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“Man and his littleness perish, erased like an error, and cancelled,
Man and his greatness survive, lost in the greatness of God.”

He can exclaim with David: “When I consider . . . the work of Thy fingers, what is man that Thou art mindful of him?” but when he adds “that thou *visitest* him,” he remembers that Christ has visited man to make him great by sharing his humanity; that God has become man to restore him to the image of God, and has been “touched with the feeling of our infirmities,” and “made perfect through suffering,” that He might “crown us with glory and honour.”

When Job was restored to happiness from suffering, it was for himself alone, and his reward was an earthly one. When Christ had been humbled, and then exalted, and given “the Name which is above every name,” the reward was not for Himself alone, but He shares it with His followers; He was consoled that He might console us, just as He tells us to “comfort others through the comfort wherewith we ourselves are comforted of God.” He has entered into His glory, but it is to prepare a place for us, that we may be with Him where He is, to behold the glory given Him by the Father.

M. C. L.



ART. III.—JOHN WILLIAM KNOTT.

A MEMOIR.

“THE memory of the just is blessed.” The *Calcutta Christian Intelligence* of August, 1870, contained an excellent *In Memoriam* of Mr. Knott from the pen of the Rev. Edward Craig Stuart, then Corresponding Secretary of the C.M.S. at Calcutta, afterwards Bishop of Waiapu, and now C.M.S. missionary in Persia. But this article relates mainly to the incidents connected with Knott's death at Peshawar on June 28, 1870; and it has no date earlier than January 5 of the previous year, when the Committee in Salisbury Square took leave of him and the Rev. Thomas Valpy French, then on the point of proceeding together to the Punjab to establish a training college of native evangelists. In his admirable “Memoir of Bishop French,” lately published, Mr. Binks characterizes Knott as in many ways one of the most remarkable men that ever joined the ranks of the Church Missionary Society. This testimony is emphatically true; and, as the survivor possibly of those who knew him earlier and with closest intimacy, I covet the privilege of placing on record, for our Master's honour and His Church's benefit, a brief notice that will go far to justify it.

Born at Aston, now part of Birmingham, in the year 1822, he received his education at King Edward's School, first under Jeune and then under Prince Lee. Often have I heard him speak with grateful enthusiasm of what he owed to each of those great preceptors. The earliest school register extant, dated July, 1839, gives Knott's name as then fourth in the first class, and followed by six stars indicating the number of prizes he had then gained.

Those of us who can recall the energy and success with which, year after year, Mr. Knott the elder resisted the passing of the Bill for abolishing Church rates, may justly refer in part to a father's training the unflinching obedience to conscience which formed so marked a feature in the character of the son.

Holding a school exhibition, Knott commenced his Oxford career by entering in Wadham College in May, 1840. In 1842 he gained the Lusby scholarship—one of the most coveted distinctions at that date—which involved his migrating to Magdalen Hall. He proceeded B.A. in Easter Term, 1844, having obtained a second class from the classical examiners. Later in that year he was elected Fellow of Brasenose, and subsequently filled the office of Junior Proctor. On his ordination at Christmas, 1845, he was licensed to the curacy of St. Paul's, in Oxford, but did not seek the higher order till May, 1850.

Early in his University career Knott adopted the theological system of the Tractarian party, and with the thoroughness that distinguished him did what was in his power to promote Dr. Pusey's teaching. I remember his telling me how at Wadham it was his habit to throw High Church tracts in at the open windows of undergraduates whose rooms were on the ground floor, as opportunity offered. This was stopped by Dr. Symons, the Warden, sending for him and threatening to remove his name from the college books if the practice were continued. And yet it was now that, by a signally gracious influence, the Chief Shepherd began to mould and fashion our brother's heart for eventually becoming the "chosen vessel" of his later years. The Rev. John Tucker, then Fellow of Christ Church College and Corresponding Secretary of the C.M.S. at Madras, delivered an address in Wadham College Hall on the high duty of carrying or sending the Gospel to the heathen. Knott has told me how he went back to his rooms from the solemn appeal, fell upon his knees, and then and there devoted his future life to a personal obedience to his Saviour's latest command. This vow was never retracted or forgotten. Its fulfilment was impeded by circumstances to which I shall presently refer, and which his conscience felt to have a prior

claim. The time was not yet. Meanwhile, his attachment to sacerdotal dogma, largely fostered by a growing friendship with Dr. Pusey, became more developed. The complete confidence reposed in him by the latter was made apparent when in 1851 Pusey presented him to his lately erected church of St. Saviour's, Leeds!

