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Lead, kindly Light! amid the encircling gloom,
Lead Thou me on!

We submit to the regulations of the universal Church of Christ. We make our bishops and ministers responsible for the teaching of Scripture, the ordering of the public worship of God, and the charitable relief of the poor; and the more the bishops and their clergy, the ministers and their people, trust each other and work together, so much the more rapid will be the progress of the Kingdom of Christ.

The sum, indeed, of all is that we obey God, and we find His commands in His Word. "Nothing can be love to God which does not shape itself into obedience." "True obedience to God is the obedience of faith and good works; that is, he is truly obedient to God who trusts Him and does what He commands."

I worship Thee, sweet will of God! and all Thy ways adore,
And every day I live I seem to love Thee more and more.
When obstacles and trials seem like prison walls to be,
I do the little I can do, and leave the rest to Thee.
I know not what it is to doubt, my heart is ever gay,
I run no risk, for, come what will, Thou always hast Thy way!
I have no cares, O blessed will, for all my cares are Thine;
I live in triumph, Lord, for Thou hast made Thy triumphs mine.

WILLIAM SINCLAIR.

ART. III.—DEAN BURGON.

John William Burgon, late Dean of Chichester. By E. M. GOULBURN, D.D., D.C.L. John Murray.

DR. GOULBURN'S regretted retirement from the Deanery of Norwich has enabled him to fulfil the office of biographer of Dean Burgon with admirable celerity. The work has been a labour of love, although some may think that it is executed on too large a scale. It is a book which will be highly prized by many who admired and loved John William Burgon, and it forms a remarkable addition to the various memoirs which have had the Oxford movement for their theme.

It is well, perhaps, to begin this brief notice by an expression of regret that Dr. Goulburn should have claimed for Burgon a much higher place as a religious teacher than he can be said to possess.

The preface—which contains much bearing on the question of Biblical criticism—is, indeed, written in a strain of panic, and we cannot help thinking that Dr. Goulburn greatly exaggerates the force of the wave of criticism now breaking upon our shores, and is also forgetful that there are many who,

differing widely from Burgon on the question of inspiration, are most firm adherents of what he prized so dearly. We have no wish to underrate the tremendous issues of the controversies which have arisen on the subject of inspiration, and the various questions connected with the Old Testament. But it may be well to remember the grave and important words with which, many years ago, that remarkable writer Mr. Goldwin Smith concluded the preface of his work on American Slavery. "In this discussion," he says, "the authority of the Pentateuch is taken for granted on both sides. In using, therefore, the common language on the subject, the author is not presuming to pass any opinion upon the questions respecting the date and authorship of the books which divide great Hebraists and theologians, and which, he is perfectly aware, can be decided only by free inquiry, carried on by men learned in the subject, with absolute faith in the God of truth."

Burgon was born at Smyrna, August 21, 1818. His father was a Turkey merchant; his mother was born at Smyrna. Mr. Thomas Burgon became an eminent antiquary, and his verdict upon coins and vases was accepted as absolute. Mrs. Burgon was a person of great accomplishments, and they were both conspicuous members of the literary and artistic circles of London, not so vast and extensive in the earlier part of this century as they are now. In Burgon's case the child was father of the man. At Putney and Blackheath, when he was at school, he began to show his interest in literature and Biblical questions. His desire for holy orders was always strong, and it was with pain and grief that he entered the counting-house, where it was hoped he would one day occupy a chief place. Dr. Goulburn gives an interesting picture of his life of hard work, enlivened by contact with literary men—such as the poet Rogers, and many distinguished persons, who were guests of his father. At twenty he made his first essay in authorship, as a translator of Chevalier Bröndsted's Monograph on Panathenaic Vases. The year 1835 was a memorable year in Burgon's life. He met at Mr. Rogers's the historian Patrick Fraser Tytler, who at once took him into confidence and friendship, and whose life, many years afterwards, was written by Burgon in the charming volume called the "Portrait of a Christian Gentleman." Burgon and Tytler had much in common, especially an almost romantic feeling as to children. We cannot resist quoting Tytler's words on this subject, given in Burgon's memoir. They exactly express one of the most delightful characteristics of the Dean's own life :

"With children we see Nature in its real colours, and happiness unsullied as yet by an acquaintance with the world.

Their little life is like the fountain which springs pure and sparkling into the light, and reflects for a while the sunshine and loveliness of Heaven on its bosom. Their absence of all affectation, their ignorance of the arts of the world, their free expression of opinion, their ingenuous confidence, the beautiful aptitude with which their minds instantly embrace the doctrine of an over-ruling Providence, and the exquisite simplicity and confidence of their addresses to the Father in Heaven; that unforced cheerfulness, that 'sunshine of the breast,' which is only clouded by 'the tear forgot as soon as shed'—all this is to be found in the character of children, and of children only."

