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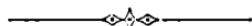
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

willing applicants who are ready to take the chance of success in the colonies rather than wait here while the Democratic Federation is putting the world straight generally, and carrying out schemes of which, after all, it must be allowed, that no one can tell how they will answer until they have been tried.

Let the generous British public be assured that no greater boon can be conferred upon the community, or upon the individual, than to enable him to change despair into hope, and poverty for the promise of plenty; and however large may be the extent of British benevolence, we will undertake to say that it will not be large enough to meet the urgent necessities of the case, or to fulfil the desires of every would-be emigrant.

JOHN F. KITTO.



ART. IV.—THE EXTENDED DIACONATE.

THE Reverend Canon Garratt has written to us as follows:

Those who have desired to see the Diaconate, the first of the three Orders which arose in the Church, made once again a reality, cannot feel too thankful for the resolution proposed by the Bishop of Winchester, and carried unanimously in the Upper House of the Southern Convocation, and agreed to by the Convocation of the Northern Province, which affirms the whole principle contended for. What remains now is the carrying out that principle into practice.

It is well to consider some of those difficulties which naturally present themselves to thoughtful minds. That in every plan affecting the Ministry there will be difficulties is inevitable; and all that can reasonably be expected is the proof that the difficulties created by a change will not be greater than those which actually exist, or will be compensated by the advantages to be gained.

The first difficulty which presents itself is this: A considerable number of Deacons will, in all probability, find themselves, after being ordained, unsuited to the work, and, not being dependent on it for subsistence, will relinquish it. But "the history and habit and fixed ideas of the Church," as it is well expressed by Canon Bernard, in the last number of *THE CHURCHMAN*, preclude the laying aside the office. Now, I do not think it necessary to enter on the question of the indelibility of Holy Orders, in order to solve the difficulty. I will assume that the Deacon "has received the character for life." Surely it does not follow from that that it is either right or wise to compel him, by making it his only means of subsistence, to the actual exercise of an office for which he finds himself unfit. So far from the facility with which a self-supporting Deacon can cease from the exercise of his office being an objection to the scheme, it seems to me one of its greatest advantages. Deeply as we may regret that one who has put his hand to the plough should look back, and whatever may be the personal injury to his own spiritual interests of such a step, surely, since he is "not fit for the kingdom of God"—that is, for carrying on God's work in the office he has undertaken—it is reason for thankfulness that his worldly interests do not make his exercise of it a

necessity. And if the principle should be, as I think it ought to be, fully carried out, and the "title" to ordination as Deacon should, in all cases, be the means of self-support, instead of, as it is now, an ecclesiastical stipend, the result would be that no one would be compelled to exercise his office as a Deacon, or go on to the Presbyterate, in order to earn a living. The Jewish priest, though he could not, being descended from Aaron, cease being a priest, need not exercise his office. The worst indignity that could befall him was having through poverty to say, "Put me into one of the Priests' offices that I may eat a piece of bread." The Jewish Rabbi, in our Lord's time, that he might not be dependent on the goodwill of his disciples, and might be prepared for all emergencies, had to learn a trade, the benefit of which regulation St. Paul experienced at Corinth. It is strange that any fixed idea in the Church as to the indelibility of Deacon's Orders, however true, should make it necessary for a Deacon who is unfit for ministerial work to continue to exercise his office, or be ordained Presbyter. That was not true either of the Jewish Priest or Jewish Rabbi. Yet such is the difficulty which besets our present plan, and would be removed by that proposed.

