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**ADAM CLARKE PORTRAYED -- Volume II**  
**By James Everett**

"Half a word fixed upon, at, or near the spot, is worth a cart-load of recollection." -- Gray,  
in a letter to Pelgrave.

Vol. II.

London:

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Paternoster-Row.

1844.

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REVIEWS OF THE FIRST VOLUME.

"We have no doubt that the Wesleyan public, by whom the Doctor was little less than  
adored, will feel very much obliged to Mr. Everett, who stood in a somewhat similar relation to  
the subject of his work to that of Boswell to Johnson, for his 'portraiture.' -- He has produced in  
the volume before us a very pleasant and readable narrative." -- The Patriot, Feb. 1st, 1844.

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"The volume before us is equally instructive and entertaining -- instructive in its details, as  
illustrative of those operations of God's providence and grace, of which Dr. Clarke was the  
subject, and entertaining, from the charm of graphic and lively expression which the biographer  
has thrown over his pages. It is due to all parties to mention that, in this memoir, Mr. Everett has  
enjoyed the concurrence and aid of the Doctor's highly intelligent and beloved daughter, Mrs.  
Rowley, to whom he acknowledges himself indebted for examining, criticizing, and enriching his  
pages." -- Sheffield Mercury, Jan. 13.

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"The work abounds in anecdote and sketchy delineations of men and things. -- We have pleasure in transferring to our columns a few extracts, from which our readers may themselves discover the lively, graphic and entertaining manner in which Mr. Everett's portraiture of his friend is executed." -- The Watchmen, Jan. 31.

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"The memoirs of this apostle of Wesleyanism abound in practical moral lessons, encouraging examples, and profitable conclusions. The style is simple and pleasing; the author's information full and authentic; and, with a caution too often neglected by biographers, he has not suffered the warmth of his friendship to encroach upon his judgment or his candor. Mr. Everett has employed the rich materials placed at his disposal with so much address, that his volume will be recommended to every young man, as a textbook of precepts, upon his entering society; and he will one day enjoy the gratifying reflection of having done justice to the memory of a great and good man, and, at the same time, conferred an important benefit on society, by the publication of a volume so truly profitable for instruction." -- Colonial Magazine, March.

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"We have long thought that a truly Wesleyan life of the venerable doctor was a desideratum [desideratum n. (pl. desiderata) something lacking but needed or desired. -- Oxford Dict.]; and we are happy to find that our old friend and fellow townsman, the Rev. James Everett, has undertaken to supply this lack in the biographical department of literature. Of his qualifications for fulfilling the task, it is not necessary that we should pronounce an opinion; the public has already decided the point in the more than favorable reception with which every work has met which has hitherto issued from his pen. He seems to have stood in the position of "fidus Achates" to his illustrious hero, and we need scarcely say, that he has made the most of that advantage; he has caught the outlines of the moral and intellectual features of his friend, and frequent observation has enabled him to fill up those outlines with a faithfulness and precision which would have been impossible to a casual artist.

The charm of the book is, as it is of all Mr. Everett's biographical writings (and this is the secret of their success) -- that we never once lose sight of the fact, that its subject, however immeasurable our superior in all the graces which adorn the moral and intellectual character, was nevertheless, 'a man of like passions with ourselves,' and that he had 'a real heart of flesh and blood beating in his bosom.' -- We doubt not that this work will become, especially in the Wesleyan community, the standard Life of Dr. Clarke. -- Manchester Times, March 9.

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There is a field, and one which we are happy in saying that Mr. Everett has well cultivated, that of incident, -- one where he is always at home. Very few so well can take up -- take in pieces, investigate, dissect, ramify an incident, and yet keep up the interest as he can and as he does. James

Everett knew his man, -- knew him not merely in the glare of popular assemblies, -- tens of thousands knew him thus, but James Everett had a peculiar knowledge, he knew him as a friend, as a thinker aloud, was admitted into his heart, -- aye, that is the fount where the privilege of a biographer springs; when the twain are one, when affection's fetters enwrap themselves around the hearts, and by the meltings of friendship mold the sentiments, the views, the feelings; aye, aye, those are the elementary principles of which valuable, or rather invaluable, biographical sketches are constituted. Between Everett and Clarke this fire was continually burning upon the altar." -- Bristol Mirror, March 23.

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It is not frequently that the biographer is so pre-eminently happy in his subject as Mr. Everett is in the present instance. The late Dr. A. Clarke was, in every sense of the word, an extraordinary man; whether we regard him as a scholar, a critic, a divine, or one who successfully 'sought to intermeddle with all knowledge.' He was one of those gifted individuals who stand in the eye of the world; before whom ordinary minds instinctively bow; and the records of whose life will constitute no small portion of the moral and intellectual history of the human race. Mr. Everett commences his task with the air of a man fully conscious of the importance of the object before him. He has evidently summoned all his powers to the work, in order that he may raise his mind to the height of his great argument; and, from the specimen before us, we have no hesitation in predicting success. We are pleased with the calm and systematic manner in which he proceeds. There is no bustle, no hurry, no anxiety to present his friend before the world in his full-grown stature; -- he can afford to wait. Hence the character is developed gradually. We have the child, the boy, the youth, and the man, each succeeding the other in natural and beautiful progression; and, as a necessary result, interest is excited and continues progressively increasing to the close of the volume. This may be said to constitute a peculiarity which distinguishes the work before us from most other memoirs. Ordinarily, we are favored with the date of birth -- a chronological fact which, if omitted, might possibly excite a doubt as to the actual existence of the biographical subject -- a few sentences follow as to the physical constitution of the individual sickly or healthy, puny or strong, well made or deformed, as the case may be; but, beyond this, there is an utter absence of all information; and the hero starts up before us, like Minerva from the head of Jupiter, or Sin from the front of Lucifer, armed cap-a-pie [? -- meaning not found], an absolute monster of perfection, to astonish and bewilder mankind.

The case before us furnishes a happy exception to this general rule; and, we may safely say of the character of the venerable Doctor, as elucidated by Mr. Everett, that, like 'the path of the just,' it 'shineth more and more unto the perfect day.' Several memoirs of Dr. Clarke have already been presented to the public. Judging by the specimen before us [Vol. I], this will differ from all its predecessors -- in many respects, will surpass them all, Thus much we will venture to say in reference to the first volume: -- it is a beautiful, pure, high-toned, classical production; every way worthy of its illustrious subject, and of the biographical reputation which Mr. Everett has already achieved. -- Newcastle Journal, April 20.

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"The admirers of Dr. Adam Clarke and those of Mr. Everett, each a very numerous class, will welcome with acclamations this first volume of a long expected work, in which both classes have so deep an interest. Nor will it disappoint expectation. -- A great deal in the volume before us [Vol. I] is entirely new; and what is not new in point of fact, is related with a difference of manner and circumstances which invests it with the charm of novelty. Indeed We have been much entertained with observing the unfailing ingenuity which the author displays in always furnishing some new and still equally authentic version of those incidents in the Doctor's life with which previous biographers, and especially his own account, has made us familiar. The entirely new matter, however, predominates over the old. Judging from the present volume, Mr. Everett's portraiture of his distinguished friend will be his own chef d' oeuvre [masterpiece], the most complete account of that friend, and one of the most interesting and instructive pieces of biography in the English language." -- Wesleyan Chronicle, Jan. 19.

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"It is well known that the religious community, anticipating the treat they may now enjoy, have long and anxiously desired and expected the work the first volume of which has now issued from the press; it was known in many circles that Mr. Everett had a hoard of valuable information, the fruits of long intimacy with his friend and a careful and sedulous collection of materials; and at length he has unfolded that treasure for the benefit of society. Of Mr. Everett's merits as a biographer it would be superfluous -- nay, presumptuous -- were we to write. His previous works have stamped his fame, and it is sufficient for us to say, that the high celebrity which past exertions have acquired is not in the smallest degree lessened or tarnished by the present effort." -- Sunderland and Durham County Herald, May 31.

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"The more familiar our acquaintance, the more we are satisfied that Mr. Everett's powers are an ever-flowing spring, pouring its ample current over the wide vale of its associations, taking up, enlarging, and improving every circumstance that has a tendency to

'Point a moral and adorn a tale.'

He but requires to see an end, and his means are immediately tangible; he seems to have them at command, and is able at once to appropriate them. One thing of importance in connection with the work is -- its METHODISM. This is, in our mind, its distinguishing attribute; so decidedly and determinately identifying Adam Clarke with Methodism, the very atmosphere and element in which he lived and labored. In the outset, we designated this work a standard memoir of ADAM CLARKE; and on coolly reviewing it, we are prepared to repeat our statement, under an assurance that no family pretending to respectability, piety, or intelligence, especially in the Wesleyan community, will delay to secure for the general reading of its members, 'ADAM CLARKE PORTRAYED.' -- The Wesleyan and Christian Record, August 29.

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"We feel satisfied in furnishing our meed [merited portion] of eulogy to the work before us, -- it demands far more than it seems to claim. There is a sort of unpretendingness in its exterior, but its intrinsic is another matter. You look upon its title-page as professing to open the door to a tale of other times, but you no sooner pass the threshold than you feel the glow of friendship, and, ere you are aware, you occupy a corner chair with the author and his hero. Mr. Everett has the art of showing that 'face answereth face in a glass;' and though he has done it well in his previous works, he has not succeeded better in any than in the present; -- there is a hitting off about it, that is happy, -- such a familiar acquaintance with the hero, that he could not mistake him himself, and such fidelity as to render it impossible for others to mistake him. We thought at first, that he was somewhat late in the field, -- that day, perhaps, was gone by for a work of this kind to be in request, -- but with the book in our hands we soon heard the echo -- 'He being dead yet speaketh.'" -- The Yorkshireman, May 30.

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#### ADVERTISEMENT TO VOLUME II.

While the biographer has to apologize for delay in the appearance of the second volume, he has to state, that it has not been because of any indifference as to its completion, but solely on account of other engagements over which he had no control, the enumeration of which -- though of some importance to himself, is not at all calculated to interest the reader. The third volume, which is in progress and will be published with all possible dispatch, will complete the memoir. In prosecuting the work, the writer is happy to find, that he has acted, in some measure at least, in the spirit and on the plan embodied in some recent judicious remarks in a popular critical journal, and would here -- though in an accommodated form, -- echo to the strain put forth. In many narratives, it is observed, that portion of the subject is principally and prominently dealt with, which more immediately belongs to history, -- selecting and arranging for the purpose, -- to the sacrifice of that which is true biography. The historical part of biography is that which renders the sequence of events and their causes -- and to a great extent it leaves the man to be inferred from his action upon them: -- but true biography is that which shows the actor behind the event, -- and traces the history by following the man.

The conversations of Adam Clarke -- uttered in all the varying moods of each present moment -- expressing the thought, feeling, design, as it rose -- recording the fact when it happened -- give back the true echoes of the keys on which they were struck, and report faithfully of the instrument. They are photographic impressions, in which the passions have written themselves; and in their sum, the inner man is revealed by a light which is Nature's own.

J. E.  
York, Dec., 1844.

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#### PART II. -- SECTION V.

CONTINUED.

1794.

Whatever might be the basis upon which Mr. Clarke's friendships were founded, they were always sincere, though their depth and intensity were regulated by the greater or lesser value of the objects upon whom they were bestowed:-- moral worth and genuine piety ever obtained his regard; and when to these were associated talent and learning, his heart went forth in the exercise of all those deep and ardent feelings, which more or less insinuate themselves into our common nature, however varied the physical and mental constitution may be.

For Mr. Pawson, to whom reference has been already made, he felt the dutiful respect of a son, in combination with the warmth of a solid friendship; and no doubt the circumstance of their meeting in band together, materially nurtured their mutual confidence and regard.

Towards Mr. Benson, who had on special occasions been his associate, but whose more intimate friendship commenced when they traveled together in Manchester, he entertained somewhat different feelings. Though respect and love were the foundation principles, without both of which friendship must be deficient in quality, and imperfect in operation, still, compared with that subsisting between Mr. Pawson and himself, it was "like the lustrous winter, -- frosty but kindly;" -- something, indeed, like the sun in the decline of the year, shorn of his summer beams. There was more of the scholar mingled with it, more of that feeling where each seemed under the discipline of the other, and where the homage of mind appeared to be given and received, with that description of feeling which intellect alone can command; yet no unmeaning compliment was there, but the sincere and sensible tokens of Christian affection, commingling with, and imparting a charm altogether their own to, the more literary conversation or correspondence of the men: and thus they moved on together in the path of intellectual and spiritual improvement. Their correspondence generally referred to sound literature; and one subject which engrossed much of their attention, and called forth the niceties and extent of Mr. Clarke's acquirements in this department of learning, was, an historico-critical account of the manner in which the common Standard text of the Greek Testament was formed, collected from various sources, principally from Fell, Mills, Bengelius, Wetstein, and Griesbach, so far as the latter had then proceeded, combining with the whole, his own reading and observations. [1]

Mr. Benson, in giving his own judgment on the great question, expressed his acknowledgments to his friend, for his ready acquiescence in his wishes on the subject: "I am much obliged to you (he writes) for your very valuable letter, and for the time and pains you have bestowed upon it for my sake; I wish it were in my power to recompense you in the same way; but it is not: I can only say, I hope your labor will not be lost; I shall lay your letter carefully by, and preserve it while I live as a valuable treasure in itself, and a testimony of your regard for your friend."

As a preacher, and a man with whom were hidden the secrets of divine wisdom, Mr. Benson occupied a high standing in the estimation of his friend and colleague; and his judgment is fully borne out by that of the great Robert Hall, who observed on one occasion to the Rev. J. Burdsall, -- "Sir, Mr. Benson is irresistible -- absolutely irresistible."

In his early attention to books, Mr. Clarke rarely committed anything to paper, but merely read for the information of his own mind, and that he might be the better able to instruct others from the pulpit. But as he proceeded, he decided on noting down the result of his studies, especially so far as they related to the Septuagint, which he commenced reading regularly about the year 1785, in order to acquaint himself more fully with the phraseology of the New Testament; believing, as he was confirmed in the fact by his reading, that our blessed Lord and his Apostles had constant recourse to this truly venerable version, and that it was from it they invariably made their quotations. He states, that the study of this version served more to illuminate and expand his mind, than all the theological works he had ever consulted. As he proceeded, he was convinced that the prejudices against it were utterly unfounded, and that it was of incalculable advantage toward a proper understanding of the literal sense of Scripture.

It was not till 1790, when in Dublin, in an ill state of health, and under the impression that he should be obliged to relinquish his avocations, that he proposed writing short notes on the New Testament, collating the common printed text with all the MSS. and collections from MSS. to which he could have access. Scarcely had he projected this work, he informs us, when he was convinced that another was previously necessary, namely, a careful perusal of the original text. He began this, but confesses, that he soon found it was possible to read and not to understand. Under this conviction, he sat down, resolving to translate the whole, before he attempted any comment, that he might have the sacred text more deeply impressed upon his memory.

He accordingly began this translation in June, 1794, and finished it, -- (fulfilling all the duties of a Methodist preacher, -- arduous at any time, and in most circuits, but especially large ones,) in May, 1795, about the present period of his personal history; collating the original text with all the ancient, and with several of the modern versions; carefully weighing the value of the important various readings found in the most authentic copies of the Greek text. It is unnecessary to pursue his preliminary studies as a commentator further at present, as his state of health compelled him to relinquish them for a period of nearly two years.

It would seem as though an union of ministerial labor subsisted, about this time, between the Liverpool and Manchester circuits; for Mr. Benson, in his correspondence with Mr. Clarke from the latter place, observes, "I have just been making a fresh plan, and have put you down for Salford in the forenoon, and Oldham-Street at night, on the 29th; which I suppose is the day you mean. If not, let me know; you will be here, I expect at least, to preach on the Saturday night. My love, and my wife's, to Mrs. Clarke, and to Mr. and Mrs. Pawson. I am glad you are in peace." The agitated state of several parts of the connection, might have led to occasional temporary changes among the preachers; and this preserved the friendship of these two excellent men in greater vigor; Mr. Benson, stating, in reference to their literary pursuits, "We can talk of these things when I see you." But there were other things on which they conversed, less grateful to their feelings. Mr. Pawson, adverting to the interim between the Conferences of 1794 and 1795, observes, "This was a year of great strife and contention; circular letters of various kinds were sent throughout the connection; and we were in great danger of a general division taking place among us; but God, in great mercy, prevented it." Messrs. Pawson and Clarke were compelled to administer the sacrament of the Lord's supper to such of the society, in Liverpool, as insisted upon it. This

offended the high church party, several of whom left the society; but notwithstanding this, the work of God prospered.

The spirit of discontent still abroad in the connection, required all the prudence, foresight, and sagacity, of the most experienced men in the body, to hold it in check. One rather singular circumstance, denominated by those who looked at everything through a distorted medium, "the bishop's plan," ought not to be omitted, more especially as it was the subject of perversion at the time, and was associated -- innocent though it was -- with some rather ludicrous accompaniments. Messrs. Mather, Pawson, Clarke, Rogers, Coke, Bradburn, Moor, and Thomas Taylor, met at Lichfield, to consult whether some plan of accommodation could not be devised, previously to the meeting of the Conference. They were unanimously of opinion that some kind of ordination was necessary, to prevent confusion; that every preacher should be admitted by being ordained deacon; and when permitted to administer the sacrament of the Lord's supper, should be ordained priest; and that, whenever a majority of the society desired the Lord's supper, they ought to have it.

The persons interested in the meeting, deemed it proper to assemble where they were the least likely to be known, and therefore fixed upon Lichfield, as the most proper place, as there were no Methodists in that city. It soon, however, got noised abroad, and those who were not invited to the meeting, were led away with the impression that the brethren so assembling had been forming a plan as to how they might best secure the government of the connection, and divide it among themselves. Among more remote subjects of consideration, one was, how far it might be proper to vest a certain number of superintendents with a kind of executive power between Conference and Conference, as it was a question whether the district meetings, which originated chiefly with Mr. William Thompson, and which correspond with the presbyteries of the Church of Scotland, answered that end.

Though the brethren met in the simplicity of their hearts, and with the purest intention to promote the general good of the connection, the political feeling of the times was calculated to excite suspicion, in consequence of the teeming events connected with the French Revolution. Eight grave men, in sable costume, in secret deliberation, for some days, and all strangers! It was stated by those who were active in the cause of agitation, that the magistrates and local authorities were informed of them, and that they had given private directions to watch their proceedings. But this was not necessary. A popular Wesleyan preacher is an awkward subject to conceal. A commercial traveler happening to come to the inn, knew one or more of them, and displaying a little native curiosity, he instituted a few inquiries to gratify it, and so their characters became known. This led to a more early departure than was at first contemplated. When the object of this meeting was explained, the more candid part of the brethren were satisfied, perceiving that they had only the good of the body in view, in common with themselves. These notices (after a general disclaimer of any disposition to enter into the general merits of the question) seem necessary in passing, as more or less connected with the subject of this memoir.

To a friend, at Altrincham, near Manchester, with whom he was spending a few days, in the summer of 1795, Mr. Clarke observed, "I am glad to find the work quickens with you. But it seems you have no scarcity of noise. I know several who cannot bear these religious outcries, who are in every respect as sincere and upright as I could wish them. This is not the fault either of their heads or their hearts. Most people indeed lay the blame on their nerves; in your case, and in

several others, I believe they may be justly accused. -- 'Well' -- for this is the question, 'but do you think this noise does any good?' Verily no; but I believe that God does much good by it. The common people, who have never had the advantage of mental cultivation, hear through the medium of their passions. Everything that affects them, arrests and fixes attention, and then sacred truths, as we phrase it, have fair play in their minds.

However, a great deal depends on the spirit and mode of conduct of those who are made the instruments in this work: 'So we preached, and so ye believed,' has a vast latitude of meaning. We have had hundreds converted at Liverpool, and yet very little extravagance of any kind. This we consider as a peculiar mercy of God; for had it been otherwise, we should, in all probability, have had bad work with sailors, &c. One word more I will add; I never knew any of these noises, however absurd, but God took advantage of them to do some good, therefore I would not despise any of them."

On another occasion, he remarked, "When God is working, poor silly nature steps in, to try what it can do, and often mars the good in operation." There was no one in Liverpool, as in Manchester, who stood forward with the boisterous prominence of James Selby, and a few others; this led Mr. Clarke, in speaking of the two places, to observe, "I can do with the Liverpool 'amens;' but at Manchester, they are like cart wheels among watch works."

One serious impediment in the way of his reading at present arose from his sight; we find him complaining of "his eyes being very poorly," and of their having been so "ever since he received his wound;" sometimes fearing that he should "lose one of them," and stating that he "could scarcely do anything without spectacles." This, however, he resignedly observes, "will be for good in the end."

The three cornered hat in which Mr. Clarke was taken, in his second published portrait, was not quite out of fashion with him yet, though he was never very partial to it. When at Bristol, he wore what he denominated a "slouched hat." Against this form, Mr. Wesley set his face; and vented some phillipics [? meaning not discovered] in the presence of Mr. Clarke, and others, without appearing personal. Mr. Clarke did not note them, which occasioned Mr. Wesley to turn sharply upon him one day after this, and say, "If any preacher enter my presence without a hat turned up, I shall consider that he wishes to insult me:" Mr. Clarke instantly procured a hat turned up at the corners, in compliance with Mr. Wesley's wish. So much for pre-possessions, fashions, and times. If such a hat had its conveniences -- and it would be difficult to conceive them, it would be still more difficult to state where it would be found (having been previously mounted on a bush wig) in a high wind; what would be its shelter to the face under a burning sun, or what amount of water it might contain under a teeming shower of rain-serving, of course, as a kind of moat around the head to keep it cool. This peculiarity of dress is noticed, simply to exculpate Mr. Clarke from the charge of eccentricity, in this instance, to which the wearing of this hat has been sometimes ascribed.

The Conference of 1795 being at Manchester, Mr. Clarke attended its sittings. Mr. Joseph Bradford, who was supposed to belong to neither of the parties contending for sacramental rites, &c., was elected President. Disputes still ran high, but a day of solemn fasting and prayer was kept, prior to the sittings of Conference, which had a beneficial influence on the minds of the

preachers; and in order to the further satisfaction of the conflicting parties, a plan of pacification was drawn up by nine of the preachers, chosen by ballot from the whole body, each engaging to act agreeably to it on all occasions. This proved a bond of union. At this Conference, Mr. Clarke was appointed for London, with his friend Mr. Pawson, together with Messrs. Wrigley, West, Griffith, and Reece. here there had been considerable uneasiness ever since the death of Mr. Wesley: but Mr. Pawson, aided by his friend Mr. Mather, was enabled to enter into such arrangements with the trustees, as to secure the peace of the society, and the consequent prosperity of the work of God.

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### PART III. SECTION I.

1795.

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If the understanding be like unto bodily sight, not of equal sharpness in all, what can be more convenient, than that, even as the dark-sighted man is directed by the clear, about things visible, so likewise in matters of deeper discourse, the wise in heart doth show the simple where his way lieth," -- Hooker.

Though it be most easy and safe for a man with the Psalmist to commune with his own heart, in silence, yet it is more behoveful for the common good, that those thoughts which our experience hath found comfortable and fruitful to ourselves, should, with neglect of all censures, be communicated to others."

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The decision of the Conference, that Mr. Clarke should be stationed in the Metropolis [London], was in every way agreeable to him, and he forthwith repaired to this new scene of labor. The reader must not imagine, that London, in reference to the exertions required of the Methodist ministers, was, at the period of which we now have to speak, at all in point of convenient regulation what it is at present. The field of operation extended itself many miles in all directions, unrelieved by those divisions which variety in circumstances has rendered necessary and convenient; the places of preaching widely scattered, and as Mr. Clarke made it an invariable rule to return home after services, much physical exertion was included in the appointment given to him; but this was in his estimation a trifling matter, when weighed against the nature and importance of the work, -- embracing as it did, the spiritual interests of thousands for whose benefit he labored. It is presumed, that a mind whose capacities and constitution rendered it peculiarly capable of far-reaching thought, and the embracing of important designs, and following out their consequences, would look upon the scene before him with the deepest interest.

Former stations had engaged his whole energies; and now, with a mind enriched by continually accumulating stores of intellectual wealth, and a spirit whose varied and deep experiences had made it eminently conversant with the mysteries of godliness, because the

intercourse with heaven was constant and the result rich, he came thoroughly furnished to this scene of labor, surveyed it with intelligent apprehension, and addressed himself to the work with every faculty in healthful exercise. He felt he was acting for God -- with man, in relation to eternity: truth, he deemed, demanded all the powers of the minister; and as each occasion of its public proclamation might be the last to some of his audience, he put himself in possession of every part of the great subject, and poured forth the streams of his intellect, like a life-ebullient-spring, thus fitly proclaiming "the burden of the word of the Lord," in all its solemn majesty and sanctity!

In the dispensing of religious truth, no man felt more strongly than the subject of this memoir, the importance of recommending the sacred scriptures in their obvious meaning, as the word of God, from which there is no appeal, upon any pretense, however plausible, to human reasoning. He felt that all attempt to make them speak in any way at variance with their plain sense, was dangerous as a principle, and ultimately ruinous as a practice; that the search after truth is not only commendable, but absolutely imperative upon every intelligent and responsible being: the very fact of man being endowed with power to investigate, and ability to apprehend, being sufficient argument that God who thus intellectually constituted him, demands from his rational creature, the exercise of those powers upon their most effective scale of operation. He knew, that to possess enlarged views of the truth as it is in Jesus, and to preach his transforming efficacy, was his high vocation, and therefore he repudiated the spirit of bigotry which would confine them within a narrow and enchanted circle; and while upon the great doctrines of our common Christianity, he had settled opinions, and in them an immovable faith, he was ever open to that increasing light, which was inevitable upon a constant and diligent pursuit of intellectual progression.

