

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

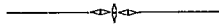
<https://paypal.me/robbradshaw>

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

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

to us. There is speciality in everything, and this proves that purpose is not less true in the least than in the most majestic. The inside and the outside work everywhere into one splendid construction. Science, only achieving accuracy during the last three hundred years, is beginning to set the strophes of earthly melodies to the rhythm and music of the spheres. We are still in some doubt concerning the fundamental notes; nevertheless, we know somewhat as to the higher science of harmony; and the far-reaching concords gather into one dominant of glory far off. Some of us talk of things coming, and being interfered with by a non-natural causality. It is not so: the natural and the supernatural are two sides to one piece; the seen and the unseen, are products of one factor. The working essence, which we do not see, and the product, part of which we do see, are the grand total. "This hath God done." We are infants, both in science and faith, but manhood is coming. Our best thoughts, our best works, transcend former ideals. Our capacity discerns that we are only at the beginning of what God will do in us, for us, by us; and the coming glory will exceed all that the world has ever dreamed.

JOSEPH W. REYNOLDS.



ART. IV.—ALEXANDER KNOX.

MUCH speculation and controversy have arisen as to the effect exercised by the writings of Alexander Knox on the Church movement in England since 1831. It cannot be doubted that their influence has been more or less felt; but the following short sketch of the life and writings of this remarkable man does not enter into this question. It has been undertaken entirely on account of the pleasure afforded by the contemplation and study of the character of one whose letters and conversation dwelt continually on the study of God's Word and the Liturgy of the Church of England, which he believed was divinely directed in its compilation. There is no attempt at criticising his numerous writings, but it is hoped that these few notices of this good man and his immediate friends, which have afforded so much satisfaction to the writer, may induce others to examine them with the same experience.

In the beginning of the present century Alexander Knox resided in lodgings in Dawson Street, Dublin. Here he courted retirement, but as a theologian, philosopher, and scholar his society was much sought after. He was visited by religious people of various schools of thought, upon whom his conversation and writings left strong and permanent impressions.

He was born in Londonderry, March 17th, 1757.¹ There he spent the early years of his life, and became acquainted with John Wesley, who exercised a strong influence on his opinions in after-life. His father (whose family was originally Scotch, and collaterally descended from John Knox, the celebrated reformer)² was a member of the Corporation of Derry.³ Of him we read that "when Wesley arrived a stranger in that town, while he stood musing, a gentleman on horseback asked his name and took him home with him. Wesley's host took him to church, where he was placed next the Mayor. He gave him hospitable entertainment for the next fortnight, and both he and his wife became members of Wesley's Society." Knox describes his parents as deeply pious people, and in one of his letters writes :⁴ "I do not know, but I am this day enjoying the consequences of my pious father's fervent supplications for my salvation." He also speaks of the advantage he felt from having a Methodist father and mother,⁵ and his acquaintance with John Wesley, which he believed had brought him into a clearer view of the Gospel philosophy than if, instead of Arminian, he had had Calvinistic teachers.

He lost his father when he was only twelve years old ;⁶ but he speaks feelingly of the influence his mother had in the formation of his character. To Mr. Butterworth, in 1807, he writes as follows :⁷

Whatever I have gained of true peace originated not in the teaching of the Methodists, but of my own mother, who was uncommonly fixed in strict religion before she ever heard a Methodist. She it was who, when severe affliction came upon me, urged me to pray, and induced me to read "The Pilgrim's Progress." Thus a feeling grew up in me which years of subsequent deviation did not wholly destroy. When this feeling was more strongly revived in me it was through the very hand of God Himself, who, without the intervention of human means, awakened me from the sleep of my soul in a moment. Then I own I received some aid not to be forgotten through a Methodist preacher. In deep misery of mind I went to talk with one who was near, and while he talked with me, the painful hardness I felt within relaxed, and a disposition to pray sprang up in me which I have never since lost.

About twenty letters addressed to him by John Wesley are preserved in the "Remains."⁸ They are principally on the subject of his health, pointing out the goodness of Divine providence in sending the affliction of epileptic fits to keep him humble

¹ "Remains of Alexander Knox," vol. iv., p. 417. Dean Burgon's "Lives," vol. ii., p. 249. "Having taken exceeding pains to ascertain the exact date of A. K.'s birth, I have only now (Feb., 1888) heard from one of the family that it was probably 1757."

² Ordnance Survey of County Londonderry, by Colonel Colville.

³ Wesley's Journal, quoted in Fryerman's "Life of Wesley," p. 765.

⁴ "Remains," vol. iv., p. 107.

⁵ *Ibid.*, vol. iv., p. 143.

⁶ *Ibid.*, vol. iv., p. 417.

⁷ *Ibid.*, vol. i., p. 70.

⁸ *Ibid.*, vol. iv., pp. 1-20.

amidst the advantages conferred on him of possessing great intellectual attainments, being in easy circumstances, and enjoying the affection of a tender, indulgent parent. Wesley also rebukes him for not attending the ordinances of religion from fear of attacks of his complaint during the time of public worship. This debility, however, prevented him from enjoying the benefit of a public school or any regular course of education; but his talents were of the highest order, and enabled him, though labouring under such serious disadvantages, to acquire extensive knowledge of the ancient classics as well as modern languages and general literature, and during the time he resided in his native city he took a lively interest in all its civil and political events.¹ During this period his diary gives a clear account of his state of mind. He writes :

I was once strongly impregnated with Evangelic religion, but it was from the mere pressure of affliction, and as that grew lighter the other lessened apace; but the hold was assuredly strong, for it required the increasing deviations of years entirely to suppress it. The whole course of my life from the period I mention in which Divine grace seemed to have taken a hold of my heart, until almost the present hour, has been marked with tempting circumstances peculiarly fitted to destroy me.

