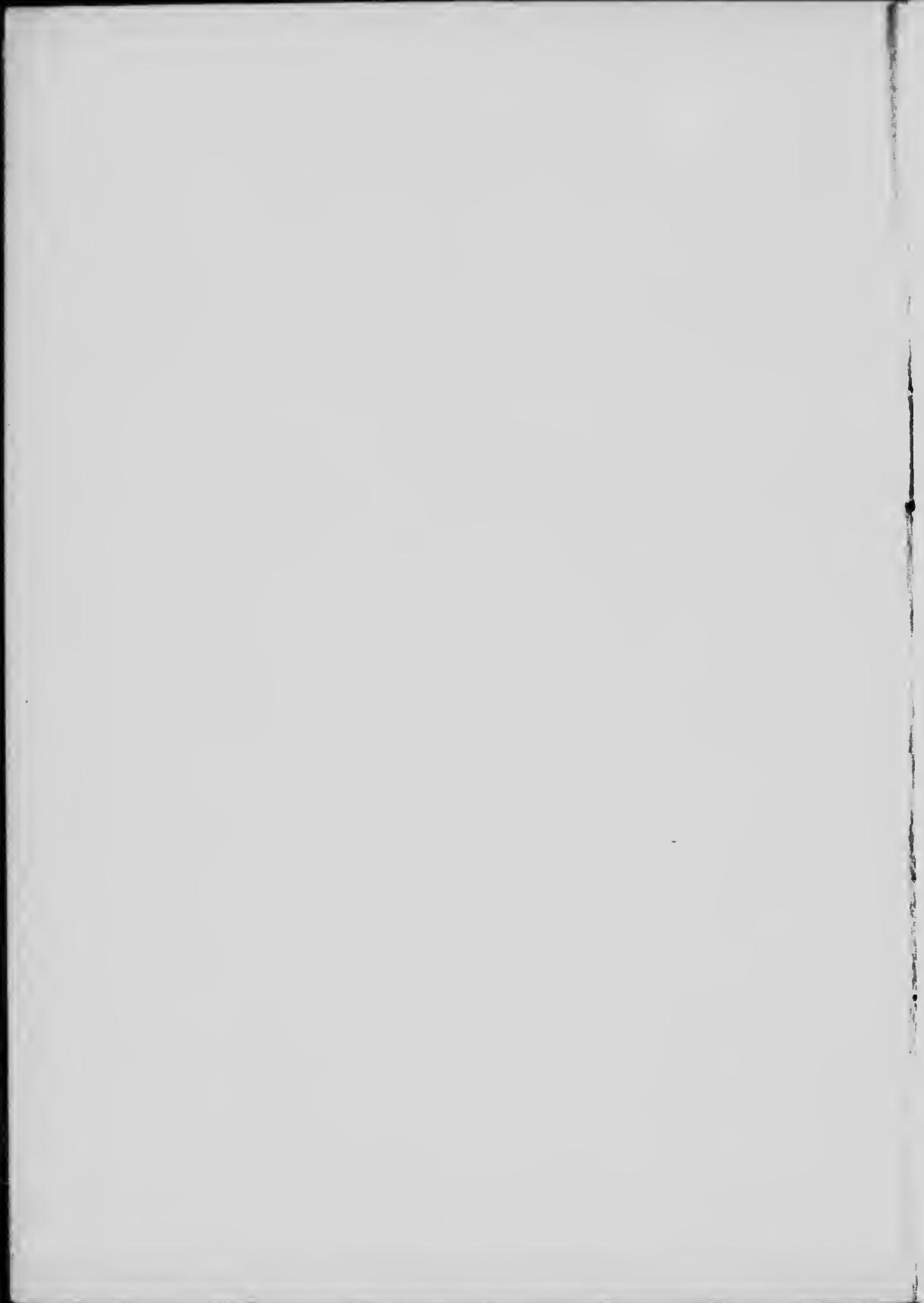


**By**

**The Bishop of Huron**

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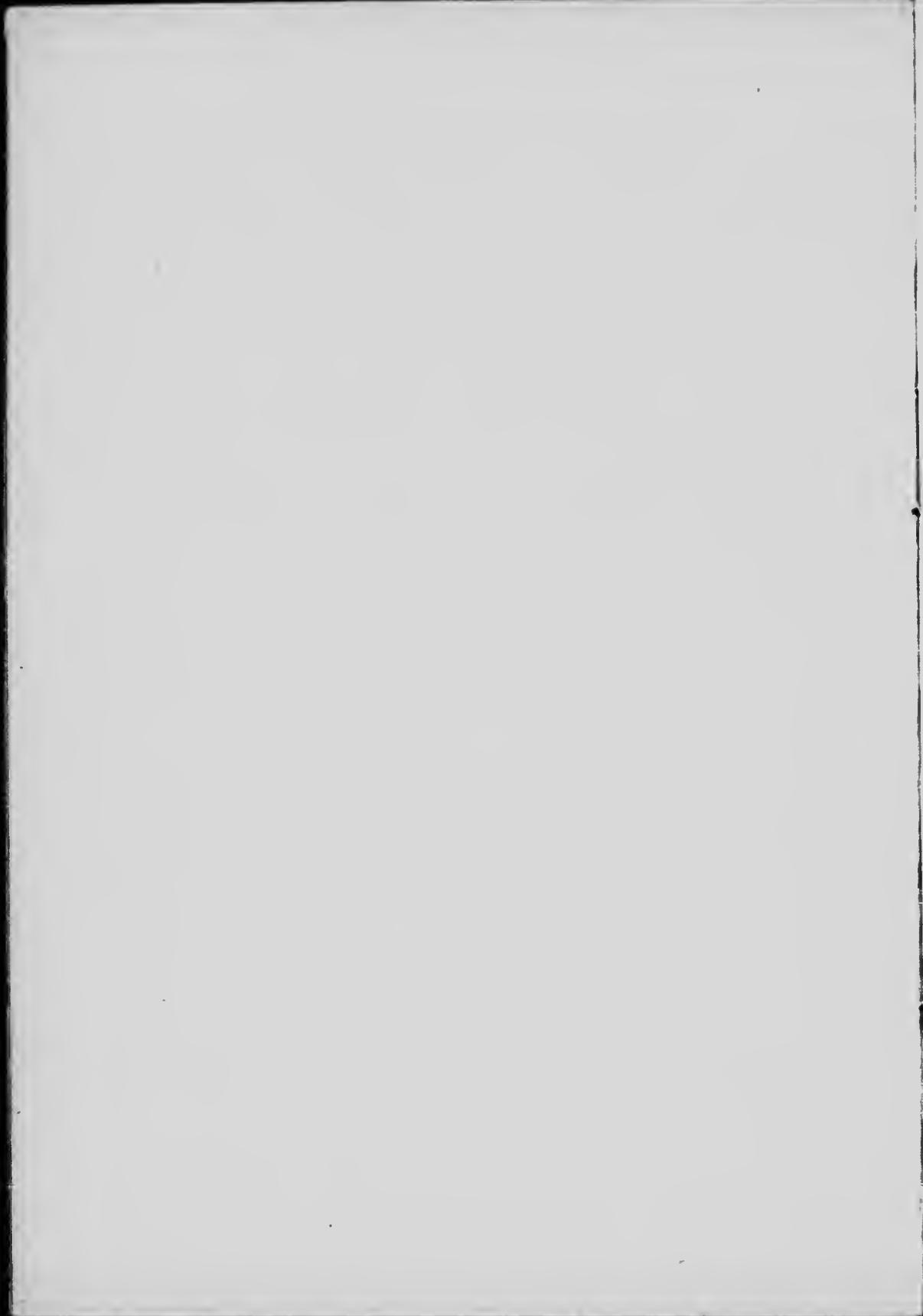
# What the Church Stands For

— BY —

*THE RIGHT REV. DAVID WILLIAMS, D.D.,  
FOURTH BISHOP OF HURON.*

**A Declaration of the  
Distinctive Principles of  
the Church of England**

**On the Occasion of the  
Jubilee of the setting  
apart of the Diocese  
of Huron on  
Oct. 2nd,  
1857**



## What the Church Stands For

**The Church** in the Diocese of Huron has had fifty years of independent history. Fifty years ago this Diocese was set apart from the Diocese of Toronto, and now we celebrate the Jubilee.