He had witnessed, in many unhappy instances, how a circumscribed view of the great Christian verities, had been productive of the most lamentable results; how creeds molded upon the wrestings of scripture, had been to truth a sort of Procrustes bed, where it had been shorn of its beautiful and ample proportions, and instead of appearing in its native dignity and loveliness, had been reduced to a stunted and diminutive thing, exciting no other feeling than amazement at its pretensions: he had known and read of mighty minds, which had been cramped and oppressed and driven to the most miserable expedients, for the unworthy purpose of making scripture quadrate with their circumscribed views; and with the history of the church lying open before him, over whose pages he had pored with philosophic investigation, he could not avoid mourning over the unwise bigotry and acrimony which had disgraced it, and separated the best of men; -- all those evils having their origin in a blind attachment to dogmas, which have been represented as necessary to salvation.

The tenor of Mr. Clarke's ministry was wide of all this:-- its manliness and simplicity, combined with the rarity of its matter, and the evident unction attendant upon it, were sure to meet attention. There was that to be learned from him, which made his ministry stand out from that of others with the distinctive boldness of original character. The hearer was certain to be led into some new region of thought, especially when he was dwelling on the mercy of God: here he was indeed pre-eminently great. "The love of God," he was wont to say, "will convert more souls, than all the fire of hell;" and in reference to his esteemed friend, Mr. Benson, who occasionally entered the pulpit clothed with "the terrors of the Lord," as though determined to drive the sinner to the

shelter of the mercy-seat, by the raging of the elements, -- the sweep of the whirlwind, the flash of the lightning, and the roar of the thunder, -- he would say, -- "My brother Benson makes the promises of the gospel so hot, now and then, that a man can scarcely hold them in his hand."

On one occasion he labored to show, with much plausibility of argument and force of expression, that there was greater difficulty in going to hell than to heaven: expatiating on the miseries which sin invariably brought in its train; the remonstrances of conscience, -- the strivings of the Spirit of God, -- the counter-dictates of reason, -- the abiding rebuke of exemplary piety in others; together with the poverty, sickness, and wretchedness, entailed on evil habits; -- all these things going to establish the great truth, that "the way of transgressors is hard," that the path to ruin is painful and difficult: then dwelling on the helps afforded in the way to heaven; the Spirit, -- the word, -- the ministry, -- Christian Sabbaths, -- the atonement procuring pardon, peace, and holiness, -- and a special providence, as "a pillar of cloud by day, and a pillar of fire by night;" -- all working together for the righteous, -- exhibiting wisdom's ways to be ways of pleasantness; and these secured on the easy terms, -- repent -- believe -- obey; -- thus bringing all his divinity and logic to bear upon the position taken up; and exclaiming at the close, in holy triumph on the part of the mercy of God, and as though the Evil-one himself could scarcely furnish a suggestion against such a process of reasoning -- with arm out-stretched, and hand clenched -- "There Devil, beat that if you can!" On another occasion, when recommending the mercy of the Lord Jesus to sinners, he gave utterance to the following sublime thought: "Suppose Christ attended by all the hosts of heaven, and about to create a new system -- all the sons of God anxiously waiting the omnific word, which was to call the whole into being, order, and beauty, -- a voice from earth should reach his ear, -- 'Jesus, thou son of David, have mercy on me;' I tell you, brethren, if it were necessary for him to leave undone one thing, to do another, he would leave worlds uncreated, to answer the cry of a poor perishing sinner."

No one could enter more promptly or fully into the spirit of a genuine revival of the work of God than Mr. Clarke, nor could any man be more ready to make allowance for any little exception to the general rule of silent and unostentatious progress. He was thoroughly versed in, and satisfied with, the real aim, spirit, and tendency, of Methodism. His own preaching was characterized for its fervor, and the Divine unction by which it was attended. We have been impressed with the frequent recurrence of his name in the Wesleyan Methodist Magazine, in connection with "Memoirs," "Obituaries," and "Recent Deaths," &c., as having been the spiritual father of persons who had departed in the faith of the Lord Jesus; so far back as the first year in which he began his ministry, until the present time. Among them, occurs the name of Mrs. Hawkey, who was herself the instrument of introducing the gospel ministry into St. Wenn; yet these are a few only of the stars of that brighter hemisphere which steal into notice, while multitudes are visible only to the eye of God. The following extract from a letter written at the close of 1795, will go to illustrate an observation already made, touching exceptional cases in revivals of religion; nor will it be devoid of instruction to that class of Christians who, as an apology for their own lack of fervor, and as a veil to their cold-heartedness, gravely deliver over all revivals of religion to the weak and to the enthusiastic; as though emotion and earnestness, and occasionally irrepressible fervor, -- allowed and commended in the pursuit of wealth, learning, and fame, were to be entirely excluded when the immortal spirit is the object of interest!

"You no doubt wish to know how we go on. Such an out-pouring of the Spirit of God, I never saw before; every part of the city seemed to partake of it; the preachings were all well attended, and a gracious influence rests on the people; after the regular service, we have a prayer-meeting, in which much good is done. The first movement took place in our Sunday School, and in Spital-Fields, New Chapel, and West-Street, and Snows-Fields, simultaneously: several sheets of paper would not sufficed to give you even a general idea of what is going on. Last night, we had our love-feast; for about half an hour the people spoke; when all was ended in that way, we then exhorted and prayed with many who were in great mental distress: we remained four hours in these exercises. You might have seen small parties praying in separate parts of the chapel at the same time; the mourning was like that of Hadadrimmon, and every family seemed to mourn apart. We who prayed, circulated through the whole chapel, above and below, adapting our prayers and exhortations to the circumstances of the mourners: many were pardoned; to others strong hope was vouchsafed, and then was the advice given by each to his neighbor, to believe in Jesus: 'He has pardoned me,' a justified sinner would exclaim; 'Oh, do not doubt, seeing he has had mercy on me, the vilest of sinners!'

"One scene particularly affected me. A young man recently married to an unconverted young woman, persuaded her to kneel down with two others who were in deep distress: presently she was cut to the heart; I visited them backward and forward, at least a score of times. After they had been about three hours in this state, the young woman found peace; and in a short time, the other two entered into the liberty of the people of God. When the young fellow found his wife praising God for his mercy, he was almost transported with joy; he sung, prayed, and praised, and great indeed was their mutual glorying; and so was ours on their behalf. Well, thus we continued, until, at a late hour, I prevailed on the people, with some difficulty to go home; we are trying to get these meetings shortened. If friends Russell and Robinson, &c., were here, they would be in their element. Give my love to them, and all my kind and much respected friends in Liverpool."

Now, in the above case, it is not, as in most recitals of the marvelous, a question with the reader, as to how much he will admit, and how much reject of the account before him; whether the effects related, might not be imaginary, on the part of the narrator, or produced by some collusion, sublime and mysterious enough to transport him beyond the regions of common sense and discernment. The above account will readily be admitted as a correct statement of what took place on that occasion; and as the circumstances were subject of deep interest to the mind of Mr. Clarke, and moreover referred by him to a Divine agency, which it must be admitted, men are ever full slow to recognize, -- it is the duty of a faithful biographer to introduce the facts as they occurred, without feeling it incumbent upon him, either to trace the causes of these mental perturbations, or to draw the line between such as would bear the test of sober inquiry, and such as time and trial would prove to be transitory and superficial. It may, however, be remarked, that, in opposition to the natural antipathy many feel to any extraordinary religious excitement at all, we cannot but yield to the evidence which the symptoms afford concerning the work of the Holy Spirit upon the heart of man. It never was, and never will be, paralleled by any other influence to which the heart is subject; and this, at any rate, ought to prepare us to expect something of its own peculiar and striking character in the results it is allowed to produce. Confusion never can be a medium for the bestowment of God's gifts to his children; yet granting the operation which has called forth these remarks to be that of the Divine Spirit, and to bear some analogy to that which was so extraordinary, universal, and exciting, in the apostolic age; we shall have reason, as well as

modesty on our side, while we abstain from thoughtless invective, flippant remark, and senseless opposition. "If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The close of the preceding letter furnishes us with a passing glance into the study. "What little time I have to spare from my ministerial labor," he says, "I employ at my Testament. I am very ill off for a transcriber."

As he found the means, Mr. Clarke added to his philosophical apparatus, and had not what he playfully denominated "the common disease of Methodist preachers," cleaved so closely to him, he would have completed this department of the study much earlier than he really did. During his residence in the Channel Islands, he had paid considerable attention to the department of electricity, making many experiments, and bringing his acquisitions to bear, with considerable success, upon several cases of indisposition among his people. Anything that promised to extend his sphere of usefulness, -- whether to the souls or bodies of his fellow-men, or that furnished a deeper insight into the ways and works of God, was, by him, deemed a legitimate object of pursuit; and yet science was in no instance permitted to infringe upon the higher duties of his sacred calling; he never forgot that he was a minister of Christ, and that the proclamation of salvation to a lost world, was the principal object and aim of all his labors and thinkings. In accordance with this persuasion, he hailed good in whatever form it presented itself to his acceptance; albeit there were of course points of preference in his own mind, in reference to the description of instrumentality at work for the attainment of the grand object.

Adverting once to his own preaching, he said, "I made up my mind at one time to preach doctrinally and practically, and to show the connection between doctrine and practice. This I tried about twelve months; but very little good seemed to be done by it; I therefore returned to experimental preaching, which is always the most effectual." Having profited by the experiment, he said to a preacher one day, who traveled with him, "John, can you not endeavor to put a bit more gospel into your sermons?" "Oh," returned John, "I leave that to you and others; I instruct the people in that of which they have the least." John was unmoved, and, like the plants which grow upon the rocks, adhering to them with tenacity, though without rooting, maintained his position, resolved to understand no man's reason but his own. Other opportunities will offer for further remark on the preaching of Mr. Clarke.

The Methodists have ever been noted for their loyalty; and any disposition to anarchy, either in church or state, is not only discouraged by them as a body, so far as their influence extends, but is, in its very principle, repulsive to their feelings. The society in the Metropolis [London] was at this time in a state of peace and general prosperity; but in several of the interior counties, the demon of disaffection was busily at work. A tract had been put forth, entitled, -- "The Progress of Liberty," against which the London preachers, (including Mr. Clarke of course,) entered their solemn protest. They were quite aware that liberty had been variously defined; -- that few terms had been more abused; -- and that those who are the loudest in their clamor for it, are generally the very persons who, understanding nothing at all of its principles, are the last who ought to be entrusted with it for although liberty, individually considered, is, that a man may do as he pleases, it has been very wisely argued, that it ought to be seen what he will please to do before we risk congratulations which may be soon changed into complaint. An eminent statesman,

speaking of the spirit of the times, observed; "When I see the spirit of liberty in action, I see a strong principle at work, and this for a while is all I can possibly know of it; the wild gas, the fixed air, is plainly broke loose; but we ought to suspend our judgment till the first effervescence is a little subsided, till the liquor is cleared, and till we see something deeper than the agitation of a frothy and troubled surface; I must be tolerably sure, before I venture publicly to congratulate men upon a blessing, that they have really received one."

There are times, when party spirit may become factious, and, under particular emergencies, prove fatal to freedom itself; that which injures the body politic, can rarely be of advantage to the individual; that species of liberty, the very right to which is questionable, because unreasonable in many of its demands, cannot be very productive of good in its results. The preachers had watched, with a vigilant sagacity, the spirit now at work; and Mr. Clarke, especially, had felt it his duty to oppose its encroachments with his utmost ability. Speaking one day upon the subject of republicanism, he observed; "I was at a district meeting, in company with Mr. Pawson, at which my friend Mr. John Mason presided, when a preacher was arraigned on the charge of having given utterance to republican sentiments, by praying that our fleets might be defeated, &c., and for which he professed to have grounded his authority on passages of perverted Scripture, in the Psalms and the Prophets, as, 'Rebuke the company of spearmen;' 'Scatter the people who delight in war;' &c., directing his prayer especially against our naval and military establishments.

Even his accusers smiled at the ingenuity with which he defended himself: turning to them, he said, 'You all pray, that the time may speedily come in which you shall beat your swords into plow-shares, and spears into pruning-hooks. Now as these plow-shares and pruning-hooks could not be used without handles, I was merely wishing to have the splinters of the vessels to make hafts of.' This mode of defense was not calculated to satisfy grave men; when the momentary flicker of laughter had passed away, the sober reasoning which succeeded, taught the flippant offender, that the most inviolable attachment to the laws of his country, was accounted a capital virtue, and that the strictest loyalty was the truest patriotism.

It would be wise and well, if the men who are blindly led by designing knaves to clamor for liberty and independence, knowing no more of them than the bare name, and who are therefore urging claims of the very principles of which they are in utter ignorance, would adopt the sentiment of the following stanza, for it embodies a fine feeling of loyalty:--

"Though I cannot see my king,  
Neither in his person nor his coin;  
Yet contemplation is a thing  
That renders what I have not, -- mine,  
My king from me, what adamant can part?  
Whom I do wear engraven on my heart."

Among a circle of kind, intelligent friends, with whom Mr. Clarke was on more than usual terms of intimacy in the metropolis, Mr. and Mrs. Bulmer may be noticed as included in those of an early date, not omitting Mr. Buttress and Mr. Butterworth, the latter of whom received his saving religious impressions under his ministry. Mr. Butterworth, of whom more will be said as the narrative proceeds, was a man of great native benevolence, -- that benevolence, which, as a

virtuous principle, not only secures to others their natural rights, but liberally superadds more than they are entitled to claim. Mr. Buttress was as true to Mr. Clarke as his shadow, and accompanied him to every appointment, during the whole of his three years residence in London. Mr. Benson hearing of this afterwards, asked, "Were you not tired, Mr. Buttress, with hearing the same sermons so often?" "I never heard the same sermon twice," he replied, "except on one occasion, and that was by request."

"Well," returned Mr. Benson, "but if you did not hear the same text, did he not take the same subjects?" "No," said Mr. Buttress, "not anything beyond the broad gospel of Jesus Christ." Mr. Bulmer was a pleasant, cheerful companion; and his good lady was a woman of taste and reading. [2] The latter had cultivated an acquaintance with the Muse at an early period, and, in later life, published a large poem, and a number of lyric pieces. [3]

On the deeply interesting subject of Mr. and Mrs. Butterworth's union to the Methodist Society, we shall content ourselves for the passing moment, by introducing a letter dictated by the full heart of him whom God had honored as the instrument of this important event.

"My very dear brother, -- If you think of favoring me with your good company tomorrow, to Greenwich, you had better come and breakfast with us. It is a mile and a half nearer you, and three miles nearer for me. We will either ride or walk, as shall be most agreeable to you. My Mary wishes Mrs. B. to meet us here, and desires me to say, 'that Mr. Reece will not preach at Lambeth, and therefore she must come and spend her forenoon at this chapel, and edify under good Mr. Rankin.'

"Had thousands of gold and silver been given me yesterday, it could not have afforded me the joy which the account did, you gave me of the interposition of our blessed God in your soul's behalf. Hold fast this beginning of your confidence. Satan will endeavor to shake you; but keep looking to Jesus: he will strengthen your faith, and establish you more and more therein. It is your privilege to have the clearest view of your acceptance in the beloved. Plead for this; and God will shine upon his own work, and the glory of the Lord will ever accompany you. Remember, -- nothing can be too great a favor to ask from God, which Jesus Christ has purchased by his blood. And what has he purchased? Why, all that man can require, or heaven dispense! May God abide with you for ever! Yours, most affectionately in the Lord, -- A. & M. CLARKE."

Previously to this time, Mr. Clarke had not published anything, except short papers for the *Armiman Magazine*, as, *An Illustration of Matt. v. 7*, -- *The Miraculous Growth of an Old Woman's hair, becoming brown, and growing from eight to ten inches in one night*; -- *Thoughts on Dancing*; -- *Judicial Astrology, &c.*, most of which are collected and published in his *"Miscellaneous Works,"* and the whole of them invested with an air of novelty, showing that no common-place mind was at work. The piece on *Astrology* embodies, as he informs us, the chief arguments found in the second book of *Barclay's Argensis*; but we have his own opinion of "this impudent science," as he terms it, and "the absurdity of its principles;" declaring, that there are arguments in *Barclay*, "which the whole somber conclave of stargazers, astrologers, and wizards, from *Jannes and Jambres*, down to *Merlin, Nostrodamus, Partridge, and Moore*, have never satisfactorily answered, nor ever will be able to refute;" and stating the science, falsely so called, to be "worthy the execration of every person who believes there is a God, and that that God

governs the heavens and the earth." He considered "the whole system to be an artful revival of part of the old pagan theology."

But he now, (1797), ventured out with a separate publication, entitled, -- "A Dissertation on the Use and Abuse of Tobacco," and assailed its consumers with some heavy arguments, though its praise had been previously sung both in prose and verse. Mr. Story, on its publication, took out his snuff-box one morning, while the preachers were met together, and looking at Mr. Clarke, facetiously observed, while priming one nostril, "It is a poisonous weed;" then taking out a second pinch for the other nostril, dryly added, "It is medicinal too." We have seen Mr. Clarke's early prejudice against its use in his own family, when a boy; and it strengthened with age. While supping with a friend in the metropolis, he remarked, -- combining with it the bacon question, to show his antipathy to both of them, -- "If the devil were to become humanized, and I were obliged to prescribe for him, I could not wish him a worse supper than a roasted pig stuffed with tobacco." Raillery, however, apart on the one hand, and prepossessions on the other, the publication was needed, and has also been useful.

Dr. Hamilton told him, that immediately on its issuing from the press, Lady Erskine, sister of Lord Erskine, who was extravagant in the use of snuff, ordered a copy, and read it. She next sent for Dr. Hamilton, to consult him as her medical advisor. He told her to take less. After this, she took up a theological objection, and stated that she felt its use and extravagance bore on Christian principle. This at once decided the question, and she abandoned the indulgence.

Mr. Clarke stated his belief to the writer, that his father shortened his life by it; that when his mother became dependent upon him, she continued to take snuff; that he spoke to her affectionately, though afraid of wounding her feelings, lest she should consider it an unwillingness on his part to grant her the indulgence; that he made an appeal in reference to health and religion; that she listened to him, -- saw the propriety of his remarks, -- reasoned with herself, -- and abridged its use; that this abridgment only aggravated the case, as it whet the desire, -- anxiously looking forward to the moment of enjoyment; that she at length gave it up, and though an ailing woman, lived five years afterwards, during which period, she had the best health she ever enjoyed in her life, -- "preaching gloriously against it," he added, "wherever she went."

The narcotic influence of the weed was too soothing in many instances for argument to reach. Dr. Olinthus Gregory states, in his Memoir of Robert Hall, that he put Mr. Clarke's Dissertation into his hand, with a request that he would read it. In a few days, Mr. Hall returned it, and at once, as if to preclude discussion, said, "Thank you, Sir, for Adam Clarke's pamphlet. I cannot refute his arguments; and I cannot give up smoking." [4]

It was too soon to complain of the chafings and burdens connected with the press; but when he once began to feel them, he observed, though playfully, -- "Were we not better informed, we might be led to conclude, that Job had got into the secret of authorship, when he said, "Behold, my desire is, that mine adversary had written a book;" recollecting, probably, the use which Pope had made of the passage, when, to give a substantial proof of his scorn, he collected the pamphlets of his enemies, bound them in volumes, and labeled them with it as a general motto.

Mr. Clarke wrote this year also an excellent Letter to Mr. Woolmer, who had been proposed to travel by Mr. Pawson, which letter was afterwards enlarged, and entitled, -- "A Letter to a Preacher."

Though his health was seriously affected, his studies were continued. The Hebrew Bible which he commenced reading daily, January, 1797, (noting down on the different books, chapters, and verses, such things as appeared to him of the most importance, with a view to form an outline of a work on a more extensive scale,) he finished in March, 1798, -- having translated every sentence, Hebrew and Chaldee, in the Old Testament. "In such a work," he remarked, "it would be absurd to pretend that I had no difficulties. I was attempting to illustrate the most ancient and most learned book in the universe, replete with allusions to arts that are lost, -- to nations that are extinct, -- to customs that are no longer observed, -- and abounding in modes of speech, and turns of phraseology, which can only be traced out through the medium of the cognate Asiatic languages. On these accounts, I was often much perplexed; but I could not proceed till I had done the utmost in my power to make everything plain. The frequent recurrence of such difficulties, led me closely to examine and compare all the original texts and versions, and from these, especially the Samaritan, Chaldee, Targums, Septuagint, and Vulgate, I derived the most assistance; though all the rest contributed their quota in cases of difficulty."

He further observed, -- "On May 1, 1798, almost as soon as this work was finished, I began my Commentary on the Four Gospels; and notwithstanding the preparations already made, and my indefatigable application, early and late, to the work, I did not reach the end of the fourth evangelist till November in the following year."

In consequence of Mr. Clarke having had the foundation of his learning laid at school, under the rigid discipline of his father, he was saved from those evils frequently besetting the path of a man educating himself; some of which are stated by Dr. Croly, in his Memoir of Pope, to "consist in despising experience, and trusting to the wisdom of accident; erecting him into a master, who has shown himself unfit to be a pupil; and taking it for granted, that instinct will do the work of design, -- indolence gather the fruits of labor, -- and the languid indulgence of every caprice of a fickle and surfeited taste, add sudden strength to the mind."

The foundation laid at school, by Mr. Clarke, was now beginning to exhibit a goodly superstructure. Yet close as was his application to study while in the London circuit, his pastoral and ministerial duties were no less severe. More than once he has stated to the writer, that, during his three years station in that city, he walked, independently of social and other visits, seven thousand miles; that he had to go frequently a distance of ten miles after evening preaching, which, though he had to rise early the next morning, kept him out of bed till twelve o'clock. Then, in a tone of innocent triumph, he added, on one occasion, "I never met but with two men who went before me in walking. The seven thousand miles were walked with only two pair of shoes, one of which was made at Altrincham, in Cheshire, and was only a fortnight old when I entered the city: they were often mended, but served the purpose."

While in London, he enriched his library with many choice works, both printed and in MS., from the separate collections of booksellers, but especially that of Mr. W. Baynes, who, on going over to the continent, and making large purchases, availed himself of Mr. Clarke's knowledge of

rare and correct editions of valuable works, for purposes of sale, while he gave him the privilege of the first selection; and pleasurable were the feelings of the biographer, in after life, when accompanying him on these occasions; -- a pleasure only exceeded by that experienced by Mr. Clarke himself in the perusal of the volumes when transferred to his own shelves.

A beautiful picture accidentally turned up one day, sufficient to tempt the pencil of the artist; John Ward, Esq., of Durham, observed to the writer, that he called on Mr. Clarke, when in the metropolis; and, on being ushered into the room, he found him seated on a chair, with one child on his knee, encircled in an arm, -- another child in the cradle, which he was rocking to repose with his foot, -- a book in one hand, whose pages he was attentively reading, -- and a potato in the other, (his favorite root,) which seemed to yield greater satisfaction than viands [viand n. formal 1 an article of food. 2 (in pl.) provisions, victuals. -- Oxford Dict.] more costly at the banquet of a nobleman or a prince. Than in this single scene, we can scarcely have a finer example of simplicity of character, domestic care, moderation in diet, an economical use of time, and paternal feeling.

At the Conference of 1798, Mr. Clarke was appointed to Bristol, among his old friends; but a painful change had passed over the scene since he last traveled that circuit; serious disputes had arisen, and a hot pamphleteering war had been waged, which for years distracted the society. Among the means employed to restore tranquillity, Messrs. Pawson and Mather were deputed between the Conferences of 1796 and 1797, "to use," in Mr. Pawson's language, "their best endeavors to unite the society:" but after all they could say or do, they could not prevail with the contending parties to allow mutual toleration. Of all disputes, religious ones are the worst; and they are always worst, when their subjects are least understood. It has been pleasantly computed, that if all books on such subjects, -- and containing controversies the writers themselves had no clear conception of, were destroyed, it would occasion the destruction of at least a tithe more than the works destroyed by the burning of the library at Alexandria, by which 500,000 volumes were consumed. There is an excellent rule noticed by Wilkins, which, if observed, would bring disputes within a very small compass; -- "To give soft words, and hard arguments not so much to strive to vex, as to convince an opponent." The only difficulty, as to the application of this rule, consists in the scanty proportion of those who are capable of arguing, as compared with those who have resolutely purposed not to yield.

Mr. Clarke was the second preacher on the circuit, Mr. W. Griffith being superintendent; a man of discriminating mind, fine temper, deep feeling, and solid piety. During one of the years of his first station in Bristol, Mr. Clarke was superintendent; and Mr. Valton, who was, at the same time, supernumerary there, afterwards wrote to him, observing, that it was on his conscience, to have stated to the Conference, which had appointed Mr. Clarke to Dublin, that the Bristol circuit had never been better superintended than during the year he held the office and that his labors had been rendered a special blessing to the people, -- regretting that he had not done the justice due to his character. While perusing this penitent confession, Mr. Clarke said in haste, -- "Why did you not then?" and threw the letter into the fire.

This year the Conference was held at Bristol, and Mr. Clarke having attended it, had the high gratification of being one of the principal instruments in the formation of what is denominated, -- The Itinerant Methodist Preachers' Annuitant Society, or Legalized Fund. This institution not

having been placed on a legal form, the annual subscriptions of the preachers and their friends had been applied to various contingencies of the Connection. However laudable this might be in promoting so good a work, it left the aged preachers and their widows in painful doubt as to the permanence of their future support. After several conversations, it was at length agreed to establish the fund on a legal basis.