Elsewhere he writes :

During the period of my occasional intercourse with Mr. Wesley, I passed from childhood to youth, and from youth to manhood, not without some material changes in my mind and habits. At an early age I was a member of Mr. Wesley's Society; but my connection with it was not of long duration. Having a growing disposition to think for myself, I could not adopt the opinions which were current among his followers, and before I was twenty years of age my relish for their religious practices had abated. Still, my veneration for Mr. Wesley himself suffered no diminution.

His diary goes on :²

Temptation after temptation drew me by degrees from my fear of God and my early practice of private prayer; my taste for religion decreased, I began to love company, to love talking on worldly subjects, until I launched out into the world. It was my misfortune to be bred to no business, and of course I had the disposal of every day upon my hands. This, with right grace, would have been a blessing to me; as it was, it was the greatest of curses; it forced me, as it were, upon the world. I had also naturally a most active mind, which sickened when not fully occupied. This, combined with my want of employment, produced increasing languor and low-spiritedness, and became to me a source of infinite evil.

When the political movements about Parliamentary Reform began in the North of Ireland, he continues :³

Some busy men set themselves to cultivate me; I caught at the bait, and became a politician. I had talents for public speaking, which God no doubt gave me originally for a very different purpose; and these I

¹ "Remains," vol. iv., p. 56.

² *Ibid.*, vol. iv., p. 56.

³ *Ibid.*, vol. iv., p. 57.

began to show forth with the fulness of pride and vanity at public meetings. I was led to associate with persons the fittest above all in my neighbourhood to feed my reigning desires—to whet both my love of pleasure and my ambition. These persons sought me, and though their friendship has been a snare to me, it would be ungrateful to deny that they did it in kindness.

In the year 1795 he speaks of the Irish Government being “conducted on as fair and liberal principles as it has been at any period,” and about this time he wrote some of his political essays. Most of these papers were first published in newspapers or in a pamphlet form, afterwards collected and republished in 1798, under the title “*Essays on the Political Circumstances of Ireland; with an Appendix, containing Thoughts on the Will of the People, by a Gentleman of the North of Ireland.*” He declares in the preface “that, at no very distant period, he had himself been a sincere and zealous advocate for a limited Parliamentary reform; but having always had a just abhorrence of the principles of the United Irishmen, and being convinced (of what one of their own oracles afterwards acknowledged) that any degree of popular reform would infallibly lead to complete democracy, he felt it his duty to abandon a pursuit which appeared to him dangerous, and become an unqualified supporter of the existing Constitution.” A temporary intercourse with the Convention politicians of 1792-93 gave him some advantage in understanding the vocabulary of Irish Jacobinism, and enabled him to trace a systematic connection between seemingly detached bursts of treason, which might escape the observation of a common reader. “To bring those early symptoms of treasonable design to light,” the author declares to be the object of these essays, the greater part of which appeared before the treason of the United Irishmen had been substantiated by the reports of the secret committees in the spring of 1797. He further believes “that no possible means would have been adequate to their suppression but coercion;” and that nothing can be more false than to “represent them as provoked into treason by the strong measures of the Government, which were only resorted to when the safety of the country demanded them.” The latest of these essays was written in June, 1797 :

At that period the movements of the conspiracy appeared almost exclusively in the Province of Ulster, where no religious motive was as much as pretended, and the Roman Catholics seemed disposed to keep aloof from combination; but it required little foresight to prognosticate that when those parts of the kingdom where the bulk of the inhabitants are Romanists should become engaged in the conspiracy, religious motives would be added to those of a political nature.

In 1797, the depression of spirits from which he constitutionally suffered returned with great intensity. He writes at

this time,¹ "I went down to Derry for medical advice, which availed nothing: I fell into black despair." The disturbed state of the country probably increased his depression. In Essay XIX., dated June 28, he writes: "Till within a very few weeks I have been in the midst of horrors which those fabricators have laboured to deepen. I have lost one friend; and in him the country an ornament and an honour, by that infernal plan of cowardly, cold-blooded assassination which these politicians have helped to foster." These words refer to the death of the Rev. Dr. Hamilton, author of "Letters on the Giant's Causeway," who had been assassinated in the month of April previously. It was at this time he sought the assistance of a Methodist preacher, and feelingly acknowledges the benefit derived from his advice. He describes how, having spent the night in prayer and reading, he felt, when morning came, "that it could not have been so comfortable if he had spent the night in sleeping." Just on the breaking out of the Irish rebellion of 1798, Lord Castlereagh pressed him to become his secretary; and during all that stirring period he was actively employed in the correspondence and duties connected with his office. He was strongly impressed with the ability and honesty of purpose of this nobleman; and his testimony is that he considered him "the honestest, and perhaps the ablest statesman that has been in Ireland for a century." He continues:²

I know of him what the world does not and cannot know. He is humane and good-natured beyond the usual standard of men. In him it is not merely a habit or a natural quality, but it is a moral duty. There is no bloodshed for which he does not grieve, and yet he has no tendency to injudicious mercy.

Mr. Knox was the person who conveyed the message from the Ordinary of Newgate when the Sheares sent to entreat for mercy, and he was present at the subsequent conversation between Lord Castlereagh and the Attorney-General, and describes the manner in which the case was considered as being "the result of the soundest wisdom and the most genuine humanity."

