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## Reviews.

*The Crown of the Road; Leaves from Consecrated Lives.* By the Rev. Charles Bullock, B.D. "Home Words" Publishing Office. 1884.

THIS most recent production of Mr. Bullock's energetic and always able and useful pen calls for our glad and earnest commendation. If we must, as critics, devise a stricture, we may find excuse for one in the title, which is by no means self-explanatory. Our impression was, at first sight, that it referred to the Christian pilgrim's *crown* at the *end* of the *road*. But the preface explains, and the explanation is worth having for its own sake:—"The title of the volume was suggested to me many years ago by a few words applied to a devoted and venerated pastor: 'He always walked on the crown of the road.' The expression conveys at once the idea of integrity, uprightness, sincerity, consistency, as characteristic traits of the Christian life." So the crown of a road is its middle line, the highest level along its macadamized length. We blame our own ignorance for needing to be told this, and, once informed, we recognise the phrase as admirably descriptive and suggestive.

The book (pp. 352) consists of seven Biographies. In some of the seven the narrative is distinctly an abridgment of a more voluminous original; but in all Mr. Bullock has thrown an air of freshness over every page which makes the work his own, and which is due partly to excellent selection and arrangement—partly, and more, to a living and loving interest in the individual subjects. It is to be observed that in two cases, those of Canon Havergal and his famous daughter, Mr. Bullock speaks with all the authority as well as affection of an intimate personal friend.

The Seven Worthies of this delightful book are Sir James Simpson, Bishop M'Ilvaine, Miss F. R. Havergal, Lord Chancellor Hatherley, Dean Champneys, Canon Havergal, Mrs. Prentiss. The names and characters point to wide individual diversity, but they all have about them the grand family likeness of the Gospel of truth and spiritual health; a kindred nobility of type, justifying the title of the book. If we turn to their ecclesiastical connection, the first and the last were children of non-Episcopal Churches; the intermediate five all "Anglicans," for such we may well call the admirable Bishop of Ohio. Of him, indeed, it is not too much to say that he was the *beau-idéal* of the English Churchman. His memoir by Canon Carus, and Mr. Bullock's abridgment here, depict in him that combination of spirituality and practical good sense, that clear-sighted reverence for antiquity and order (in their right place), along with an absolute and adoring loyalty to the distinctive Gospel of the grace of God, which, as they marked a Cranmer, a Ridley, and a Hooker, so mark in measure their truest successors in every generation.

The book is thus a witness on the one hand to true evangelical comprehension, on the other to the presence in the Church of England of all the conditions favourable to the strongest, noblest, and most solid developments of the regenerate life. Who, indeed, stands better placed in such respects than the English Churchman, who, personally acquainted with his Lord and Redeemer, is also intelligently faithful to the traditions of the Reformation? Where, in Christian organizations, is there more liberty that is not license, both for inner experience and for practice? Where is there so much of immemorial privilege and order, with so little ostentation of it?

Among the seven Biographies there is none which has more impressed us than that of Dr. Havergal. It is, we think, specially well that the volume which commemorates his daughter should also describe the father who was so worthy of her; for those who know his excellence are few to those who know hers. We commend this life-picture, based mainly on that by his daughter, Mrs. Crane, to the earnest attention of very various readers. Here is a man, not only intellectually gifted, but gifted in ways singularly liable to hinder practical energy; a consummate and devoted master of music, and a very genuine lover of poetry; but laying it all at the feet of his Lord, and deliberately choosing the good part of a life of unceasing pastoral toil. The man who declined to be Professor of Music at Oxford because it would make him less of a shepherd of souls, walked very straight indeed along the crown of the road. Here again is a man whose work lay mainly in days which are somewhat slighted, or, at best, patronized in recent estimates—the second quarter of this century; and a man of deep and undeviating attachment to evangelical convictions; and you see him a model for any age, and for any school, in energy, and originating power, and unwearied patience in pastoral toil, along with that calm richness of inner experience and of outward expression of it which beautifies and glorifies the workful life. Those who have personally known those times, or men of those times, recognise in this picture no doubt a specimen of special beauty, but yet a true specimen of a very true genus, in which the manly energies of unselfish work, and the “secret of the Lord which is with them that fear Him,” met together and kissed each other in a perfection not often to be found elsewhere; and in which meantime the almost ideal of the Christian and the pastor was seen in the person of that fine product of other influences and inheritances—the English gentleman.

