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speaking settlers and sailors, and to efficiently prepare for this new work, about £5,000 are urgently needed, and also increased annual subscriptions. It may be mentioned here that a very hopeful feature of the new work is the probability that many of the centres would very quickly be self-supporting. All contributions to be sent to *The Secretaries*, The South American Missionary Society, 1, Clifford's Inn, Fleet Street, London, E.C.

The writer has recently been accepted by the Committee for evangelistic work in Spanish, and will be glad to receive invitations to address meetings, or to give any information on behalf of the Society.

And the Lord said, "Speak unto the children of Israel that they go forward." They obeyed, and the waters divided before them.

The Lord Jesus said to His Apostles, "Go, preach." They obeyed, and before them tyrants trembled, thrones were shaken, systems and empires fell.

Let us, in these the days of the Holy Spirit, go forward in obedience to the opportunity and claim these people for our King.

WILLIAM C. MORRIS.



#### ART. IV.—THE DIACONATE AS A PERMANENT ORDER.

Stanley's "Life of Arnold." Vol. ii., p. 151. Letter of Arnold to Stanley in 1839.

Archdeacon Hale, of London. Essay, published in 1850, "The Extension of the Service of the Diaconate as the best and most effectual method of increasing the efficiency of the Christian ministry so as to meet the wants of our Church." Charge, 1852.

Report of a Committee of Clergy of the Rural Deanery of Leeds, 1851, on "What are the best means of reclaiming our lost population?"

"The Extension of the Diaconate." A paper read at the Church Congress. Leeds, October 9, 1872, by Edward Jackson, M.A., Incumbent of St. James's, Leeds. London: Hamilton, Adams and Co., 1874.

"The Extension of the Diaconate." A paper read at the Ripon Diocesan Conference, Leeds, October 6, 1880, by C. H. Sale, M.A., Vicar of Kirby-on-the-Moor, Boroughbridge. Weighell, printer, Boroughbridge, 1880.

Critical paper on 1 Tim. iii. 12, 13, "Have Deacons any Inherent Claim to Further Preference as favoured by the ΚΑΛΟΣ ΒΑΘΜΟΣ of St. Paul?" By Jackson Mason, M.A., Vicar of Pickyhill, Thirsk, Yorkshire. London: W. Skeffington and Son, 163, Piccadilly, 1881.

Convocation of York. Report of the Committee on the Diaconate, presented February 14, 1882.

"Abeyance and Restoration of the Diaconate." By Henry Grove.

London: Church Press Company, 11, Burleigh Street, Strand. Third Edition, 1883.

"The Diaconate: an Ancient Remedy for Modern Needs." Two sermons by A. C. Downer, M.A., Vicar of Ilkley. London: The Church of England Book Society, 11, Adam Street, Strand. 1883.

Resolution of the Upper House of the Convocation of Canterbury, February 15, 1884. (See Ely Diocesan Calendar for 1897, p. 154.)

"The Status of Unbeneficed Clergy." A paper read before the Church Congress, 1896, by the Ven. W. Sinclair, D.D., Archdeacon of London. (See press reports of contemporary date.)

THE foregoing list of documents does not pretend to be a complete bibliography of the modern movement for the restoration of the diaconate as a permanent order. It is, however, a compendium of such pamphlets on the subject as the present writer is acquainted with. He would be grateful to readers of the *CHURCHMAN* who may know of others, if they would inform him of their titles and publishers.

In beginning to study the diaconate, we turn naturally to the sixth chapter of the Acts of the Apostles. We there read how the order sprang out of the inability of the Twelve to combine with the work of evangelization and pastoral superintendence of the Church, that of overseeing the daily provision for the temporal needs of the poorer members. At their instance, the Seven were selected by the whole body of the Church, and were ordained by the imposition of hands. Under their care the daily ministrations of food was duly served out to the widows, whether Hebrews or Hellenists, and we find them rendering important help to the Apostles in their spiritual work also. That the order was not destined to be temporary, or confined to the Church of Jerusalem, is shown by St. Paul's references to it in the Epistles to the Corinthians, the Romans, the Philippians, and Timothy.

The qualifications required in a deacon, at the institution of the order, by the Twelve ordaining Apostles, were that he should be "of honest report," and "full of the Holy Ghost and wisdom." Stephen, the leader of the band, is noted as being "full of faith" as well as "of the Holy Ghost." The qualifications of the Diaconate are more fully stated by St. Paul in 1 Tim. iii. 8-13, and it is noticeable that they are not of so exacting a nature as those demanded of the "bishop." In character the deacon was to be "grave," that is, free from levity and deserving of respect; "not double-tongued," that is, careful to avoid flattery, slander, and deceit; "not given to much wine," lest he should be brought under the dominion of the flesh; "not greedy of filthy lucre," as one who might safely be intrusted with the disbursement of the Church's alms. In personal religion he was "to hold the mystery of the faith in pure conscience," as one fully assured of the

truth of the Gospel he had received. In family life he was to maintain the same high standard of devotion, keeping his wife and children steadily under his own good influence. His reward was to be "a good degree," by which we must understand, not elevation to a higher order of ministry, but the esteem of the Church, coupled with the favour of God, "and great boldness in the faith."