In a letter to his friend, George Schoales, dated 1799, he mentions that returning ill-health warned him to keep aloof from politics, and in July of that year he writes that he is "really very ill,"³ and has determined to go to England, and begs him to join him as a friend who could be of essential service by affording him sympathy, and being one to whom he could freely impart his unhappy sensations. He encloses him at the same time a sketch of an address to absentee Irish proprietors, which he begs him to consider and obtain a few opinions on it.

¹ "Remains," vol. iii., Preface, p. 18.

² *Ibid.*, vol. iv., p. 31.

³ *Ibid.*, vol. iv., pp. 35, 36.

The two following years he spent in England in a state of great bodily and mental weakness, and during this time he experienced the kindest attention from many friends, especially Mr. George Schoales and the Rev. Thomas Stedman, Rector of St. Chads, Shrewsbury.¹ He frequently stopped at Mr. Stedman's house, and from his conversation and amongst his books derived the best possible aids to convalescence.² The beginning of his acquaintance with this good man was in consequence of a sermon he heard him preach, which made such an impression on his mind that he visited him afterwards in his vestry, and told him with tears of his spiritual anxieties, and begged to be permitted to spend the evening at his house, where he remained for six weeks.

In the year 1800 he became acquainted with Mrs. Hannah More, and remarks of her, "I have never seen a superior woman." His letters in this year are very interesting. He was then suffering from flying gout, but remarks: "It is well that a severe restraint prevents me from being involved in the political scenes enacting in Dublin. Nothing could be more hurtful to me than being in the bustle of resort." And to Mr. Stedman he writes: "My illness was extremely severe, beyond anything I ever suffered: my spirits often oppressed, gloomy, and distressingly apprehensive of the worst that can befall human nature, either here or hereafter;" but he adds: "One thing I am sure of—that if it is not my own fault, good will arise from even my mysterious suffering."

He ever continued to regard with favour the union between Great Britain and Ireland, but was an equally strenuous advocate of the claims of Roman Catholics to emancipation. During his absence from Ireland in the year 1799, he introduced by letter his young friend, Mr. John Jebb, to Charles Brodrick, Bishop of Kilmore, by whose means he was appointed to the curacy of Swanlinbar, in that diocese, at "the usual salary," as he says, "of £50 per annum." And thus commenced the remarkable correspondence carried on between him and Mr. Jebb for a period of thirty years.

In the year 1801, when Bishop Brodrick was translated to the Archbishopric of Cashel, he gave Jebb the option of remaining at Swanlinbar, or moving with him to his new sphere of labour. He decided to go to Cashel, and there he cemented the mutual friendship which existed between himself, Archbishop Brodrick, and Alexander Knox. In 1801, writing to Lord Castlereagh, Mr. Knox describes himself as being "in miserably weak health and quite unable to travel,"³ and reiterates

¹ "Remains," vol. iv., pp. 46-66.

² *Ibid.*, vol. iv., p. 49.

³ "Castlereagh Correspondence," vol. iv., pp. 29-32.

his opinion that "until the Roman Catholics are equalled with the Protestants disaffection in Ireland must be the popular temper." He continues:

Distinct Parliaments contributed to keep disaffection alive; but if disaffection be still kept up by other sufficient means, the want of a local Parliament may become not an advantage, but a real grievance, to the Empire. When the rebellion actually commenced, the presence of an Irish Parliament was not without its efficacy. If rebellion be kept alive, even the Union may become the source of irreparable mischief, both to Ireland and the Empire, because disturbance will as much as ever require summary means of suppression. But these means can no longer have the same sanction as was given them by a native Parliament.

In 1802 we find him again in Dublin, living in lodgings in Dawson Street, and in February of that year writing to Lord Castlereagh that he has not dined out but twice during three months; found company affected his nerves; likes living at home sufficiently not to feel irksomeness; has abundance of visitors, and rides on horseback when the weather permits of it.¹ The letter concludes as follows:

If I can bear my state of health with tranquillity, you, my lord, are the chief earthly cause. This I tell you, not flatteringly—you would not be flattered, and I would flatter no man—but you ought to know that you have been the instrument of Providence to give to one person at least substantial comfort as far as this world can furnish. I have a pretty little property, but it came to me so burdened, and I was so more and more embarrassed, that I shudder to think what my state by this time would have been were it not that the danger is over.

This sentence evidently refers to a Government pension, which, however, does not appear among those on the Civil List, and was probably paid from secret service funds. Several letters of the correspondence between Alexander Knox and his friend John Jebb bear the date 1802, and on August 24th he wrote from Liverpool,² where he had gone for a short visit, that he was induced to prolong his stay that he might enjoy the companionship of Adam Clarke to Manchester, and perhaps to Yorkshire. "Methodism," he writes, "abounds in Liverpool;" and he expresses fears that interesting preaching is only to be found among Methodists. Although a Churchman, he had attended a Methodist chapel on the previous Sunday, and remarked of the preacher that "he spoke the words of truth and soberness." He gives a favourable account of the state of religious society in Ireland. "There," he says, "we have many who, though not at all Methodistical, have religion sincerely at heart,"³ and "I place myself amongst those who are deemed Methodists because I conceive the present definition of

¹ "Castlereagh Correspondence," vol. iv., pp. 219, 220.

² "Remains," vol. iv., p. 106.

³ *Ibid.*, vol. iv., p. 104.