To many readers, the life of Mrs. Prentiss, abridged from the large volume by her bereaved husband, will have a special attraction. As the daughter of Dr. Payson (a sacred name, which must not be forgotten), she has an hereditary claim upon our interest; but in herself she has one strong enough, as a character of exquisite delicacy and depth, which yet was never weak and unpractical, and in which the spirit of grace worked rich results of sanctifying discipline. It is interesting to study side by side her picture and that of Miss Havergal, with their resemblances and contrasts; both greatly gifted women, daughters of saints, firm and sure in their grasp of divine truth, taught by trial; the Englishwoman marked by a glow of surpassing life and (may we say?) spiritual abandon, the American by a certain calm and chastened dignity.

Mr. Bullock's memoir of Miss Havergal, by the way, contains some valuable passages *à propos* of recent “Higher Life” teaching, and which certain other accounts of her experience fail to bring clearly enough into view; passages in which the tenderest and most affecting “confessions of sin,” and ever deepening self-discovery, appear near the very close of her blessed course. These, and the comments on them, are well worth thoughtful study.

We have said enough, we hope, to commend this book as a delightful companion for the many readers who love Christian biography. It is the very book to refresh a man worn, perhaps, with pastoral toil, sitting down for a quiet space at the day's close to get out of the surroundings of immediate work into colloquy with some of the “just made perfect.” We wish it a wide work of such cheering sanctifying influence on the “crown of the road” of Christian literature.

M.A.

*The Theory of Morals.* By PAUL JANET, Member of the Institute.  
Translated by Mary Chapman. Edinburgh. T. and T. Clark.

This is a very remarkable treatise by the well-known author of "An Examination of the Argument from Final Causes," a book which stands in the first rank of the philosophical disquisitions of our time. This treatise contains the ripest fruit of the author's genius and research. He wishes it to be considered as his "*Magna Moralia*," in honour of Aristotle, who has often inspired him, and to distinguish it from other treatises, of which this is the crown. He would retain Kant's morality in science resting on the morality of Aristotle, with which he hopes that he has also reconciled the English disciples of Mill and Bentham. His position he defines as "*rational endemonism*," opposed on the one hand to utilitarian endemonism, and on the other hand to the too abstract formalism of Kant's morality, yet at the same time reconciling the two. The main divisions of this treatise are : "Objective Moral Science, or the Theory of Good ;" "Formal Moral Science, or the Theory of Duty ;" and "Subjective Moral Science, or the Theory of Virtue."

In the First Book he follows the analysis of good, duty, and virtue, up to the point where moral science passes into metaphysics. The foundation of his system is the principle that moral science distinguishes pleasures not only by their quantity but by their quality ; "by this very act it rises above pleasure, and ascends to the idea of good itself." Pleasure is no longer the standard of good ; it is good that is the standard of pleasure. Materialism is incompatible with this theory. Materialism can appeal to no higher law than the law of pleasure. If we accept this standard we cannot affirm that certain things are *worth* more than others ; for example, that love is worth more than selfishness, science than gluttony, the beautiful than the voluptuous, nobility of soul than base flattery ; in a word, that the goods of the soul are superior to those of the body, and the happiness of a man superior to that of an animal.

As a protest against the philosophy which seeks in physical science the basis of morality, and denies the essential distinction of man as a spiritual being, we welcome this book. So far as it goes, it is most useful in exposing the shallow sophistry and arrogant pretensions of the men who tell us that the key to all the mysteries of heaven and earth is to be found in the Atomic theory. How much nobler is the grand thought of Pascal ! "Man is a reed, the weakest thing in Nature, but he is a thinking reed. Even if the Universe should crush him, he would be more *noble* than that which killed him : for he knows that he dies, and he recognises the advantage which the Universe has over him. The Universe knows nothing of all this." M. Janet maintains that the moral sense has a natural and instinctive sense of proportion and comparative dignity, and that this is measured by the intensity or the development of their being ; in a word, by their activity. Hence he derives the principle of excellence or perfection corresponding to *ἐνέργεια*, the Aristotelian principle of action.

