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

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

ART. VI. DEAN BOYLE'S REMINISCENCES.

IT has been the agreeable fate of the Dean of Salisbury to pass his life amongst persons of good birth and breeding, and of literary, political, and ecclesiastical eminence. His father was one of the best known and most respected Scotsmen of his day, Lord-Justice-General Boyle, President of the Court of Session (the Lord-Justice-General occupies in Scotland the position of Lord Chancellor and Lord Chief Justice), grandson of John, second Earl of Glasgow. He formed many pleasant friendships at Edinburgh Academy and at the Charterhouse, and in his father's house he frequently saw the most famous luminaries of Edinburgh society at its most brilliant period. At Exeter College, at Kidderminster under Thomas Claughton (afterwards Bishop of St. Albans), at Hagley in the neighbourhood of Lord Lyttelton, at Birmingham, at Kidderminster again as Vicar and Rural Dean, and now for the last fifteen years as Dean of Salisbury, he has been associated with all that was best and most valuable in his place and neighbourhood. The friendships of Edinburgh, school-days, college, and clerical life, have led to others, and famous and interesting names pass through these pages illuminated by the kindly light of a keen and friendly observer. The Dean's own character has always been so grave, shrewd, pleasant, and lovable, his memory so retentive, his conversation so attractive, his literary taste and knowledge so excellent, and his attitude so devoted to duty, modest, and free from all self-seeking, that his friendship has always been sought rather than offered, and the relation in which he stands to all the eminent personages of whom he gives his charming reminiscences is one in the highest degree honourable to his own self-respect, reserve, and independence.

The gems of wit and humour, as well as the cameos of interesting and acute portraiture, have already been selected and displayed by many appreciative reviews. The remarks of the Dean on religious questions from his standpoint of quiet and cautious observation, and with his manifold experience, form a suggestive study.

Here is a useful thought from Lockhart, the editor of the *Quarterly*, and son-in-law of Sir Walter Scott: "The last time I saw Lockhart I told him I was about to take orders. He gave me admirable advice, and said he believed that if the English Church and her sons would only remember Laud's words, 'The Church of England is not Rome, and she is not a conventicle,' a great future lies before her. 'My son-in-law and daughter,' he said, 'are not the same as they were in the English Church. They have lost tone, they have lost char-

acter, and there is a sort of superstition about them—dear excellent creatures as they are, giving quantities of money away.'” A parallel suggestion is given from the conversation of James, twelfth Earl of Elgin, the late Viceroy of India, father of the present Viceroy: “His observation was keen, and I was particularly struck by the way in which he noted the difference in a friend who had joined the Church of Rome. ‘In his youth he was delightfully tender in conscience, and I often admired his evident desire to rule his life; but I was surprised to find when we met many years afterwards that he looked on dinner as the great event of the day, talked a great deal too much about vintages, and snuffed immoderately. We came to close quarters, and he told me he lived under direction, had his life mapped out for him, and had very little trouble. I marvelled at the change, and was not edified.’”

After speaking of a noble and memorable sermon by Sydney Smith at St. Paul's Cathedral on the preaching of John the Baptist, when “there was a manliness and power in his manner and language quite captivating,” the Dean says: “The contrast between St. Paul's when I heard Sydney Smith preach there and its present condition is indeed striking. There was a coldness and deadness in the service almost overpowering. The choir boys were careless, the lay clerks looked bored and whispered to each other, some of the windows were broken, and the vigorous old man in the pulpit was the only living thing in the building. Happier times have come. St. Paul's is a real centre of noble worship and hearty preaching. The impression made by Liddon and others like him is as remarkable as that produced by Savonarola at Florence. What has been done at St. Paul's since the days when Dean Milman first established special services, and by his successors, Deans Mansel, Church, and Gregory, has raised the whole character of religious life in England, and made St. Paul's indeed dear to the hearts of this generation.”