Resolutions were accordingly entered into, -- rules were made; and Mr. Clarke and Mr. Roberts were appointed treasurers. These rules were registered as the law required, on application to the quarter sessions, held for the city and county of Bristol, July 15, 1799. The Society which was "begun in Bristol, Aug. 7, 1798," had printed "Rules," signed by "Henry Moore, Chairman," and "Adam Clarke, Secretary;" so that the latter, in the first instance, was in the twofold capacity of treasurer and secretary.

Towards the close of this year, Mr. Clarke's father, who had for some time resided in Manchester, died in that town. He was buried at Ardwick; and on his tombstone is inscribed, in pure and simple taste, just the name of the departed, -- the day of his death, -- and his age. It may be remarked, by way of a forceful illustration of that portion of the fifth commandment, -- "Honor thy father," that his son Adam never passed the place of sepulture [burial], without raising his hat in a token of filial veneration. To this exquisitely tender tribute of respect for the remains of a parent, the writer has been witness. Being asked one day, -- where his father was buried? Mr. Clarke fulminated forth one of his prejudices, on a subject upon which he has animadverted in strong terms in his writings:-- "My father was buried in the yard, to be sure; neither in crossways, as those are who have put an end to their existence, nor yet in the sacred edifice, to be a nuisance to the living."

He was always much opposed to the general usage of burying within the church, considering it highly injurious to health, and not to be sanctioned even by the most scrupulous precautions that might be employed in reference to those who were thus interred. The question has recently assumed some importance, and it has been deemed expedient by many, -- that interments of the dead, should be excluded alike from the yard and the church, and be confined to ground set especially apart for that purpose: but like every other question, this has involved more than one set of interests; and while expediency, on the score of health, has been urged, expediency also on the plea of customary dues and fees, has had its share in the deliberations of those whose vote and opinion have been solicited.

Sacred history carries us far back in the annals of time to the custom itself of burying; but we have to come comparatively close upon our own times, for the practice of general interment within the confines of cities and towns, and the precincts of home. It would seem but a reasonable provision, that ground should be especially set apart, and consecrated to receive the remains of the departed; but surely, no necessity exists for its propinquity [propinquity n. 1 nearness in space -- Oxford Dict.] to the temple of God; -- a place so peculiarly associated with all that is apart from the gloom of death, and the terrors of the grave. So far as regards all that is merely visible to us, in the condition of the departed, there is no cause of triumph, hope, or consolation; or of ought than unmingled and complete distress:-- reason and revelation, it is true, can engage the mind with pleasure upon reminiscences of the pious dead, and command such an interesting token of reverence and respect, as was observed in the conduct of Mr. Clarke, but our contemplations at

such a moment, are not of the lifeless degraded body, but of what the man was when living, -- of the immortality with which he shall soon be so gloriously clothed.

As to the argument on the unhealthiness of the present practice, that must be decided against by those who have the ability to prove, that noxious effluvia are not plentifully generated by the corruption of animal substances; or else, that the coffin and the earth possess a sufficiently retentive and purifying power, to counteract effects which otherwise, it must be freely admitted, act in a most injurious manner. But to resume.

The writings of [Thomas] Paine had, by this time, made considerable noise, and some impression on the public mind; especially upon that portion of it, which was the least cultivated. Fatal as was the tendency of his works, Mr. Clarke was never disposed to deal in wholesale, and indiscriminate censure. A person with a view the more effectually to condemn his writings, spoke disparagingly of his mental endowments, when Mr. Clarke remarked, -- "I never approve of the plan which some men adopt, of undervaluing a man's real intellect, because he may have happened to take up a wrong subject, and treat it improperly. Voltaire was a great man, but underrated; even Paine had a fine imagination; but he got a twist on politics, and was a fool to meddle with religion."

Being asked, whether there was any reliance to be placed on the statement, that the latter, in early life, was connected with the Methodists; he said, he doubted the truth of it though some traces were found of his attempting to preach among some dissenters at Sheerness. He thought, that his reputed connection with the Wesleyan body might possibly have originated in a preacher of the name of Thomas Payne, -- the one being confounded with the other [Thomas "Paine" mistaken for Thomas "Payne"]. With the latter, he was personally acquainted; he was a sensible man, and wrote an excellent piece against swearing, which the people nailed against the walls of their houses in Cornwall, when he traveled there; and it was by fly-sheets of this kind, and small tracts, that much good was done; and, in all probability, these small beginnings led the way to the establishment of the Religious Tract Society in 1799, which, since its commencement, has circulated three hundred and fifty-seven millions of tracts; thus working an amount of moral and spiritual benefit, only to be calculated by those who know the tempers and habits of the poor; their aversion to long attention, or much mental exercise; yet their comparative readiness to receive instruction, when conveyed to them in a pleasing and intelligible form; and such is the usual manner of the Tract.

A passing glance has been occasionally taken of Mr. Clarke's progress in biblical literature; and here it may be proper again to advert to it, including, for the sake of connection, a brief reminiscence of what has gone before. In addressing a scientific friend, -- a lover of learning and learned men, he remarks, in a letter:

"I have now the pleasure of informing you, that I am making good speed with my commentary on the New Testament. I know not whether I told you, I took a review of the whole of the Old Testament: I weighed every word in the original, and set down short notes on every chapter in the Bible. This Herculean labor I accomplished in one year, two months, and seven days. By this work, I had fully prepared my way to the New Testament, which I began in the course of the present year; and have now, through God's mercy, completed to a certain extent. You know I had finished the translation of the text when in Liverpool.

"Having spoken of this translation to a bookseller in London, he wished to see it. I lent it to him, and he read it every word! What was the result? Why, he offered me two hundred guineas for the copy; the money to be paid the hour he got possession of the MS. As I wished rather to have the work printed at our own book-press, I laid the bookseller's proposals before our book-committee; and, I may say, generously offered the whole work as a present to the Connection. This they refused; and thought I should take the cash offered me. While considering this, some friends came to me, and begged me to add a commentary to the translation, (for, on my original plan, there were only to be short notes,) and four persons of fortune, made me this generous offer, -- 'When you have finished this work, we will take and print it in the most respectable manner; we will advance all the cash, and run all the risk; whatever is lost, shall be lost to us, and every sixpence of gain shall be yours.'

"To this generous proposal, I immediately agreed. When I had finished four chapters, I called them together, and read them to them. They perfectly approved of my plan; and thus, with the help of the Most High, I go on, and hope to live long enough to finish it. You may naturally suppose, that if I did not believe my plan, &c., to be better than any other, I would not engage in it; nor, indeed, could any prospect of gain induce me to bear a labor that few, humanly speaking, could support. If God has given me a talent for anything, it is for explaining the Scriptures. One thing appears to me to be a token for good, -- Wherever I have expounded the Lessons, I have met with the warmest entreaties to produce such a work as that which I am now about; which was a proof to me, that my plan not only met with general acceptance, but was also peculiarly useful.

"Some proposed to me to receive subscriptions; but that is a method of publication which I ever detested; all the catchpenny stuff in the nation is published in this way. Now, blessed be God, my way is clear. I think I shall soon publish some notice of it on the back of the Magazine."

That Mr. Clarke should be a believer in the superior excellence of his own plan over those adopted by others, is not remarkable, as it originated in a feeling common to authors, and is very often their inspiration in the prosecution of their task. But whatever may be the plan of an author, yet, if it be not executed with ability, "critics will discount nothing with us for our bare good-will" in proposing it. Goldsmith felt the force of his own remarks, (as they were, in some instances, the language of experience,) when he stated, that "projectors in a state, are generally rewarded above their deserts; projectors in the republic of letters, never; if wrong, every dunce thinks himself entitled to laugh at their disappointments; if right, men of superior talents think their honor engaged to oppose them, since every new discovery is a tacit diminution of their own pre-eminence."

The plan adopted by Mr. Clarke, as well as the manner of its execution, will form subject matter for future consideration: it may be remarked however, in the interim, that he was not ignorant of his own peculiar talent, as an **EXPOUNDER OF THE WORD OF GOD**.

The following letters to a relative, will show that his literary pursuits never, for one moment, occasioned him to relax in his ministerial duties, or at all diminished the freshness of feeling with which he at first entered upon the itinerant work; and will at the same time prove, that both his literary labors and attainments in knowledge were constantly on the advance.

Bristol, Oct. 10th, 1798.

My very dear Brother, -- Through mercy, we are all at present tolerably well, and getting on comfortably. Last Sunday was my turn at Kingswood and Wick. I had a large congregation in the morning; and such a solemn sense of the presence of God rested upon us all, as some of the oldest members said they had never felt before. I took that glorious subject, Psalm xxxvi. 7, 8, 9, -- "How excellent is thy loving-kindness, O God, &c.;" my own soul was greatly watered, and God sent "a plentiful rain upon his inheritance." Though the place was thronged beyond what you can imagine, there was not a sound in it, save that of my own voice, till describing how God gave those who turned unto him, "to drink of the river of his pleasures;" -- to be filled with that very thing which made God himself happy. I raised my voice, and inquired in the name of the living God, -- 'Who was miserable? Who was willing to be saved, -- to be made happy? Who was athirst? A wretched being, who had long hardened his heart by a course of uncommon wickedness, roared out, -- "I am, Lord! I am; I am! "

For a moment, there was a general commotion. I seized the instant, and told them to compose themselves, and listen; for I had something more to tell them; something for every soul; a great, an eternal good. I am just going to open to you another stream of the river of his pleasures! They were immediately composed; and, in a very few moments, such a flood of tears streamed down all cheeks, as you have, perhaps, never seen, and all was silence, save the sighings which escaped, and the noise made by the poor fellow who was still crying to God for mercy. In about half an hour we ended one of the most solemn and blessed meetings I ever ministered in. I was then obliged to set off for Wick, a place several miles further. Here I had a good congregation.

You will wish to know what became of the poor man; and I am glad I can tell you. The following account I had yesterday from one of the leaders at Kingswood. When he left the chapel, he set off for the first prayer-meeting he could find, thinking God would never forgive his sins unless he made confession unreservedly of all his iniquities. He began in the simplicity of his soul; and with an agonized heart, and streaming eyes, made known the evils of his life, keeping nothing back. They prayed with him, and exhorted him; and God gradually brought him into the liberty of his children. I can say no more. Yours, affectionately, -- A. C.

Bristol, Nov. 19th, 1798.

My very dear Brother, -- We received your kind letter, and assure you it came in an accepted time; for your sympathy tended much to relieve my mind, pressed down then more deeply than it had ever been before. I need not attempt to tell you what I feel, on account of the death of my dear father. The work in this circuit is laborious; but I thank God, he makes my word useful, wherever he sends me. Last Sunday, at Chewstoke, we had a time of heavenly blessing. I read and expounded the lesson, according to my custom, and prayed twice; this was rather more of a service than the people had been accustomed to in that place. When I had concluded the second prayer, the congregation began to move off. I told them I had much more to say to them. They sat down again, with hearts full of joy, and I preached on -- "We are the circumcision." An uncommon influence from God rested upon us; and very many were greatly blessed. The clergyman came to hear me, and afterwards accompanied me home to supper, and remained all night, and lengthened his visit until the middle of the next day. He is walking in the light, and preaching the kingdom of God.

I have read over the Ayeen Akbery, and have marked a number of curious things. I never met with a better spirit than that of the author, Abu'l Fazel, the emperor Akber's vizier. It is a work of great labor, judgment, and importance; and has more matter in it than a score of folio volumes. Will you be so kind as to inquire, whether Mr. Wilkins, who translated the Baghvat geeta, under the patronage of Mr. Hastings, has finished the remainder of that work of which the above is a part. If this has been published, get it for me at any price. I have made large gleanings from the Baghvat geeta, and I think the rest would afford me a copious harvest.

Yours, most affectionately, -- A. C.

Bristol, Dec. 12th, 1798.

My very dear Brother, -- A few moments before your letter came, I was on my knees returning thanks to God for supporting and assisting me in my work, and enabling me to bring one part of it to completion. What think you? I have finished Matthew:-- I have done more, I have finished Mark! I will give you a short view of this business. I began the commentary May 1st, 1798. I wrought less or more at it till July 22nd, when I set off for Bristol. I could not get my things to bear to recommence the labor till September 22nd, when I received the account of my blessed father's death; nor could I touch it again for eight days. Yesterday, December 11th, I finished Mark; having spent, in the whole, about five months and a few days. While I was in London, though I labored hard, I could make little way; so that nearly three months were employed on the first twelve chapters of St. Matthew, occasioned by the miserable place where I was obliged to study. Any that had less of the mule's disposition than I have, would have abandoned it in settled dislike.

Since I came here, my labor has been great indeed, -- constant and severe preaching, and early and late writing. For nearly a month past, I wrote nine or ten hours each day, -- some days more. Mark was easy work after Matthew was ended. In general, I had to do little more than refer back to where the subject was treated in the other evangelist. Yet even on Mark, I have written upwards of an hundred close quarto pages. Two of the green volumes are filled up with this work; the whole containing 740 pages, -- 482 of which I have written since I came to Bristol, that is, since September 11th.

You will be able to form some estimate of the quantum of letter-press this will make, when I inform you, that each page contains about twenty-eight lines, total 20,720 lines, each line 34 letters, total 704,480 letters. You will at once see, that I must not go on at this rate, otherwise the book will be unbuyable. I assure you I do not intend it. My aim, from the beginning, was to make the commentary on Matthew perfect. I think I have done so; not by saying all that might be said, but by saying all that should be said. To the best of my knowledge, I have not inserted one useless sentence. I met with all the doctrines of the book of God in that gospel, -- and explained them all. I have no doubt but that gospel is the grand source from which all the apostolic doctrines have been drawn. I have written 600 pages upon it, and I humbly trust, no godly mind will ever feel wearied in reading them. I have done everything in my own way; and if I had not thought it the best, you may be assured I would not have followed it.

I have no more of my translation revised for the commentary; and it will take me nearly a month to prepare Luke and John to go on with. I bought Geddes' Bible, expecting much: I got nothing; and sold it. Do not lose a moment about it: when I come to John's gospel and epistles, I shall need to consult all the oriental writings I can possibly procure. It is from them alone that his peculiar phrases can be interpreted. Keep your eye about you. May be, God may throw in our way an Ayeen Akbery, &c. I have, at a considerable expense, purchased the Zend Avesta, attributed to Zoroaster, published by M. A. du Perron; but I am informed, Sir William Jones has proved it to be a forgery of late years. I should much wish to see Sir William's piece against it.

I had a sore day last Sabbath sennight [sennight = seven days ago, a week ago -- DVM -- sennight n. archaic a week. Etymology OE seofon nihta seven nights -- Oxford Dict.]. Rode twenty-four miles. Gave tickets in three places; -- preached three times; and had not a morsel either of fish, flesh, fowl, or good red-herring, all day; -- neither wine nor strong drink; only about half-past twelve, I got a few potatoes, and as much as I pleased of [a] bad small-beer. There was nothing to be had but s-s-s-swine. [5] -- Yours, in Christ, -- A. C.

Bristol, -- 1799.

My very dear Friend, -- I thank you heartily for yours; before I knew anything of your design, I purposed to write to you concerning the Hedaiyah; but I almost despaired of getting it; because I thought (like the Ayeen Akbery,) it was one of those phoenix books which is rarely to be seen. While purposing to write upon the subject, I was agreeably surprised by the receipt of it.

In the customs and manners alluded to in the Scriptures, all these books will be uncommonly useful but especially in illustrating the Old Testament. In this respect, the Ayeen Akbery, -- Baghvat geeta, -- Institutes of Menu, -- and the Hedaiyah, are an invaluable treasure: I have read the three former and have marked every place that suits my purpose; the Hedaiyah I am now beginning.

For some time past, I have sunk a good deal under my severe labors. Since I wrote last, I have not had time to do much at my work; however, I have put the chapters and verses to my translation of Luke; and have written a sketch of his life to begin the work with.

The work of God goes on nobly at Kingswood. There is a new place taken in -- the worst in all the wood. It is called Cock-Road. As the inhabitants were all sons of Belial, no person scarcely dared to go into the place, for fear of being knocked on the head. There are thirty of these miserable sinners now joined in class; and several of them have found peace with God. The devil has certainly sustained a very heavy loss in that quarter. May God be your defense, -- your portion, and your eternal inheritance, through Christ Jesus.

Yours, for ever, -- A. C.

Bristol, -- 1799.

My very dear Brother, -- I have thought proper to send this parcel to you now, as I did not know when another opportunity might offer. You see I have a couple of pages of the work set up,

merely to see how it will look, and to get your opinion concerning the size, and mode of printing. I have made up my mind to send the old text, alongside of the new. I have no doubt but the book will be the better received on this account, and be more useful. I am satisfied my translation will suffer no loss by the comparison. It will add a little to the expense; but you know the expense of printing is nothing, if there be a proper sale: and this mode, if I mistake not, will secure it; -- at any rate, it will be only the expense of one common Testament [6] and three or four shillings more upon such a work, will hardly be noticed, and yet will amply pay for the extra expense. I have had this specimen taken off on royal 4to. Perhaps you will think this too large, and too expensive. You must not let this specimen go out of your hand.

My plan of interpreting the transfiguration is new, so far as I know; and I do not wish that everybody should have it before the work sees the sun. At first view, there will appear a little difference in the two translations. I do not wish this, except where it is essentially necessary; but the fifth and eleventh verses will show the importance of making the Holy Spirit speak English as he speaks Greek. However, I did not choose this portion, because of any difference between the texts; but merely because the subject was complete in it.

I cannot judge properly concerning the Asiatic Researches, as I have not had time to look sufficiently into them: and if I find they will not afford me any help, I am pretty certain I can dispose of them. One fear I entertain concerning them is -- that they are not correct. Those languages in them which I understand I find erroneously printed, -- in the most inexcusable sense; I can, therefore, place little dependence upon those which I do not understand: the originals, printed at Calcutta, must be invaluable; could you not get Mr. Martin, or his brother, to procure them for us there? I find also, that the first three volumes are only extracts from the original work. This is a mortal pity; -- the best may be left out.

I have already obtained three or four invaluable morsels from the Hedaiyah, which I have inserted in my work. I could almost weep when I think, that the translator has left a whole book out, which is expressly upon the religious ordinances, ceremonies, sacrifices, prayers, fastings, &c. This, to me, would have been like the philosopher's stone.

I have been extracting also from the Ayeen Akbery; in this work, I have spent several of the last days. All these books will afford great light and help in the Old Testament, much more than in the New, -- though in the latter, I consider them invaluable helps: truly glad I am I ever saw them, and think I shall, in the progress of my work, have still much more reason to rejoice. -- Yours, ever, -- A. C.

Bristol, -- 1799.

My very dear Brother, -- Last Sabbath I was at Kingswood. The thronging together of the people was truly astonishing. I have seldom seen such a sight as that of last Sunday. The chapel was thronged; and the grave is not more silent than was that crowd of listening people. While preaching, I felt a strong persuasion that God would visit his people. I told them so; and it had a good effect on all: they heard for eternity; and I could not help joining heartily in the prayer of one of them, -- "O God, save all; save all!"

The work still goes on gloriously at Cock-Road: one man, the vilest of the vile, hearing that several of his old companions were converted, and that they prayed publicly, said, -- "So, Tom prays, and Jack prays: what can they say? I'll go and hear;" and away he went, and got to a prayer-meeting, where every soul seemed engaged with God, but himself. At last, the power of God seized upon this wretch's heart, and he exclaimed; -- "One prays, and another prays; and I'll pray;" and down he fell on his knees, and began, in his way, to cry to God for the salvation of his soul. This human fiend, who could scarcely utter a word without an oath, is now transformed into a saint; and is walking in all meekness, and gentleness, and uprightness before God. What could effect this change, but the Almighty power of the grace of Christ? This is indeed glorious work!

The stone is come safe. I have taken off a beautiful copy for you on vellum. If the gentleman has given you the translation, send it to me by return of post. I have made out the essence of it; but I should be glad to see what he makes of it. I doubt he knows little about it. One thing I can assure you, there is no such expression as, "The light of the moon," which he says is in the last line. I much need Richardson's Persic Dictionary; nor can I well get on without it. The inscription upon the stone, is all Persic, but the last line, which is Arabic; there are besides a few Arabic persified words interspersed, which are hard to be made out. If you wish it, I will write the inscription in English letters, beside the original and the translation. If you frame it, it will be one of the prettiest pictures in your dining-room.

We had a genuine love-feast yesterday at Kingswood. How little, -- how unutterably little, did all the partisans of infidelity, and their opinions appear, in the business of that day! We had some very affecting testimonies, and some very uncommon ones; I began at first to take notes of them; but soon found, if I continued them, I should lose the spirit and good of them to my own soul.

A young man delivered a speech of at least twenty minutes in length, concerning his conversion to God; one of the most interesting I ever heard in my life. He was a collier [coal-miner]; it was impressive beyond description; and so great was the whole, that to me the parts are uncollectible [indiscernible], -- being absorbed in the great whole, which, in its wholeness, so continually impresses me, that I cannot dwell on any of its parts.

Some very great ideas were produced by those plain, unlettered men. One of them, who was recently brought to God, endeavored at first, to get rid of his convictions; however, such was the agony of his soul, and such its continuance, that nature was exhausted. "Upon awaking one morning," he observed, "I felt ashamed to look at the day-light, much more so, to look at God. I roared for the disquietude of my soul; I called mightily for mercy. -- No answer. At last, I tumbled me out of bed, and prayed with all my soul: I then drew out my three little children told them to go clown on their knees, and say their prayers for their father." It is needless to add, -- that his own prayers, and those of his three little innocents, to God, brought down a speedy answer of peace to his spirit, in which salvation he continues to walk in the most exemplary way; but he told all this in so descriptive a manner, that the whole business was realized and re-transacted before us all.

Yours, in the bonds of the gospel, -- A. C.

Now for the STONE. But observe, there are a few words that I am not absolutely sure of, as they exist not in my Persic Lexicon, which is a very bad one indeed; but I think I may venture to say, that the following, if not a strict translation, is the complete sense:--

"In the days of his prosperity (or dominion) the Nabob Hyder, by his power and authority, brought affliction on the hearts of his enemies: and by renovating the fortress of Ambor, established the mountain of his dominion and strength; and, by a wide channel of water, rendered the fort of Ambor a most formidable barrier against, and annoyance to, the enemy; and an impregnable refuge for the two worshippers:" (i. e., the Moslimans and Gentoos.) This was inscribed on the conclusion of the year of the Hijera, 1196." (A.D. 1782.)

Now please to observe, I never understood Psalm xxx. 7, till I understood this inscription, -- read the seventh and foregoing verse; -- "And in my prosperity I said, I shall never be moved. Lord, by thy favor, thou hast made my mountain to stand strong." From Hyder's phrase it is plain, that mountain in the text, means his kingdom well established; and the time of prosperity in the text answers exactly to Zaman doulat in the inscription, the time when both David and Hyder had gained the complete ascendancy over their enemies; and you may observe, that the confidence of the one and the other was exactly the same. David said, his mountain and himself should never be moved. Hyder said, he had established the mountain of his dominion, and made an impregnable fortress. The issue of this vain confidence was exactly alike in both cases. God hid his face, and David was troubled; and his son Absalom, for a time, took possession of this immovable mountain, the kingdom. In Hyder's case, an English army came and took the impregnable fortress, and shook the mountain of his dominion to the center; and as a proof of this, the inscription itself is now in the possession of A. C.

Now is not this illustration of the above important text, and consequently of the whole psalm, and of every similar phrase, wherever it may occur in the Sacred Writings, worth all the money that was paid for the stone? I do assure you, that in comparison of such light, even on a single Scripture phrase, six pounds are no more in my estimation than six straws. I will send you the vellum inscription [at] the first opportunity. I have done one, in my best manner, for Mr. Cooke. -- I am, my dear brother,

Yours, affectionately, -- A. Clarke.

The stone mentioned in the foregoing letter, was the occasion of introducing Mr. Clarke to the acquaintance, and subsequent friendship of Mr. Charles Fox, of Bristol; a man of great simplicity of manners, -- high order of intellect, -- considerable reading, -- and reputed to be a good oriental scholar. The history of the stone itself is this:-- An officer in the East India Company's service, had sent, as a present to a friend in England, a stone, with a Persic inscription upon it, which had been taken from a fortress captured by the English. When it arrived in London, it was found that the gentleman to whom it had been sent, was dead. It lay at the Custom-House for some time; and then was sold to pay the duty. A friend of Mr. Clarke was the purchaser, but who feeling no particular interest in the thing, and knowing the greater taste of his friend in such curiosities, forthwith presented it to him. Mr. Clarke was, at this time stationed in Bristol. Not having as yet any acquaintance with the Persic, he was anxious to meet with some person who could furnish him with a translation of the inscription upon the stone. He had heard of Mr. Fox,

who had already published a volume of poems, said to be a translation from a Persian MS. Mr. Clarke was introduced, and the inscription became immediately the topic of conversation. They repaired together to the house of Mr. Clarke; but upon examining the inscription, (which was beautifully cut in four compartments, in high relief,) Mr. Fox, although he pronounced it to be Persic, was unable to translate it: however, after repeated trials, and some good puzzling, he read a line or two, and it proved that the stone was inscribed under the direction of Hyder Ali and, after a few days of further study, he was enabled to afford a tolerably fair translation of this puzzling stone.