The chapter on "The Universality of Moral Principles" is very good as a reply to the sceptical assertion that there is no morality among savage nations. The testimony of travellers on such matters is unreliable. Among primitive people a stranger is often regarded as an enemy. Often the seeming want of moral ideas arises from poverty of language.

Travellers have been the dupes of slave-dealers. The testimony of men like Livingstone, who have lived for fifty years among savages, is very different. Of the Makololo Livingstone says: "After long observation I came to the conclusion that they are just such a strange mixture of good and evil as men are everywhere else. There are frequent instances of genuine kindness and liberality. By a selection of cases it would not be difficult to make these people appear excessively good or uncommonly bad."

The chapter on "The Relation of Religion to Morality" is the most unsatisfactory of all. Of religion M. Janet has the vaguest notion. He refers not to any special form of religion, but what he calls religion in general in its essential and human elements. He assumes that religion is no more than a matter of "subjective sentiment," and he praises M. Vacherot's treatise as "a fine work on religion, which is profoundly religious in tone, though it seems to decide against all religion." According to this writer, the religious sentiment is the sentiment of the ideal. Of the objective reality of this ideal, that is, the existence of God, M. Janet says: "This is a metaphysical question which it is not my province to treat of here." He tells us that belief in the supernatural is not of the essence of religion. Such a religion as this can give no help to feeble man, and can supply no authority to conscience nor rule of life. Elsewhere we read that religion is necessary to "the efficacy of morality," and that his great master Kant has made "the existence of God the postulate of morality." A religion subjective and metaphysical, which does not necessarily include belief in the supernatural, and takes no account of Revelation, is a very insecure foundation for morality. It is true that when we pass from the theory to the practice of morality, we need religion, but not a religion of sentiment or metaphysics, but the religion which unites the most constraining motive, the purest law and the holiest example. How good it is for us that God has supplied in Revelation the defects of the most ingenious of human theories of morals, and added to the natural law of conscience the supernatural sanction of His Word!

WILLIAM ANDERSON.

*The Chronicles of Newgate.* By ARTHUR GRIFFITHS, Major late 63rd Regiment; one of H.M. Inspectors of Prisons. Two vols. Chapman and Hall. 1884.

With a previous work of Major Griffiths, "Memorials of Millbank," we are not acquainted; but the volumes before us may be safely recommended as readable, with a good deal of interesting information. For ourselves, and for many readers, the special interest of these "Chronicles of Newgate" lies in the chapters relating to the Chaplains and Religious Teaching,—the work of Silas Told and Mrs. Fry,—and the reforms introduced through the influence of these and other Christian philanthropists. Of the reforming movement, Major Griffiths has given a brief, clear sketch.

"Among the many drawbacks from which the inmates of Newgate suffered throughout the eighteenth and the early part of the nineteenth century," he writes, "was the absence of proper religious and moral instruction." The value of the ministrations of the ordinary, who was the official ghostly adviser, entirely depended upon his personal qualities:

Now and again he was an earnest and devoted man, to whom the prisoners might fully open their hearts. More often he was careless and indifferent, satia-

fied to earn his salary by the slightest and most perfunctory discharge of his sacred duties. There were ordinaries whose fame rested rather upon their powers of digestion than in polemics or pulpit oratory. The Newgate chaplain had to say grace at City banquets, and was sometimes called upon to eat three consecutive dinners without rising from the table. One in particular was noted for his compounding a salad; another for his jovial companionship. But the ordinary took life easy, and beyond conducting the services, did little work. Only when executions were imminent was he especially busy. It behoved then to collect matter for his account of the previous life and the misdeeds of the condemned.

Of a certain chaplain named Smith, it is recorded that one day when a young fellow, condemned to death, was brought into his private closet, the examination was conducted thus: "Well, boy, now is the time to unbosom thyself to me. Thou hast been a great Sabbath-breaker in thy time, I warrant thee. The neglect of going to church regularly has brought thee under these unhappy circumstances." "Not I, good sir," was the reply; "I never neglected going to some church, if I was in health, morning and evening every Lord's day." The lad told truth, for his "business," as a pickpocket, took him to places of resort. Mr. Smith was not to be done out of his confession. "No Sabbath-breaker? then thou hast been an abominable drunkard?" This too the young fellow denied, declaring that he had an aversion to strong drink. The chaplain continued to press the criminal, but could not find that he had been guilty of anything more than thieving; and as this was a topic he could not enlarge upon in a pamphlet he was preparing, he dismissed the lad as an obstinate, case-hardened rogue.