After description of a sermon by Pusey, the following remarks should be noticed: “I have, unfortunately, had many friends who submitted themselves to Pusey as a spiritual guide, and fully adopted his theory of confession and direction; and in nearly every case I have seen traces of enfeebled intellect, and what I must call loss of real moral perception. If the system so zealously advocated by Pusey were ever to be generally adopted, a bad time would come to English homes. There are indications of a healthier and higher spirit in the difficult province of dealing with souls which lead me to believe at the close of my life that the teaching of Maurice, Kingsley, Vaughan, Lightfoot, and Westcott is gaining a firmer hold of some of my younger brethren in the ministry. I am not

unmindful of what Liddon, King, and Church have done, but I am certain that it is the teaching of the robusiter school of thought which alone can influence the religious and thoughtful laymen who have an instinctive dislike of the confessional."

The following is an interesting sketch of the attitude of a Broad Churchman. It is from a sermon by Jowett at Oban, who, having a reading-party there, preached in the upper room where the Episcopal Church service was conducted: "To the poor and uneducated, at times to all, no better advice can be given for the understanding of Scripture than to read the Bible humbly with prayer. The critical and metaphysical student requires another sort of rule for which this can never be made a substitute. This duty is to throw himself back into the times, the modes of thought, the language of the Apostolic age. He must pass from the abstract to the concrete, from the ideal and intellectual to the spiritual, from later statements of faith and doctrine to the words of inspiration which fell from the lips of the first believers. He must seek to conceive the religion of Christ in its relation to the religions of other ages and distant countries, to the philosophy of our own and other times: and if in this effort his mind seems to fail or waver, he must win back, in life and practice, the hold on the truths of the Gospel which he is beginning to lose in the images of speculation." The reader will be reminded of the verse in St. John (vii. 17), "If any man will do His will, he shall know of the doctrine." And he will reflect with gratitude that few are called upon to become critical and metaphysical students; and that even in the mazes of speculation there may be a sure and Divine guide.

This is a pleasant picture of a first curacy: "I was certainly most fortunate in beginning my new life under the leadership of my vicar, Claughton. I very soon began to be on very intimate terms with him. He had a singular power of winning the affections of those who worked under him. He had no particular method in the direction of our work. Every one had a considerable district entrusted to his care, and every one, I think, felt that he enjoyed a certain liberty of action, and this had the effect of deepening the sense of responsibility. When a difficult case came before us, the vicar was ready to aid with advice, and, if there were need, to go with the curate and give him a practical lesson how to act. He was fearless in rebuke, and could still preserve a loving and faithful spirit. I delighted in talking to him of the peculiarities of my people, and I very soon began to feel, under the inspiration of his guidance and friendship, the engrossing interest of parochial life. The object of the Vicar of Kidderminster was to give to every one of his curates a full share of

work. We had our mornings in the schools, and were trained to catechize publicly in church. Sermons were not generally required much from those who were in their first year, but I, owing to circumstances, had to undertake the charge of a small chapel, and to preach frequently to a small number of simple country folks, among whom was a rare specimen of a true old English farmer, as genuine and true in his simple faith, and loyalty to the Church of England, as Sir Roger de Coverley himself."

Again, of little social outings in Kidderminster days: "The method of work now pursued by clergy in large towns has grown most exacting, and some who read these pages will be inclined to think that short absences, even amongst elevating associations, were not healthful. . . . I returned to my visits among the poor, my cottage lectures, and evenings with pupil-teachers, with great zest, and with the feeling that although social life has its pleasures, there are compensations in active ministerial work which make up for drudgery. The real power of religion, during the hardships of a distressed time, was seen in the patience with which poverty and sickness were borne. It is something to have known, as I have known, a bedridden woman who never left her miserable garret for twenty years, but who fed on the great truths of the Gospel with an intensity and glow of feeling such as is seen in the pages that tell of the faith of true saints."