The spiritual work allotted to the deacon, if we may infer it from the notices of Stephen and Philip in the Acts of the Apostles, was evangelistic as distinguished from pastoral. Philip, indeed, was called "the Evangelist." It would appear that the institution of the diaconate, in A.D. 33, through the blessing of God upon its work, issued in a considerable accession to the numbers of the Church.

It is likely that we may see a reference to the deacon in the "helps" of 1 Cor. xii. 28, written in A.D. 57; and the "ministrations" of Rom. xii. 7, written in A.D. 58. In Phil. i. 1, date A.D. 62, the deacons share with the bishops in St. Paul's dedication. The First Epistle to Timothy, already referred to, was probably written in A.D. 66. The New Testament notices of the diaconate, therefore, range at least from A.D. 33 to A.D. 66.

The deacon of a later period of Church history assisted in the administration of discipline, as the "eye" and "heart" of the bishop, and the title "archdeacon" carries within it a reference to the origin of the office it denotes. In the year 315 a canon of the Council of Neocæsarea prescribed that no Church should possess more than seven deacons, since such was the number at first appointed. This was one of the earliest of the steps leading to the present disproportionately small numbers of the deacons as compared with those of the presbyters.

The present system amongst ourselves of treating the diaconate merely as a novitiate for the priesthood has had the effect of still further reducing the number of working deacons in the Church of England. If we assume the number of assistant clergy to be what it was in 1882, viz., 5,640,<sup>1</sup> and the annual number ordained to be 750, we find that rather more than one in seven of these assistant clergy are deacons. The total number of clergy being about 24,000, only one in every thirty-two is a deacon.

This cannot be regarded as adequate to the needs of a population requiring a large increase of ministerial supply. The census of 1881 disclosed the fact that the population of

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<sup>1</sup> I quote the figures given by Archdeacon Sinclair before the Church Congress of 1896, from a Parliamentary return.

England and Wales increases at the rate of 1,000 a day, a ratio since exceeded. This means, in effect, that the population of a considerable parish is weekly added to the responsibility of the Church. To supply these with a church, parsonage house, school, and endowment of £300 a year for a resident minister, would require £20,000 per week, and even then each incumbent would be left to minister alone to this large population unless further provision were made for an assistant curate. Such a sum cannot be looked for.

Nor can we look to an increase in the number of assistant curates as a remedy for this state of need, even if stipends could be found for them, for to increase unduly this class of clergy would be to condemn to hopeless poverty the very large number who then could never be promoted to benefices.

Nor will lay help meet the case, for, though it is of the greatest value and importance, and our laity must more and more be summoned to the aid of the clergy in the work of the Church, still, laymen are not qualified to do ministerial work, and it is ministerial work that is required.

The only other means by which the need can be supplied is by a considerable and systematic extension of the order of deacons. There must be many men, especially in our large towns, of independent means or supporting themselves by professions, who would be willing and qualified to perform the duties of the diaconate, and who, if enlisted in its ranks, would bring a great accession of strength to the ranks of the Church's ministry. In some cases it might be possible and desirable to offer a stipend, but ordinarily there would not be funds for this purpose. The examination imposed by the Bishop would naturally be less severe than that to which the candidate for holy orders has at present to submit. Some knowledge of Latin is required by the Canon, and a deacon should doubtless be well acquainted with the Scriptures, and have an intelligent knowledge of doctrine; but Greek would not be asked for, nor would any deep knowledge of Church history or pastoral theology be expected. In the judgment of the writer even Latin might be omitted, as being less requisite than in former days. The leading truths of the Christian religion will be required, as from one who will have to evangelize, though not to teach, and who will be the friend and helper of the poor.

The duty of the deacon, as defined in the Ordinal, is to assist the priest in divine service, and especially in the Communion; to read Holy Scriptures and homilies in the church; to catechize children; to baptize in the absence of the priest; to preach, if admitted thereto by the Bishop; and to search out the poor and sick for relief by the curate. He might also,

under the guidance of the incumbent, manage the charities, keep parish accounts, teach religion in the day and Sunday-schools, visit from house to house, hold cottage lectures, and give addresses in schoolrooms or in the open air, and thus relieve the incumbent of a multitude of details that at present tend to interfere with the discharge of his spiritual duties.