Methodism to be that spiritual view of religion which implies habitual devotedness to God both of the heart and conduct."¹

The year 1803 was an eventful one in his life. He then adopted a more decided attitude with regard to worldly society, and identified his own opinions with those of Wilberforce and Hannah More.² It was at this time that he became acquainted with Mr. and Mrs. Peter la Touche, who invited him to their beautiful place, Bellevue, near Delgany, County Wicklow, which he most graphically describes, as well as the lovely scenery surrounding it, in a letter to an English friend; to which, however, he adds: "I am happy here, not because the place is a fine one: a much better reason is that the owners of this house are lovers of goodness to a degree rarely to be met with in their station." While he was visiting there in the month of December, the disturbances occurred in Dublin when Lord Kilwarden and his nephew were murdered in Thomas Street, and which culminated in the execution of Robert Emmett.

News travelled slowly in those days, and he writes:³

We were in unsuspecting tranquillity when Dublin was in alarm. We heard it the following day as we were preparing to go to church. Of course we were shocked at the murders, but felt so little apprehension that I drove with Mrs. la Touche the next day to visit Mrs. Tighe, at Rosanna, through a part of the country which had been the scene of a battle in the late rebellion.

He had gone to Bellevue only for a short visit; but the congenial society of Mr. and Mrs. la Touche, and the friends who frequented their house, constantly attracted him to their circle, where he found the great truths of religion the constant subject of thoughtful conversation.

In the spring of 1804 he had a slight return of illness; and in the fourth volume of his "Remains" there are some interesting letters, written at this period. He reproaches his friend Schoales for having mentioned his name as likely to assist in writing on the Caledonian navigation, and says, "I never could write where I was not feelingly impressed with the subject." In August he undertook a journey through parts of Ireland, and passed through some of the places in the County Wexford where the principal conflicts between the loyalists and rebels had occurred in 1798. He crossed from Waterford over to South Wales, where he visited many places of interest, such as Grongar Hill and the old castle, described in Dyer's poem, and Golden Grove, where Jeremy Taylor lived and preached during the usurpation. He was accompanied on this journey by his faithful servant Michael McFeely, whom he describes as "the greater enthusiast of the two respecting ruins and old castles."

¹ "Remains," vol. iv., p. 117.

² *Ibid.*, vol. iv., p. 105.

³ *Ibid.*, vol. iv., p. 135.

He adds: "He is a first-rate fellow, and has been a main feature in the pleasantness of the journey." In this year (1804) he also visited Hannah More at Barley Wood, and speaks of his intercourse with her as "a great mental and moral luxury."¹ He writes of her: "She is really a most extraordinary person, uniting so much power of mind with such simplicity of purpose and humility of heart." In the succeeding years he maintained an active correspondence with Mr. Jebb, in which there is frequent mention of sermons written by him and transmitted to his friend; and meanwhile he was occupied in writing reviews and papers on theological subjects, which are contained in his published "Remains." In a letter to Mr. Stedman, he mentions having lately contributed two reviews to the *Eclectic*, a magazine which he calls "Evangelical and Puritanic," while he speaks of himself as being "not one whit Puritanic, but a Primitive Churchman." In 1809 he and Jebb undertook together a journey to England, where they renewed their acquaintance with many valued friends, and enjoyed the congenial society of Wilberforce, who writes from Newport Pagnell concerning them:²

We arrived here last night from Battersea Rise. There we took up our abode from Tuesday evening, and enjoyed the society of many kind friends whom Henry Thornton had asked to meet us—*inter alios*, Mr. Knox, of Ireland, and his friend Mr. Jebb. The former is a man of great piety, uncommon both in quality and quantity, and extraordinary liveliness of imagination and powers of conversation. He is really well worth your going over on purpose to talk with him. He was once, strange to say, Lord Castlereagh's private secretary. He is the very last man I should have conceived to have gravitated to Lord Castlereagh.

We are indebted to this visit for the graphic description of Mr. Knox,³ furnished by Mr. Parken, editor of the *Eclectic Review*, who, meeting him at the house of Mr. Butterworth, was so impressed by his conversation and sentiments, that in the evening he wrote down his immediate impressions of what had passed. Never before nor afterwards did he meet Mr. Knox, who on the next day took a final leave of London; but such was the impression made on him by this short interview, that in person, mind, manner, and principles he was enabled to embody the very image of this eminent man; and his friend Bishop Jebb declared that "a more perfect or graphic description could not be given." Mr. Parken's exact words are as follow:

His person is that of a man of genius. He is rather below the middle size, his head not large, his face rather long, narrow, and more rectangular than oval, his features interesting rather than pleasing, his forehead high but not wide, his eye quick, his eyebrow elevated, his nose aquiline, his

¹ "Remains," vol. iv., p. 168.

² "Life of Wilberforce," vol. v., p. 557.

³ Introduction to Burnet's "Lives," edited by Bishop Jebb.

under lip protruded. His muscles are very full of motion, his complexion pale, apparently from ill-health, but susceptible of a fine glow when the subject of conversation became animating. His expression of face not unlike Cowper's. He is small-limbed and thin, and wears spectacles which very much become him. When interested, his countenance is full of action, his eye is piercing, his cheek suffused, his gestures profuse and energetic, his whole form in motion, and ready to start from his seat. His manner of expression is natural and easy, fluent in general, but not very fast; he hesitates occasionally for a word, and encumbers his diction with long explanatory parentheses, from which, however, he returns duly to his proper topic; his language is commonly appropriate, and almost invariably pure—sometimes exquisitely elegant—very suitable and mostly well made out: occasionally it is quite sublime. His voice is clear and pleasant, with a very little of the Irish tone.