The Dean's attitude of quiet and impartial observation is exhibited in the following paragraph: "Nothing is more instructive in the retrospect of a life than a reflection on the rise and progress, the decline and fall, of theological controversy. In the Church of England, during the first five years of my clerical life, one wave seemed to overtake another before we had time to breathe. Archdeacon Denison maintained, with characteristic vigour, doctrines regarding the Eucharist which became the subject of litigation, ended mainly on technical grounds. F. D. Maurice's position as to the meaning of the word 'eternal' led to his dismissal from King's College, and for many years affected his estimation as a theologian. Professor Jowett's views on the satisfaction of Christ, contained in the volumes published by him in 1855, united men who are often found in different camps, in defence of the doctrine they believed to be in danger. The controversy which arose on the publication of Mansel's 'Bampton Lectures' was bitterly waged for some years. Dr. Rowland Williams, afterwards better known as one of the essayists and reviewers, was attacked on account of his views on Inspiration, and chose to encounter Bishop Thirlwall in a memorable conflict, when the Bishop certainly proved himself a formidable opponent.

In Scotland the Bishop of Brechin was brought to trial for the views he held upon the subject of the Eucharist, and the strife was memorable on account of the action of Mr. Keble, who espoused the cause of the Bishop. The appearance of Lightfoot as a calm and impartial critic, when Stauley and Jowett gave to the world their volume of exposition, seemed to many to prove that a new school of English theologians was again to manifest itself at Cambridge."

Here is some excellent advice from Lonsdale, Bishop of Lichfield, when Boyle became Vicar of Handsworth, a suburb of Birmingham: "Take your own line, be careful to consult your chief people about any change you make, *visit everybody*, try and show yourself their friend, and encourage them to talk about the subjects they are most interested in." Another word of wisdom is no less admirable: "I have known many charming hosts, but I have never known one who combined such fatherly interest in his clergy and diocese with such true appreciation of all that was great in ancient and modern literature, and in theology, as my kindest friend Bishop Lonsdale. A very few weeks before his death, in 1867, I helped him to arrange his letters, on one of the days of the Wolverhampton Congress. I had just left his diocese, and had begun my work as Vicar of Kidderminster. '*Do not forget*,' he said, '*that you are the vicar of everybody. Remember that you have duties to Dissenters as well as to Churchmen. Try to bring men together.*'"

This is a sketch of the present Bishop of London in the Handsworth days (1861-1867): "Very few persons have ever in any age reached true greatness. Bishop Temple has many claims on the admiration of his fellow-countrymen. Nothing in his long career has seemed to me more admirable than the way in which he met the pitiless raging of the storm when the winds were high. The sermon which he preached in my church had some remarkable results. It made a young layman who heard it leave a considerable position, and after taking his degree at Cambridge he became a most earnest and hard-working clergyman. 'I am very sorry I called Dr. Temple a heretic,' said the highest Churchman in Birmingham to me; 'I never heard the Incarnation of Christ more beautifully put in a sermon.' 'Dr. Temple's sermon will make me read my Bible more than ever,' was the dictum of a layman who was considered one of the most prominent Evangelical Churchmen in Birmingham. I greatly enjoyed the success of my experiment, as I had been one of those who had seen the testimonials collected by my friend Theodore Walrond, when Dr. Temple was a candidate for Rugby School—testimonials such as Dr. Scott, the Master of Balliol, said he believed no man had ever

before had. Dr. Temple refused at the time to look at these tributes of his friends' opinions. I do not know if he has ever seen them."

The Dean's Scottish discretion is shown in the following sentences: "The position of a vicar or rector in a considerable place has many advantages, and ought to be a very happy sphere of labour. A man who holds this place, if he has with him a hearty band of young men working with him, has much to learn from them, and ought not to shut his eyes to the new setting which old truths often require. 'Do you manage your curates, or do your curates manage you? There is no third course,' said a worthy old Worcestershire clergyman to me, after I had been some years Vicar of Kidderminster. I think my reply was, 'Give and take is my motto.' But if I spoke somewhat lightly, it was not because I did not feel the immense responsibility of a parish where secular duties sometimes conflict with spiritual ones, and where tact, judgment and temper are often needed."