The deacon would not be licensed to preach in the congregation unless he were found to be specially qualified to do so, and then only when the priest is unable to preach himself. The deacon is not, by virtue of his office alone, an authorized teacher. As a preacher, he would not be called upon to feed the flock so much as to deliver mission addresses and other simple exhortations.

A staff of one or more deacons in every large parish, giving either the whole or a part of their time to their official duties, licensed by the Bishop and acting under the incumbent, is what we desire to see as a means of giving greater efficiency to the work of the Church. Many of those earnest laymen who have joined Diocesan or other Lay Helpers' Associations might be found suitable for promotion to deacons' orders. It would be understood that their diaconate should be permanent, though no pledge need be exacted of them that they should not seek priests' orders. The Bishop and his examining chaplains would take care that any deacons thus coming forward should be fully-equipped scholars, "men learned in the Word of God, perfect, and well expert in administration." In asking that the examination for deacons' orders should be simplified, we are careful to maintain a high standard for that of priests. And it would of course be required of all candidates for priests' orders that they should resign all secular callings, and devote themselves wholly to their spiritual work.

A suggestion has been made that the age for admission to the diaconate should be lowered from twenty-three to twenty-one. This does not merit recommendation, especially as the plan has already been tried in our Church and deliberately rejected.

Nor will the proposal to substitute sub-deacons, or minor orders, for deacons, meet the case, since these are not of the three great Scriptural orders of the ministry, and we must keep steadily in view that it is an increase of ministerial agency that we seek, and nothing that falls short of this will suffice.

No scheme can be propounded against which some difficulties may not be alleged or imagined. It is fortunate that those brought against the extension of the diaconate are so comparatively trivial. One of these rests upon a misunder-

standing of 1 Tim. iii., 12, 13, where "a good degree" is supposed to imply the higher order to which the deacon who has used his office well has, by doing so, purchased his right to be raised. But, as stated above, the *καλὸς βαθμὸς* does not mean a higher order of ministry, but a condition of acceptance before God and the Church. Another is the well-known legal disqualification of those in holy orders from engaging in trade (1 and 2 Vict., c. 106, s. 29). If this should be found to apply to the deacon, and not be confined to beneficed clergy exclusively, still there are very many callings and occupations, in which a man may find support, exempt from the provisions of the statute. Again, it has been thought that, if some deacons were permanent and others probationary, an invidious distinction would arise. But this is only what already exists in the other orders. We already have two classes of bishops, diocesan and suffragan; and two of priests, beneficed and unbeneficed. We feel no serious difficulty from these existing classifications, nor do we anticipate any from having two classes of deacons. Others have feared that with less highly-educated deacons, the social status of the clergy would be lowered. But the clergy already represent various degrees of social standing, and we believe that the deacons we propose to admit would quite hold their own with other clergy. Besides, we should require the same standard as at present, if not a higher one, from priests, from whom the incumbents of parishes are taken. Again, some fear that deacons would prove troublesome, and attempt to dictate their views to their incumbents. Most incumbents, however, are well able to maintain their authority over their assistant curates, even when the latter are in priests' orders, and we see no reason why there should be any greater difficulty in managing deacons. It must be remembered that the deacons we speak of are not the "deacons" of the dissenting chapel, who are supposed to rule the unfortunate minister with an iron rod; but men pledged to obey the bishop, holding his license, and placed definitely under the direction of the incumbent. They would, moreover, be removable in the same manner as assistant curates are at present. It appears to the writer that the irresponsible layman would be far more likely to give trouble to his incumbent than the responsible and disciplined deacon. A town vicar gains in influence and dignity by being surrounded by a large staff of curates. It would be the same with his staff of deacons. It seems almost too trivial to inquire whether the title "Reverend" would be used by the permanent deacon, and whether he would wear clerical attire. The opinion may be offered that he would do neither; but there is really no difficulty in the case.

The advantages that would follow the extension of the order may be inferred from what has already been said. The Church services would be conducted with more dignity and effectiveness, with a larger staff of clergy to take part in them, and this would especially be the case in the Holy Communion, which could be administered in a more solemn and orderly manner, and with greater expedition with a large body of communicants, than when only one or two clergy have to sustain the entire service. The Occasional Offices, which offer most important opportunities for impressive ministrations, owing to their personal character, could be much more solemnly performed. Parochial Home Missions, cottage lectures, open-air preaching, Bible classes, domiciliary visitation, would all receive an impetus. Religious instruction in day-schools—a most important and not always well-employed opportunity—might be indefinitely advanced, and Sunday-schools could be better managed. Candidates for Confirmation would be better sought, and brought under instruction.

The temporal functions of the deacon would provide for the better care of the sick and poor, and the parochial deacons would form a useful council to prevent the abuse of charity by the undeserving. Hospitals, orphanages, workhouses, gaols, would all in turn profit by the visits of the deacon.