The passing of such a landmark is always a solemn occasion. It is so in the history of the Church. It is a time for taking stock, as it were, of our position, history and prospects — of what we stand for, what we have done, what we hope to do.

What, then, does the Church of England stand for?

**1. First of all, the Church of England stands for the Divine origin of the Church.**

We believe that the founder of the Church is Jesus Christ; that He not only revealed the true ideal of life for men, the true goal on which our eyes must always be fixed, but that He also established a system of means, a society, for realizing that ideal, an actual society of men and women to exemplify the new life and to carry on His work on earth after His Ascension.

That Society we call "the Church." Christ also called it "the Church." But more often He called it His "Kingdom," the "Kingdom of Heaven," the "Kingdom of God." Speaking on this subject, the late Archbishop Temple once said: "Men sometimes speak as if all the means for realizing the great ideal of humanity presented to us in Christ were left to man's devising, and therefore only a matter of expediency. Men speak as if Christians came first and the Church afterwards; as if the origin of the Church was in the wills of individual Christians who composed it. But, on the contrary, throughout the teaching of the Apostles we see that it is the Church which comes first and the members of it afterwards. Men were not brought to Christ and then determined that they would live in a community. Men were not brought to believe in Christ and in the Cross and then decided that it would be a great help to their religion that they should join one another in the worship of the Father through His name. In the New Testament, on the contrary, the Kingdom of Heaven is already in existence and men are invited into it. The Church takes its origin, not in the will of man, but in the will of the Lord Jesus Christ. Everywhere men are

called in ; they do not come in and make the Church by coming. They are called in to that which already exists ; they are recognized as members when they are within ; but their membership depends upon their admission and not upon their constituting themselves a body in the sight of the Lord. In the New Testament the Church flows out from the Lord, not flows in to Him." That accurately expresses the Anglican position as to the origin of the Church.

2. Then secondly. **The Church of England stands for the Divine and Apostolic origin of the Episcopate, and through it of the Christian Ministry.** The Church and her ministry originate from above, not from below. That is our position. Certainly that is the ideal presented to us in the New Testament. In the New Testament the ministers are not simply selected by the members to help them in their spiritual life, but they are sent forth by the Lord to gather the children into the fold. That is to say : The Apostles are commissioned to represent the Lord Jesus. In His name they organize and establish new congregations. They admit to full membership of the Church by Confirmation. They o r d a i n

Elders and Deacons for, and they exercise a general superintendence over the local Churches. The Apostles again commission others to represent the Lord in their own place for the same work, *i. e.*, to ordain Elders and Deacons and to take the general oversight of Churches — men like Timothy and Titus. Nor do we read anywhere that men could constitute themselves a ministry in the sight of the Lord of their own will, and apart from the recognition of the Apostles. Of course the original Apostles had the extraordinary and unique function of witnessing to the Resurrection of our Lord and of being the original depositories and heralds of the Christian Gospel, and for these purposes were extraordinarily endowed. In these supreme respects, no man could take their place or represent them. But in addition to these, they exercised also the more ordinary and permanent functions of general superintendence and founding of Churches, ordaining of local ministries and Confirmation. This latter part of the Apostolic office we find delegated at least to Timothy and Titus. We do not know that Timothy and Titus were called by any distinct name, but their work is practically that of Bishops. The office, not the name, is the important

thing, and there is no record of any area in Christendom for nearly 1500 years without such an office. We do, indeed, read of something like Episcopal Presbyters in the early Church, *i. e.*, Presbyters who were apparently invested with Episcopal functions. men who were Bishops as well as Presbyters. Possibly some of the Presbyters or Elders, mentioned in the New Testament, were such, and hence their twofold designation -- sometimes as Presbyters, sometimes as Bishops. At all events, Jerome seems to refer to such a class as having continued for about two hundred years in Alexandria. But these seem to have been superseded elsewhere at a very early date, probably before the end of the first century, by the monarchical Episcopate. But whether this be so or not, the fact that confronts us is that the Episcopate, whether under that name or not, and whether exercised by an individual or by a College of Episcopal Presbyters, is an integral part of the Christian Church as known in history, an integral part of that system of means which Christ founded for the realization of the true end of human life, and which we call the Church. It is much more a part of the Christian tradition than the Sunday. And if men accept the change