We wish that we had space to give the beautiful passage from the "Journal of My Sorrows," written after the death of a little sister, Catherine Margaret, who died in 1828. It is a passage which will recall some of the tenderest expressions in the personal recollections of Thomas de Quincey. We must give the concluding words: "I taught thee, and unfolded thy young mind as tenderly as sunshine unfolds the sweet blossom of the rose; for thou wast young and more ignorant than I; but now Death hath made thee the wiser of the twain. All that the wisest man knows on earth is foolishness compared with what thou knowest; thou, in thy innocence, in thy helplessness, hast wrestled with the conqueror; thy agony is over, thy race is run; all that I dread, yet wish to know, thou knowest; the mysteries of heaven have been revealed to thy sense. My sister, I bow to *thee* now."

Preparations for the "Life and Times of Gresham" took Burgon to Oxford in 1836. He heard nightingales sing in Bagley Wood, made a search for Milton's house at Shotover, and met at dinner at Sir Frederick Rogers' (afterwards Lord Blachford) three men of mark—Archdeacon Harrison, Dean Liddell and Professor Mozley. The account of his early life is full of interest. He visited Scotland in the company of Tytler, and his desire for Oxford and the ministry grew stronger. Business grew more distasteful to him, and in 1841 he matriculated at Oxford as a commoner of Worcester College. The University never had a more loyal or devoted subject. He took immense interest in the religious life, at that time so vivid and real, and the account of his impressions of Newman's reading and preaching is full of animation. He won the Newdigate, and was placed in the Second Class in 1845, and the following year he was elected a Fellow of Oriel. "How wondrous" (he says) "it seems that I should be *vice* Newman; may God give me grace and health to live as if I loved Him and was sensible of His exceeding favour and

mercy." The intense reality and sincerity of Burgon's character is nowhere more apparent than in his Oxford letters at this time, and passages such as those in which he speaks of the present Bishop of London, evidencing the most warm personal affection, will be read with strange feelings, when we remember the attitude taken by Burgon as to the "Essays and Reviews," and the appointment of Dr. Temple to the Bishopric of Exeter. In 1848, after a most careful time of preparation, Burgon was ordained deacon. He felt strangely drawn towards pastoral work. His first curacy was at Ilsley, where he found great delight in his work. He also laboured for a time at Worton. Archdeacon Palmer has contributed a full account of Burgon's ministry at Fimmere, where for eighteen months Burgon found for his Saturdays and Sundays a sphere of work always looked upon by him with the warmest affection. Very few Fellows of colleges have ever combined so completely as he did the pursuits and study of a resident Fellow with the work of parochial ministry. With Burgon every acquirement was made subordinate to theology, and, above all, to Biblical research. At one time his *opus magnum* was intended to be a harmony, and his "Commentary on the Gospels" grew out of this work, which was never finished. When the secession of Mr. Dodsworth and others took place, after the Gorham Judgment, Burgon took a pronounced position as to the English Church and the Reformation Settlement. The period between 1853 and 1861 was remarkable for the great changes in the University, and in the discussions and debates of those years he took a prominent part. In 1854 he lost his mother, and there is an affecting account by Bishop Hobhouse of his daily visit to the place in the cemetery at Oxford, where her remains are laid. He published his first series of family sermons in 1855, and was constantly occupied in schemes for the improvement of taste in cottagers, by the circulation of sacred prints, mission sermons and special services. The memoir of Patrick Fraser Tytler was given to the world in 1859. In 1860 Burgon passed three months at Rome, a time which he made remarkable by his volume of "Letters from Rome," originally published in the *Guardian*. No publication of his affords more evidence than this of the great range of his reading, his intense interest in art and his devoted loyalty to his own Church.

It was during Burgon's residence at Rome that he made the acquaintance of a lady who persuaded him to join her party to the East as her chaplain. The first portion of the tour was to Burgon intense enjoyment. His book on "Inspiration and Interpretation," into which he had thrown his whole energy, had recently been published, and, whatever may be

thought of the tone of his controversial arguments, it is impossible not to admire the many passages which reveal completely his intense love of Scripture and his anxiety to guard youthful thinkers against rash speculation. The book is chiefly composed of University sermons, and many even of those who shared Burgon's own views were in the habit of contrasting the sermons unfavourably with those which were delivered about the same time by Mr. Chretien, who certainly succeeded in maintaining his positions with greater mildness of temper and perfect freedom from asperity. At Cairo in 1862 Burgon writes to his sister that he considers the criticisms of the *Literary Churchman* and *Guardian* "unreasonably brief, and somewhat harsh," and concludes with the words: "I did what I thought my duty." Those who regret most his adoption of the stern and truculent spirit of ancient controversy always feel that when Burgon was at his worst, he was impelled by the spirit of anxiety to discharge his duty. We own to something like disappointment with the extracts given from the letters of the Eastern tour. At its close he was invalided at Beyrout, and it was with great delight that he found himself again in England. In 1863 he succeeded Mr. Chase as vicar of St. Mary's, Oxford, and a new period of his life began. With characteristic energy he threw himself into his new duties. Dr. Goulburn expresses, as he well may, his astonishment at the quantity and variety of work he undertook.