Church services might be multiplied, districts better broken up for visitation, non-churchgoers brought up to the House of God, lapsed communicants recovered, funds raised for Church purposes increased year by year, dissenters welcomed home again to the National Church, Church people strengthened in their allegiance, young men and women watched over at the critical period of life, the machinery of the parish effectively driven, the incumbent relieved of a mass of entangling secular detail, including, we may hope, much of the work of collecting subscriptions, and set more free for his own more important work of preaching, teaching, shepherding and organizing.

Happily there is not, so far as is known to the writer, a shadow of party bias, one way or another, about this question, nor is there any reason why Churchmen of all shades of opinion should not unite to urge on the extension and practical use of the diaconate.

The question has engaged the attention of the Bishops of the Church, and the proposal for a permanent diaconate has received their formal approval. On February 15, 1884, the Upper House of Convocation passed the following resolution:

“That this House is of opinion that in view of the overwhelming need of increase in the number of the Ministry, and



the impossibility of providing sufficient endowments for the purpose, it is expedient to ordain to the office of Deacon men possessing other means of living who are willing to aid the Clergy gratuitously, provided that they be tried and examined according to the Preface of the Ordinal, and in particular be found to possess a competent knowledge of the Holy Scriptures, of the Book of Common Prayer, and of Theology in general; provided also that they be in no case admitted to the Priesthood unless they can pass all the examinations which are required in the case of other candidates for that office, and that they shall have devoted their whole time to Spiritual labour for not less than four years, unless they are graduates before they present themselves for these examinations."

A note to this resolution in the Calendar of the Diocese of Ely states: "The Bishop is prepared to receive candidates for Deacons' orders under the terms of the above resolution. They need not be graduates. They will be required to pass the same examination as other candidates for Deacons' orders, except that Greek will not be required, the New Testament, like the Old, being taken in English. They will be required to have some knowledge of Latin in accordance with the Thirty-fourth Canon."

It will be seen how very great a distance on the road to the realization of the diaconate we are carried by the terms of the foregoing resolution; and, although thirteen years have passed since it was agreed on without any great extension of the order having taken place, we may well thank God and take courage.

Why has not the resolution of the Bishops been more widely acted on? Probably because it has been inadequately brought home to either the clergy or the laity. The first candidate in the diocese of Ely under the terms of this resolution is to present himself for examination this year. It is a circumstance of happy augury. Let us trust that many more may soon follow.

May we not humbly and respectfully entreat the Bishops, our fathers in God, to make more widely known their willingness to receive and ordain candidates for the permanent diaconate, to give the scheme they have already approved, and for which they have stated the need, their active and authoritative support, not to allow it to be supposed that it is merely a permissive arrangement that has been wrung from them reluctantly by way of concession, but themselves, so far as may be, to seek out suitable candidates and encourage them to come forward. If the view of those who have

long and ardently waited for the realization of the diaconate as an integral, permanent, living order in the Church of England, be not a dream, they will have every reason to be satisfied with the experiment, and we shall be appreciably nearer the time when the great towns and cities of our English land shall be won for Christ.

A. C. DOWNER.

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ART V.—THE INDIAN FAMINE OF 1897.<sup>1</sup>

IT is strange that so little is known amongst the people of England about that vast empire which so properly gives the Imperial title to the Sovereign of this country. It is fortunate, indeed, that it is beyond the range of party politics, and that its administration is a notable example of high and pure government. It is a happy thing to feel sure that whichever way the vast and teeming electorate of the labouring classes in town and country at home should vote, that greatest dependency of our Crown would continue calm and undisturbed under the sway of an unchanging system of wise, strong and stable government. But we should have thought that the fact that it has fallen to the lot of the throne of Great Britain to rule 288,000,000 of human beings in the most famous and romantic of all empires, would have stimulated in a far greater degree the imagination and the interest of our fellow-countrymen. The empire of India, not including Baluchistan, has 1,600,000 square miles. From Gilgit, its most northern station, to Cape Comorin, in the south, the distance exceeds 2,000 miles. Hardly less is the breadth of those vast territories from Kurrachee, on the west, to Assam, on the east. Its mountains are the highest and most splendid in the world, clothed at their feet with tropical vegetation, and rising into peaks of dazzling glory, the snow-clad mothers of giant rivers, the inexhaustible source of the wealth of the mighty provinces below. Of its three greatest streams, the Indus is 1,800 miles long, the Ganges 1,600, the Bramapootra 1,500. Its magnificent primæval forests are rich with the most precious woods. Its wonderful crops are the pride of the vegetable kingdom. Its mines of jewels, gold and silver, are the proverb of the world. Its cities are amongst the largest and most beautiful that can invite the admiration of the

<sup>1</sup> "The Famine in India," by G. W. Forrest, Director of Records, Government of India. London: H. Cox, E. C.