In 1850, and during the first half of the next year, he was Chaplain at the Woodard School at Shoreham. It was consistent with the scrupulous tenderness of conscience which marked him to the end of life that his establishment in the faith of the Gospel was a matter of very gradual growth. The "effectual working" of the grace of God is as various, and His wisdom in preparing hearts for their coming service as manifold, as those hearts are naturally diverse. Knott once wrote to me: "Mr. Woodard helped much to emancipate me from Dr. Pusey and Tractarianism. He is not a Jesuit nor a Romanist. His error is in his *very high Churchism*." Later on, in the Holy Spirit's wonder-working sovereignty, Leeds became Knott's spiritual birthplace; and the Rev. Robert Aitken, of Pendeen, who had already made his acquaintance in Oxford, was the principal human agent employed in leading him into the full light and liberty of the Gospel of Christ. The era of his soul's final emancipation was 1854.

With the secessions and troubles that preceded Mr. Knott's vicariate at St. Saviour's I need not sadden my readers. Canon Liddon, in Pusey's Life, has lifted the curtain a little way, but enough to make it intelligible that at the outset his loving spirit had to encounter buffetings from extremists of his own school of thought. And much later in the day, and from quite another quarter, Knott found it needful to defend his doctrine and practice from published animadversions of the Vicar of Leeds.

In a letter to the *Guardian*, dated St. Matthew's Day, 1854, and afterwards published under the title "Justification and Conversion," Mr. Knott wrote:

Dr. Hook knows well how much Mr. Aitken has been enabled by God to do in the conversion of deeply-degraded sinners; that at his recent visit to Leeds he should have brought to experience the love of God many who knew themselves to be sinners, though not degraded outwardly in the eyes of men, is a result at which every good man will rejoice.

In after-life he would refer with thankfulness to the varied effects of the refiner's fire.

On becoming conscious of the fundamental change in religious belief he had undergone, Knott's immediate act was to apprise Dr. Pusey, frankly offering to resign St. Saviour's if the latter, as patron, requested it. What ensued was honourable to both parties. Pusey replied that his conscience

would not allow him to take that step, as the diocesan had placed Knott in charge of souls there; and Knott thereupon felt free to continue, and to regard himself as commissioned by the Church's head to minister to those souls. In continuing in charge, he had laid his account for long and sharp suffering, but was not prepared for the virulence of the opposition to the last offered by a majority of the congregation. Nor was this even confined to their stopping the supplies, and casting the whole cost of public worship and other church expenditure upon his slender purse. Before this paper closes, it will be seen that this grave injustice, eventually necessitating his retirement from St. Saviour's, was one of the two determining causes which compelled him to defer till middle life his offering himself to the C.M.S. Meanwhile, the Lord stood by him, comforting his bruised spirit by granting him fruitage of his ministry, and in particular by the large sympathy of the late Canon Jackson, incumbent of St. Jesus', Leeds, at whose weekly prayer-meeting Knott became a constant attendant. Nor were the countenance and encouragement of two successive Bishops of Ripon wanting. His introduction of an Evangelical Hymnal was bitterly resented, and at length he deemed it his duty to yield to the unequal contest by resigning St. Saviour's at Christmas, 1859.