Mr. Clarke felt naturally desirous of taking copies of the inscription, and with the tact and ingenuity which had awaited him on various other occasions, resorted to a very simple, but effectual method of procuring correct ones. He recollected, that when a boy, he used to copy the king's head on a halfpenny, by covering the coin with paper, and then rubbing it with a piece of lead until the head was clearly defined upon it; by the very same process, namely, -- by covering the stone with a sheet of vellum, and rubbing the surface equally over with a piece of lead, he was able to furnish a perfect fac-simile of the inscription. After the characters were correctly secured, he proceeded to cover them with Indian ink, and by this simple, but ingenious method, and without at that time knowing a letter of the language, he was enabled to multiply copies with the greatest possible correctness. One of these is now, we believe, in the Baptist Museum, at Bristol. It was given to the late Dr. Ryland, in a frame, to be preserved among other oriental curiosities.

From this comparatively unimportant beginning, resulted a vast amount of good to both gentlemen. Mr. Clarke, ever on the alert, found one day upon the shelves of a Bristol bookseller, an imperfect volume of the Polyglott Bible, which fortunately contained the Gospel of St. John in Persic. This determined him to the study of that language; and, with the help of Richardson's Grammar, he commenced the task, and, in company with Mr. Fox, mastered the initiatory labor so far, as to be capable of reading this Gospel with tolerable ease. Mr. F. also, stimulated to improvement by the energetic example of his friend, -- resumed and pursued the study of the oriental tongues; and though at the time, this might not appear to be of much importance, either to himself or others, it led finally to the happiest and most important results.

The increasing intimacy between the two scholars, gave Mr. Clarke such an amount of influence over the mind of his friend, as to dispose him to the unreserved communication of his sentiments and opinions. Mr. Fox, at the time we now speak of, was, in politics, a whig; in religious creed, a Quaker; and in heart, an infidel. It will be assumed, that his friend viewed this state of mind with deep anxiety, and, upon all fitting occasions, introduced the truth, so that it should not lose its effect by any repulsiveness in the manner; thus hoping to gain, if possible, a hold, both upon the judgment and the conscience. With this great object in view, he brought before him truths which he could not dispute; but which were, at the same time, corrective of his own erroneous mode of thinking. But all seemed vain, as Mr. Fox insisted, that no man with Mr. Clarke's intellect, could possibly be a believer in Christianity; and further hinted, that his preaching it was merely the result of having been educated to the pulpit as a profession by which he was to live.

Entrenched behind this stronghold, he resisted all argument of a religious character, feeling that any attempt made by his anxious friend, was but in keeping with the profession chosen, as a mean of respectable support.

Some time subsequently to the period of which we now speak, an aunt of Mr. Fox died, and left him considerable property, enough to place him beyond the necessity of longer following his profession, (which was that of a dentist,) and thus he was enabled to devote himself entirely to studies, which were more in accordance with his intellectual taste. He removed to Bath, and Mr. Clarke, in compliance with Methodist regulations, left Bristol, and was located in the Metropolis [London]. But the shadow of his friend and fellow student followed him. The moral gloom in which his spirit was enwapt, -- the hasty step with which he was passing on, into a world of which he doubted even the very existence, filled the heart of his friend with anxious solicitude on his account. He resolved to write to him upon his removal to Bath, and to try once more to shake the foundation of his infidelity. The subject itself, -- the forcefulness and pathos with which it was put, -- the affectionate tone of the letter, -- all told on the better nature of the man. His heart was touched by this proof of untiring love: the pride of the spirit dissolved before the force, and beauty, and energy of truth. A wondrous transformation from the regions of doubt and darkness, to the land of light and certainty, succeeded; and the once confident unbeliever became a sincere and humble Christian! and such he continued to the end of his life; his fine intellect becoming imbued with knowledge from the Fountain-head, he drank in divine wisdom as the thirsty earth does the teeming shower; and when the darkness of evening gathered around him, he lay down in peace, and "in the full assurance of hope;" and is now, we doubt not, a glorified spirit in the presence of his Redeemer. How fully and beautifully does this instance illustrate the wisdom of that exhortation; "In the morning, sow thy seed, and in the evening, withhold not thine hand; for thou knowest not which shall prosper, this, or that."

Mr. Fox's MSS. came into the hands of Mr. Clarke. Among them was a long poem entitled; -- "The loves of Leila and Mejnoon," said to be translated from the Persian poet, Hafiz, but which bore every evidence of having been spun from the imaginative brain of Mr. Fox. However, Mr. Clarke submitted it for inspection to a learned and ingenious friend, for the purpose of ascertaining whether it was worth publishing: he pronounced it as his opinion, that the work would not sell. It is, we believe, a dull, verbose, and tedious production; bearing but slight indication of being the creation of the Persian muse.

The next letter enters still further into the literary department of Mr. Clarke's History.

Bristol, Sep., -- 1799.

My very dear Brother, -- The duties of this circuit I find to be arduous; and yet I might have a much worse one than this. I was once a young man both without and within; but the outward young man is gone, though the inward still continues. I have only to say, that if my natural force be abated, my eye grown dim, and my hair gray, [7] -- long, long, before the ordinary time of life, Satan cannot boast that those preternatural failures have taken place in his service, or were ever, either directly or indirectly occasioned by it. Blessed be God!

If I were to plead to be put in easy circuits, perhaps I might be heard: but I think I see several others who need indulgence as much as myself, who cannot all be accommodated. As this is the case among us, (and I hope the system, that almost necessarily brings these about, I will never be changed, because of its general, and supereminent utility,) is it any wonder, that many of those who are about half worn out in the Lord's work, should endeavor to seek out a place, where they might rest a little before they die? If this be a sin, it is, in my opinion, one of the most venial in the catalogue of transgressions. Don't mistake me. I do not wish to give up the Lord's work. All I wish is, that I might not be obliged to do more than I am able. Now, God knows that I can neither ride much, nor preach three times a day without a measure of self-murder. Here the matter at present must rest.

In my answer to Mr. Philips, Paul's churchyard, I told him that I had projected the translation of a work of the greatest consequence to that literature which is likely to supersede in the end, most others; -- that I had not mentioned the thing to any person except a literary friend in Bristol; but that I had no objection to consult with him through you. Of course he will expect to hear something further on this business. When I purpose anything of this kind, I do not like to mention it hastily; because there are so many standing by, ready to snatch away your idea, and act on your invention, and so deprive you of the first profit of your own genius. Our extensive conquests in the East Indies, and the commercial connections of European powers with that great world, (especially our own connections,) render everything relative to the history of those countries, the manners, and customs, political, and ecclesiastical, of the ancient and modern inhabitants, their arts and sciences, mythology, eminent men, &c., not only highly interesting to men of letters, but also to men of business.

It is strange, that a work, which contains a vast deal of information on all these and other subjects connected with them, should have been upwards of a hundred years in a modern language, published abroad in folio, quarto, and octavo, and yet never translated into English. You will at once perceive, that I refer to the Bibliotheque Orientale of D' Herbelot, with the supplement of Visoclon and Galand. This book cannot be translated by any man who has not some knowledge of the Arabic tongues, and a general acquaintance with the different inhabitants of that vast continent, so far as that acquaintance can be acquired with or without personal residence. I could add a thousand things to this work; and a thousand things must be added to it, in order to make it what it should be. He that would do the work properly, must correct all the orthography, and reduce it to the present received standard. He that can, and will do what is necessary, and render it into English, will deserve well of the British nation. Do you think it would be advisable for me to undertake it? You know I have perseverance, capable of running even a four-years' heat on one course; and I could scarcely hope to do this in less. Will you think of this, and speak of it to Mr. P\_\_\_\_, or anyone else, who would not be likely to give some needy adventurer the idea, who would, probably, spoil the work, and rob me. As to commentaries, Dr. C's. is a fearful proof, that little can be done in that line at present. I have heard, that he is £150 out of pocket by it already.

Last week, a bookseller came to me from Bath, with a lot of MSS. One is a large thick octavo, a Hindu and Persic dictionary; another, a small octavo, is a compilation from the Mahabarut, containing about 600 pages; another is a very thick folio, containing about 1500 or 1600 pages, and is either the whole, or a very large part of the Mahabarut, translated from the Sanskrit into Persian. The Mahabarut contains 160,000 couplets in the original; and is the most

invaluable work in the East. From it, the Geta was translated, by Mr. Wilkins; a work next in dignity and importance to the Bible. He left them with me, that I might look at them, and marked the three at £9. 9s.; but he has since sent me word, that he must have £4. 4s. more. Mr. Stock, who saw the MSS. the evening they came, begged to purchase the great folio for his friend, A. C.

Now, do you think I should give the £4. 4s. more than he asked at first, and with his own hand, marked on the MSS.? Mr. Fox will be glad to have the other two. If I send them back again, I shall lose the Mahabarut; and this I should not like to do, as it comes to me in so providential a way. What is your opinion of this business?

I am yours, affectionately, -- A. C.

\* \* \* \* \*

## SECTION II.

1799.

Mr. Clarke's poetical claims have been already examined: but though there are here very moderate pretensions, he was every way equal to the office assigned him at the Conference of 1799, in connection with others, implied in the following rule:-- "Dr. Coke, brother Story, brother Moor, and brother Clarke, are appointed to reduce the large Hymn-book to its primitive simplicity, as published in the second edition; with liberty to add a word now and then, in the way of note, to explain a difficult passage for the sake of the unlearned; and a discretionary power is given them, in respect to the additional hymns." Poetic composition was here out of the question; and the ability with which the brethren performed their task, may be seen by the edition which was subsequently published.

There certainly was manifold opportunity for alteration, retrenchment, and improvement in the previous edition: but in reference to the present one, there does not exist a finer collection of hymns, or one surpassing it, in elegance and purity of diction, and in all the desiderata of sacred poetry and church psalmody.

In the course of 1800, the press was employed in the publication of two pamphlets, -- one of them probably the one referred to in a letter of March 4th. In reference to the first, he observed to a friend, (May 26,) -- "I would have answered your letter sooner, but have waited every day for the issue of my pamphlet from the press, that I might send it to you. It went off from hence the 24th, under charge of a friend, who was proceeding to Manchester; -- he was to forward it immediately to Liverpool. You will find on the last page, an answer to your inquiries concerning the comment. I have no doubt but the pamphlet will, in general, meet with your approbation and it will please me much to have your opinion of it when you have read it." The other, which appeared at the close of the year, -- a little more remote from theology and literary dignity, was on "Witchcraft," to which he prefixed some introductory remarks. To the same friend, he observes in reference to this, at a subsequent period -- "I hope soon to send you a little curious matter, which is now in the press."

But he was engaged at this time on a work by which he was more likely to live, than by anything he produced on the pamphlet scale of publication; and which he announced as forthcoming to the public. "You will see also," he remarks to the above friend, in reference to the first publication, "by the last page of the pamphlet, that I have another more important and weighty work in hand, which I trust will do everlasting good. I mean, Sturm's Philosophical Reflections. You will be able to procure me many subscribers."

It may be remarked in passing, that it was to this same gentleman, that Mr. Clarke reprobated "subscriptions;" but his distinction is important and creditable: it was the act of receiving money, in the way of subscription, prior to publication, which met his decided disapprobation. Two editions of these Reflections had been given to the public in an English dress, by different hands, -- one professing to be an abridgment, in one volume, 12mo., -- the other in three volumes, but with several omissions. The imperfection of both of these, as well as the importance of the work, influenced Mr. Clarke in giving a new and correct translation to the public. He sought in vain for the first German edition of the work, "judging," as he observed, "that the stream must be purest at the fountain-head;" but he had to satisfy himself with the third. On finding, however, that the French translator had retained the whole of the first edition, and perceiving, from collating it with the third German edition, that it was a correct and faithful version of the original text, he selected it for the foundation of his own.

Though the work was sent to press in 1800, it was not till the summer of 1801, that it was finished. He remarks, June 27, 1801, -- "I have finished the last proof of Sturm this day. I bless God, I am safely through it at last; after having spent much time, and lost much health in the work. But it will live when I am dead; and do good, when only the title-page shall remember me more." [8]

Mr. Clarke, in addressing his readers, observes, -- Fidelity in the translation has been scrupulously studied; and this, probably, has produced too great a stiffness in some parts; but the translator indulges the hope that, in general, the style will be found easy and perspicuous, and that the work carries no extra load of error and imperfection." Less than this, could scarcely be said, and yet he steers clear of "voluntary humility." Very different from a translation of the works of the Greek or Roman poets or orators, where the spirit and style of the authors are of prime importance, he had chiefly to attend to the sense of the original, and to communicate the writer's meaning to his unlettered readers, in a plain and familiar dress. Translation has been compared, by Dryden, to a kind of drawing after the life, in which each acknowledges a sort of double likeness, -- a good and a bad one. Fortunately, in this case, no small praise was awarded to Mr. Clarke, by the reviews of the day, for the manner in which he discharged his duty as a translator; -- thus escaping the censure conveyed in the caustic lines of [Mr.] Marvell on those who "do into English," or other languages, the works of others, without the proper prerequisites for the task they impose upon themselves.

Having discovered many inaccuracies in the astronomical papers, and in those on natural history, Mr. Clarke states, that he considered it incumbent upon him to supply these defects in the best manner he was able. The planet Herschel, or Georgium Sidus, was not mentioned in the original, though discovered March 13, 1781, -- three years before the date of Sturm's last preface. Saturn had still only five satellites. The distances and periodical revolutions of the planets were not corrected according to subsequent and accurate observations. Platina was still ranked among

the imperfect metals; and the increased catalogue of these last, well known to all the German and French chemists, was not once noticed. The edition published by Mr. Tegg, in 1836, was rendered still more valuable by the last corrections of Mr. Clarke, and by the addition of sixteen entirely new pieces, under the titles, -- The Universe, -- The Solar System, -- The Causes of Planetary Motion, -- Comets, -- Light, -- Heat, or Caloric, -- Combustion, or Burning, -- Atoms, or Elements, -- Crystallization, -- Different kinds of Air or Gases, -- Metals, -- Electricity, -- Finding the Distances of the Heavenly Bodies, -- The Starry Heavens, -- Lines and Planes in Astronomy, -- The Meridians; the whole showing Mr. Clarke's thorough knowledge of the different subjects introduced, and that he was not inferior to Sturm himself as a philosopher.

But in the midst of that "study," which "is a weariness to the flesh," he was often relieved by lighter subjects, when he mingled with society. He observed, that while in Bristol, he met with an admirable and amusing parallel. The burying-ground, belonging to the Methodists in the city, was much crowded, and some ground contiguous to it being on sale, it was thought advisable by a trustee, to secure it; that they might not be always turning up the dead, and heaping dead upon dead. Mr. Thomas Roberts stated, that he would purchase the ground, and make a present of it to the Society. This was done; and the gift gratefully acknowledged. Some of the people thought it would be well to use the old ground a little longer; assigning as a reason, that all would be coming to the new. It was at length agreed to take no notice of the purchase, but quietly to run a division between the new and the old, in order to prevent encroachment. Mr. Lancaster, one of the trust, proposed a breast-height wall: Mr. Hartland, another friend, thought it was unnecessary to go to such expense, and suggested a paling-fence Mr. Baskerville, a third official, dissented from both, and preferred a quickset hedge, as superior to either, and much cheaper. The good men, perfectly unconscious of the bearing the propositions had on their separate trades, sat before Mr. Clarke, who stated, that he seemed to see each man's trade in his looks; -- the first was a mason, calm and demure, with his "breast-height" wall; -- the second, a carpenter, skimming his eye along the plane, with his fence of "paling;" -- the third, a gardener, sharp, and nipping up the shoots, with his "quickset hedge." Mr. Clarke said, he was reminded of a piece in the "Universal Spelling-Book," in which the different trades ended with, -- "There is nothing like leather."

Mr. Clarke had now fulfilled the usual term of two years, in the Bristol circuit, but the people were extremely anxious for an extension of his valuable ministry among them, to the utmost period consistent with this part of the Methodist economy; and for this purpose, a petition was forwarded to the Conference sitting in London, requesting that he might be appointed a third year among his old friends. His own judgment was uniformly against what he called the three years' appointments, and in writing to his friend Mr. Dutton of Liverpool, upon the subject of the return, he says, "Against my own mind, I am stationed a third year in Bristol. I write in Conference, and have no time to enter into particulars: but we go on well, though, I think, slowly; the preachers are in a good spirit, and I trust the pleasure of the Lord prospers in our hands. The Conference voted an address to the king. I shall be grieved if I have not the pleasure of seeing my good Liverpool friends; and happy if my next appointment shall be among them."

Eight years had elapsed between the commencement of the present appointment at Bristol, and the close of the first one, and only eight from the death of Mr. Wesley: many vivid recollections were consequently awakened by his associations with different persons and places, -- having sat with the venerable man in the house of God, walked the streets by his side, enjoyed in

company with him the hospitable board and enlightened conversation of the more respectable members of society, and visited with him the abodes of the poor; Mr. Clarke's reminiscences elicited remarks and communications from those who had enjoyed the society and friendship with which he himself had been delighted; and a sprinkling of such notices may be here presented to the reader, after having furnished their quota of instruction and amusement in Bristol or elsewhere at the time.

It having been observed, that the "Battle of the Sexes," by Samuel Wesley, was an excellent poem, Mr. Clarke stated, that it had been principally borrowed from Spencer, and that there was no escaping the Red-cross Knight, and the story of Una, in its perusal. This led to a conversation on the merits of Spencer as a poet, and brought to his recollection, a remark of Mr. Wesley.

"You are partial to Spencer, Sir," said Mr. Clarke.

"I am, Adam," he replied; "and I consider his description of Mammon, superior to anything that either Homer or Virgil ever wrote."

Then followed other observations on that son of song, who has been justly characterized, not only as one of the glories of the reign of Elizabeth, but, in classification with Chaucer, Milton, and Dryden, one of the "great landmarks" of our poetry. [9] The conversation then turned on the poetry of the Fletchers, and particularly the "Purple Island," by Phineas, who was a professed follower and admirer of Spencer, and in whose "Isle" Mr. Clarke saw beauties, (as noticed in an earlier part of our Memoir,) which others were slow to admit, the poem being generally adjudged to contain no sunny spot "amid the melancholy plain," but an elaborate and anatomical description of the body and mind of man. [10]

A friend having brought out a spurious copy of the Bible, taken from Field's edition, which had been printed in Holland, Mr. Clarke stated that he had Pasham's, which was also taken from Field, but was the genuine one. This he carried in his pocket, and afterwards gave it a place in the case of his traveling library. "Pasham's," he said, "is on thinner and better paper than the Holland edition. Mr. Wesley pointed it out to me. Pasham's edition has the four first Psalms on one page; the spurious one, printed in Holland, carries a verse and a half over to the other side of the leaf. I detected Mr. Wesley in a mistake once, on this subject, while hearing him preach on -- 'Ye cannot serve God and Mammon,' -- having stated, that in Field's edition, it stood -- 'Ye can serve God and Mammon.' This, I was satisfied, was incorrect, and told him that it was printed, 'Ye cannot serve -- and Mammon,' GOD being omitted. He was sensible of an omission, but had forgotten for the moment what it was. He observed to me at the same time, that Field was the king's printer, -- that he was amerced in a fine of a thousand pounds, by government, for the mistake, -- that it might possibly be commuted afterwards, -- and that the sheet was either canceled in most of the copies, or a new edition was thrown off."

Mr. Wesley abridged and published, "The History of Henry Earl of Moreland." In company, on one occasion, with several of the preachers, among whom were Mr. John Easton, and Mr. Clarke -- John, who was the least lettered, was vituperating [reviling, abusing] Mr. Wesley's conduct in thus giving circulation to a novel. Having delivered his sentiments, the following interrogatories were put to Mr. Easton:--

Mr. Wesley.-- "Did you read Vindex, John?"

Mr. Easton. -- "Yes, Sir."

Mr. W. -- "Did you laugh, John?"

Mr. E. -- "No, Sir."

Mr. W. -- "Did you read Damon and Pythias, John?"

Mr. E. -- "Yes, Sir."

Mr. W. -- "Did you cry, John?"

Mr. E. -- "No, Sir."

Mr. W. -- Lifting up his eyes, and clasping his hands, exclaimed, "O earth -- earth -- earth!"

[11]

John was not one of those sensitive creatures, tremblingly alive all over, and rendered capable of receiving impressions, pleasant or unpleasant, from every object that addresses the senses. Nature was too inert to put forth any corresponding passion or affection on the occasion; and besides, the odious light in which he beheld the work, shut out those feelings which might otherwise have been in operation. Mr. Wesley published his opinion of the work, and assigned his reasons to the public in an abridged form, in his preface to it; and certainly, if we consider the odd notions of men and things -- (notions by which sober Englishmen are at once amused and puzzled) -- entertained by the imaginative countrymen of Mr. Brooke, we can scarcely conceive of any work of that class better adapted to rouse their attention, than the "Fool of Quality." The ready retort, the mixture of cunning, with apparent simplicity, and the complete thoughtlessness, combined with shrewdness, so frequently found in Ireland, could not but receive correction and instruction from its pages.

Utility, general and particular, was one of Mr. Wesley's constant aims. Mr. Clarke observed, that he accompanied him in one of his voyages to the Norman Isles; and seeing some of the men standing on another part of the vessel unemployed, he said, "Adam, go and speak to those sailors, and endeavor to do them good." Mr. Clarke went, and after a friendly introduction, wound his way to religious subjects; telling them that some men were only an inch from death, as the plank alone was their preservation, &c., -- that a preparation was necessary, -- and that we should address ourselves to God in prayer, as he only could effect a divine change. One of the sailors, in perfect sincerity, said, "Aye, He can do it if anybody can!" This at once disturbed Mr. Clarke's gravity, and prevented further remark. On returning to Mr. Wesley the latter said, "Well, Adam, you would find them reasonable men." This was elicited by some remarks made on the openness of British seamen to conviction, and their readiness to lend an attentive ear to any appeal made either to the head or heart. "On this voyage," he added, "we had a heavy gale, but I was free from sickness, and lent the sailors my assistance, whenever it was needed. In the bustle, I lost my seal,

which had the emblem of HOPE upon it. Such a seal I never had again, having a prejudice against such as have those uttermost emblems upon them; nor do I think it is well to encourage them; they may sometimes prove a source of temptation; a person may have that of FAITH -- he may lose a little -- persuade himself that he has lost more -- and may lose all through satanic influence, The loss of mine, was a short trial to me; I say, short, for I am not very superstitious; but my Mary and I were painfully circumstanced; and the more trivial the occasion of a temptation may be, the less is it suspected to be one."\* It was his attention to subjects, and even sometimes to apparently trifling things, which escaped the observation of others, that gave an interest to Mr. Clarke's conversations.

[\*I cannot discern Clarke's meaning in the foregoing paragraph about losing his "seal, which had the emblem of HOPE upon it" -- viz., whether he refers to the loss of a spiritual seal, or to the loss of a material seal which then leads him without explanation into comments on spiritual seals. To me, his meaning here is inscrutable. -- DVM]

A letter of Mr. Clarke's, to his friend and relative Mr. Butterworth, is too curious and too characteristic to render an apology for its introduction at all necessary; for whatever opinion may be taken as to the sentiments expressed at its close, it must at least be valued as a beautiful specimen of the warm benevolence and great tenderness of feeling of the writer, and in further illustration of which, many fine examples might be adduced.

As respects the theory of the future existence of the brute creation, those who are unacquainted with the arguments advanced in its support, by many eminent men, may be excused though scarcely commended, for deeming its positions absurd and untenable; and perhaps its introduction here, unadvised. On all subjects not divinely revealed, or attributable to the common and natural product of discernible causes, it becomes us to employ great seriousness and reserve, and to be very modest in advancing criticisms upon the opinions which may be entertained concerning them. Irrespective of the body of proof contained in this letter, favoring the above named theory, and which the quotation of scripture authority, by a critical and learned commentator, might be supposed fairly to support, it certainly is not difficult to imagine, that the germs of a future existence are implanted in the animal organization of the brute, just as they are, in the generic organization of man. The limited capabilities of the irrational being, not only for unwearied labor, but also for the development of instinctive properties, may perhaps bear some analogy to the inadaptation of the rational being, to any continuously energetic mental process; or if we allege, that the physical conformation of man is adapted to, and therefore intended for, a far greater display of mere exertion than it can at present endure, why should it be strange to suppose, that the case may be similar as it affects the inferior animal: thus we deduce an inference in favor of a future existence of the latter, without the aid of arguments founded on the comparative qualities, and immortal tendencies of reason and instinct.

Dr. Pye Smith, in one of his interesting Lectures, observes, "What becomes of the principle of intelligence in the inferior animals, we presume not to conjecture; but yet if there be mind, (and who can doubt it,) we can find no ground for believing in its annihilation; for no man who thinks seriously upon the infinite perfections of God, can imagine any difficulty to be in the path of his operations; or that there is not space enough in the universe to contain such assemblages of beings, and to furnish them with the fullest scope for a happy existence."

Charles Bonnet, the great Genevan naturalist, maintained the reality of a future life for all sentient natures. We have no reason indeed for supposing, that anything which God has created shall be destroyed: we do not discover anything like the annihilation even of matter: we may behold it changed in form, -- disintegrated or decomposed, -- but then it enters into new combinations, and assumes new appearances; and the contemplation is pleasing to a benevolent mind, that the creature which has been made subject to pain, not willingly, but on account of man, should, at some future time, enjoy that state of ease and happiness which, doubtless, was its original destination. As a general proposition, it might not be going too far to say, that nothing which God has created shall ever be annihilated.

In keeping with the theory which has elicited the above remarks, Mr. Clarke, while one day passing a fellow in the street, who was unmercifully beating his poor half-starved horse, exclaimed, "Ah! my man, that horse will be on the better side of you one day, if you do not alter your manners, and you will be glad to exchange states with him." The man looked at him in stupid surprise, -- not able to comprehend the ominous prophecy; but he laid aside the whip -- half afraid of the speech of which he had not been able to find out the real meaning.

Bristol, Aug. 13th, 1800.