"On this occasion," Mr. Parken writes, "we sat from three until half-past eight, and too much of the afternoon was occupied with controversy between Mr. Knox and Adam Clarke on certain topics connected with the Methodist institutions. He strongly maintained the necessity of Episcopal ordination, but acknowledged the value of the labours of Methodist and other teachers. With reference to the silent general effect of the Establishment, he added that 'we were far from comprehending the machinery of heaven. We little knew how much was working and producing effects of which we were unconscious.' Those who knew Mr. Knox instantly recognised the fidelity of this description, happily preserved to exhibit human nature in its improved and happiest state."

This excursion occupied nearly five months, and shortly after their return Mr. Jebb addressed to his friend a letter, very characteristic of the relations between them. He writes :¹

I have been taking a full and certainly not a morbid retrospect of my deportment during our never-to-be-forgotten journey, and I must take shame to myself for having too often indulged a cavilling disputatious spirit, when it should much rather have been my delight to listen and improve, and thankfully avail myself of the uncommon advantages with which I was blest. . . . Your patience and forbearance now surprise me.

The correspondence throughout shows that Jebb was entirely influenced by the vigorous philosophic tone of thought adopted by Knox, and constantly regretted that he had differed from him in his views. In 1810 Jebb was appointed to the living of Abington, which he describes to Mr. Knox as worth £1,000 per annum, with a good house, and expresses his satisfaction that his new residence will afford ample accommodation for him and his faithful servant, Michael, as well as a room for Miss Ferguson² (in whose house Mr. Knox lodged), who had been their travelling companion in England the year before, and

¹ "Correspondence between Bishop Jebb and Alexander Knox, Esq.," vol. ii., p. 564.

² "Remains," vol. iv., p. 129.

whose thoughtful kindness and good sense made her such another sympathetic friend to Mr. Knox as Mrs. Unwin had been to the poet Cowper.

In a very interesting letter to Hannah More,¹ written in this year, while bewailing the differences of opinion among Protestant Dissenters and Episcopalians, he considers that the best remedy in such a state of unrest is to "listen to the concurrent voice of acknowledged wisdom and universal revered piety through all the successive ages of the Catholic Church," from Anselm and Bernard, in the twelfth century, up to the earliest fathers, where we may trace the unbroken succession, and hear their unvarying testimony. In the following year Mr. Knox paid a short visit to Archbishop Brodrick, at Cashel, but did not on that occasion visit his friend at Abington, as he was obliged to return to Delgany, to be included in a picture of the family at Bellevue, to be painted for Sir Thomas Acland.² In a letter to Mr. Jebb, he describes this picture as follows :

Sir Thomas Acland would have me in my invalid dress ; my green velvet nightcap had taken hold of his heart. I lean on a sofa, have just been speaking ; Mr. and Mrs. la Touche are sitting one on each hand, thinking of what they had heard. I hold a book in my hand, and after considering what that book should be, I resolved on Butler's "Analogy," for the purpose of indicating that the conversation was religious.

In December he excuses a long silence to his friend Jebb on the plea that he has been engaged in a correspondence with Mr. Parken, the editor of the *Eclectic Review*, to whom he had addressed two long letters,³ one on the subject of justification, the other on the character of mysticism. Concerning this young barrister he writes :⁴

He is really an uncommon young man. The questions he puts to me will probably lead to a more digested, as well as more systematized, statement of all my views than I have ever yet had occasion to give ; and though I do not—indeed, cannot—keep copies, it may happen that what I write may justify me in getting them transcribed. This is the case with two letters—the one on justification, the other on mysticism, both which may serve as good records of thoughts.

These two letters are printed in his "Remains." His view that justification is not merely a deliverance from the power of sin, and an imparted rather than an imputed righteousness, is frequently dwelt upon in his writings. In a letter to Major Woodward he thus explains himself :⁵

I mean that God, by His gracious influence, justifies the individual operatively, or makes him righteous, and then by His just and merciful estimate of the work thus wrought He justifies him imputatively—that is, reckons him righteous in virtue of the vital principle which has been

¹ "Remains," vol. iv., pp. 239, 244, 245.

² "Correspondence between Jebb and Knox," vol. ii., p. 48.

³ "Remains," vol. i., p. 256.

⁴ "Correspondence," vol. ii., p. 55.

⁵ "Remains," vol. iii., p. 33.

wrought in him; and again, that whether we are justified or sanctified, brought effectually out of a state of sin, or confirmed and established in a state of holiness, the excellency of the power is of God, and not of us. First and last it is God who worketh in us of His own pleasure both to will and to do.

In August, 1812, he wrote to his friend Jebb to inquire the most direct route to Abington, and Jebb replied that "the journey might be comfortably accomplished in two days. First day, stop a mile beyond Maryborough; second day, to Nenagh, from which Abington is just twenty miles." He spent Christmas at Cashel with the Archbishop, who afterwards accompanied him to Abington, where for a short time these three saintly men enjoyed happy intercourse and took sweet counsel together. Referring to this period afterwards, he remarks:¹

I think the imperfectness of intellect lies in this, that it cannot keep pace with feeling. There are matters of which the heart takes cognizance, the fulness of which is not to be expressed in words. Music seems added to supply this want.