This leads us to another objection—the increased responsibility supposed to be thrown on the Bishops. If the increased responsibility is that of superintending a larger body of clergy, it is surely the very increase of responsibility which every Bishop must be longing for. It may, as has been well said, afford fresh work of the greatest importance for Archdeacons. At all events, it is to the Bishop only like the added responsibility to a general of being supplied with a larger army. But if by the added responsibility is meant a greater difficulty in the matter of ordination, except so far as the mere question of added numbers is concerned in which increased responsibility is clear gain, the objection is far greater on the present system than it would be if the Diaconate were extended. For in the first place, as far as the ordination of Deacons is concerned, it would surely be a diminution of actual responsibility that the ordination should not carry with it temporal consequences, and should therefore be really a probation for higher orders, and capable, I do not say of abrogation, for I express no opinion as to the theoretical indelibility of orders, but of practical relinquishment in case of unfitness. And with respect to the ordination of Priests, it would enable a Bishop to dismiss altogether the embarrassing question which must now continually occur, how far it is right or just to withhold from a Deacon, who has, by being ordained, shut himself out from nearly every other path in life, that further ordination which is necessary almost to his own subsistence, and certainly to that of a wife and children. It was doubtless the consciousness of this difficulty which made Bishop Blomfield stern in requiring Deacons to proceed to the order of Presbyter at the close of their first year. Feeling that he had no moral right, and perhaps no legal power to shut the door upon a candidate, sufficiently learned, unexceptionally moral, not accused of heresy, and yet possibly utterly unsuited, by inconsistent tastes and temperament and by a want of spiritual qualifications, for the highest of all work, it was his natural desire to avoid as much as possible a lengthened probation which could have but one result. I believe the fear has been felt, if not expressed, that the supposed legal difficulty to which I have purposely only alluded might be aggravated, or the chance of its occurrence be increased, by an increased number of Deacons. It would be so, things remaining as they are; but it would be absolutely removed because the ground of it would cease if the being ordained Priest were not under ordinary circumstances, in a temporal point of view, beneficial; and therefore the ordination, being a merely spiritual advancement, not a matter into which secular courts could intrude. In every point of view, except

that of numbers, which is, of course, the very thing to be desired, the Extended Diaconate would diminish embarrassing questions, and that responsibility arising from a conflict between what is morally just and what is for the good of souls, which cannot but now weigh heavily on the Bishop. I can conceive nothing more embarrassing to a conscientious mind than having to require a probation which is not a real probation, and a second examination which can practically have in the end but one result. And all this would be avoided.

The most serious objection, if it were a valid one, is the fear that it may diminish the standard of qualifications for the Priesthood. It appears to me that the result would be the very opposite. In the first place, the necessity for a great enlargement of the Presbyterate would be avoided. The single Presbyter would be able, assisted by numerous Deacons, to extend his work over a larger area and a greater population. And it is evident that the smaller the number of Presbyters, compared with that of Deacons, the more easy would it be to keep up or even greatly raise the standard of requirements. The same result would follow from the fact that the Deacon would be more likely to be a loser temporally than a gainer by entering a higher Ministry. I apprehend that there would be very few Presbyter-Curates. The Deacon would not be ordained Presbyter until about to become the Incumbent of a parish, and even then most likely with a loss of income.

It would be easier than it is now to insist on higher qualifications when refusal to ordain inflicted no temporal loss, and when not to be ordained Priest out of a large number of Deacons would be no more remarkable than not to be consecrated Bishop out of a large number of Priests. The whole of a man's qualifications would be well known; and even before a formal examination, his learning, his aptness to teach, his power of preaching, his moral and spiritual character, would all be open to observation. And if the Archdeacon had committed to him by the Bishop a special oversight of Deacons, he would be able, with much more satisfaction than can often be possible at present, to answer the solemn words addressed to him at the Ordination of Priests. There would then be a singular appropriateness in the form prescribed for the presentation of the candidate by the Archdeacon. He is instructed to present them in these words: "Reverend Father in God, I present unto you these persons present to be admitted to the order of Priesthood." The Bishop says: "Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their ministry duly, to the honour of God and the edifying of His Church." To which the Archdeacon is directed to answer, "I have inquired of them, and also examined them, and think them so to be."