My very dear Brother,--

...I am rather low-spirited today, on a subject which some might pity me for attaching any consequence to. Last night, our nice mare died in her stable. Many a mile has she carried me to proclaim salvation to sinners; and, like her master, has been often hungry in her work. I never rode her with a spur, and seldom struck her with a whip, and the few times I did so, she deserved it, and yet I grieve, when I reflect, that I ever struck her. Poor thing! she is gone! she had sore labor, and never more than food for her work, and not enough often, even of that. However, she is not lost; she is one of the creatures of the Most High, and she must be gathered, and enjoy that felicity for which she was originally designed, but which she never enjoyed, and yet did nothing to forfeit her title to it. The purpose of God must be accomplished, and she, with the rest of the unoffending creatures, shall be redeemed from the bondage of her corruption, and brought into the glorious liberty, (an exemption from pain and death,) of the sons of God. See Romans viii. 19-23. I wish you would inquire a little more about the Shah--nameh. Is it complete? Is there any work joined with it? Really and truly, I wish to have it; even at twenty-five guineas, it is no hard bargain.

God was greatly with me last night, while preaching at Bedminster. His service, is a blessed service. Oh! may God keep me faithful. -- Yours in Christ,

A. CLARKE.

About this time, Mr. Clarke began to make some inquiries concerning a poem, said to have been composed by Eupolis, a comic poet of Athens, who flourished about 430 years before Christ. It was entitled, "Eupolis' Hymn to the Creator." He prosecuted the inquiry, at intervals, for many years, seeking in vain for the original Greek copy. The result was, that he perfectly satisfied his own mind that no such composition was extant in Greek. When he was in London, he mentioned the

subject to the late learned Professor Porson, who answered, -- "Eupolis, from the character we have of him, was the last man among the Greek poets from whom we could expect anything pious or sublime, concerning the Divine nature; and you may rest assured there is no poem in the Greek language of which that is a copy." Of this, as we have seen, Mr. Clarke was already well persuaded, but he wished to have the testimony of this ablest of Greek scholars, that the question might be forever at rest.

Referring to the "Athenian Oracle," in which Mr. Wesley's father took such a share, he said, "It is impossible for an attentive reader to peruse that work without profit; for though the authors submitted to answer questions of minor importance, there are many things of great value. When only a boy, a friend put an odd volume into my hand, which proved a source of improvement and delight; and now that I know the well-nerved hand by which at least one-third of it was composed, I consult its pages with double interest."

One circumstance which extended Mr. C's fame -- (already considerable, as a preacher and expounder of the word of God.) -- beyond the more immediate sphere of his personal labors, was the publication of a sermon, entitled, "The Christian Prophet and his Work," which appeared in the Methodist Magazine for 1800, and which was read with unusual interest. His manner of handling a subject was altogether novel in Methodism, and the Wesleyans in the more remote parts of the Connection, not only hailed the dawn of a brighter literary era, but deemed the societies highly privileged that were favored with his ministry. Yet such was either his timidity, or his more humbling view of the composition, that it lay by him in MS. for a period of two years -- bearing the date of "August 12, 1798."

Towards the close of 1800, and beginning of 1801, (the present period of the narrative,) the political horizon of England was deeply beclouded. "These," said Mr. Clarke to a friend, "are troublous times, and we need to watch and pray always, that we may be accounted worthy to escape the things that are apparently coming upon us, and to stand at last before the Son of Man." But what tended to increase his own gloom, was a serious inroad made upon his friendships. To the brother of a particular friend, he observed, "I felt, and do feel, more than it is possible for me to describe, on the death of your blessed brother John. I felt for him the affection of a fond parent, and, as such a father must keenly and distressingly feel the stroke that for ever separates him from his child, so have I felt that stroke, which, though it opened the gate of bliss to him, thinned the number of my friends, I might say, lessened that of my children. My poor Mary has taken his death to heart more than you can well conceive. But what can our sorrow be in comparison of yours! I feel almost tempted to curse that land of death, which has been fatal to so many. Think not, I entreat you, for God's sake, of going thither. You probably may find it necessary, in order to settle your affairs: but oh! risk not your life. Death lives there; the living are the food which supports him. John's death has deeply affected me -- I cannot account for it: however, had I been consulted, and my advice received, he would never have seen Jamaica. You are aware, that Mr. Atmore is publishing an account of all the preachers who have died in the work: I intend to draw up an account of John. Will you furnish me with a few memoranda? -- when born, -- where, and of what he died, &c. This must be done speedily, or it will be too late. If you know any interesting incidents, note them also."

Mr. C's. sensibilities, connected with his friendships, have been already alluded to. To one who concluded herself forgotten by him, he said, "I never, in my life, forgot a friend, or was ever ungrateful for kindnesses received." Then, to show the religious character of the friendship possessed, he urged upon his fair friend, the necessity of personal piety, and the abiding witness of the Spirit, saying, in reference to the latter, "This is solid comfort; this shores up the soul, while the iron hand of death is plucking, through the medium of disease, every pin out of the mortal tabernacle."

Having suffered materially in his health, from severe application to study and great physical exertion, Mr. Clarke was recommended to make a tour into Cornwall: here he met with many old and valued friends, and visited, with deep interest, scenes upon which he had formerly looked with delight. On one occasion, a friend wishing him to descend into one of the mines, he excused himself, by saying, "I have no providential call to enter such places, and therefore do not feel it right to do so; besides, if any accident happen to me, and I be hastened into another world, the question might be asked, Who sent for you here?" Though not deficient either in courage or curiosity, and possessing no extraordinary share, generally speaking, of that "sly slow thing, with circumspective eye," called worldly prudence, yet he would not adventure himself where he was not able distinctly to perceive his providential path. Both before and after this time, a peculiar influence attended his ministry. Mrs. Mortimer, who had spent the spring of 1801 in Bristol, adverts to this, in a letter to a friend:-- "I have had some cheering views," she remarks, "as well as happy experiences of the nature and power of faith: some valuable sermons of Mr. Adam Clarke, have helped me in this respect; he is an excellent preacher, and much beloved by all who hear him."

Speaking of his studies, he observed to a friend, "I have generally more on hand than I can do comfortably; and though perhaps never much perplexed by any work, yet I often serve hard bondage to it. My Testament I have long mourned over. The commentary, which I thought least of in the beginning, I now think most of. Seeing the bad success which all translators have met with, and the little attention that has been paid to their labors, I am almost afraid to risk myself on an ocean of opinion and prejudice, where so much must be hazarded, and so little can be gained. I seriously believe, that the whole book of God stands much in need of being correctly translated. But, in this behalf, no man's private labors will avail anything at present. While the common translation is authorized by law, and has alone dictated salvation for nearly two thousand years, [the Vulgate? -- DVM] the majority of the people will not readily admit that it can be easily mended: nor would an attempt to do this be wholly destitute of danger to the cause of Divine revelation. The mass of the people can seldom be brought to consider that there is an essential difference between making and mending. If you attempt to alter anything in the Bible, you are considered as pretending to mend the revelation of God: for it is impossible to convince some persons that God never spake in English to any of the prophets, evangelists, or apostles. I have nearly fixed my opinion on this business -- the public shall have their venerable and comparatively excellent translation, accompanied with the best notes I can possibly subjoin -- at the same time, I will reserve to myself the liberty of translating every portion of the original, in these notes, which I am satisfied I can make appear, more to the honor of its glorious Author, and the advantage of both the learned and unlearned reader. By this means, without giving any shock to the prejudice of total [believers], or semi-believers, I can still accomplish the end I before designed; and give the essence of my version in these notes to the public. I have as yet, gone no farther than the four

gospels; the second volume of Griesbach is not yet out, and the first comprehends only the evangelists. As soon as that arrives, I hope to recommence my labors, if it shall please God to give me a little health. In the mean time, I am very far from being idle: I am now transcribing for the press, a most curious and important MS. of the New Testament, in English; a widely different version from that of Wicliffe, and I have reason to believe, much older. I think this work will both surprise and edify the public. I shall print it verbatim and literatim as it is in the MS., and in it, you will have a very extensive specimen of what our language and orthography were four hundred years ago. This curious MS. contains the whole of the New Testament, and the Old from the beginning of Proverbs to the end of the Prophets, together with Ecclesiasticus, Baruch, Wisdom, and the two books of Maccabees. It is an immense folio, about eighteen inches long, and twelve wide, written very fair, on excellent vellum; and in the beginnings of all the books, highly illuminated in gold and colors. The initials also, through the whole book, are illuminated, and highly ornamented. I shall add a glossary, to explain all the difficult and obsolete words."

[In the following lengthy paragraph, Everett seems to say that after Adam Clarke became disenchanted with the bickerings in the Methodist Societies, he joined, or rejoined, the Anglican Church. If this is so, I have never before read of such. -- DVM]

Few could equal Mr. Clarke in habitual cheerfulness of temper, and happy versatility of mind, while at the same time, benevolence was a characteristic of his nature: thus he was one of the most social, the most pleasing, and the most profitable of companions. "Never," says a writer, "was love, or bounty, or gratitude, exercised, but with increasing joy:" so he was ever the life, and light, and spirit, of the friendly circle. Leaving the study, and coming forth from the strong holds of intellect and thought, he would delight in recreating himself with general conversation, in which might be mingled, recollections of the old ballad, or the tale of legendary lore. He knew the secret of making happy; -- and it is no wonder that friends flocked around him, and that among these were found men of worth and talent. In Bristol, especially, he seems to have met with some kindred spirits, and his recollection of associations formed in that city, gilded many an hour of later life. Among these, stood pre-eminently high in his love and his good opinion, Mr. S\_\_\_\_ -- a man of a high order of intellect; he was, at the period of which we now speak, a member of the Methodist Society, and within it he had received much of light, and life, and holy influence. The pure rays of its early sunshine, had found their way into the interior of his noble mind; but he must have felt, that he was quite in advance of all his religious associates; -- for "when he stood among the people, he was (in intellect) far higher than any of them," a very Saul in their midst! He was a man of sensitive feelings, and the ignorance and coarseness by which he was occasionally met, first annoyed, and finally disgusted him; and the somewhat democratic form of ecclesiastical economy, which Methodism seemed to assume now and then, occasioned by disputes -- of which Bristol had its share, was little to his taste. He bore it, however, for awhile; but when the fervor of the "first love," had become sobered and chastened by time, and the view had expanded before and around him, and experience had been added to impulse; -- he took leave to look about him, and finally, his penetrating eye rested with complacency upon "those ancient spires which lift themselves towards heaven," and connect the thoughtful mind in sacred and holy feeling, with that solemn and impressive form of worship, "around which have gathered the deepening shadows of more than a thousand years." The contrast was sadly to the disparagement of the sect only emerging from the odium of being "every where spoken against;" and so, upon the recurrence of some occasion which wounded his sensitive and aristocratic spirit, he made one bound from the humble threshold of the

Conventicle, to the solemn portal of the Anglican Church! In that time of our reason, when "the morning was" scarcely "spread upon the mountains," we wondered at this step; but clearer light, and longer communing with men and manners, have taught us not to marvel, that a man of taste, and lofty feeling, and strong intellect -- capable of high discourse, -- courted both by the world and the church, should make his bow, and bid his final adieu to Methodism, such as it was fifty years ago! though a doubt may be entertained whether he improved his real spiritual advantages by the change.

Friendship, however, between kindred minds, is not easily dissevered; and in this case, the only interruption it suffered, was made by the interposition of that veil which separates between "the life that now is, and that which is to come."

Another interesting notice, closes our sojourn with the subject of this memoir, in the Bristol circuit. Mr. Butterworth wrote to Mr. Clarke, telling him of a contemplated change of residence, and further making request, that, as he considered the house upon which he was now entering, was in a peculiar manner indicated to him by Divine providence, Mr. Clarke would "help him to dedicate every apartment to God." We introduce the result of this request, unattended by any observations of our own. The apologetic part of the following (if indeed apology be needed) speaks all we would say.

Bristol, April 27th, 1801.

My very dear Brother, -- In your last letter to me, in which you gave an account of the providential manner in which God gave you your house, you say, "Help me to dedicate every apartment to God." The following, little better than plain prose, (for I do not pretend to have any poetic talent,) may assist you a little. Take these lilies in the good-will in which they were written.

In ancient times, when God conversed with men;  
E'er temples to his praise had rear'd their heads,  
Or sacerdotal orders were ordained  
To kindle incense, and His altars stain  
With sacrificial blood of bulls and lambs;  
Guided by heavenly wisdom, Earth's first sons,  
Devoted each, his house to the Supreme.  
Jehovah, then was deemed the source of good;  
And from that ever-during fount alone,  
The streams of bliss were noticed to descend.  
Among the most enlightened sons of men,  
Who graced the annals of the ancient world;  
Among most barbarous hordes of dreariest wilds,  
This custom still bore unremitting rule.

The ancient Syrians had their Teraphim, [12]  
Icons, [13] expressive of the healing power  
Of heaven's high king; like to Cherubic [14] forms,  
By which, in following ages, Jacob's sons

Expressed the majesty of Israel's God.

In Persia's fertile plains, e'er tyrant sway  
Had spread destruction with his iron mace;  
Chreeshna, [15] the shepherd god and conquering king  
Of peaceful Hindu, kept the house and flock.  
And still the painted walls, as travelers tell, [16]  
Show forth two emblems of the incarnate god:  
In this, the serpent bites his sacred heel;  
In that, the conqueror breaks the serpent's head

The Gueber, [17] galled to madness and despair,  
By Moslem persecution, keeps his creed;  
And ever on his own domestic hearth,  
Beholds the emblem of his deity,--  
That subtle, active, pure, almighty spirit,  
Which earth and heaven, by its diffusive rays,  
Illumes, invigorates, and still upholds;  
Educing life in all those varied forms,  
With which the great Creator has endued  
Plants, animals, and intellectual beings.  
Pity a perseverance like the Sabeans [18]  
Had not a better taste, and better faith

But not to Asia's realms, the sentiment  
That God himself will condescend to dwell  
With wretched man:-- was ever yet confined.  
The conquering sons of Ancient Rome, secur'd  
Themselves and offspring, under fancied aid  
Of Lares [19] and Penates, [20] household gods:  
Those saved their persons; these their dwelling-place;  
For without God's protection, all agreed,  
Nor happiness nor safety could be found.

Behold the servile progeny of Ham,  
And view their hideous tutelary god.  
The Juju, monstrous snake! of wrath Divine,  
The uncouth emblem, is by each assigned  
The choicest place in the tripartite [21] a house  
And his good graces and protection sought,  
By frequent sacrifice, and fervent prayer.

Ye Christless Christians! who for sordid gain,  
Traffic in human blood, make souls your commerce;  
Expose the offspring of the God supreme,  
In fairs and markets, to be bought and sold,

Like beasts of burden! Should you not repay  
The toils of brothers, (whom by lawless might  
Ye hold in unrelenting iron bonds,  
By sending far and wide, that glorious light,  
With which your sacred books are richly stored,  
But hearts uninfluenced; as your conduct proves.

Descending on the rapid wing of time,  
From simple manners of primeval days:--  
Behold the tokens of this glorious truth,  
Through every part of the terraqueous globe.

In those auspicious times, when gospel light  
Diffused its mildest beams, and healing pow'r,  
O'er Palestine and Greece; when God himself,  
Enrobed in human flesh, to man confest,  
By acts of power and goodness infinite;  
Proclaimed to sinners his eternal love!--  
Full thirty years he dwelt with man below:  
Was father, brother, friend, to his disciples  
And by his sacrifice, at last the priest  
Of all that lived, since time itself began,  
Or shall stand up, till time shall be no more.  
When he had conquered death, he soon prepar'd  
To give the proof of immortality,  
By his ascension to the realms of bliss,  
To place our nature by his Father's side.  
Yet in departing from his followers, said;  
"Lo! I am with you to the end of time:--  
Where two or three, assemble in my name,  
Their fervent prayers to heaven for succor send,  
There am I present; to direct, support,  
Quicken, and save, and with bright mercy crown."

Trusting the promise of their gracious Lord,  
The Christian converts, influenced by heaven,  
Their houses to their God did consecrate:  
And Kuriou oikoi, [22] were those buildings named.  
Hence our words kirk and church:-- pity that terms  
Of blessed import, should be e'er applied  
To buildings, where nor God nor angel dwells!

Under the sacred name of Mother Church,--  
Terms, which convey ideas of great kindness,  
Love, mercy, peace, and spotless holiness,--  
Our popish ancestors have fed the flames

With living bodies of the saints of God!  
Ruthless religion! bane, and curse of man!  
Reproach to heaven's high King! which still proceeds  
To sanction superstition, grace its crimes,  
And varnish o'er long lists of cruelties,  
By church catholic's prostituted name!

But God, in mercy to these favor'd isles,  
Has chased this chaos darkness far away;  
And caused the Sun of Righteousness t'arise,  
Dispensing heav'nly health, from outstretched wings.

In these first days of God's refreshing power,  
Temples arose to Jesu's saving name  
But not to temples was his praise confin'd:--  
The private house became his hallow'd shrine;  
And Jesus was the tutelary God  
Of every Christian house, and family.  
Oh! may those halcyon days of gospel love,  
Of pure and unaffected piety,  
Be soon restored, and last till time's no more!

Finish the apostate race, ye sluggish years!  
And let the glorious era now commence!--  
'Tis done. -- Celestial droppings now descend,  
The glorious harbingers of future showers!  
The crystal ports of heaven are opened wide,  
Salvation's self, with blood-stained vest descends,  
And faith, with starry robe, crowned with the sun;  
Who, underneath her feet of burnish'd brass,  
Treads down terrestrial things to rise no more.

O righteous God! the harlot thou hast judg'd:  
The veil withdrawn, clouded with murkiest hues;  
Deep dyed by foulest night, in blackest hell,  
Which on the face of numerous nations lay;--  
Eclipsing every light, that sprang from heav'n.

Heralds of peace! go forth. -- Proclaim your God.  
Say Christ is born. -- Say Christ is crucified:--  
Has broke the empire of usurping death:--  
And in his rising, pav'd a splendid road  
Of light and life, to the eternal throne!  
Say, He has suffer'd for the great offense,  
And purchas'd pardon for a guilty world!

Ye heavens rejoice! Thou earth be glad, and sing,  
Utter loud paeons to the Eternal King!

Anointed to perform your Maker's will,  
And be the priest of heaven's Almighty Lord;  
Lo! God himself proposes to inhabit  
The house His Providence so strangely gives.  
JOSEPH! obey the call: the rites begin.--  
In your Beth-El let altars to his praise  
Be rear'd in each apartment; on whose tops  
The morning and the evening sacrifice,  
Duly performed, shall still acceptance find.  
Let ANNA be your Beth-El's prophetess:  
And all your servants Nethenims around  
The sacred fane. [temple] May each in godly fear  
His tributary incense duly bring!  
From holy souls, with pure uplifted hands,  
Pour out libations of heart-melting praise,  
And all conjoin in sacrificial prayer.  
Keep yourselves pure, and let the holy place  
Be worthy of the residence Divine.  
So shall the august Shekinah ever rest  
Above, beneath, and round your tents and souls.

Let the profane, the hollow formalist,  
The uncircumcised, the white-wash'd hypocrite,  
The lazy drone, with the time-serving saint,  
Be driven for ever from the sacred pale.  
Thus shall yourselves and habitation rest  
Secure from light'ning's blast, and thunder's shock,  
From thieves rapacious, and consuming fire,  
Nightly alarms, demoniac influence,  
And all the horrors of untimely death.

Hail blessed pair! pursue the glorious way,  
That leads from darkness to eternal day!--

Through God's mercy, we are all in a middling state of health -- because the Lord liveth we live also, and hope to live for ever. It is impossible for us to tell you how much we love you.

Yours, most affectionately, -- A. CLARKE.

It might be as dry and profitless to offer the reader a page in the attempt to explain the new solution given to the quadrature of the circle, as to engage his meditations upon the complex divisions and arrangements of the great circle of the Wesleyan itinerancy; and nearly as thankless a task to oppose or defend the frequently argued advantages and disadvantages of the continuous

change of ministers which such a system introduces. There is one point, however, in the circle, where the principles of those who dislike the plan, will find the usual obstacle to the general good-will removed; and this occurs in the renewal of a minister's appointment over the people among whom he had already dispensed the gospel of the grace of God. So far as himself is concerned, the "labor actus in orbem" must return with deep satisfaction: the renewal of old friendships; the congregation of familiar faces; the growth observable in the piety and devotion of many; the young members of the church rising up with a double measure of the spirit of their fathers, to occupy their places, and perpetuate their faith and good works; -- all must afford grateful and tender emotions to the heart of the servant of God, in renewing the oversight of this portion of Christ's inheritance, he enters again upon the onerous charge with improved plans, founded upon a higher and deeper experience of the human heart generally; he profits by the remembrance of his own former errors and comparative failures on difficult occasions -- weighing opportunities wherein he might have seized favorable advantages, with those he actually improved while laboring among that same people before; and thus he appears this second time among them, with all the advantage gained from a past experience, and a rich increase of spiritual gifts, -- the result of intervening years of diligent labor in other parts of the Lord's heritage. He can also make a stronger appeal than another, in preaching, from the changes and chances of life, in urging the design of God's chastisements, and the lessons of earnest practical piety and prompt decision of character, to be drawn from the great uncertainty of life, and the hope or despair which was well known to have heralded in the approach of death in particular instances; he has vividly portrayed before his own eyes, the bright example which a now departed member of a congregation was wont to display to those around him, and he is able to exhibit this for the imitation of his late fellow worshippers, his family, and his friends; and thus, while trials and bereavements would be common, and generally applicable topics in the discourse of a stranger, they become personally applicable and peculiarly appropriate under his teaching: even absence itself lending all advantage over a continued intimacy with his flock, by presenting the events which have occurred among them with a freshness, and novelty, and keenness to his mind, of which the progress of time has lessened the pungency, as regards them; and thus he comes among them, enriched with intense emotion; and the affectionate and searching appeals he addresses, have increased effect -- as warnings, instructions, and consolations to his people.

Our readers are by this time sufficiently acquainted with the subject of this portraiture, to feel that he was endued with all the skill and susceptibility which would turn to the best account the advantages offered by the renewal of his ministry in the Liverpool society, touching all the points to which reference has been made. Mr. Clarke was, perhaps, deficient in that exquisite taste, which characterizes the sermons of some of our divines; but he stood in the foremost rank, in respect of strength and clearness, and the whole course of his ministry, was marked by that deep sensibility of heart, which enabled him to pour forth the effusions of his mind with resistless effect. Whatsoever might be the thought or expression of a subject, as presented to the people, it received a particular mold and cast, in passing through his mind, which gave it a perfectly distinctive character. He loved to roam rather than to nestle, and thus was variety furnished for that creature, designated by a heathen, "An animal fond of novelty;" but the whole of the pursuit might be resolved into a "Search after Truth." He clung with jealous tenacity to the great verities of religion, and the realities of life, and never wandered, in respect of his hearers, from the instruction of their minds, and the improvement of their hearts. In all his sermons might be perceived, the cultivated growth of a strong and original mind, and not the labored eliminations of one of an ordinary

character; and though he rarely indulged in the imaginative in the pulpit, yet, in conversation, the sallies of the sprightly son of Erin [Ireland] would often break forth. But his grand aim was, to discharge all the duties of a Christian minister; and of him it might be said, as of the worthies in the "olden-time," -- "He taught in Judah, and had the book of the law of the Lord with him, and went about throughout all the cities, and taught the people."

In long removals, Wesleyan ministers are often subjected to great inconvenience by a change of servants, being unable, in many instances, to take them from circuit to circuit; and, as much of the comfort of the family depends on its being well-suited in this respect, there are few masters and mistresses who will not subscribe to the truth of the quaint remarks of Dr. Fuller, when he says, that "Many servants, as if they had learned the nature of the besoms they use, are good for a few days, and afterwards grow unserviceable;" and that "those who found their obedience on some external thing, with engines, will go no longer than they are wound or weighed up." Though Mr. Clarke had no occasion to look into this department, he felt his share of the discomfort of being dependent on that class of menials generally afloat on society. "Mr. P." said he one day, "can you recommend to us a good servant?" -- subjoining, "I have been praying for a good one the last four months; and I am sure if the Lord had one, he would have sent her: there are plenty of bad ones -- as many as would thatch all the houses of Liverpool; -- good servants are scarce; -- people value them, and they remain stationary."

In a strait of this kind, and seeing the broom standing in a corner, he took it up, and swept the yard: a friend entering at the time, and accosting him with a little surprise, to find him thus engaged, "Oh!" said he, "I am willing to work for anybody, and engage in anything in which I can be useful." Another case allied to this, is rather more amusing. Either through whim or necessity, he commenced cleaning his shoes on a Saturday evening. Just as one was finished, the clock struck twelve, when he instantly dropped the brush, and suspended operations. On rising the next morning, he found the shoes in the state in which he had left them, one dirty and the other clean; in this condition he put them on; and the first thing he did, on going out, was to step into a puddle with the clean one, in order to make them both alike. Whether the suspension of labor is to be placed to the credit of conscience, or to be considered in the light of an example to servants, to use expedition, and guard against any infringement on the sanctity of the sabbath, is of very little importance, as it is equally creditable to the piety and condescension of Mr. Clarke; while the very act of performing such an office -- even on the supposition of a temporary necessity, reminds us of a remark of one of our British poets, that "The trouble occasioned by want of a servant, is so much less than the plague of a bad one, as it is less painful to clean a pair of shoes than undergo an excess of anger."