from the Jewish Sabbath to the Christian Sunday, simply upon the custom of the early Church, there ought to be no difficulty in accepting the Apostolic character and origin of the Episcopate, the warrant for which is so much more abundant and clear and positive. The great and undoubted fact which confronts us is this: that from Christ downwards, throughout the New Testament and early Church history, the Church has never been without an authorizing order of ministers, called at first Apostles and afterwards Bishops, whose recognition and blessing seemed to be necessary to full Church membership and a valid ministry.

**3. The Church of England stands in the third place for the historic continuity of the Church.** Believing, as we do, in the Divine origin of the Church, and in the Apostolic character and origin of the Episcopate, the continuity or historic unity of the Church necessarily follows. This unity is of a threefold character: Continuity of Doctrine, of Order, of Life: Apostolic teaching, Apostolic order, Apostolic life. Throughout her history the Anglican Church has preserved in each respect her substantial unity with the Apostolic

ideal. We trace our history back, step by step, with unbroken continuity to the beginnings of Christianity in Britain. Changes in points of view as regards doctrine, in rites and ceremonies, and in methods of temporal administration have of course taken place, according to the needs of different ages ; but these have not affected her historic identity as a true branch of the Catholic Church, and our Church to-day is essentially one with the Church of England we read of in history—the *Ecclesia Anglicana* of Magna Charta, the Church of Alfred the Great and the Anglo-Saxons, the Church of the Ancient Britons, a primitive church of Apostolic origin, with Apostolic order and unbroken faith. The story that Henry VIII. at the time of the Reformation founded the Church of England is of course nothing but a silly fable. The English Reformers revised, simplified and purified the Church's ancient service books, abolished the superstitions and papal usurpations which had crept in during the Middle Ages, and by the Thirty-nine Articles defined the Church's attitude upon questions in dispute at the time ; but they did not create, neither did they intend to create, a new Church. Nay, they would have shrunk with horror at the suggestion that by their work they

were founding a new Church. In fact, the English Church before and after the Reformation was just as much the same Church as a man after washing his face and changing his clothes is the same man that he was before.

**4. The Church of England stands for the fullness of the Christian faith—** for the faith of the Creeds and the Great Councils of the undivided Church — for the faith of the Bible. Therefore she admits wide diversities of doctrine to her members. The only doctrinal test of membership she requires is the acceptance of the faith of the Bible — of the Apostles' and Nicene Creeds. She requires no more, but no less. And it will generally be found true that wherever other communions differ from the Church of England, it is because they have imposed "restraints and limitations upon their members — restraints and limitations often too grievous to be borne and not warranted by Apostolic authority." (Westcott.)

Moreover, by the arrangement of her seasons the Church takes care that each important fact and doctrine of our faith should in turn have due prominence given to it. And thus she prevents narrowness and one-sidedness. The mystery of

our Lord's Holy Incarnation ; His Holy nativity and circumcision ; His Baptism, Fasting and Temptation ; His Agony and Bloody Sweat ; His Cross and Passion ; His Precious Death and Burial ; His glorious Resurrection and Ascension ; the coming of the Holy Ghost ; the mysterious fact of the Ever-Blessed Trinity : these, each and all, are in turn brought before us. It should be impossible for a member of the Church of England to become one-sided and narrow in his religious views, or to forget any of the great fundamental facts and truths of our religion. In an age, when so many things are questioned and doubted, and so many people are carried away by the newest speculation or even by grotesque caricatures of the Christian faith, we stand firm for the faith once for all delivered to the Saints — for the faith of the Creeds and the Bible, and for that faith in its fulness. This wide comprehensiveness is sometimes misunderstood even by Churchmen; but surely it is part of the glory of the Church that she presents the truth as widely as it is revealed in the Bible.

**5. The Church of England stands for worship and for reverence.** We believe in the necessity of worship : that not the Clergyman only, but also the people, ought to worship.