But if the plan is to be a success, it is absolutely necessary that it should have free play. It will not succeed if it is introduced piecemeal, or subject to legal restrictions affecting certain classes of society. The removal of the present disabilities, which would prevent the very men we most want to see ordained Deacons from undertaking the office, is a prior condition to any successful putting in practice of the great principle affirmed by the whole Episcopate. Nothing is so urgent at the present moment as the formation of a society or committee, composed of men of all parties in the Church, agreed on this subject, for obtaining the removal of these disabilities, and bringing the subject before the laity, a large proportion of whom have never heard of the scheme or have an imperfect acquaintance with its purpose. I know that this is the opinion of such men as Canon Jackson of Leeds, the father, it may be said, of the movement. I believe that in the north something of this kind is being done. But unless those interested in the matter in the south bestir themselves,

the greatest opportunity for giving a fresh life to our ecclesiastical arrangements perhaps ever granted us will pass away—the lost high-tide will ebb, and possibly never flow again while we can use it.

SAMUEL GARRATT.

Ipswich, June 2nd.

ART. V.—“THE DOCTRINE OF THE TWELVE APOSTLES.”

FROM the Reverend Alfred Plummer, D.D., Master of University College, Durham, we have received the following note on “The Doctrine of the Twelve Apostles”:

Writer after writer on this most interesting document, which is perhaps the greatest windfall that the Christian scholar has been blessed with during the present generation, has declared that it contains little or no trace of any knowledge of the writings of St. John. Thus Professor Wordsworth, in the welcome paper in which he introduced the work to many Englishmen in the *Guardian* of March 19, 1884, concludes his paper by discussing the probable place and date of the treatise. On the former point he says: “Northern Syria and proconsular Asia both seem to be excluded by the less developed character of the ministry as here described, and the absence of any clear traces of the teaching of St. John.” Archdeacon Farrar, in the *Expositor* for May (p. 378), writes: “There is almost as total an absence of the technical terms of Pauline as of *Johannine theology*.” And again (p. 392): “There is no decisive reference to St. Mark or to any of the writings of St. John.” A reviewer in the *Record*, quoted in the *Durham Diocesan Magazine* for June, expresses a similar opinion: “We have no decisive references to the Pauline or *Johannine writings*,” but with more qualification than the writers previously quoted, he adds that “there are not wanting interesting coincidences with the language of both.” The object of the present note is to show that the coincidences with the writings of St. John are such as to render it probable that the author or compiler of this treatise had either directly or indirectly a knowledge of those writings or of the oral teaching of the Apostle.

Professor Swainson, in one of the earliest notices of the document which appeared in England (letter in *THE CHURCHMAN*, dated February 23rd), expresses no opinion on this point. In the more complete account of the treatise which is expected, will appear (it may be hoped) an estimate of the evidence now offered for consideration. So far as the present writer is aware, the first notice of the “Doctrine of the Twelve Apostles” in England was from the pen of the Rev. A. Robertson, Principal of Hatfield Hall, in the *Durham University Journal* of February; and that also leaves this point untouched.

In chapter X., in speaking of the Eucharist, the “Doctrine” states as follows: “And after the reception (*τὸις ιμπλησθῆναι*) thus give thanks: “We give thanks to Thee, Holy Father, for Thy Holy Name.” (1) The address “Holy Father” (*Πάτερ ὑγε*) occurs John xvii. 11, in Christ’s Eucharistic Prayer, and nowhere else in the New Testament. The passage goes on: “for Thy Holy Name, which Thou hast enshrined in our hearts.” (2) The word for “enshrined” (*κατεσκήνωσας*) literally means “madest to tabernacle,” and possibly may be a reminiscence of John i. 14, “tabernacled among us” (*ισκήνωσεν ἐν ἡμῖν*). Compare Rev. vii. 15; xxi. 3. More probably, however, the thought of the Divine Name being enshrined in the heart at the reception of the heavenly feast is suggested