The same providence which had called him to mourn over the death of his father, now summoned him to attend the remains of his mother to their restingplace; as was subsequently the case, in reference to his only brother, Mr. Tracy Clarke, who practiced as a surgeon, at Maghull, near Liverpool, where he was held in high esteem both in his profession and as a man. The subject of this memoir observed to Mrs. P., -- not in the way of ostentation, but from a feeling of gratitude to God, "I have had the everlasting honor of helping my mother at the close of life;" a sentiment to which the writer wishes to give currency to the "everlasting honor" of his subject. What does not tend a little to mark the unostentatious and thoughtful character of Mr. Clarke's mother is, that "on looking," as he observed, "through the things which she had left, a certain sum of money was found

folded in a piece of paper, stating, that it was intended to defray the expenses of her funeral, with a strict injunction that the cost should not exceed it." Adverting to the dissolution of the body, Mr. Clarke observed, that it was not so much death itself, as its immediate act or stroke, that was clothed with terror to the mind; at least that was the light in which he viewed it.

This feeling, combined with a sense of duty, and an ardent love to the soul, led him frequently to the chambers of the sick, to soothe and to encourage the perturbed spirit. A friend, ill of a nervous fever, was visited by him, every day, except Sunday, and was waited on by him as a nurse; for he examined the medicine, -- took the shoes from off the feet to relieve them, -- and when unusually low, in addition to religious consolation, he would innocently divert the mind by calling it away from itself. This friend, now in a state of convalescence, was one day in his study; -- "There," said Mr. Clarke, -- placing a valuable folio edition of the Scriptures upon the knee, "I will load you with the Word of God; it has cost me many a meal: but I would rather live on bread and water with Margaret P. and Mary W., (two pious females,) and be banded with them, and their religion, than live in all the splendor of Mr. \_\_\_\_\_, with his carriage." Nor did he wait barely to be sent for, but sought out objects of distress; and when he had not time to do this, to the full extent of his wishes, he engaged others in the work. To an excellent young lady, Miss Burton, of Manchester, who was an example of diligence in searching out objects of distress, -- (for he carried out the practice in other places besides Liverpool,) -- he said, "You find the money, and I will find the prayers." He manifested equal solicitude for the health of his fair companion, for having got her feet wet one day, -- (all weathers being deemed alike by her in these errands of mercy,) -- he requested her, when he brought her home, to change her shoes, to get her feet well dried with a coarse towel, and then rubbed with brandy.

In one of his lone visits, he entered the chamber of a man, whose family he knew, who had led a dissipated life, and taken refuge in infidel principles to shield himself from the assaults of conscience, and was then suffering exquisitely under bodily affliction. Mr. Clarke was aware, from the little knowledge he had acquired of him, that there was only one mode of assailing him, and he unceremoniously asked:

"Well, what do you think of God and eternity now? Would you like to take a leap into the invisible world in your present state?"

"O, yes," he replied, "I want to be away."

"You are not ready," returned Mr. Clarke.

"I care not," answered the sufferer, "I wish I were dead."

To bring him more closely to the test, Mr. Clarke said, "If a good and bad angel were to come to your bedside, each in order to receive you, and take you to his own place, which would you prefer?"

"I would ask," replied the interrogated, "which could fly the fastest; and if the devil were to say, 'I am swiftest of wing,' then, I would say, Devil take me; for I want to be away from this pain as quick as possible."

Mr. Clarke having elicited some of his views, and ascertained his real state of feeling, in this somewhat singular way, then bore down upon him with the evidence connected with the realities of an eternal state, and the folly of looking for a transit from pain of body to ease of mind, in another world, without the preparation stated, proposed, and enforced, in the Bible. It is pleasing to be able to add, that the person in question was restored to health, and not only reclaimed from error, but renovated in spirit by the grace of God.

Of persons of this class, taken from Christian society, nominally considered, Mr. Clarke entertained a stronger hope of successful effort to reclaim them, than of infidels mixed up with Judaism; -- his fear was, that many of the Jews were deeply tinctured with the infidel spirit of the times, and no longer received the writings of the Old Testament as divinely inspired. In this he was confirmed by a conversation which he had with a Jewish Rabbi about this time, a man of extensive information and of considerable learning, who observed to him, that "as Moses had to deal with a grossly ignorant, stupid, and headstrong people, he was obliged to have recourse to a pious fraud, and pretend that the laws he gave them were sent to him by the Creator of all things; and that all the ancient legislators and formers of new states, who had a barbarous people to govern, were obliged to act in the same way, such as Menu, Numa, Lycurgus, Mohammed, &c., and that the time was very near at hand, when all the inhabitants of the civilized world would be of one religion, viz., deism, which," continued he, "was a system of truth, compounded of Judaism, Mohammedanism, Christianity, and the writings of the ancient heathen philosophers!"

On Mr. Clarke asking him whether any of his brethren were of the same opinion, he replied with considerable emotion, "Yes, every intelligent Jew in Europe, who reflects on the subject, is of the same mind." [23] Mr. Clarke observed, "If this Rabbi's testimony be true, the children of Jacob are deplorably fallen indeed! And from the manner in which they conduct what they call the worship of God, who would suppose they either credit His Word, or believe in his existence?"

It requires very little mental effort to fall into the opinion of Mr. Clarke; nor is the fact unaccountable. The ground on which the Jews maintain their disbelief of the New Testament, is equally subversive of all evidence of revelation. Partial research and reflection must tend to make them deists. Viewing the general conduct of the Jews, Mr. Clarke said to a friend with whom he was conversing on the subject, "When the Divine Being began with the Jews, he began with the worst part of human nature first; and not being able, humanly speaking, to make anything of them, he turned to the Gentiles -- leaving the former as he found them, a stubborn, and a stiff-necked people. They have a great deal to say of their father Abraham, and it is proper they should, for they can say nothing for themselves."

Anxious to diffuse useful knowledge in every form, Mr. Clarke, soon after his arrival in Liverpool, collected together a few of the most intelligent of his friends, and proposed to them the establishment of a society for the promotion of literary and scientific research. The proposition met with unanimous acceptance, and he forthwith embodied the design in a series of rules, to which further reference will be made in his next station. We have been favored with a sight of some of the discussions which took place in this society, and they are alike creditable to the general intelligence of the parties who produced them, and gratifying to the feelings of the truly enlightened, and highly gifted president, to whose untiring zeal and energy all were owing; and

who, previously to the opening of the debates, delivered a luminous and appropriate inaugural speech.

Writing himself to one of the corresponding members of this literary association, he says, "Our society works well; we have some interesting and excellent papers, and I trust good will be eventually done to the hearts and intellects of the members. Your paper was read, and caused a great deal of discussion. My own view is, that your chief point is untenable, though you have defended it very well; but it is all "logomachia": the reasons for my opinion you have already gathered from my Essay."

"A word spoken in season how good is it!" exclaimed the philosophic king of Israel, and the very converse will appear from a curious incident connected with the proceedings of this society, at the time of which we are now speaking. Whether an apology be necessary for the introduction of the "ower true tale" in this locality, shall be decided by the general taste for illustration (by given facts) of any peculiar operation of the human mind.

Mr. F\_\_\_\_\_ was an artist by profession, and had for a series of years maintained himself respectably and honorably under favor of the public, by portraying "the human face divine" upon canvass and ivory, to the perfect satisfaction of all who patronized him. Being an intelligent man, he was proposed as a member of the Philological Society, and in his turn, was called upon to furnish his quota to the general good. In "a luckless hour," governed rather by the impulse of vanity than the genius of his fortunes, he handed in a Paper, the heading of which ran thus:--

"Is woman, in intellectual capacity, inferior to man?"

Poor F. in a long and elaborate treatise, backed by examples cited from ancient and modern history, stood boldly forth, in the maintenance of the question, in favor of the "lords of the creation." It will readily be supposed, the subject excited much pleasantry, and some more serious observation, and well-intended argument. The members retired, however, much amused with the literary curiosity that evening exhibited, and in the unsuspecting gaiety of their hearts, rallied their wives and daughters upon the subject. "The good women," as Mr. Clarke pleasantly observed, "instantly took the alarm;" -- the fire of their indignation spread far and wide; -- F. and his Essay, were denounced at every tea-table; -- husbands, sons, brothers, and suitors, were alike forbidden to enter the studio of the unfortunate artist; -- while ladies of course, kept him, (in connection with his Essay,) at the furthest point of observation.

The man, so far as his profession was concerned, was, from that fatal hour, an excommunicated being. The pencil lay idle at his side, -- the half finished portrait was unclaimed at his hand: in the lapse of a few short months, he saw himself a deserted man, -- proving, by bitter experience, how foolish it was to trench upon a delicate "debateable ground." He was under the necessity of closing his once prosperous studio, of leaving his comfortable house, and, finally, the town of Liverpool itself; and after some years of life, "bound in shallows and in miseries," he died in great mental distress, and abject poverty, a victim to the dangerous test he had braved; -- a sad proof, that, whether right or wrong -- so far as the delicate question propounded was concerned -- there was at any rate an influence, to which the lordly superiority of his sex yielded a willing homage, and which demonstrated its triumph of power, by bearing down before it, to the vortex of

ruin, his own lordly superiority; -- thus proving, that, while a word fitly spoken, may be a very good thing, an Essay unfitly written, is a very bad thing.

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### SECTION III.

1802.

In the spring of 1802, Mr. Clarke's health being in a very impaired state, he visited London, chiefly with a view of consulting some of the gentlemen of the faculty respecting it, one of whom was Mr. Pearson, the author of the life of Mr. Hay, of Leeds. While in the Metropolis [London], he had an interview with Dr. Brandt, the Secretary of the Royal Society of Antiquarians, who pressed him to go with him to the Society's Rooms in Somerset-house, to see a stone which Sir Sidney Smith took from General Menou, and which he stated to have been seen by the whole of the literati of the Metropolis [London], by several members of the Asiatic Society, and by the famous Sanskrit scholar, Charles Wilkins, none of whom could find out either the nature of the stone, or the third inscription which it presented. On examining the stone, Mr. Clarke pronounced the matter of it to be Basaltes, and the inscription Coptic, the latter differing from the printed Coptic, as printed Persian does from manuscript.

Our readers will thank us for the introduction of the following letter, written by Mr. Clarke to his friend and brother Mr. Butterworth, displaying as it does, a beautiful and touching portraiture of the spirit of the writer, under great physical pain and debility; -- letting them into the inner recesses of a mind chastened by suffering, and standing, to all human appearance, just upon the verge of another world! The writer well remembers the especial attack of illness, to which this letter bears reference; -- the seizure occurred while sitting with his family around the dining table. The cloth had been drawn, and as was his wont in those days, he was amusing one of the little ones, by bowling a marble to and fro upon the table. For an instant there was a cessation of the play, and aroused by the circumstance, the writer looked up, and saw that Mr. Clarke had fallen back in his chair, in a sort of syncope [syncope 2 Med. a temporary loss of consciousness caused by a fall in blood pressure. -- Oxford Dict.]. Medical aid was immediately resorted to, but it was many days, ere the mind fully resumed its accustomed power of thought and recollection; indeed the progress of convalescence was so painfully slow, that the most distressing results were apprehended; but in this, as in many other instances, his anxious family and friends were fain [willing or determined] to acknowledge their faith in the axiom, that, "The servant of God is immortal until his work be done!"

Liverpool.

My very dear Brother, -- You see by this that God has still Preserved my life. I believe I have been very poorly, but I had no such apprehensions as it appears all my friends have had. In short, I have felt little concern about a life that I never considered of much consequence to mankind. If anything weighs more on this head than another, (at present,) it is that I have so lately begun to see my right way through life. I have been a traveling preacher now very nearly twenty years, and have labored in some measure faithfully, and I may (in the fear of God,) say,

conscientiously; but it is only within these ten years, that I have entered into the way of intellectual improvement, so as to preach Jesus in that way in which both my judgment and conscience approve. I came into the work with the purest motives, and now, (probably standing on the brink of the vast ocean of eternity,) can say, no motive, nor end, which I cannot acknowledge before God, has ever influenced me for an hour in the work. Notwithstanding my ignorance, which none could feel so much as myself, I have gotten wonderfully through, and have had as much favor in the sight of God's people as was necessary for me, to enable me to go through my work with some degree of success and comfort. The blessed God saw, that he had sown a seed of uprightness in my soul, which the weeds of sinister design, or by-ends, had never been permitted to impede the growth of, much less to choke. God, therefore, has preserved and blessed me for his own name's sake, and for the sake of that, which in eternal kindness he had wrought, and maintained in my heart. This I can say to you, my brother. I have from the beginning labored in the work, and labored to improve myself for the work; I have neither been an idler, nor a busy-body, and now, standing on the verge of the other world, and perhaps nearer to it than my apprehensions are willing to realize, what have I to boast of, or trust in? I exult in nothing but in the eternal, impartial, and indescribable kindness of the ever blessed God; and I trust in nothing but in the infinite merit of the sacrifice of Christ, a ruined world's Saviour, and the Almighty's fellow. Then what have I to dread! Nothing. What have I to expect? All possible good; -- as much as Christ has purchased; i. e., as much as heaven can dispense. "The Lord is my shepherd, therefore I shall not want." With these views my soul may cheerfully look through every crevice in her ruinous habitation, and see everything to hope, and nothing to fear. Yes, my brother, "the work of righteousness is peace; and the effect of righteousness is quietness and assurance for ever." Looking unto Jesus, I wait the will of the Lord, which will is invariably goodness; and that, I am persuaded, shall be done. "I have waited for thy salvation, O Lord!"

Your kind inquiries respecting my health, certainly entitle you to the fullest and most satisfactory information. Of my state in the late seizure, Mary can give you the best intelligence; I know very little of that, but its consequences I have felt; for more than a week I could not articulate my words clearly; my memory was, and perhaps continues, impaired; i.e., I cannot recollect things quickly; my mind cannot as speedily as usual arrange and associate its ideas; my head can hear almost nothing; being in company, or hearing any noise, distracts me. I feel, however, no giddiness, nor any particular propensity to fainting. I wish to be in general alone, and, if possible, to divest myself of care. I have lost a good deal of flesh, and feel no regret on that account. As to my living well, that, (as God's providence has put it out of my way,) cannot be necessary for me. He has given me such food and raiment as are proper for me, and I should be highly criminal were I not content.

I am, my dear Brother,  
Yours affectionately, -- A. CLARKE.

About the same time, Mr. Clarke translated a "Dissertation on a Silver Disc, belonging to the Cabinet of Antiquities in the National Library, in Paris, commonly called 'Scipio's Buckler.'" The original was from the pen of A. L. Millin, Keeper of the Medals, Engraved Stones, and Antiquities, belonging to the National Library; and the subject is here noticed because of the learning and ingenuity it displays. Mr. Clarke's MS. copy, which passed through the hands of the writer, when editing his "Miscellaneous Works," bore the date of "1802 -- Liverpool."

But there is another subject, which absorbs those of minor importance, and to which we advert with more than usual pleasure: there issued from the press this year, the first volume of his Bibliographical Dictionary; containing a Chronological Account, alphabetically arranged, of the most curious, scarce, useful, and important Books, in all the departments of Literature, which have been published in Latin, Greek, Coptic, Hebrew, Samaritan, Syriac, Chaldee, Æthiopic, Arabic, Persian, Armenian, &c., from the infancy of printing to the beginning of the nineteenth century. With Bibliographical Anecdotes of Authors, Printers, and Publishers... A distinct Notation of the Editiones principes et optimæ... and the Price of each Article, (where it could be ascertained,) from the best London Catalogues, and Public Sales of Libraries, both at home and abroad. Including the whole of the fourth edition of Dr. Harwood's View of the Classics, with innumerable Additions and Amendments. To which are added, An Essay on Bibliography, with a general and particular Account of the different Authors on that subject, in Latin, French, Italian, German, and English... a Description of their Works; first, improved, and best editions... with Critical Judgments on the whole, extracted from the best Bibliographical and Typographical Authorities. And an Account of the best English Translation of each Greek and Latin Classic. Liverpool: printed by J. Nuttall. pp. 288.

The whole of this was packed into the title-page of a small 12mo. volume; but crowded, and full of promise as it was, Mr. Clarke withheld his name from the work. A facsimile of Coster's Horarium, (supposed to have been printed between A.D. 1430 and 1440,) taken from Meerman's *Typographicæ*, accompanied the volume; probably the first essay at printing in Europe. The bibliographical authorities consulted by him were numerous and respectable; among whom De Long, Maittaire, Voigt, Merchant, De Bure, Meerman, Osmont, Abbè Mercier, Bowyer, De Rossi, Denis, Cailleau, Panzer, Heinsius, &c., &c., may be noticed. But great as was the care, which had been exercised by him in the editorial department, he was far from supposing the work perfect; on the contrary, -- "A perfect work of this kind," he remarks, "never yet saw the sun;" adding, in bibliography especially, perfection is, perhaps, unattainable." His object was simply "to furnish the student, and the scholar, with a portable and useful alphabetical manual, to assist him in the choice of books:" and in prosecuting his plan, he sought chiefly "to insert useful and important articles, together with whatever he knew to be curious and scarce." He also informed his readers, that "the bibliographical anecdotes interspersed through the work, were taken chiefly from the *Nouveau Dictionnaire Historique*; seventh edition; Lyons, 1789; and that the critical arguments were derived from too many quarters to be inserted."

In this volume is to be found, "A Succinct Account of Polyglott Bibles, from the publication of that by Porrus, in the year 1516, to that of Reineccius, in 1750. Including several curious particulars relative to the London Polyglott, and Castel's Heptaglott Lexicon, not noticed by bibliographers." It may be observed, that most of the form of this article was preserved, and a separate tract was published of it, of forty-eight pages, before the type was distributed; the above being the title, and "Adam Clarke" as its author; a quiet way of informing the public, who they were to look to as the author of the Dictionary, and a guarantee, as to its orthodoxy. In the tract, the heading in the Bibliographical Dictionary is omitted, -- p. 272 constitutes its "Introduction," -- each edition of the Polyglott is distinguished with a distinct heading, in large letters, as "COLOGN POLYGLOTT," &c., and fourteen pages of additional matter are introduced by way of appendix.

The following remarks are found in each: "Both bibliographers and booksellers talk of copies of the Polyglott which have a double dedication; one to the Protector, and the other to Charles the Second: and the authors of the Biblioteca Portatile, gravely inform us, that the major part of the copies of this work, on sale, lack the Dedication to Charles the Second, King of Great Britain, which consists of four pages. This is a total mistake: nor is there any ground for these suppositions, but the reprinting of the two last leaves of the Preface already mentioned. And so far is a double dedication from the truth, that the work has no dedication at all." Mr. Clarke received further light on the subject some time after this, and candidly stated, "This is a mistake of mine. I have found four copies with this Dedication to K. Charles: two in the British Museum, one in the Bodleian Library, and one in the Archbishop's library, at Lambeth. There are none extant with a dedication to Cromwell."

The scope which he gave to his studies has been more than once adverted to; and at this time, he entered, not indeed into a new field, for he had previously trodden it, though not with equal satisfaction: the subject was "The Pythagorean Numbers, and Platonic Bodies." Having heard of an experiment as detailed by Dr. Percival, Professor of Chemistry, in Trinity College, Dublin, he had long hesitated on one particular point connected with the Icosahædron; but was now decided. He confessed, when he first began to consider the subject, he deemed it ridiculous; but after a while, it appeared to him indicative of something important, though obscure and seemingly unintelligible; further research, however, convinced him, that the doctrine was sublime, and pregnant with important consequences. Some of these he transferred to paper, acknowledging that he saw a beauty in the doctrine, which he should rejoice to be able more fully to comprehend, and more satisfactorily to explain. His thoughts, which have been given to the public, are curious, ingenious, and calculated to provoke further inquiry.

In the spring of 1803, the venerable John Butterworth, father of Joseph Butterworth, Esq., died at Coventry; he was author of a Concordance of the Holy Scriptures, an edition of which was edited by the subject of this memoir. Mr. Butterworth died full of years, and venerated as a Christian minister, not only by his flock, but by the Christian community at large. Mr. Clarke preached a sermon on the occasion, at Coventry, May 13, 1803, on I Cor., xv. 55-57. [24]

At the Conference of this year, which was held at Manchester, Mr. Joseph Bradford was elected president a second time; and a second time, to the joy of many hearts, Mr. Clarke was re-appointed to that circuit, after a two years' residence among his affectionate friends at Liverpool. Few men, at this period, had a more limited range of circuits than he had, in consequence of these double appointments.

While at Liverpool, Mr. Clarke was on terms of intimacy with Captain J. Brown. To this gentleman he wrote upon his arrival in Manchester: -- "I had fully designed to have written to you so soon as we should be a little settled -- but this is likely to be a tedious business, and therefore, should I wait till a thorough settlement take place, it must be a considerable time before I could have the privilege of telling you, and your beloved family, that I have for you that love which many waters cannot quench, nor the floods drown. We are, through God's mercy, in a middling state of health, considering the hurry we passed through in Liverpool, and have now renewed in Manchester. I have a very good garret for my study:-- poets, you know, and poor authors, generally live in such places. I have had shelves put up for my books, and have most of the latter unpacked,

and carried up to this sublime region, in which I am destined to dwell; but I assure you, it has been severe work, and has fatigued me sadly. The books, and other things, have been much injured in the carriage; upwards of twenty of my boxes were broken, though they came by his Grace's Flats! [25] I am now quite of poor Robin's mind, that three such flittings, would he equal to one burning. N. B. I think his Grace's Flats, and his Grace's flatterers, should be trusted with nothing but Mill-stones, Pompey's Pillar, or Cleopatra's Needle. For their prosperity in their present destructive and predatory work, they shall never have my prayers. I can only say, reformation to all rogues!! Amen. Selah.

"I opened my commission in this large chapel, last Sabbath evening, to an immense concourse of people, on Acts, xxv. 22, 23. As I had labored here ten years before, this text was the more appropriate, and the people seemed universally to drink in the word; I had confidence, that God would be with us: I hope he will give me such favor in their sight, as will be requisite to the prosperity of my ministry.

"I have heard Mr. Hearnshaw, the young preacher. He bids fair, I think, to make a luminous star in the Church of Christ. He has a very pleasing voice, a neat delivery, and very decent language; his matter is solid, and his doctrine sound. Mr. Jenkins you know; Adam Clarke you know; the other is Mr. Pipe, and a pipe he is of the first bore and magnitude. He has decidedly adopted the shouting system, and opens on the people in the most deep-mouthed manner. He is full of life and zeal; and I should not wonder, if he be esteemed the first man among us! I like a good shaking, and long hearty amen's among the people: but, between you and me, there seems too much of it here; and many, I am afraid, do not distinguish between sense and sound; between the tornadoes of natural passion, and the meltings of religious affection: but I must leave this with God, only wise and good. May he keep us right!

"I have received my lathe and grind-stone, safe and sound, for which I paid 8s. I have written to the Philological Society. May I ask, how you get on in your Class--ical [sic], Philological, and Princely connections? Don't neglect the two former, by any means; and let the first have the first claim. We live, my friend, in a miserable world; but we may live well in it, if we look to God. I know you will be faithful to the trust reposed in you by his Majesty; and so you should; but oh, be also faithful to the light and influence of God! Use every mean [sic] of grace, and glorify God in all things. -- I long after my class, and doubt whether anyone will let me in here; I am not sufficiently acquainted with the people to raise one like that in Liverpool."

It may be remarked in passing, that Mr. Clarke wrote an acrostic on the name and title of Captain Brown, on the return of the latter from the Egyptian expedition; embodying in it the principal features of the expedition, and the leading traits of Mr. Brown's character, as a memento of friendship.

Two or three incidents occurred soon after his arrival in Manchester, which are not without instruction. (in renewing the quarterly tickets to the members of one of the classes, the leader, on the name of an absent member being mentioned, laid a guinea on the table. Mr. Clarke instantly ran his finger along the name, and then across the opposite columns; having done this, he looked at the leader, and, handing him the guinea, said, "Take it back again; the man never meets, -- his soul is in danger -- tell him to call upon me." He looked upon the money merely as a bribe to

preserve the name upon the class-paper; and by thus discouraging the practice that would eventually crowd the Christian church with merely honorary members, he showed the man that he acted in accordance with the views and feelings of the apostle, -- "I seek not yours, but you." And to prove his own sacred regard for the "fellowship of saints," he entered his name as a member of the class of Peter Kenworthy, a plain, simple hearted, good man, who acted as a class-leader and local-preacher; he met as often as his other important duties would allow, unbosoming the feelings of his heart, and reaping a harvest of good from the unadorned tales of many, immeasurably beneath himself in intellect and reading, though not inferior for the heights and depths of Christian experience. It was there that he fed on the utterance of the heart. The only difference between his present position, and the one in which he stood at Liverpool, was, -- that in his last circuit, circumstances rendered it imperative on him to become the leader himself, -- here, Peter preserved the office which he had previously sustained.

Another instance of his fidelity occurred, which, as the parties have been dead many years, may also be named for the instruction of the living. A person was in debt, and unable to meet the demands made upon him: one of his creditors went to him, and obtained a bill of sale, to appropriate to himself and his partner the whole of the remaining stock, and so cut off the other creditors from receiving any benefit from the property. The partner of the person who obtained the bill, was a member of society, in which he also held office. Mr. Clarke hearing of the case, from its having been brought into the leaders' meeting, inquired of the person whether it were correct, and whether he approved of the conduct of his partner? He replied, that he saw no reason why he should disapprove of it. Mr. Clarke, knowing that he had the concurrence of the meeting, said, "Then give up thy stewardship, for thou mayest be no longer steward." He instantly resigned. Having dwelt on the subject, however, during the night, he visited Mr. Clarke the next morning, and expressing his regret at the view he had taken of the subject, stated, that if his partner would not forego the claim to which they were entitled by the document, and permit the other creditors to come in for equal shares, he would relinquish his half of the debt. His reinstatement to office was the immediate result.