More precise details of the manner in which a Newgate ordinary interpreted his trust, says Major Griffiths, will be found in the evidence of the Rev. B. Forde, LL.D., before the Committee of 1814. Dr. Forde took life pretty easy. Had a prisoner sent for him, he told the Committee, he might have gone; but as no one did send, except they were sick and thought themselves at death's door, he confined his ministrations to the condemned. He repudiated the notion that he had anything to do with the morals of the gaol. An official who did so little himself could hardly be expected to view with much favour the efforts of outsiders. The prisoners, in his opinion, were only worried by Dissenting ministers and "Methodists," whether clerical or lay. Of Mr. Baker, who must have been a constant visitor in his day, who was in frequent attendance upon the prisoners when Mrs. Fry began her labours, Dr. Forde makes no mention. But for years this "white-headed old man," Mr. Baker, "devoted much time and attention to unostentatious but invaluable visits in Newgate" (*Memoirs of Mrs. Fry*, i. 312). The Rev. Dr. Forde, says Major Griffiths, seems to have been much more in his element when taking the chair at a public-house "free and easy."

The work done by Silas Told, a quiet deeply-in-earnest "enthusiast," was truly remarkable. In John Wesley's Journal, 1778, appears this paragraph:

1778, Sunday, Dec. 30.—I buried what was mortal of honest Silas Told. For many years he attended the malefactors in Newgate, without fee or reward; and I suppose no man for this hundred years has been so successful in that melancholy office. God had given him peculiar talents for it; and he had amazing success therein. The greatest part of those whom he attended died in peace, and many of them in the triumph of faith.

In that year, 1778, we may here observe, one of the questions proposed at the Methodist Conference was: "Is it not advisable for us to visit all the gaols we can?" The answer was, "By all means. There cannot be a greater charity." (*Life and Times of Wesley*, iii. 279.)

The career of Silas Told, as we have said, is full of interest; and his autobiography is well worth reading. It was Wesley who led him to prison

visitation. He was schoolmaster of the Foundry School ; and his devoted labours in Newgate were brought about in this wise : " In the year 1744," to quote his own words :

I attended the children one morning at the five o'clock preaching, when Mr. Wesley took his text out of the 25th chapter of St. Matthew. When he read, "I was sick and in prison, and ye visited Me not," I was sensible of my negligence in never visiting the prisoners during the course of my life, and was filled with horror of mind beyond expression. This threw me into a state of despondency.

Out of this state, however, the good man was soon called. " The gracious God, two or three days after, sent a messenger" (Sarah Peters) to him in the school, and on learning that a malefactor, under sentence of death, wished a Methodist to pray with him, Told set off to Newgate at once. After this his first visit he attended Newgate regularly.

The great and good work accomplished by that noble woman, Mrs. Fry, is happily still well-known and duly honoured. Her work on the female side of Newgate, says Major Griffiths, forms an epoch in prison history ; and he gives a particular description of it. Bad as the other courts and "sides" of Newgate were, the quadrangle appropriated to the females was far worse. Its foul and degraded condition moved the sympathies of Elizabeth Fry, in the year 1813. The winter had been unusually severe, and Mrs. Fry had been induced by several Friends, particularly by William Forster, to visit Newgate and endeavour to alleviate the sufferings of the female prisoners. Three hundred women, with their children, were crowded into a sadly limited space, all classes together—felon and misdemeanant, tried and untried ; the whole under the superintendence of an old man and his son. In giving her evidence before the Parliamentary Committee of 1818, as to the female prisoners, Mrs. Fry alluded to that awful place, long called " Hell above Ground ;" the proceedings seen by herself and other Friends, as they went daily to the school (which she had formed) were dreadful ; " the begging, swearing, gaming, fighting, singing, dancing, dressing up in men's clothes ; the scenes are too bad to be described." In 1817, on behalf of these unhappy women a noble step was taken : an association was formed (eleven members of the Society of Friends and another lady, the wife of a clergyman), and great good resulted. The Prison Discipline Society, also, did excellent service. Sydney Smith, indeed, in the *Edinburgh Review*, protested against this Society ; but Sydney Smith, with equal force and justice, sneered at Missionary efforts. Christian labour prospered then, as it prospers now, in spite of " caustic" criticism.