This is a pleasant little trait of Hugh Pearson, Vicar of Sonning, Canon of Windsor, the intimate friend of Dean Stanley and many other brilliant men: "He was a great reader of theology, and every work on the relations of science with religion he studied with intense interest. American writers he greatly prized, and his enthusiasm for Phillips Brooks was boundless. He took the most genuine interest in the affairs of his parishioners; and I have known him leave a country house in Scotland, where there was abundance of everything he most prized—pleasant friends, and a delightful neighbourhood, with excursions planned for every day—in order that he might not disappoint a good old woman whose niece he had promised to marry."

Speaking of the Public Worship Regulation Act, the Dean writes: "Mr. Forster, who from his peculiar position was able to look on the matter dispassionately, told me that he thought that a panic had seized on the House of Commons, and that the effect of the agitation would be prejudicial to the Church. The years which followed were years of trouble. The Bishops, who felt compelled to let the Act work, were loudly abused when the results of litigation led to the imprisonment of clergymen. At one time it almost seemed as if a strong party might possibly succeed in breaking up the Church of England. Although Archbishop Tait had at first shown a strong inclination for repressive measures, his statesmanlike spirit moderated much of the rancour; and the appointment of a Royal Commission upon the subject of the Church Courts, in 1881, did much to calm the tempest and prevent mischief. Many were surprised to find that the taste for ceremonial, hitherto unknown

in England, gradually grew stronger. It was difficult at times to discriminate between those who were really anxious to assimilate Anglican services to Romish standards, and those who, though really faithful to what they believed to be allowed ritual, were strongly opposed to Roman teaching. A very wise and shrewd observer, who always looked unfavourably on the Public Worship Regulation Act, said to me, when Archbishop Tait died, that although he did not always agree with particular acts of the Archbishop's, he believed that, mainly owing to his wise policy, the disestablishment and disendowment of the English Church had been wonderfully deferred. Mr. Forster took very much the same view. 'The parochial system,' he said, 'has this one great advantage—it gives a man a royal road to every house in his parish. If you clergy are wise, you will make much of this, and not talk too much of your right to your endowments; if you do, you will find that you won't carry many jewels with you out of Egypt.' In these latter days I have often thought of his words. A National Church is best vindicated by taking the highest ground; and when the endowments of a Church are looked upon as possessions held in trust for the benefit of the nation, and as the best means of preaching the Gospel to the poor, men are more likely to refrain from taking possession of the revenues of the Church than from any scruples about the original intentions of those who granted tithes and property."

Bishop Magee's opinion of Bishop Butler is noticeable: "Upon the subject of Bishop Butler's influence the Bishop was very great. 'Goldwin Smith,' he said to me, 'says that he has lived in a university where Butler was almost worshipped like a fetich. Well,' he added, 'fetich-worship is wrong, but I am very much of Bishop Fitzgerald's mind, who said that every year he lived he thought more of Butler.' There are two aphorisms, "compassion, which is momentary love,' and 'resignation to the will of God is the whole of piety': how complete, how embracing they are! A quiet bishop in the eighteenth century dares to say 'that reason is indeed the only faculty we have wherewith to judge concerning anything, even revelation itself'; and ignorant fellows in this nineteenth century will tell you that Butler was timid, and no thinker. David Hume knew better, and thought himself highly fortunate when he got Butler's approval for his essays. 'I once met,' said the Bishop, 'an old man in Ireland, who told me Edmund Burke had said to a lady who asked him what book he would like best to have written, Butler's "Analogy" and Johnson's "Vanity of Human Wishes."'"