In 1815 Mr. Jebb went to London to arrange for the publication of his sermons, and there met many who had enjoyed Mr. Knox's and his society during their former visit. Mr. Butterworth, at whose house he stopped, desired him to convey to Mr. Knox his affectionate remembrance, and adds that he would travel a thousand miles, and a thousand back, to see him. It was during this visit to England that Jebb was introduced to the Rev. John Marriott, author of the hymn "Thou whose Almighty Word." He describes him as a most amiable and accomplished young man, to whom Sir Walter Scott had dedicated the second canto of "Marmion." Jebb inscribed his volume of sermons to Charles Brodrick, D.D., Archbishop of Cashel, with a motto from Gregory Nazianzen: "This man was most exalted in life, but most humble in his own estimation." In a letter to Knox, Jebb writes: "The character struck me years ago as most appropriate, and dwelt upon my mind ever since, associated with that of our excellent friend. I did not think I could use it more aptly."² Mr. Knox wrote to his friend, advising him to return home by Bristol, that he might visit Hannah More, and adds: "Convey to her an assurance of my cordial affection." Explaining the cessation of their correspondence, he writes: "The simple causes are decreased strength and increased avocations; my public calls, Association, Academy, charities, cut deeply into my time, and weakened health now forces me to seek refreshment when once I could have written."³ In September of this year he visited the Archbishop at Cashel, from whence he renewed his corre-

¹ "Correspondence," vol. ii., p. 139.

² *Ibid.*, vol. ii., p. 245.

³ *Ibid.*, vol. ii., p. 253.

spondence with Hannah More, and in one of his letters gives his reason for not revisiting England, that his friend at Bellevue being determinately stationary, makes him in sympathy form a like determination, and that while Mr. la Touche remained on earth he could not harbour the thought of leaving him for so long as a visit to England would require. He goes on to say:¹

It is in itself a high gratification to converse with a man more than eighty, who is able to exercise not only sound sense, but remarkable acuteness and nice discernment. To converse, I say, with such a person is an absolute delight. I used always to feel it such in the instances of John Wesley and Dr. Maclaine, the only persons whom I have ever known that I can bring into comparison with Mr. Peter la Touche.

In writing to Hannah More, he dwells on the great utility of our Liturgy, and continues, "Though the materials were drawn from various sources of primitive devotion, a selection equal to ours was doubtless never made before, and except in the sacred sources of truth, I know not where there is anything like the consistent, pure, simple, practical theology which runs uniformly through the daily service, the Litany, the collects (for the most part), and the original occasional services."² He was also occupied in his study of the Epistles to the Romans and Hebrews,³ and thus writes to his friend Jebb: "I examined the 'justification' of the Epistle to the Romans and the 'perfection' of the Epistle to the Hebrews, and a friend to whom I have read it declares the reasoning to be close and conclusive." He also notices a pamphlet antagonistic to the Bible Society by an unknown author, who, however, proved to be William Phelan, afterwards a Fellow of Trinity College, Dublin, and an esteemed friend of both Mr. Knox and Mr. Jebb. These men had views very contrary to the general opinion of religious people of their own and the present time on the unrestricted distribution of the Bible, and Phelan shared their fears. On receiving the thirteenth report of the Bible Society, Mr. Knox thus expresses his opinion: "Nothing can be more gratifying externally to its early advocates than the high fashion at which the plan has arrived. Such progress is providential, but mysteriously providential. It is one of those dark ways of Heaven which we are certain must ultimately lead to good; but what they may involve we cannot ascertain, and may even think of with awe. Will not the sacred volume be exposed to depreciation—in one class from disappointment, in another from familiarity?" How little did his prediction estimate the present resources and annual distributions of the Bible Society!

In August this year his friend Jebb went to Cheltenham for the benefit of the waters, after a severe illness; but before leav-

¹ "Remains," vol. iv., p. 319.

² *Ibid.*, vol. iv., p. 333.

³ *Ibid.*, vol. ii., p. 41.

ing Dublin he sat to a famous sculptor, named Morrison, for a medallion likeness. This same artist had shortly before executed a similar medallion of Alexander Knox, which Jebb took with him to England, and also one of Archbishop Brodrick. These three medallions are carefully preserved by the Rev. Dr. Poole, Fellow of Trinity College, Dublin.

In 1818 Jebb's sermons, published three years before, were out of print in London and Dublin; and he then determined to publish his work on Sacred Literature, which twelve years before had been suggested to him by Alexander Knox, who had first put into his hands Lowth's work, and pointed out to him some parallelisms in the New Testament. He adds: "Without you I never should have dreamt of seeking for parallelisms in the New Testament."¹ In 1820 we find Mr. Knox engaged in considering the doctrine respecting baptism held by the Church of England. He writes:²

The subject costs me a good deal of thought. I attempt briefly to prove the doctrine of baptismal regeneration in the case of infants to be that of the Church of England. I show from our formularies what this doctrine implies, and I then point out practical consequences which flow necessarily—or at least naturally—from the established premises.

In the following April, Mr. Jebb went to London, where he was introduced to Southey. This led to a correspondence with Alexander Knox concerning his "Life of Wesley;" and the result was that a few years afterwards he was requested by the author to make a statement of the impressions his intercourse with Wesley had left on his mind. He found this call irresistible, and prepared a carefully-written account, which is embodied in the second edition of Southey's "Life of Wesley.

In 1822 he lost his dear friend Charles Brodrick, Archbishop of Cashel, who died in Dublin, where he had been living since 1811, as coadjutor to the Archbishop of that diocese, who was incapacitated by long illness from attending to his duties. His death was a severe trial to Mr. Knox, who regarded him with veneration and great affection. At this period Alexander Knox was living in Dublin, and he mentions his nervous weak state as peculiarly trying. In one of his letters he writes that he had gone that day to the Association in a sedan-chair. The meetings of the Association for Promoting Christian Knowledge were held at this time in Capel Street. He also speaks of the watchman crying the hours during the night in Dawson Street, a custom which was abolished when the Metropolitan Police were established in 1838. In the following year the Rev. John Jebb was promoted to the Bishopric of Limerick, and delivered his first Charge June 9th, 1823. This he sent to

¹ "Correspondence," vol. ii., p. 335.