The volumes before us contain many passages, melancholy enough, which are illustrative of the period referred to, and have an interest of their own. Certainly, we have improved greatly as regards prison rules and regulations, in manifold ways, during the present century.

A portion of the "Chronicles" of executions may conclude the present notice. Major Griffiths writes (vol. ii., pp. 236, 237) :

The sentences inflicted in front of Newgate were not limited to hanging. In the few years which elapsed between the establishment of the gallows at Newgate and the abolition of the practice of burning females for petty treason, more than one woman suffered this penalty at the Old Bailey. One case is preserved by Catnach, that of Phoebe Harris, who in 1788 was " barbarously" (*sic* in the broadsheet) executed and burnt before Newgate for coining. She is described as a well-made little woman, something more than thirty years of age, of a pale complexion and not disagreeable features. " When she came out of prison she appeared languid and terrified, and trembled greatly as she advanced to the stake, where the apparatus for the punishment she was about to experience seemed to strike her mind with horror and consternation to the exclusion of all power of recollection in preparation for the approaching awful moment." She walked from the debtors' door to a stake fixed in the ground about half-way between the

scaffold and Newgate Street. She was immediately tied by the neck to an iron bolt fixed near the top of the stake, and after praying fervently for a few minutes, the steps on which she stood were drawn away and she was left suspended. A chain fastened by nails to the stake was then put round her body by the executioner with his assistants. Two cartloads of faggots were piled about her, and after she had hung for half-an-hour the fire was kindled. The flames presently burned the halter, the body fell a few inches and then hung by the iron chain. The fire had not quite burnt out at twelve—in nearly four hours, that is to say. “A great concourse of people attended on this melancholy occasion.”

The change from Tyburn to the Old Bailey had worked no improvement as regards the gathering together of the crowd or its demeanour. As many spectators as ever flocked to see the dreadful show, and they were packed into a more limited space, disporting themselves, as heretofore, by brutal horseplay, coarse jests, and frantic yells. It was still the custom to offer warm encouragement or bitter disapproval, according to the character and antecedents of the sufferer. The highwayman, whose exploits many in the crowd admired or emulated, was cheered and bidden to die game; the man of better birth could hope for no sympathy, whatever his crime.



The Rev. C. H. Davis writes to us as follows :—

Few people can attend church on Sundays more than twice. It is undesirable to miss any portion of that which is combined in the two usual Services.

Nothing can compensate for a loss of the intercessions, and other prayers, in the Litany. Hence the Litany should always be used at one of the two *principal* Services on the Sunday, when the most number of people come together. But the Act of 1872 now allows its substitution for the prayers after the third collect at Evening Prayer. So that the prayers in the order for Morning Prayer can be used in the morning with the Communion Service, or the Ante-Communion Service, and the Litany be used at Evening Prayer instead.

I often adopt this plan on Communion Sundays.

THE RECTORY, LITTLETON DREW, WILTS,  
Aug. 7, 1884.

\*.\* In the article by Lord Ebury in the last *CHURCHMAN*, page 385, line 31, by a clerical error “Communion” was printed “Common.”

\*.\* In reply to “A Curate” we may observe that cloth covers for binding the volumes of *THE CHURCHMAN* may be obtained from the Publisher, price 1s. 4d. each, post free. It has been our aim and endeavour to make every number of the magazine well worth preserving; and for ourselves, we think that each of the ten volumes presents in a very cheap and convenient form matter of lasting interest and value.

To a friendly criticism in a widely read little paper—as regards consulting different numbers of *THE CHURCHMAN*—we may reply that in each volume there is an Index sufficiently complete; and when bound, the sixty numbers of *THE CHURCHMAN*, ten volumes, may be read and referred to without the slightest difficulty.