Upon one occasion, a leader came to him, and requested him to use his influence with a person, who was in the habit of attending the Methodist chapel, but not a member of society, for whom he had done joiner-work to the amount of £150, and to whom, as trustee of the erection, he had repeatedly applied for a settlement, but in vain.

Mr. Clarke. -- "Who are the trustees?"

J. D. -- "I do not know any of them except the person to whom I have applied."

Mr. Clarke -- "Is he a man of property?"

J. D. -- "Yes, Sir; and he has neither the heart nor means to expend it, -- he is a miser and a bachelor."

Mr. Clarke -- (With an approach to the serio-comic,) "Two abominable things."

J. D. -- (Taking encouragement from the sentence to aggravate the case, and supposing Mr. Clarke was not sufficiently acquainted with him;) -- "It is the man whose stockings are darned up to the calf of the leg, -- stockings which I would not take from the street."

Mr. Clarke -- (To moderate the feeling of his informant,) -- "I have darned my own stockings before now; -- but give me his name, and you shall have your money."

The good man, without having any intimation given him as to the steps which would be taken, had the money presented to him in the course of three days. There was no occasion to resort to law in this case: Mr. Clarke had an influence which invested request with the authority of command, and a manner of doing things -- (for "kindness has resistless charms,") which generally moved the heart; and from the writer's personal knowledge, he is disposed to believe, that few persons would have succeeded with this individual. Mr. Clarke possessed, in short, in an eminent degree, what he ascribed to the Wesleyan ministers as a body. "The Methodists," said he, "have a key to the human heart, which God has given to them, and which, in modern times, he has not given to every community, -- a key to let Christ in, and to let money out."

While in the Plymouth Dock circuit, in the early stage of Mr. Clarke's itinerancy, there was a division in the society, occasioned by a person of the name of Moore, with which was mixed up repeated insult offered by the singers to the minister whose turn it was to conduct public worship. From this schism may be traced the origin and outbreakings of that antipathy which he cherished throughout life, to choirs of singers in Methodist chapels; and had not strong reason existed in support of hostile feeling, he would never have drawn down the displeasure of those persons who are partial to choirs and instrumental music, especially as he had been a singer himself -- was an excellent judge of music, and had handled a stringed instrument.

As notices of this feeling will occur in other parts of the work, we shall content ourselves at present with an instance or two of its manifestation in Manchester, -- one at the present period of his history, and another in the case of one of his friends at a subsequent time, in a neighboring circuit. Mr. James Wood was superintendent during Mr. Clarke's present station, and on a special occasion, selected and gave out his hymn; the singers, instead of raising a tune to it, commenced a piece which they had been practicing. To this Mr. Wood objected, but in defiance of his remonstrance, they commenced a second piece, and "sung him down," as it was termed.

He consulted his brethren on the subject, when Mr. Clarke, knowing the influence he had with Mr. S., a leading trustee, said, "I will soon settle that." On representing the case to Mr. S., and the probable consequences of such conduct, the latter immediately went to the leading singer, who apologized for his choir, by stating, that they had practiced for the occasion, and were anxious to sing. "Give me," said Mr. S., "the key of the orchestra." To this the leader returned, "We have our music-books, violins, and other instruments [26] there." "Take them out then," replied Mr. S.; and pausing a few seconds, added, "if the place is not cleared in two days, and the key delivered up to me, I will commence an action against you." Previously to this, there had been great uneasiness among the singers; but the key was given up -- the question of mastery was settled -- and on the return of the choir, they had to submit to terms which they would formerly have spurned.

Some time after this, Mr. Clarke was met by Mr. B., whom he highly esteemed, and whom he had not seen for some time. Mr. B., being partial to music, and finding that his children had made great proficiency in the science, in the interim of their intercourse, observed, that he had so many sons, that they were all musically inclined, and in some way or other connected -- either as singers or organists, with the house of God. This, the writer well recollects, was uttered with a fine flow of paternal feeling -- just at the close of a service in which the peal of the organ had vibrated on the ear of him whom he was addressing, and who had been the preacher on the occasion, when the sum of £148 had been collected after the morning service, -- Mr. B's. son, meanwhile, having officiated at the organ; but either forgetting, in the ecstasy of his own feelings, the preacher's dislike of instrumental music in a place of worship; or hoping that it would be partially overcome by the excellency of the performance; or finally, that he would be delighted to hear of their connection with the house of God, which, in his view, was to sanctify the whole, he stood, with glistening eye, waiting to hear some approving sentence, to fix the joy of his heart, or raise it an octave higher; when he was abruptly accosted with, -- "The Lord have mercy upon them! I should be exceedingly sorry if any of my children were so disposed!" This was unexpected, and placed Mr. B. in feelings as painful, in reference to the company present, as they had before been pleasurable. But his remark had been unseasonable; it was pressed upon the subject of the memoir -- though unintentionally, in the shape of a triumph, when he had been, as he thought, entrapped into the organ service, whose tones should have been subdued in deference to his known objection. "They might," said he afterwards, "have spared my feelings."

With the singers at Plymouth Dock, it may be observed, Mr. Clarke had no personal quarrel; but their conduct, in singing or being silent at pleasure, making the service of the temple subservient to their whim or caprice, laid the foundation of strong prejudice, which was greatly increased by subsequent instances of misconduct; and the case of Manchester, was not one of the least offensive to his judgment and feelings. -- In reading the cxliv Psalm once, during the morning service in the Metropolis [London], he omitted the 9th verse, -- "I will sing a new song unto thee, O God; upon a psaltery and an instrument of ten strings will I sing praises unto thee:" then recalling himself, observed, "My hearers are probably surprised to find me omit the 9th verse; I have to state, that David might be called upon to praise God thus, but I do not believe that God ever called me to do anything of the kind."

It was owing to the respect rendered to his piety, character, and good sense, that he was enabled to carry with comparative ease, measures in the society which others either failed in, or found it difficult to execute. The windows of Oldham-Street chapel were composed of small pieces of glass, and leaden frames, -- with two or three squares which jutted out for the purpose of ventilation. The sitting-rooms also in the preachers' houses were cold and uncomfortable. Mr. S., the leading trustee, who had been spoken to on the subject by others, was now appealed to by Mr. Clarke. He replied, -- "If you will consent, Sir, to be re-appointed to the Manchester circuit, the alterations proposed shall be made." Mr. Clarke warded off the condition, by showing that it rested as much with others as with himself. However, at his request, the present windows were substituted for their less elegant originals, and the floors of the sitting-rooms were dug to a considerable depth, and boards occupied the place of flagged floors. The advantages of these improvements have been enjoyed by the congregations and preachers ever since.

Mr. Clarke, soon after his arrival in Manchester, formed a Philological Society, similar to the one established in Liverpool, in 1801, of which, as in the former case, he was chosen president. Though it is probable, that the "Rules" of both societies were in accordance with each other, yet as we have only been favored with a printed copy of those of Manchester, we have deferred entering more minutely upon the subject till the present period of the narrative; and a special and more particular reference will be readily allowed, as it may furnish a guide to others similarly disposed to promote the interests of general knowledge. Between the members of the present society, and the one established in Liverpool, a literary intercourse was constantly maintained. In his private correspondence with one of the members of the Liverpool Philological Society, dated September 7th, 1803, he remarks,--

"I cannot but be gratified with the attention paid to my letter by the Philological Society. I can say its interests lie very near my heart. -- I had not heard of the resignation of your president, but I expected it. It has long been my opinion, and I have told it publicly, that no preacher should hold office in the society. Their locomotive life presents a thousand reasons against it. Mr. W. has too much modesty and too much timidity, to fill that seat to his own comfort: you had better, therefore, not press the business. -- Much depends on the president, in reference to the support and respectability of the society. Sub rosa, at present I think you had best choose a president for the night only; and this you can do as often as you meet together. At certain times, a preacher; at others, any of the other members may be placed in the chair. If you now ultimately fix on anyone, who is not proper for the place, should it be asked among gentlemen who may hear of the institution, -- 'Who is the president?' and the answer should be 'Jack Straw,' the impression would be very unfavorable to the interests of the society. You must, therefore, have a respectable person in the chair, who has a good report among those who are without. Should I be spared, I hope to visit you at least on your anniversary, and hear the good word from some of my associates -- for as an addressed, you know, I have done. -- I am now forming one here, similar to yours: our first meeting will be on Friday evening, please God. I hope we shall make a good beginning, and continue. I intend to take up the vaccine and common mode of inoculation, and send my thoughts on them -- perhaps in a new way to the society."

One object which Mr. Clarke had in view, in the establishment of these societies, was, as he observed to the writer, "To bring forward and improve latent talent, and to prompt the few who were aiding and influencing each other, to act upon the million." He drew up the "Rules" of the institution, which were printed at the time, affixing as mottoes to the title-page, Prov. xviii. 1; Matt. v. 16; 1 Cor. xiv. 20; a passage from the Greek of Solon and the Latin of Ovid, -- Epist. ex. Pont.; introducing the Rules with a passage out of Clement. Alexandr., -- Strom. lib. 1. Appended to the Rules, he proposed no less than 171 "Questions," -- moral, religious, philosophical, -- all of them important -- some of them not a little curious, yet invested with deep interest, -- and the whole calculated to tax the reading, learning, and ingenuity of the members, as well as to expand the mind by an increase of knowledge. Several of these questions were taken up by himself, and the answers of not a few of them, though not stated as such, are to be found among the "Detached Pieces" in his "Miscellaneous Works," and embodied in his "Commentary" on the Bible. The reader will find the "Questions" in his "Miscellaneous Works," vol. xi.; and for the sake of brevity, we pass over those answered by Mr. Clarke himself.

On the occasion of the anniversary of the society, held Sept. 28, 1804, Mr. Clarke delivered an admirable "Address," dedicated "To the resident and corresponding Members of the Manchester and Liverpool Philological Societies," in which "Address" he gave a general view of the nature, design, and proposed utility of the institution, -- considered the character of the persons who constituted the society, -- examined the field in which they had to labor, -- showed what might reasonably be expected from the conjoint exertions of the different members, -- and furnished directions relative to the prosecution and success of the great object.

In addition to what has already been remarked on the subject of the first, it may be observed, that in the course of this year, (1803,) he published the second, third, and fourth volumes of his "Bibliographical Dictionary," thanking, in the advertisement, "The subscribers and the public, for their very favorable and flattering reception of the first volume;" gratefully acknowledging a debt of obligation to "several clergymen and gentlemen, who had favored him with communications on the subject of his work." At this early stage, in the second volume, he furnished the most perfect collections he could procure of the Barbon, Baskerville, Bipont, Bodoni, Cominus, Deiphin, Elzevir, Manheim, Maittaire, and Variorum classics. To render a work, necessarily dull in itself, and at first sight uninteresting, both entertaining and instructive, he took care, in prosecuting his task, to insert various criticisms from the learned, with the best authenticated literary and biographical anecdotes; preserving by this a lively attention to his pages. The first, second, and third volumes were printed in Liverpool, the fourth in Manchester, and published by W. Baynes, London.

It may be further remarked, that his plan included, -- first, the ancient classics, both Greek and Latin, in their principal editions, from the invention of printing to his own time; secondly, the primitive fathers, Greek and Latin, with all ancient and modern ecclesiastical writers, in these languages; and thirdly, celebrated works in every department of science and literature, published in Greek, Latin, Arabic, Syriac, &c., either at home or abroad. Books in other languages, he found he could not include, without extending the work beyond reasonable limits. To supply this defect -- if defect it were, it was his intention to furnish a work on a similar plan, in the more modern languages of Europe; this design, however, was abandoned, though then intended to follow the present issue of the Bibliographical Dictionary from the press.

Among other subjects which engaged his pen about this period, was a vindication of his own religious creed; a review of an article in the "Medical Repository," published at New York, under the direction of Drs. Mitchell, Miller, and Coxe, entitled, the "Philadelphia Medical Museum;" a defense of the literary character of William Hunter, Esq., of Bengal, against the illiberal attack of Mr. Anquetil du Perron; and also a defense of the literary character of the far-famed and amiable Sir William Jones, whom the same Mr. du Perron had aspersed in the second volume of the *Oupnek'hat*, charging Sir William with ignorance in mistaking, as he supposed, a few sentences of mere Persian, written in Zend letters, for Zend itself; but which Mr. Clarke charged home upon Mr. du Perron himself.

In discoursing, upon one occasion, on the intellectual character and pulpit abilities of some of the senior Methodist Preachers, Mr. Clarke observed; "There was the venerable Christopher Hopper, a noble fellow, and possessed of a strong original mind. I am not alone in this opinion; for Mr. Alexander Knox, a man well qualified to decide in such matters, once observed to me, -- 'Mr.

Wesley talks of his preachers; look at Christopher Hopper; he was, in the strictest sense, a great man, one who, with proper advantages, might have become a first-rate man in any official situation. It is by such men that Methodism will be perpetuated.' We have had men," proceeded Mr. Clarke, "among the old preachers, of all the different classes and grades which go to constitute society in its various ramifications. I heard Mr. Hopper once preach at Leeds during a Conference: he had little liberty for the most part, and proceeded workingly; but towards the close, becoming at once inspired with his theme, he exclaimed -- 'Now I can preach;' and then he burst away, and we had a glorious instance of the truth of that affirmation of the apostle, -- 'Where the Spirit of the Lord is, there is liberty,' for he preached most delightfully. I once asked him how the early preachers proceeded, in opening up new fields of labor? 'Our plan,' said he, 'was to visit a town or village, and ask permission to expound the word of God in one of their houses or cottages: if the people did not invite us to lodge or break bread with them, after repeating our visit two or three times, we took it as an indication that we were not called to such a place. Mr. Mather and I went into the Dales, and among other places preached at Alston; a second and third time we visited the people there, but no man said God speed, or offered entertainment either to man or horse; so we discontinued going. Proceeding to the next village, an old woman came out from a small cottage, and stretching forth her withered arms, blessed us in the name of the Lord Jesus, invited us into her humble dwelling, and spreading before us her whole stock of provision, which consisted of three apples and five potatoes, she bade us welcome, saying, that had she possessed more, we, as the ambassadors of Christ, should have been most welcome to it. I looked at Mr. Mather, and told him it was a token we were called to that place, eating and drinking according to the apostolic plan, when we were asked: there we preached, and there a society was established.'"

"I always eat with the people," observed Mr. Clarke, on concluding this narrative, "either breaking a piece from off a biscuit, or cutting a crust from a loaf, to show them that I am disposed to feel at home among them; for even if they are as poor as the woman just mentioned, there are many ways of returning the kindness, without wounding the feelings of the party by whom the hospitable disposition is manifested." And so Mr. Clarke proved; for we have known him, many a time, sit at the humble board of the poor man, sharing his meal of potatoes and salt, and on departing, slip a piece silver into the hand of one of the children, which would supply the family with his favorite vegetable for a week.

"Another of the old preachers," said Mr. Clarke, "a man of widely different character to Hopper, was Mr. John Murlin: he was called 'the weeping prophet.' I was personally acquainted with him: I heard him preach once from -- 'Strengthen ye the weak hands,' &c. He wept while giving out the text, and during the greater part of the sermon. He wept through the greater part of his life, and was seized with a strong laughing fit a short time before his death. He was a man of good sense, and liberal in the distribution of his fortune; his inordinate tendency to weeping was, of course, a species of disease -- an effect of nervous excitement, for which he was no more responsible than for the occasional, though rare, outbreaks of unreasonable laughter. His religious temperament was highly devotional, and this painful sensitivity must be attributed to its proper source. The idea, for instance, presented to the mind, by the situation in which, on the above-named occasion, he was placed, was by no means one which would induce weeping, any more than his secreting three hundred pounds in the garden, on the report of the French invasion, would legitimately induce an immoderate fit of laughter. The idea presented in these cases was not in itself an object either of pain or pleasure."

Laughter, it may be added, is defined, and not unaptly, as an outbreak of any sudden joy that strikes the mind, which, owing to its strength and volatility, vents itself in the tremor of the voice. "Assuming," says Kant, "that with all our thought, corporeal movements are harmonically connected, we can pretty well conceive, how the sudden removal of the mind from station to station in order to consider its object, is answered by a reciprocating contraction and dilatation of the elastic parts of the viscera, which we find next communicated to the diaphragm; and which alone, (and not what passes in the mind,) is the true pleasure derived from thought."

Of Mr. Clarke's decided and strong objection to everything like forcing a spiritual meaning upon passages of Holy Writ which ought to be literally understood, notice has already been taken: "I cannot endure such preaching," he observed; "there is no proper exposition of the Word of God in such fancies and fooleries. I once heard a minister preach on the brazen sea; in the course of the sermon, he compared the twelve oxen to the twelve apostles: yet this man was possessed of a good deal of biblical knowledge, but with it he mingled some wretched nonsense. Did you know Mr. John Allen?" he inquired, addressing a friend who sat beside him. "No, Sir," was replied. "A singular co-incident," continued Mr. Clarke, "occurred at the Leeds Conference, prior to Mr. Kilham's division; -- that year, some uneasy apprehensions were entertained on the subject of the decrease of the accustomed money supplies for carrying on the work, in consequence of great national depression. The tributary streams, however, poured in from all quarters, and it was found that when the combined amount was laid on the Conference table, it exceeded the accustomed well doing of the Methodist body. The result was a simultaneous aspiration of praise from the assembled ministers, to Him whose are the silver and the gold. Mr. Allen, with a heart full of devotional gratitude -- with upraised eyes, and hands spread abroad over the table, gave out, --

'This, this, is the God we adore,  
Our faithful unchangeable friend.'

This was too much for the gravity of the preachers -- one looked at another, -- the coincidence was irresistible -- the sense of the ludicrous irrepressible. Allen, all unconscious of the spirit which he had awakened, sang the lines; but finding the exercise was dwindling to a solo, he looked around upon the brethren, Mr. Bradburn, at the same moment, whispering in his ear the cause of the ill-suppressed mirth; the good man could not help joining in the outbreak of which he had been the innocent occasion."

Though Mr. Clarke could thus relate a cheerful anecdote, or make a pleasant remark, by way of relieving conversation of its monotony, and illustrating some point of human character, still the great interests of religion were always dominant. Speaking of the state of the society in Manchester at this time, he remarked, -- "The work of the Lord is not at a stand here; we have many who have been brought into the liberty of the gospel, and the great work of salvation is deepening in the souls of believers. We preach Christ crucified, and his power and willingness to save from all sin; and God adds his testimony to the word. I have long seen that we do very little in preaching the gospel, if we leave the root of sin untouched. We may lop off a thousand branches, and still have a thousand branches to lop off; for unless the root be destroyed, in vain do we look for Christian life, and Christian tempers."

He then urged upon the parties to whom the remarks were made -- two excellent females, the necessity of personal holiness. "Remember," said he, "that the power that cleanses is necessary to keep us clean. It is by Christ dwelling in our hearts by faith, that we are kept in a state of holiness; and he dwells in the heart of those only, who are affectionately obedient to his voice. Obedience to the will of God is the very element in which the soul of a Christian should live. -- Seek out his commandments, till you find none; seek to do each of them at all times, and in all places, till you find not one remaining to be done. It is a blessed thing to live in the spirit of obedience, and to be always ready to do whatever we know to be pleasing in the sight of the Lord."

He laid great stress, at all times, on obedience to the moral precepts of God, and availed himself of every opportunity of enforcing the subject, both in public and in the social circle. It was either in the course of his appointment to the Plymouth Dock circuit, or during a visit to the place prior to it, that Mr. Clarke heard Dr. Hawker, of Plymouth; and though well grounded in the truth, yet he observed: "I saw more of its beauty and harmony after hearing some of the Dr.'s Antinomianism, than I had before contemplated." This remark; which was made subsequently to this period of his history, was elicited while in the library of a friend, -- having glanced his eye along the shelves, and seen Dr. Hawker's "Poor Man's Commentary;" embracing the occasion apparently for the purpose of entering his protest against the Doctor's creed, and of inducing his friend -- (though in no danger himself,) to keep the work out of the way of less judicious persons, who might be injured by some of its doctrines, -- taking care at the same time to recommend the Dr. for his piety, and to show that he was thus happily inconsistent with himself. But while the Christian and the Preacher, in Doctor H., were at variance, he saw that the corruption of the human heart would urge others on to ruin, who might not have grace to correct the tendency of erroneous doctrines. For this purpose he delicately hinted to his friend, as the shelves were a good deal crowded, to place the work in the back ground, and give prominence to some other volumes, by arranging them in front. He closed his remarks by saying, "I heard his first sermon; [27] it was on the penny-per-day laborers; and strange -- that he should so far forget himself, I heard him that day three weeks [later], announce the same text, in the same place, and preach on it." This too, had its influence on the mind of Mr. Clarke, exciting a disrelish to the practice of preaching often on the same text.

Looking at some of the peculiarities of Methodism, he said, "The Methodists, I believe, have been especially raised up of God, to counteract Antinomianism, and diffuse scriptural truth through the land. It will be difficult to find a work of God like it since the apostolic age; and while its advocates maintain justification by faith, the witness of the Spirit, and entire holiness, they will remain a distinct people, and will be employed by the Divine Being for propagating Christianity throughout the world. The Puritans had a correct view of justification, but they did not perceive with equal clearness, the doctrines of sanctification and the witness of the Spirit."

It was responded by a friend present, that he esteemed them very highly as excellent doctrinal and practical preachers, nor less so for their maintenance of the general influence of religion on the heart; but that their practice did not seem sufficiently to harmonize with the loving obedience of a child to the will of an approving parent. Of this, Mr. Clarke took hold, and laying his hand upon the table, while his forefinger was employed as if tracing a map, -- "They drew the line," said he, "pointed out a duty here -- a second there, &c., stating, that this must be attended to,

so and so -- that, in another way peculiar to itself, reducing the whole to a system, and telling the people, that, by this rule they were to walk; by these external forms they were to proceed -- all was, in many cases, outward and written, without sufficient stress being laid upon a change of heart -- keeping this always in view, and obedience flowing from it, -- not because man has said it, but because I feel a conviction in my own mind, corresponding with the Word of God, of a duty to be attended to at this moment, and in this way."

While, as in his remarks on Antinomianism, he gave no quarter to an experience without practical piety, he was equally jealous of an experience unaccompanied by the indwelling of the Spirit of God, attesting to the Christian's acceptance, and purifying the heart.

In his statements of any revealed truth, Mr. Clarke was ever clear; and very strenuous in the enforcement. To a friend, about this time, he remarked, "You ask me, -- 'In the justification of a sinner, is faith itself imputed, instead of his own obedience to the divine law, as his justifying righteousness, or the obedience and sufferings of Jesus Christ?' I never use either of these forms of speech in preaching on this subject, because I consider them puzzling and incorrect. The Scripture speaks of faith being imputed for righteousness, (or justification, which is the proper import of the term,) but does not say that this faith is imputed in the place of personal obedience. It is what this faith receives, that which is its object, that is imputed to us, &c. Now, what is a penitent sinner commanded to believe, in order to his justification? Answer, -- 'That Jesus Christ died for him;' for Christ died for our offenses, and rose again for our justification: therefore it is not the faith that justifies, but the death of Christ, considered as an atonement for sin. In other words, Christ, by his sufferings and death, has purchased pardon for you. Believe this. Believe this is a sufficient ransom-price, satisfaction, and oblation for your sins, and as such take and present it to God; and on this account, for this sake, or through the merit or worth of this sacrifice, God will blot out all your sins. The following illustration will help to explain this:--

I am perishing for lack of food: no person will give me any, and I have no money to purchase what I need. At length, a compassionate man says, -- 'Here is a piece of money; there is food plenty to be sold; go to those who sell, and buy.' Receiving the piece of money, duly appreciating its value, and knowing the quantum of meat it will purchase, I go with perfect confidence to the market, and order so much provision to be weighed or measured out for me, as I know I have a price in my hand to pay for. The business is done: I give the money, and get the food: I eat, and my soul is preserved alive. Without, therefore, puzzling a poor, simple, ignorant, broken-hearted sinner, with distinctions, differences, and the theological quibbles of casuistic divines, who have obscured the light of the gospel, I would simply say, -- You feel yourself a sinner; you know, you feel, that you cannot redeem your own soul, and that there is no help under heaven for you. Very well; but Christ has died for sinners, for all sinners, for the worst of sinners, and consequently for you. God commands you to believe this; namely, that he died in your stead, -- 'the just for the unjust, that he might bring you to God.' The infinite merit of his passion and death, is a price which is put into your hands, by which you may procure salvation. Take up this price with as much confidence as you would the sum of money, which you know will purchase such a quantum of provisions, in the market, and bring it before God. 'Lord, behold a sinner perishing in his iniquity! I am undone and lost in myself; but the word of eternal truth assures me, that thou didst give thy Son to die for me. Behold, Lord, his agony and bloody sweat, his cross and passion, his death and burial, his resurrection and ascension. For the sake, the worth, of this great and glorious

sacrifice, which I solemnly and unequivocally believe is a sufficient ransom-price for my soul, blot out all that is past!" It is done. God accepts this price, and immediately communicates the pardon. This is the whole mystery of faith. How simple is it! how plain! how easy! May it be better preached, more credited, and more honored!"

To another friend, who had been misinformed respecting the higher blessing of purity, Mr. Clarke observed, "As to the words which you quote as mine, I totally disclaim them. I never said, I never intended to say them. I believe justification and sanctification to be widely distinct works. I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace; and I never, to my knowledge, met with a single instance where God had both justified and sanctified at the same time. I have heard of such; but I never saw them, and doubt whether any such ever existed. I have known multitudes who were justified according to the definition which you give of that sacred work: and I have known many who were sanctified in the sense in which you use that word, which I believe to be quite correct; but all these I found were brought into these different states at separate times; having previously received a deep conviction of the need of pardon, and afterwards of the need of holiness of heart. -- If sanctification be taken in the sense in which it is frequently used in the Old Testament, to separate or set apart for sacred use, then it implies a state lower than that of justification -- such a state as that of a thorough penitent, who, when he is convinced of sin, separates himself from all unrighteousness, and consecrates himself to God. But when I speak of the purification of the heart, or doctrine of Christian perfection, I use sanctification in the sense in which it has generally been understood among the Methodists."