In July, 1862, I first saw and heard him in the old chapel at Sydenham, where he had become Mr. Stevens' curate in 1861. That during 1860 he was at Birmingham, and temporarily in charge of a parish there, I infer from the following incident which he once related to me. He was informed of the serious illness of a parishioner, notorious in Birmingham by his public harangues, which, garnished with imprecations, denied the existence of God, denounced the Bible as an imposture, and all ministers of religion as conscious parties to the fraud, and assailed the Government of the day, owners of property, and employers of labour, as hateful tyrants. A brutal character tallied with his teaching. That the sick man was a parishioner at once determined Knott's sense of duty, though well aware of the fierceness of the reception he must face. After earnest prayer and mentally summoning all his resolution, he was soon on his way to the house; but on reaching it his courage failed him. Conscience, however, would not tolerate this dereliction of duty. During a night of anguish and confession and appeal for help, it was borne in upon his soul that the matter was not his, but his Lord's, whose honour and not his was involved. The realizing this brought entire calm, and the next morning found him in unruffled repose at the man's door. The wife who opened it conjured him not to go upstairs, for that he would be met by

curses, and, if her husband were able to leave his bed, with fierce maltreatment. From Knott all fear was gone, as he now realized that the conflict was not his, but Christ's. Curses and mad rage reached him from the bed, by which he had taken a seat. Of the torrent of execration to which he had long to listen, the gist was that, if there were a God, He never would permit the inequalities existing in the world—the excessive wealth of the rich, and the grinding poverty of the poor. When the speaker's exhaustion at length brought Knott his opportunity, he gently pointed out to the sufferer his mistake in supposing man's oppression by man to be of God's sanctioning, and told him of a time coming when in His world *all* would be equally happy. A look of surprise came over the man's face, and he demanded authority for these startling assertions. Knott now opened his Bible, and read verses from its last two chapters. Attentive interest showed itself; and when Christ's ambassador rose to go, his faithfulness was rewarded by a request that he would come again. Visits followed daily, and at the end of six weeks the somewhat blasphemous man died rejoicing in Christ his Saviour.

On July 25, 1862, the church built in Roxeth, in the civil parish of Harrow, in memory of the Rev. J. W. Cunningham, was consecrated, and Knott, appointed to it by the trustee patrons, commenced a fruitful ministry, which lasted just four years. With his institution there began for myself, then resident in Harrow, a friendship which soon ripened into the closest intimacy. After this lapse of years, to convey a just idea of his style of preaching is not an easy task. In attempting it, I would say that his sermons were characterized by a simplicity that never betrayed a glimpse even of the vast store of theological learning—patristic, mediæval, and modern—that years of patient study had amassed; by an ardent love for souls, accompanied by a special tenderness towards any of his hearers who might be in danger of imbibing doctrinal error; by a holy jealousy for Evangelical truth and the unadulterated Gospel in its fulness; and by the holy, almost childlike, humility which also marked every hour of his daily life. And yet the congregation felt that they were listening to a master mind. A memory of the days when he was a blind leader of the blind seemed never absent. At times, when his subject touched on any point of Tractarian or Rationalistic error, his voice would suddenly rise, and his very frame seemed to expand in holy indignation at the dishonour done to the truth of God; and then his tones would drop low in tender pity for those who were being misled. In those days the so-called "higher criticism" was only on the horizon, but the fatal teaching of Erskine of Linlathen in

Scotland, and Frederick Maurice in this country, was in full vogue.¹

In June, 1866, his college offered him, and he accepted, the living of East Ham, which yielded a gross income of £1,000 a year. His Harrow parsonage had from the first been the residence of his parents, of whom his father, the survivor, moved with him to the new home, but at an advanced age died there within the month following. At this point in my friend's history the inquiry will no doubt occur to most readers, "But what of the self-consecration to the foreign mission-field, so solemnly registered six-and-twenty years back?" Was not opportunity for its fulfilment now at length afforded? Has interest in missions faded, or was courage lacking, or the brief residue of life deemed an unworthy offering? Not so. There is record of earnest talk, while he was at Leeds, on missionary topics, with Bishop Smith, of Victoria; and in a letter to myself, dated October, 1867, he writes: "I have been reading lately with great delight the lives of David Brainerd and Henry Martyn. I think the last year of the latter which he spent in Persia is wonderfully stimulating and instructive to heart and mind." The truth is that, as already intimated, there were two obstacles to Knott's leaving England earlier than took place, either of which amounted to an absolute prohibition. One, the claim of filial duty, had now been removed. On a sister's death he had become the sole stay of his aged parents. The other impediment was equally conscientious and final. The opposition at St. Saviour's, to which reference has been made, had involved him in a very large indebtedness that still pressed heavily; and he might not quit this country in debt. From what he has told me, my conviction is that he accepted East Ham because its ample revenue would at an early date free him from this embarrassment. By 1868 the borrowed money was repaid, and Knott was at liberty to follow the long-cherished bent of his heart. God's "appointed time" had come, and the vow was to be performed.