With one or two more extracts this sketch must end. Here is the late Dean of St. Paul's: "Dean Church was a man who

really shrank from public life in any shape. He was drawn with great reluctance from the care of his country parish to the Deanery of St. Paul's; and though fitted in many respects for much higher positions, he felt strongly a dislike for great ecclesiastical activity. His countenance showed the delicate and yet strong expression of a character in which austerity and sweetness, intense belief and the highest tolerance, were wonderfully blended. . . . It is in the two volumes of 'Village Sermons,' published since his death, so rich in the disclosure of great truths in familiar language, that the exquisite character of Dean Church is most evident. He seems to have delighted in bringing back that which was dearest to his heart within reach of the capacity of his country congregation. . . . I shall never forget a conversation I had with him, at the Deanery at St. Paul's, upon a subject of which he was master, the merits and the evils of habitual confession and direction. One sentence I record here: 'Some natures may be strengthened and braced by habitual resort to confession; but the highest spiritual condition is impeded by it.'

Dean Boyle's remarks on Missions and Temperance Work introduce another suggestive sentence from Dean Church, and with that must conclude this article: "There have been, during the last five-and-twenty years, two very remarkable movements in the English Church—the organization of special missions and the temperance movement. In spite of the mistakes sometimes wrought by zealots, an immense deal of good has been done by the last of these movements. There is a steady advance. Moderation and good sense are having sway, and in a very short time public opinion will be declared in favour of wise measures for the mitigation of our national disgrace. . . . The mission movement is, after all, only one aspect of the great and vital struggle now made in the Church of England. Often and often have I been reminded of those noble words of Dean Church's: 'In one sense, indeed, what is gained by any great religious movement? What are all reforms, remedies, restorations, victories of truth, but protests of a minority—efforts, clogged and incomplete, of the good and brave, just enough in their own day to stop instant ruin—the appointed means to save what is to be saved, but in themselves failures? Good men work and suffer, and bad men enjoy their labours and spoil them; a step is made in advance—evil rolled back and kept in check for awhile, only to return perhaps the stronger. But thus, and thus only, is truth passed on, and the world preserved from utter corruption.'"

The reader will be well-advised to obtain this interesting and instructive volume from his library. Here only some of

the serious recollections have been quoted; but the book abounds in amusing and agreeable glimpses of secular, literary and political life. He will wish the Dean many years of health and intellectual activity, and hope that he will continue to make abundant use of his judicious note-book and his graphic and sagacious pen.

WILLIAM SINCLAIR.

Notes and Queries.

NOTE ON PSALM LXXVIII.

It is a remarkable fact (to which perhaps sufficient attention has not been called) that only seven plagues of Egypt are mentioned in Ps. lxxviii. Lice and darkness and boils are omitted.

Those who maintain the composite character of the Hexateuch will find in this fact a curious and entirely unexpected confirmation of their theory.

Accepting the usual letters—

J = Jehovist,

E = Elohist,

P = Priests' code,

the following table will explain itself :

PLAGUES MENTIONED IN PS. LXXVIII.

Ver. 45.	Waters into blood ...	...	Exod. vii. 17.	J.
Ver. 46.	Frogs ...	...	Exod. viii. 2.	J.
Ver. 46.	Locusts ...	...	Exod. x. 4.	J.
Ver. 47.	Flies (swarms) ...	...	Exod. viii. 20.	J.
Ver. 48.	Hail ...	...	Exod. ix. 23b.	J.
Ver. 49.	Murrain ...	...	Exod. ix. 3.	J.
Ver. 51.	Pestilence ...	...	Exod. ix. 15.	J.
Ver. 52.	First-born ...	...	Exod. xi. 5.	J.

PLAGUES NOT MENTIONED IN PS. LXXVIII.

Lice ...	...	...	Exod. viii. 16.	P.
Darkness ...	...	...	Exod. x. 21.	E.
Boils ...	...	...	Exod. ix. 8.	P.

There is here, of course, no proof, but a very remarkable undesigned coincidence, lending unexpected weight to the probability that the author of the Psalm happened to have beside him the MS. which is called "J."

He would scarcely have omitted the lice, the darkness, and the boils had they been present in the text with which he was familiar. The division of the text now commonly accepted is hereby strengthened.

NOTE ON אַנִּיּוֹת, PSALM CIV. 26.

The incongruity of "ships" making their appearance amid the natural creation has led to the suggestion that this is not the correct translation of אַנִּיּוֹת.