² *Ibid.*, vol. ii., p. 407.

Mr. Knox, who criticised some points, though at the same time expressing his general approval. He alludes in his letter to a custom of the time, when the now obsolete clerk took the most prominent and almost the sole part in the psalmody. Mr. Knox did not care for congregational singing, but considered the drawling of a solitary clerk a worse extreme, and proposes that, where it is possible, a few members of the congregation might be taught to accompany and supersede the clerk, as most akin to choir-singing, which he thought to be most in consonance with the spirit of the Church of England.

In 1824 Mr. Knox published, in Dublin, "An Enquiry on Grounds of Scripture and Reason into the Use and Import of the Eucharistic Symbols." In a short introduction, he describes it as having been printed for the satisfaction of two friends who, having read it in manuscript, desired to have it in a form better fitted for close consideration, and he thought it right to accede to their concurrent suggestion, in order that others might deem his attempted elucidation not unworthy of their attention. The publication of this little work had important results, both in England and Ireland, and led to much friendly and adverse criticism, and awakened thought which had long been dormant, or at least not expressed in the manuals of the day on the Eucharist.

Mr. Southey¹ in the *Quarterly Review*, 1828, describes it as "composed with the unaffected humility of sincere devotion, and it enters with that spirit into the heights and depths of Divine philosophy." And the Bishop of Limerick expresses himself warmly in its favour. He writes: "My opinion is that into the small compass of its pages you have compressed more good sense and sound theology than are contained in any ten bulky volumes of former writers on the subject."² At this period Mr. Knox resided generally at Bellevue, where he enjoyed the society of the pious and intellectual people who were the frequent guests of the La Touche family, and who were often doubtless attracted thither by the wonderful conversational powers and original suggestions of their gifted visitor. The Bishop of Limerick was in London engaged in Parliamentary duties, and Mr. Knox watched his speeches on Irish ecclesiastical subjects with keen interest. In June the Bishop mentions to him that he spoke for three hours on the Tithe Bill in general defence of the Irish Church Establishment, and Mr. Knox, in reply, tells him that the subject was continually before him. He writes:³

"I saw not how the multifarious falsehoods which were gaining more

¹ "Remains," vol. iv., p. 478.

² *Ibid.*, vol. iv., p. 409.

³ "Correspondence," vol. ii., p. 495.

and more the blind acquiescence of even well-meaning persons were to be completely met and refuted. This desideratum your speech has supplied, and if the clergy and friends of our Irish branch of the Anglican Church do not feel themselves more obliged to you than to any other individual for the last hundred years, I can only say they see business with eyes differing from mine.

Elsewhere he writes to the Bishop :¹

I am not without fear that the Church of Ireland will eventually be sacrificed to the preservation of what will be considered central integrity. But I am sure that if the one Church goes the other will soon follow, and what the political constitution will then become I only wish they might have the sagacity now to make a matter of grave consideration.

The Bishop's letters at this time are deeply interesting, relating to various friends whom he and Mr. Knox had met in 1809, also describing his meeting with Archdeacon Churton (the editor of Townson's Sermons), and visits to the Earl of Derby at Knowsley and to the excellent Bishop Law of Bath and Wells. In the year 1827 Bishop Jebb was seized with a paralytic affection which ended his active labours in the Church; and although he recovered his speech and reasoning powers, he shortly after removed to Leamington, never again to return to his diocese.

In the following year Mr. Knox's venerable and valued friend, Mr. Peter la Touche, died at Bellevue, in his ninety-fifth year. Thus was broken up the happy intimacy he had enjoyed for so many years in his visits to this lovely place.

The latter years of Knox's life were altogether spent in Dawson Street, Dublin, where increasing infirmities detained him very much within doors; but he continued to enjoy great mental activity and constant converse with men of kindred and sympathetic spirit, who soothed his decline of strength by words of wisdom spoken in season. The Rev. Charles Dickinson, subsequently the Bishop of Meath, was at that time chaplain to the Female Orphan House, an institution which Knox regarded with great interest, Mrs. Peter la Touche being one of its earliest and warmest patronesses, and Jebb having frequently advocated its claims at annual charity sermons. His connection with the orphanage gave Dickinson an opportunity of frequent intercourse with Knox, and enabled him to minister consolation and comfort to the aged Christian when the lengthening shadows began to fall on his path. On one occasion,² when Knox was speaking in a dejected strain of his own diminished keenness of enjoyment in spiritual matters, and was evidently much distressed with apprehension on this

¹ "Correspondence," vol. ii., p. 485.

² "Memoir of Bishop Dickinson," by the Very Rev. John West, D.D., Dean of St. Patrick's.