The following extracts from the diary of Bishop French, lately given to the public by his biographer, enable us to fix dates with precision:

February 18, 1868.—Went up to London, spending night at Mr. Venn's, and accompanied him to C.M.S. House, Salisbury Square. Sat by dear

¹ A Christian officer, in communicating from India the sad tidings of Knott's death, wrote: "In the pulpit, when speaking of Christ and the glories of the Gospel, his face became radiant, and seemed to beam with love." Some of his Roxeth congregation must still be able to recall this very same impression being produced at times upon their minds.

Knott, who from time to time dropped in my ear some cheering, strengthening word of God's truth.

March 21.—Very remarkably cheering tidings received to-day touching Lahore College: (a) Mr. Knott's acceptance of joint presidency of the College.

Among the farewell meetings that immediately preceded the departure from England of these comrade soldiers and martyrs of the Cross, Mr. Birks makes special mention of one held in Oxford for members of the University on the evening of November 27, 1868, in Knott's own college. One precisely like it Oxford had never before witnessed. To quote from a short record published by Canon Christopher: "The ancient dining-hall of Brasenose was crowded from end to end with University men. . . . None who heard Mr. Knott's address are likely soon to forget the deep humility and true-hearted Christian faithfulness of his allusions to the mistakes of his early ministerial life." The committee of the C.M.S. met on January 5, 1869, to take leave of the two brethren. In acknowledging the instructions read by Mr. Venn, Knott thus referred to his past in words that still live and burn:

The duty of engaging in missionary work is no new thought to me. At certain critical periods of my life the necessity of missionary labour has been present to my mind; but I have been made to pass through a kind of suffering which was desirable for me. I trust that God has now opened the way to further exertion. When I offered myself to the committee for missionary work in India, I felt like Abraham's servant at the well-side, wondering whether the Lord would make his journey prosperous or not. But obstacles have been removed. The way has been smoothed; and I trust I shall be able for some period of time to devote all the power which God gives me to this great work; and I shall rejoice to testify in this way some sense of the special debt I owe to Him for His special favours to me. I feel that I have in a special manner to glorify God for His mercy to me—mercy in bringing me out of serious errors.

And now the narrative of my beloved friend's end, which came so suddenly, must be brief.

At Bombay, where they stayed a week, Mr. French's testimony of his fellow-traveller was: "The world and its requirements do not seem to give Mr. Knott a moment's concern." From Karpachi, under date February 1, 1869, French wrote:

To-night Mr. Knott lectured to about sixty men—a few Christians, but the majority Hindus, Parsees, Mohammedans, who knew something of English, and are more or less interested in the inquiry as to the truths of the Gospel. He was very powerful, almost prophetic, rapt into a kind of unearthly fervour, which thrilled through his audience. I have seldom or never heard a more remarkable specimen of simple Christian oratory, or more burning and piercing words.

By letter, dated April 10, Knott apprized me of his arrival at Lahore. French and he were at Murree in October.

There they parted, French for itineration work, and Knott for Peshawar. In the letter to the C.M.S. committee, written at the end of his first year in India, Knott explained that, as the Lahore Divinity School could not yet be opened, he had, with his colleague's consent, planted himself at Peshawar, as it afforded better opportunities for making progress in Urdu, by working in the schools and talking with Urdu-speaking natives. It also put it in his power to help his brother missionary there, the Rev. T. P. Hughes, under whose roof he eventually resided for more than six months. The latter warned him of the treacherous nature of the Peshawar climate now that the hot weather had set in, and succeeded in persuading him to go to the hills early in June. But just as he was starting the Chaplain of Peshawar fell ill, and Knott felt it to be a call from God that he should take the English Sunday services for him. This he did for the six weeks that remained to him of life. This brought him into daily contact with the men of the English regiments, for whom he conducted a weekly Bible-class and prayer-meeting. Wide as was his Christian influence in the station, it was from the private soldiers that the richest fruits of his labours were gathered. In writing to me, it was of them that he made most mention.