We do not believe in worship by *proxy*. Therefore in the Prayer Book a large part of the services is for the people. It is part of the Protestant character of the Church that in her worship she secures the right of the people to direct intercourse with God without the intervention of any human agent. Moreover, the whole structure of the services and even of our church edifices is calculated to remind us of the reverence due to Almighty God. The internal arrangement of our Churches never make it possible to mistake them for secular buildings. The central object is not the organ, but the Lord's table ; and then the Lectern, the Prayer Desk and the Pulpit. The prominence given to these, the frequent use of Scripture, the sober and reverent tone of the Prayer Book, the very vestments of the Clergy : all remind us that "the Lord is in His holy temple," and that "holiness becometh His house for ever," for "holy and reverend is His Name."

**6. The Church of England stands for the supremacy of the Bible, for intellectual liberty, for liberty of conscience, for the right of every believer to immediate and direct access to God through Christ.**

Thus, it is the Church of England that gave us the English version of the Bible, and she gave us the Prayer Book: two books which have done more to mould the character and enlighten the minds of the English people than all other books combined. And she provided that the Bible should be read systematically to the people. So it comes to pass that more of the Bible is read in the services of the Church than in the services of any other communion, and Churchmen, therefore, ought to be more familiar than others with the Bible. This prominence of the Scriptures in the Church's life and worship, and the habits of direct personal communion with God, taught to her members, have resulted on the one hand in a manly, sober and reverent type of piety, and on the other in creating the very richest devotional literature, chaste and refined, saturated with the spirit of the Bible, and breathing the very atmosphere of the heavenly sanctuary. The hymns and spiritual songs of the Church are indeed unequalled in the English language — possibly in any other language — and form a golden treasury from which all other communions largely compile their hymn books. Moreover, the Church is a teaching Church, and therefore the enemy of darkness and super-

stition, and the fruitful mother of learning and learned men. The intellectual advancement of the English people has been largely achieved through her scholarship, and to-day her scholars are among the most profound, progressive, yet reverent scholars in Christendom. We stand for light and liberty, mental and spiritual, for sober and reverent piety.

**7. Finally, the Church of England stands for truth and righteousness as the supreme end of religion.**—Not the performance of elaborate ritual, however beautiful, not the experiencing of delightful emotions, however elevated, constitute the end and aim of our religion, but truth and righteousness of life. And if a Church is to be judged, as it must, by her fruits, she must stand or fall by her power to make her children to love righteousness and hate iniquity. By that test we abide. The national character of the English people is the product of the Church of England. The mental and moral habits of the English people of to-day are largely what the Church of England has made them. For in the formative period of English history, for the first thousand years, she alone guided the habits of the people

and fashioned the present character out of the raw and heathen material.

And what is the result ?

Notwithstanding some glaring contradictions and temporary failures, the history of England, as a whole, shows us a people imbued with love of liberty and order, a people noted for honesty and integrity in commerce, for a high sense of honor and purity in public life, a people with a strong love and reverence for the home and the family, and possessing a high ideal of personal and family honor, a people recognizing its responsibility to God for its life, public and private, as evinced by our most distinguished men—men like Gladstone, Robert Peel, the Duke of Wellington, the Pitts, Wesley, Cranmer, Ridley, Latimer, Wycliffe, and an innumerable host of others. In short, it is a people characterized on the whole by love of truth and righteousness. And this national character was fashioned by the Church of England.

These, then, are the principles for which the Church of England has stood and stands to-day : for the Divine origin of the Church and her Apostolic ministry, for the historic continuity of the Church, for the fulness of the Christian faith, for the true ideal of worship,

for reverence, for liberty, for truth and righteousness. And surely in these days of religious unsettlement and drifting, in this formative period in our own country when the national character is being shaped, we need an institution like the Anglican Church, conservative and yet progressive, reaching back with one hand to Apostolic times and holding fast the everlasting Gospel, but reaching forward with the other hand to lay hold of the possibilities of the future to mould them for the service of Christ and for the glory of God.