In 1864 appeared his treatise on the "Pastoral Office," a book which has never received the consideration it deserves. It is full of admirable matter, and its exquisite moderation and good sense have, perhaps, in some quarters made it unpalatable. Every here and there there are harsh sentences and expressions which we may wish absent, but the intense and glowing reality, and the true interest in spiritual life manifested throughout the book, give it a distinction and a charm most peculiarly its own. Bishop Christopher Wordsworth and Canon Cook gave Burgon sincere pleasure by their approbation of his book on the last twelve verses of St. Mark. Although disfigured by some acrimony, Burgon's vindication still remains a remarkable monument of his industry and research. Those who laboured along with Burgon at St. Mary's have contributed most pleasant reminiscences of their intercourse with him. He was indefatigable in his ministry. A letter from Mrs. Samuel Bickersteth and another from Miss Miller give most pleasant glimpses of his work among his younger friends. Oxford was very dear to Burgon, and it is much to be regretted that when the time came for his promotion, there was no post in his beloved University vacant; for

although he found happiness and repose at Chichester, after his first misunderstandings with his brethren, his heart was always at Oxford, and he longed for the companionship of many who had become almost essential to him.

When Dr. Mozley died many of Burgon's friends hoped that he might have been again placed at Oxford, but the transportation of a dean to what was technically a lower preferment was against precedent, and it is pleasant to find that although he would have greatly enjoyed a return to his beloved University, he believed that what had been done was for the best.

We are glad to find that Dr. Goulburn admires as much as we do a delightful little publication of Dean Burgon's on the "Servants of Scripture." He expresses his feelings as to the beauty of long service, and Dr. Goulburn adds: "This was no mere outburst of fine sentiment. *He actually did what he said he would be 'a wretch' not to do*, and did it with all the sympathy and generosity of his intensely sympathetic and generous heart. A very old servant of his family, who had nursed him through the Jerusalem fever under which he was suffering on his return to England in the July of 1862, found an asylum in the Deanery of Chichester when she was able to work no longer; and when she became blind, *an additional servant was kept*, his own straitened circumstances notwithstanding, whose special charge was to wait upon her."

Dean Burgon made no secret of his opinions regarding extreme ritual and the want of proportion in the teaching of many who became prominent in his later years. He found himself in Convocation, and, indeed, when he returned occasionally to preach at Oxford, almost alone in his intense feeling upon these subjects. "Scolding," as Dr. Goulburn says, seldom answers, and certainly the vast increase of scolding apparent in Dean Burgon's later productions has greatly tended to diminish the weight and authority with which he has written. "You will be amused to hear," writes Prebendary Powles to Dr. Goulburn, "that when I suggested a softer tone of criticism in some of the 'Revision Revised' passages, Burgon said to me: 'Ah! I see you are like my Quaker friend, who, in thanking me for my Gresham Lectures, said, "But, oh, if thee would'st but dip thy foot in oil!"'" It is impossible, in a short notice like the present, to attempt to give any account of Burgon's quarrel with the Revisers. No doubt he detected some grave blemishes, but he certainly hardly did justice to the defence of the Revisers' position in the reply to his criticisms attributed to two of the most eminent scholars of the body.

The last years of the life of this remarkable man were years of sadness. His spirit was unsubdued, and his interest in all his pursuits unabated, but the task of writing his "Biographies of Good Men" was almost too much for him, and the old fire and fun of his character only appeared at intervals. The account of the closing scenes is full of mournful pathos, and the gathering round his grave was a wonderful tribute to the beauty of his character. We have often wished that Dean Burgon had permitted himself to indulge more freely in what we may call the general field of literature. There are passages in his writings which show that as a poet and a critic he might have won a higher place than as a theologian, but we know how indignantly he would have brushed away any such expression of opinion, for of Burgon it may have been said emphatically that the desire of his life was to give himself and all he had to God.

G. D. BOYLE.

ART. IV.—NOTES AND COMMENTS ON JOHN XX.

No. VI.

IN our last study we were able only to touch the narrative of the Saviour's appearance to the gathered company on the Resurrection evening. We now return to that narrative to consider it more in detail. And may He of whom we think approach us and speak to us through our meditation. In the evening shadows may He bring us His light. Even so come, Lord Jesus Christ. In the nightfall of change, of grief, of the sense of sin, and in spite of the doors which our ignorance or unbelief would shut, unwittingly, against Thee, come and speak to us that peace which the world, even at its best and purest, cannot give. Show us Thyself, and breathe into us Thy Spirit.

Verse 19. *οὔσης οὖν ὀφίας*: *So when it was evening.*¹ The exact hour must be left uncertain, but probably it was an hour, or perhaps two hours, after sunset. The word *ὀφία* does not necessarily denote late evening. Indeed, in Mark i. 32, *ὀφίας, ὅτε ἔδυ ὁ ἥλιος*, it is explicitly connected with the sunset. So again, in Matt. xvi. 2, *ὀφίας γενομένης, λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός*: there the ruddy splendour of the sunset sky, with its afterglow, the sign of "a glorious morrow," is connected with the *ὀφία*. But, on the other

¹ In the CHURCHMAN for March, p. 371, last line but one, please to cancel the word "late."