On Tuesday, June 28, 1870, the home-call came. On the previous Sunday he conducted three services for the English troops. Next day, in spite of severe headache, he took the usual Hindustani service for the native Christians in his house. "About 11 o'clock" of the morning following, we are told by Mr. Hughes, "he had a seizure of heat apoplexy, and after about four hours spent in unconsciousness he gently passed away, without any suffering, to be with Christ. At an early hour of the morning following the body was conveyed to the cemetery on a gun-carriage, lent by the officer commanding the Royal Artillery, and carried to the grave by eight soldiers, who were members of his Bible-class. Nearly every officer in the station was present, including the General and Deputy-Commissioner; and upwards of five hundred men of her Majesty's 5th and 38th Regiments obtained leave to attend."

Thus again we are taught that the measure of death to self put into work for Christ will be the measure of its prolificness. Aptly stand the Saviour's words on our brother's monument in Roxeth church: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Of my own inability worthily to focus the converging rays of Mr. Knott's remarkable character I am conscious. Happily there is available the following *In Memoriam*, furnished to a Leeds journal, from the able pen of Canon Jackson:

Of what Mr. Knott was, whether viewed as a scholar, a theologian, a minister, a missionary, or a private Christian, it would require many words and terms seemingly exaggerated to such as did not personally know him in order to arrive at any correct portraiture. But he was as near an approximation to the saint in Christ Jesus as anyone of modern times. Of his entire devotion to the truth of the Gospel, his extreme conscientiousness, which, while always manifested, yet on three several occasions displayed itself in acts of the most extraordinary self-sacrifice; of his simple child-like deportment, even in his public addresses, covering an amount of learning and continuous study which had won him the highest place at Oxford; of his never-ceasing ardour for the salvation of souls; and of all that made the name of John William Knott a sacred influence to those that ever came within his reach, doubtless the record is an ever-enduring one, both with God and man. Respected, it might almost be said venerated, by both bishops under whose oversight he was placed when in the diocese of Ripon, he occupied a position of the greatest difficulty with so much acceptance, that it is not to be wondered at that his removal from it (which was one of those wonderful instances of deep conscientiousness to which reference has been made) was deemed a calamity alike by his diocesan, his ministerial brethren, and his sorrowing parishioners.

E. P. HATHAWAY.



ART. IV.—RECENT BOOKS ON HEGEL.

- “HEGEL’S LOGIC”: a Critical Exposition. By Dr. W. T. Harris. Chicago: Griggs. 1890.
- “STUDIES IN HEGEL’S PHILOSOPHY OF RELIGION.” By J. Macbride Sterrett, D.D. 1891.
- “HEGEL’S PHILOSOPHY OF MIND”; with Five Introductory Essays. By Wm. Wallace, LL.D. Oxford. 1894.
- “HEGEL’S PHILOSOPHY OF RIGHT.” Translated by S. W. Dyde, M.A., D.Sc. London: Bell and Sons. 1896.
- “STUDIES IN THE HEGELIAN DIALECTIC.” By J. M. E. McTaggart. Cambridge. 1896.

THE past two years have been signally fruitful in translations of, or disquisitions on, the great German philosopher, Hegel. That masterpiece of the world’s philosophic enterprise, the “Logic of Hegel,” was dressed up in English form, and formally presented to an amazed but, we must allow, wholly unconvinced, and, perhaps, unconvinced public, as far back as 1874. True, it was not the first serious attempt to make Hegel speak English; the honour of having essayed this all but impossible feat is wholly due to the energy of a now celebrated Scottish metaphysician, Dr. James Hutchison Stirling, whose brilliant studies, published in 1865 under the somewhat alluring title of “The Secret of Hegel,” may fairly be regarded as “epoch-making” (to adopt a useful phrase from Hegel’s own countrymen). Dr. Stirling’s work laboured