account, Dickinson asked him whether the sight of beautiful scenery still produced in him the same lively sensation of gladness as formerly. He remained silent for some minutes, and then with sudden animation replied: "Mr. Dickinson, you don't know from what suffering you have relieved me by that observation. You are right; it is the animal sense that has grown duller in both cases." The excellent Rev. Thomas Kelly, author of some of our most popular hymns, was also an occasional visitor; and about three months before Mr. Knox's death, during a conversation with him, the latter remarked to him that his views had not heretofore been sufficiently evangelical, and when Mr. Kelly was about to leave he said: "You must offer up a prayer for me." They retired to an inner room, and he did so, and when the prayer was finished Mr. Knox cordially expressed his thanks. Mr. Kelly had been ordained a clergyman of the Church of England, but was at that time a Nonconformist minister, and felt rejoiced at his friend's request, as being an evidence to him that he was seeking for a surer hope than Mr. Kelly considered his system of theology had hitherto afforded. Mr. Knox's aspirations after holiness had always been heartfelt and unceasing; but his views of the great doctrine of the Atonement were confused, and no doubt as the time of his departure drew nigh, when feeling for the foundation of his faith, this doctrine assumed greater prominence in his mind and became a sustaining power. Mr. Scott, another attached friend, some time before his death perceived this tendency. He believed Mr. Knox was himself quite unconscious of it, yet it afforded him great satisfaction, having always felt that there was a serious deficiency in the system of religion professed by Knox. He died at his lodgings in Dawson Street on June 17th, 1831. Mr. Scott and his wife, who was daughter of his friend Archbishop Brodrick, were sent for immediately before his death, but it was not certain that he recognised them. He was laid to rest in the vaults of St. Ann's Church, Dublin, of which a few years afterwards his valued friend the Rev. Charles Dickinson became rector, and in the chancel a tablet was erected to his memory, bearing a truly descriptive and appreciative inscription, setting forth his intellectual qualities, his great power of eloquence in speech and writing, his devotion of all his powers to the service of God and His Word, and his affectionate attachment to the Church of England. It concludes with the following words: "As he lived the life of faith, so he died, in the sure Christian hope of a resurrection to glory."

In 1861, when St. Ann's Church was restored, the east window was erected as a memorial to Knox. It represents

the parables recorded in St. Matthew xiii.—a subject aptly selected as illustrating a most original and interesting paper written by him, which is published in the first volume of the "Remains." He considered that these parables, besides conveying individual instruction, should be taken together as a connected series indicating the several stages through which the Church of Christ was to proceed, and that each parable had a period peculiarly its own, in which the state of things signified predominated; but that when another state of things commenced, the former, though becoming less prominent, did not cease. The first describes the opening of the Gospel dispensation. The second indicates that state of things which was to ensue after the first planting of Christianity, and that mixed state of the visible Church which took place from the second century. In the third parable it has grown into magnitude, fitly represented by the seed and its subsequent condition—a tree which, instead of requiring support, affords shelter. This emblem of a tree represents the Church, not merely as visible, but hierarchical, and is symbolic as dividing into two trunks the Eastern and Western Churches and the several branches representing National Churches. The fourth parable marks a state in which vital Christianity has in a measure disappeared, but as leaven is hidden, not destroyed. In the fulness of time the whole shall be leavened. How this was to be accomplished is exhibited, Knox thought, in the fifth and sixth parables—the person finding treasure not looked for, but coming on it unexpectedly, representing one moved by unexpected agency, who becomes impressed with an object which is to him as a hoard of gold. He sees religion alone can confer happiness, and there is no sacrifice he considers too great to obtain it. The merchantman in the sixth parable is one devoted and trained to business, corresponding to Christians brought up in the nurture of the Church, choosing one pearl of great price. He lays hold on religion at whatever cost as his portion and inheritance. The seventh and last parable, of the net, marks the consummation of all things.

Fifty-seven years have elapsed since Knox passed away, and this window erected to his memory thirty years after his death is evidence that "he being dead yet speaketh." His writings still continue to excite the interest of thoughtful people.¹ Many who do not approve of his theological views, and consider his interpretations of Scripture as fanciful, still value them as suggestions leading to further develop-

¹ Dean Burgon in his "Lives" refers to Knox, vol. ii., p. 248. He asks "Why is no Memoir of Knox extant?"

ment of thought on the most important of all subjects. His letters to the Rev. John Walker, founder of a sect which he named the Church of God, but more familiarly known as Walkerites, has become a scarce publication, and no doubt many of his essays and letters still exist uncollected in contemporary periodicals.

The last will and testimony of Alexander Knox, proved July, 1831, a month after his death, shows his unalterable affection for the la Touche family. To Mrs. Peter la Touche he left the greater part of his landed property, and he bequeathed all his books and papers to her niece, Miss Catherine Frances Boyle. A window in memory of Mrs. la Touche has been erected by Miss Boyle in the chapel of the Female Orphan House, in the North Circular Road, Dublin. She also presented a fine mezzotint portrait of that lady to the institution, which may still be seen in the board-room.

KATE LEEPER.

After the MS. of this paper, written by the wife of the Rev. Alexander Leeper, D.D., Canon of St. Patrick's, Dublin, had been received by us, we were informed that the gifted writer had entered into rest. Mrs. Leeper (as some of her many friends knew) took a keen interest in all that pertained to Alexander Knox; and the present paper will in a good measure supply a deficiency. We pay a sincere tribute of respect to the much-esteemed and lamented lady.—ED. CHURCHMAN.

Correspondence.

THE PROSECUTION OF THE BISHOP OF LINCOLN.

To the Editor of THE CHURCHMAN.

SIR,

Pressure of other work has made it impossible for me to write a reply to Mr. Miller's article in time for your July number. I shall ask you to kindly publish it in August. Meanwhile, may I make two observations upon Mr. Miller's article? It consists partly of argument and partly of abuse of myself.

As to the argument, he does not attempt to grapple with my main contention, that the prosecution of Bishop King must do infinite damage to the cause of Evangelical Truth and to the Church of England; but he does show that I am not so well acquainted as he is with the recondite meaning of some of the outward actions which form the subject of the prosecution.

Then he impugns the accuracy of my representation of the judgment already given. I am prepared to vindicate it in all respects.

As to the attacks upon myself in which Mr. Miller so freely indulges, I would point out that the value of my argument, be it great or small, in no way depended upon its authorship. It would have had the same force