Thus knowing what we stand for and what the Church of England can do by what she has done, we enter our Jubilee year with joy and thanksgiving for the past, with confidence and hope towards the future. We begin the next fifty years a united Church — united outwardly by organization and united in the spirit that animates us — the determination with God's help to make the historic Church of the English people in this Dominion worthy of her great traditions, and of Christ, her Lord and Head. Animated by this new spirit and fruitful in good works, we shall also prove to those that are without that we are not — what we are so often alleged by others to be — an antiquated

piece of aristocracy transplanted to a foreign soil and unable to take root in a new country ; but that, while retaining unbroken connection with the past, we are, nevertheless, a thoroughly democratic Church, resting absolutely upon the people, and existing solely to promote their good and the glory of God. The Church of England is like the English constitution, monarchical only in form, thoroughly democratic in essence. Her form is monarchical, through the Episcopate, and linked with the Apostolic age : by her Episcopal elections, by her Synods and Vestries, she is also directly representative of the people. Let it never be forgotten that the Anglican Church in Canada is a church of the people. It has no state connection, no prescriptive or traditional rights, nor does it aspire to have any of these things. We rely simply upon our Divine Mission as the historic Church of the English people.

#### PREJUDICES AGAINST THE CHURCH.

For some inexplicable reason, the opinion which a large number of people have of the Anglican Church is that derived from its condition in England in the time of the Georges. They think that it is worldly and formal and dead—that, in fact, there is but little, if any, true

religion to be found in it. Now I want to assure all such people that if ever that was true, which I very much doubt, it has all passed away long ago and is now ancient history. The Anglican Church since that day has vastly changed, even in its methods, and still more in the spirit that animates it, and they should revise their history and bring it up to date. No religious body in the world to-day shows more missionary zeal, more self-sacrifice, both in men and means, for the sake of Christ's cause, more love of truth and righteousness ; in short, more real piety than the Anglican Church. These things are open and known to all the world, and to persist in the face of all this in thinking of the Church, and representing it to-day as precisely the same as it was two hundred years ago is either culpable ignorance or to love prejudice rather than truth.

#### NEED OF EARNESTNESS.

But in all our Jubilee celebrations let us keep at least these two things always in view : first, to remember that, whatever else we may say or do, the dominant note should be thanksgiving to God. For whatever of revived life, energy and unity the Church now manifests, whatever of privilege and opportunity we possess

as members of the historic Church of the English people, we owe them all to God. "It is He that hath made us and not we ourselves. We are *His* people and the sheep of His pasture."

Then, in the second place, let us beware lest we cherish these privileges and opportunities in a merely boastful spirit. The man who boasts of his honorable family record and does not feel called upon by that record to be himself an honorable man, by that very fact proclaims himself unworthy of his family name. So it is in the Church. Merely to boast of history and privilege, Apostolic origin and great name, and do nothing to maintain untarnished or to augment that noble heritage, is to write one's self down as utterly unworthy of his spiritual family name and traditions.

Therefore, while we dwell thankfully on the memories of a great past, yet let us not rest upon them. They will avail us nothing, but be rather a witness to our condemnation, unless we make them incentives to more strenuous efforts. Let us pray that this unique occasion will serve to stimulate us all to a greater devotion to Christ and His Church. **AMEN!**

I believe that there is a great future before the Anglican Church in this country and in this

Diocese. Time is all on our side ; and the more there is of education and the less of ignorance and prejudice, the more the people will appreciate and revert to the Church of England. But beware lest we make the mistake of imagining that that future can be realized without effort and sacrifice, or by merely meditating upon the glories of the past. The future can be ours only if we give ourselves vigorously to the work of the future. The efficiency of every nation, every man and every institution, even though that institution be the Church itself, is to be measured not by its past history, nor even by its present greatness, but by its attitude to the future, by its readiness to make sacrifices and to grapple with the conditions and problems which are coming and are to come. I believe with all the intensity of my being that the Anglican Church, both from its past training and by its Episcopal system, as well as by its animating spirit, is fitted beyond all other bodies to meet the future needs of this Dominion. Therefore, let us turn our eyes from the past and let us look to the future. It is full of promise. Only let us be strong and very courageous ; and " God, even our own God, will give us His blessing."