No wonder, that while thus forcibly, simply, and perspicuously, stating and illustrating the truths of the gospel, Mr. Clarke was everywhere greeted with acceptance. The method of salvation thus opened up and made plain to the mourning penitent, was sure to fall upon his ear as a note of comfort and encouragement. In discoursing once with a friend, upon his early religious sentiments, he observed, "The only doubt I ever entertained in the whole body of Christian doctrine, was on the point of the witness of the Spirit; for a considerable time, I doubted it entirely. At length, I thought it might be granted to a few of the peculiar favorites of God, but that it was not necessary to salvation; but after reading the New Testament seriously through, I plainly saw that the gospel spake of no exclusive privilege, -- that he who believed had the witness in himself; and when I began to preach, I insisted on the necessity of the knowledge of salvation, by the remission of sins; proclaiming it in my public ministrations, and witnessing to small and great, that God forgives sins, and makes known this act of mercy in the soul in which it is wrought, by the abiding testimony of his own Spirit; for though some Scriptures have been put on the critical rack, in order to make them confess a doctrine widely different from that which they have spoken to me and many others, the whole mode of torture (and all which, in consequence of it, they have been obliged to speak) has only the more fully satisfied me, that their first declaration is the truth, and that if permitted to speak in the presence of their fellows, they will never recede from it. Where this doctrine is not fully preached, (together with that of the destruction of sin here,) but beaten out like gold leaf, so that it is fit for nothing but gilding, little good is done. Indeed, it is my own opinion, that the Holy Spirit might have continued in all his operations in the church of God, had not unbelief and unfaithfulness gained such ground among Christians. By unbelief, I mean a deficiency of faith in the promises which speak of the good things not yet received, but receivable; and by unfaithfulness, I mean the partial improvement of the lights and graces already communicated. I think, also, that a

peculiar portion of the Holy Spirit must be poured out, not to add anything to Divine revelation, but to enable the church more fully to discern the fullness of the gospel economy, that apostolic graces may be received and exercised; and I trust the time is not distant, when that which letteth shall be taken away." This conversation will be read with interest, for the masculine hold it has upon experimental truth.

James Selby, that curiosity among our collections of early Methodism, to whom reference has already been made, was much attached to Mr. Clarke, whose ear, during preaching was frequently greeted with the responses and joyous outbreakings of his humble admirer. "Is it not your opinion, Sir, that Selby is deranged?" inquired a friend. "No more, Sir, than you are," responded Mr. Clarke; "he may be an annoyance to some of the preachers, but he helps me. The trustees of Hillgate Chapel, Stockport, gave orders he should not be admitted to their love-feast. On finding this, he stood at the chapel door, the whole of the time of its continuance, often placing his ear to the keyhole, that he might collect a few sentences wherewith to profit his mind. When the people came out, some began to condole with him, but no complaint issued from the lips of poor Selby; all he said was, -- 'Glory be to God -- happy -- happy -- I heard that the Lord was among you!' I would not have been the person," subjoined the subject of this memoir, with emotion, "to have prevented that good man from enjoying the ordinances of God, -- no, not for the whole world; he is a man of strong passions, and uneducated mind; -- he has been a boxer, a cock-fighter, and a drunkard, and is one for whom many allowances should be made. Religion was never intended to change the essential character of man; but preserving that entire, to turn the whole current of his thought and affection, and to conduct it into another channel, -- where it shall sweep in its onward course as before.

I was acquainted with three persons, all members of our society, -- a father and two sons. One of the sons was slow, of few words, and always deliberated on everything that demanded attention, and was a respectable local-preacher. The other brother was more popular, more open, more communicative. The father was a man of genuine integrity:-- tall -- well timbered for building a weight of muscle upon, and as rough in his manners as in his speech. I visited him in his last illness. He was asked by one of his sons, about half an hour before his death, the state of his mind, when he gave a satisfactory answer. In a short time, the question was repeated, when he lifted up his brawny arm, -- and exclaimed, -- 'Well done, Jesus,' and instantly expired. Here, character was preserved to the last."

Mr. Clarke placed a high value on piety in whomsoever it might exist, and always looked through the encrustation to the gem. It was his deep conviction of the genuineness of poor Selby's religion, that led him often to a hut in the decline of life, in which the old man and his wife ended their days. On entering the door, Mr. Clarke would familiarly address him in his own style, -- "Well, Selby, how are you getting on in the ways of the Lord;" when he was usually saluted with, -- "Glory be to God; all is well." "Why, Satan will scarcely be able to find you out here," said Mr. Clarke pleasantly one day. "Aye, but he does though," replied Selby; "but," continued he, (pointing to a part of the room, to which he retired for prayer,) "I get into a corner, and punch him: -- glory -- glory -- I get him under my feet!"

Of one of the country places at which Mr. Clarke used to preach, he gives the following description to a friend; -- "It is a most extraordinarily poor place; through the roof, I might have

seen the North Pole, Ursa Major, Jupiter, and a great part of the Galaxy, so far as I know; but it is as full as the people can stand, on the Sunday evening. They are naturally dull and stupid, and have scarcely any idea of economy or cleanliness. Such a piece of architecture as was the pulpit, I never saw: a system of stakes connected in opposition to all symmetry. This I got analyzed, and, after a reduction to its first principles, it was found capable of a more harmonious adjustment of parts, and the chaotic system has now assumed an agreeable order. Comparing little things with great ones, I am

obliged to speak to the people like a tempest, for they are so sinful and so stupid, nothing else will do; -- a great need there is for doing as God commanded the prophet, -- 'Smite with thy hand, and stamp with thy foot;' and God blesses this ram-horn work, for breaches are daily made in the walls of this Jericho; -- at first when we began to preach here, 'the waves and the sea lift up their voice, and the floods clapped their hands,' so that we were much interrupted; but now God so overrules the tumult of the people, that we preach without disturbance."

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#### SECTION IV.

1804.

With all the fervor of a devoted heart, and the entire consent of a discriminating judgment, Mr. Clarke held on his way among the people whose form of Christianity he had embraced; speaking of its venerable founder, to a friend, he remarked, -- "Mr. Wesley never attempted to follow others, -- he had his own plan, and Methodism was under him just what it now is, -- a system of constant progression. For instance, a man is convinced of sin; -- we tell him to pray earnestly for pardon: having received this blessing, we exhort him not to rest, but to look for sanctification -- to go on from conquering to conquest, till he enters into glory; this then is constant improvement -- a life of Christian activity; others, as they spring up, are exhorted in the same way, and thus the work is destined to live. God will abide by his own truth, by whomsoever delivered; by men however weak and defective, though we are not to confound occasional usefulness with a call to the ministry.

A minister who understood nothing at all about experimental religion, was reading a sermon, in which the doctrine of remission of sins through faith, was alluded to. A poor man already under serious convictions, on this occasion received a sense of pardon and acceptance with God; -- in the joy of his heart, he went to tell the minister of the blessing he had received, -- narrated his simple tale to the instrument of his deliverance, and was surprised to find the preacher could not comprehend the subject; declaring that there was not a passage in the discourse which any of his auditors could apply in this strange way. To settle the point, however, he repaired to his study for the sermon, and forthwith began to read; -- the man listened with deep attention; every now and then interrupting him with, -- 'That is not it -- please to go on, Sir? -- you are near it now.' At length, the welcome passage fell upon his ear, and he exclaimed, -- 'That is it -- that is it -- bless the Lord!' 'If,' replied the minister, 'this sermon has been the mean of turning one man mad, it shall never do so to another,' and instantly threw it into the fire. Thus," said Mr. Clarke, "God will bless his truth to the heart of the sincere man, even under the most unpromising circumstances."

Speaking, on another occasion, on the subject of Methodism, to a friend, he said, -- "Do not for a moment imagine, that 'Methodism is falling,' -- let me speak to you plainly; -- I know it well, -- I know what it has been, and what it is; it is neither falling nor tottering; glory be to the Eternal Rock on which it is founded! The conduct to which you allude is no part of Methodism, nor would twenty thousand such things make any part of it: it is the doctrine of plenary salvation, faithfully preached, and gloriously experienced; it is that pure discipline, and heavenly union, which subsist in our societies, in which the God of love and order is so remarkably evident: this is Methodism, and this, I can assert, is not decreasing: it is, on the contrary, flourishing; and the conduct of a few individuals, has no effect upon this heavenly system; -- error shows itself, and falls; but Methodism is risen, and stands upright! glory to its supporting God! Do not let anything sour your mind, and prevent your doing all that you are called upon to do for the work of God; I have many a time labored under similar temptations, but a man who knows his work is with the Lord, should be above them; keep close to God's ordinances, and give yourself up to the salvation of your own soul: in this you will find rest and comfort. What are all the things you mention, in comparison of the great and glorious work? Just what the solar maculæ are to the unclouded disc of that glorious luminary! In general, the work of the Lord among us, is carried on with due scriptural sobriety; and even the cases you mention, are fast dying away, and the evil will, I have no doubt, destroy itself everywhere, as it has done in Manchester. It is, in short, because the system is so pure, that the exceptions appear so monstrous."

Thus Mr. Clarke was ever consistent with himself; upon all fitting occasions, he advocated and defended the cause with which he was associated, and to which he was ardently attached; yet his was not that enthusiastic and blind devotion, which, limiting its view to one doctrine, or set of doctrines, had the effect of disturbing the unity and harmony of the body of Divine Truth, and blinding the mind to the importance and beauty of the entire Christian system; to all who named the name of his Lord and Master, he held forth the right hand of fellowship; every Christian minister he regarded as a friend and a brother; benevolence was a characteristic of his nature, and it led to liberality of sentiment, as well as to acts of philanthropy. "Think and let think," was a maxim of the founder of Methodism, and the best and noblest of his disciples echoed the sentiment.

On the occasion of opening a new chapel, in the village of Middleton, near Manchester, a man, attracted by curiosity, stepped aside from the road, and walked in; -- careless, ignorant, and wicked as he was, he listened with deep attention; strange things were brought to ears accustomed only to the language of impiety or recklessness. He was convinced of the truth as it is in Jesus, and felt that in its possession alone, he could be happy; he wept -- he attempted to pray -- he found himself sinking under his load of guilt and misery; he listened while the messenger of mercy was declaring the willingness of Christ to save to the uttermost, all who come to him, and while the gracious words fell upon his ear, hope sprung up in his heart, and the cry, "Lord save or I perish," met the answer of mercy, and he there found redemption in the blood of Christ! So long as Mr. Clarke knew or heard anything of him, he was still believing, and walking in Him who is the life, the truth, and the way. His wife also, perceiving the change which religion made in the conduct of her husband, became serious, thoughtful, and inquiring; and finally was converted to God. They both joined the society, and departed themselves as became persons professing godliness.

Instances such as these, were sources of infinite satisfaction, and the highest encouragement. To the poor, emphatically, the gospel is preached, and they, in general, receive it;

but the encouragement seems additionally great, when characters dissolute and abandoned, are brought under the saving influence of the gospel, -- men whose hardness or indifference repels the convictions which it is the province of a preached gospel to bring home to the hearts and consciences of men.

The following letter will be read with interest, both by the theologian and the scholar: it was written to Mr. Clarke's brother-in-law, Mr. T. Exley, [28] of Bristol.

Manchester, January. 16th, 1805.

My dear Brother, -- Your questions I wish to answer without delay. What is termed the face of the deep, is in Hebrew "peneh tehom," and literally translated is, the faces of the agitation, or agitated mass; and seems to signify, the continually varied appearances of the elementary particles of matter, previous to their arrangement in the different bodies, into the composition of which they entered in the successive operations of the six days work. This phrase, and the "tohuo va-bohuo," in v. 2, appear to point out the formless, empty, agitated mass, which was anciently called chaos. Now, as "hamah," to tumultuate, agitate, render turbulent, or confused, is the root whence "tehom," the DEEP, "tohuo," without form, and "mayim" or "meem," WATERS, come from, and all denote, fluidity, turbulence, and agitation; they at once show that state of agitation, or discord, which might be naturally supposed to take place, when heterogeneous particles of dissimilar configurations, were collected in the same mass. All these ideas, Ovid, when describing the Chaos, elegantly comprises in one line, --

"Non bene junctarum discordia semina rerum."

The "peneh haymayim," or faces of the waters, seems to me to refer to the various appearances exhibited by the globules of water, while under the strong agitation impressed upon them by the "ruach Elohim," Spirit, wind, or breath of God, when impregnating them with an animal and vegetative vitality. Some have translated the "Ruach Elohim" or "Ruch Aleim," a MIGHTY WIND, but this appears to me less philosophical than the former. In every part of this creation, GOD is represented as the sole agent; and as by his Spirit he garnished the heavens, by the same agent he separated the waters and rendered them prolific, so that from them was brought forth abundantly the moving creature that hath life, and fowl that flew above the earth in the open firmament of heaven, v. 20. And besides, our blessed Lord seems to allude to this very business, John iii. 8, -- The WIND bloweth where it listeth, so is every one who is born of the SPIRIT. So whether "ruach" be translated Spirit, wind, or breath, for it signifies all these, it is the "ruach Elohim," the Spirit, wind, or breath of GOD, either of which is a sufficient agent here.

Light is called "aur," from "ar," he flowed; because of the extreme fineness and fluidity of its particles, and because of its eflux from the body of the sun, in which, after its matter had been created, it was afterwards concentrated. That the matter of light was made before the sun was formed, can admit of no doubt; the creation of the former was one of the first acts of omnific power, and the formation of the latter out of the luminous particles already produced, was the work of the fourth day.

The firmament, "rakeàa," from "raká," he expanded or stretched out, seems to signify simply the atmospheric expansion; containing the humid vapors which were to descend upon the earth in dew and rain, and which vapors are termed the upper waters, to distinguish them from the lower waters, or those contained in seas, lakes, and rivers, on the face of the earth.

I have now answered, as well as I can, in so short a compass, all the questions you put to me relative to the Mosaic account of the creation. It has undoubtedly several difficulties, but they are rather to be ascribed to our ignorance, than to any defect in the sacred history. I am, my dear brother,

Yours affectionately, -- A. CLARKE.

This letter is an important one, as it contains both learning and philosophy. The criticism upon the Hebrew words, discovers to us Mr. Clarke's intimate acquaintance with that language, and his showing that the three words, rendered by our translators, -- without form, the deep, and the waters, all spring from the same root, throws considerable light upon the subject. It might have been added, that the word rendered heavens, comes also from the same root.

It will at once be seen, that this letter does not adopt the modern geological theory, in reference to the earth, and solar system, but the reader will call to mind, that at its date, the young geology of our day was unknown. Whether the writer would have "read his recantation" in the ear of our modern geological school, we cannot of course determine, any more than we can see, that there is much gained or lost to mankind, whichever theory be adopted; for we cannot exactly see, considering creation as a work of the Deity, that there is anything more wonderful, startling, or sublime, in the opinion of the modern geologists, who require a revolution of cycles of ages for the production of the earth's crust, (or of a portion of it,) than in the popular belief, of the whole being produced by six successive voices of the Architect of creation; altered and modified afterwards, by the occurrence of the greatest physical revolution which our planet's history has yet furnished, namely, -- the deluge. At any rate, we think it just as well, that our readers should know what was the opinion of an able divine, and a man of learning and philosophy, in the year 1805, in reference to a subject of so much interest, though perhaps of little practical importance.

After all, Horace's question may be applied here, as elsewhere, -- Cui bono? Save, indeed, the mere discovery of the application of known physical laws to the evolution of physical conditions, and yet this doubtless is a satisfactory and remunerative knowledge. The Plutonian and Neptunian theories, which used to be deemed sufficiently explanatory of all the phenomena of which geology takes cognizance, and into which it makes inquisition, are nearly old-womanized by the young geology, of the day, just as the doctrine of the four elements (which was considered as stable as anything within the circle of knowledge) is upset by the chemistry of our times, in its discovery of the gases.

The Christian and intelligent reader will thank us for the introduction of the following letter; to those who are similarly circumstanced with its immediate subjects, it will prove a word in season, -- its encouragements and advices are like "apples of gold set in pictures of silver;" and the letter itself, affords a fine view of the noble and sympathizing heart of its writer, and of the

pure and elevated tone of his friendships. It is addressed to his old friend, Mrs. Arthur, of Bristol, on the death of her husband.

Manchester, April 7, 1805.

My very dear Sister, -- On the present afflicting occasion, the calls of long established friendship, and the sympathetic affectionate feelings of my own heart, powerfully excite me to join that mournful procession of friends, who wish to alleviate your distress, and contribute to your comfort; I am well aware, my dear sister, that words of consolation in such a case as yours can avail nothing, -- grief like yours can be alleviated by God alone; but it must certainly increase the distress of your situation, to find any former friend careless or unaffected. Perhaps no stranger, I mean none un-related to your family, can take a deeper interest in your present distress than myself. God condescended to make me a messenger of peace and consolation to your late dear husband; and how much I loved him, you, and every branch of your family, it is impossible for me to tell. My love was such, that all your joys overjoyed me, and all your troubles deeply distressed me. I felt myself a member of the body, and took a part, and a deeply sensible one too, in all the feelings of the whole frame. If it be now impossible for me to comfort you, it is as impossible for me not to sympathize with you; and it would be a severe tax upon my feelings, to be deprived of the privilege of telling you so. Since we heard of your distress, we have had rest neither day nor night; but all we could do, was to offer up incessant prayers for you; which we have done with all the fervor in our power. But the good, the merciful God, needs no entreaty to come in to your assistance; -- He is the fountain of endless love; he knows what he has called you to pass through; and as he has ordained the trial, so has he the measure of strength necessary to support you under it.

Yes, my dear sister, He loves you, and will never leave you, -- no -- never forsake you. You have had a long experience of his mercy, and they that know his name, will put their trust in him, for he has never deserted them that fear him. Had this sudden removal been ten years ago, how much less prepared would have been all parties for the trial! See here the mercy of God, amidst this apparent severity. He spared your dear husband, that he might know His name and receive His salvation; and then foreseeing the evil that was in his way, and perhaps would have been his ruin, he has taken him to himself, from the evil to come. This we are always authorized to say in such cases, as we are fully assured, God does all things well; and never willingly afflicts the children of men. As to yourself and children, you are in the hands of your merciful Creator; and are as safe as if you were in paradise. The good providence of God will be doubly employed in your behalf; for he is ever most solicitous for those who are the most defenseless and destitute. What a wonderful and encouraging saying of God is the following, to any person in your situation: "Thy Maker is thy husband!" and He is thy husband's GOD and FATHER. Then my sister if you cannot as yet rejoice, you can submit to his will, and confide in his mercy, knowing that this also, afflicting and distressing as it is, will work for your good. That is an excellent word of a pious man,--

With patient mind thy course of duty run:  
God nothing does, or suffers to be done,  
But thou wouldst do thyself, couldst thou but see  
The end of all events as well as he."

What you know not now, you shall know hereafter, and admire and glorify God for the operation of His hand. Till then, hear and take comfort in this word of your most faithful God: "Leave thy fatherless children, and I will preserve them alive: and let thy widows trust in me."

I have often, my dear sister, advised you to take care of your health; never could this advice come in more seasonably than at present, -- your children can now depend on you alone: you are now more necessary, doubly necessary, to them than you ever were before; for their sakes be not swallowed up of overmuch sorrow, but submit to your Maker; trust in Him who redeemed you by his blood; gird up the loins of your mind, and hope to the end. God is with you, and will be with you; fear not, only believe, and you shall see the salvation of God. Distresses are the lot of mankind, but they are also the portion of those who endure them with submission to the Divine will: as in this case, natural evil ever promotes moral good.

A few days ago, I was called to visit a family in distress, -- one child was dead, the father was just put into his coffin, and the mother expired a few moments after I went in. Things are never ill, but they might be worse. May your father's God, and the God and Father of our Lord Jesus Christ, be your comfort and support, and save you and yours unto eternal life! With love to sister Eliza and all friends, -- I am, my very dear sister, yours affectionately, -- A. CLARKE.

An instance has already been given of Mr. Clarke's jealousy of everything which would trench upon his independence; -- the following anecdote will serve as a further illustration of the principle. While seated at the dinner-table one day, a servant entered, and announced to Mr. Clarke, that a man had brought a cheese, at the same time putting into his hand, a note of introduction: this was a poetical composition, which, after claiming acceptance of the present, intimated, that however excellent the entire cheese might be, the point of perfection would be found at its center; the oracular announcement contained in these sibylline verses, awakened the curiosity of the family, and upon cutting through to the middle of the mysterious present, a minute roll was discovered, carefully secured with thread; unwinding this, and removing the exterior paper, a bank note for £100 was revealed, thus fully explaining the meaning shadowed forth in the verses.

For a moment, Mr. Clarke was puzzled, but soon recollecting that there were but two men of his intimate friends in whom were combined both the ability and liberality necessary to such an act, he wrote immediately to the one upon whom he finally decided, enclosing the bank note; and after expressing, in suitable terms, his high sense of the intended kindness, told him, he accepted the cheese, which his family pronounced to be excellent, but must beg to return the money, as he made it a point never to accept pecuniary gifts.

No reply was returned; and the affair passed entirely from his mind. A few weeks after this, Mr. Clarke having to preach "an occasional sermon," in the neighborhood of the friend's residence, Mr. S. called on him; a significant smile was exchanged on meeting, and finding themselves alone, the subject of the present was introduced.

Mr. S. -- "It is of no use pretending secrecy further; you have discovered the donor of the cheese, and I hope you will not grieve me by finally refusing the trifle which accompanied it."

Mr. Clarke -- "I cannot accept it; I never receive presents of this sort. For the intended kindness you have my utmost thanks, but nothing can tempt me to alter my mind."

Mr. S. -- "Adam, you have known me long, and you know me to be a man of my word; to me, this sum is of no consequence, but it will enable you to make some addition to your library, and I now say, (taking at this moment the note from his purse, and presenting it to Mr. Clarke,) that if you do not take it, I will throw it into the fire."

The moment was a critical one, the men were equally firm, and equally tenacious of the word which seemed to seal the fate of the bank note. Mr. Clarke now began to reason with his generous friend -- to tell him how much good it would do, if judiciously distributed; -- propounding some doubts as to the right which even its owner had to destroy what might be so useful, if properly applied: all in vain.

At length, a thought seemed to strike the mind of the noble-spirited Mr. S.; he returned the note to his purse, and other subjects of conversation succeeded. In the course of a short time, Mrs. Clarke received information, that a share had been purchased for her in a trading vessel, and that her part of the profit accruing from the voyages performed, would be regularly transmitted. Against this mode, at once skillful and delicate, of settling the question, it would have been an act of unworthy pertinacity on the part of Mr. Clarke, to have opposed his spirit of severe independence. As it could be spared, additions were made to the original sum, by the lady shareholder, and several years of successful voyages, realized a very acceptable increase to Mrs. C's. pin-money. The vessel was finally wrecked, but not until the few hundreds ventured in her, had been more than thrice told. The incident is instructive, as it delineates certain points of character, equally honorable to both gentlemen, and worthy of all consideration.

Mr. Clarke himself was well practiced in benevolence, according to his means -- and sometimes even beyond them, for not infrequently his heart stole a march upon his judgment; for benevolent feelings are among the most unmanageable we possess. Seneca knew this; hence his remark: "It passes in the world for greatness of mind, to be perpetually giving and loading people with bounties. Give me a heart that is easy and open, but I will have no holes in it; let it be bountiful with judgment; but I will have nothing run out of it, if I know it."

Mr. Clarke was not the man, however, to stand balancing, with the scales in his hand, over an object of distress; he ever gave the beam a preponderating movement toward the sufferer; aware that "the opportunity of making happy is more scarce than we imagine, -- that the punishment of missing it, is never to meet with it again, -- and that the use we make of it leaves us an eternal sentiment of satisfaction or repentance."

Some notice having been taken of Mr. Clarke's "Succinct Account of Polyglott Bibles," published while he was in Liverpool, it may be added, that during the latter part of his present station in Manchester, he published two other separate treatises, in the same way, and of the same size: the one was entitled, "A Succinct Account of the Principal Editions of the Greek Testament, from the first printed at Complutum, in 1797, arranged in Chronological Order; together with the Chief Editions of this Sacred Book, in three or more languages," &c.: the other was, --

"Observations on the Text of the Three Divine Witnesses, accompanied with a plate containing two correct Facsimiles of I John, v. 7, 8, 9, as they stand in the First Edition of the New Testament, printed at Complutum, 1514, and in the Codex Montfortii, a Manuscript marked G. 97, in the Library of Trinity College, Dublin." Both issued from the press of R. and W. Dean, Market-Street-Lane, Manchester.

His intention to publish a Commentary on the Sacred Text being generally known among his friends, various inquiries were instituted respecting its progress, and the time of its appearance. To one of the querists, he observed, June, 1805, "I propose, God helping me, to put the Commentary to press as soon as possible. I need wait no longer for a fall in the price of paper, as that is not likely to take place. When it is ready for publication, I shall get it inserted on the wrapper of the Magazine, and then you and my other friends will know where to meet with it. Another work, [the Bibliographical Dictionary] which I took in hand two years ago, and which is not yet completed, has, with my infirm state of health, been hitherto the principal hindrance."

One of Mr. Clarke's correspondents, and from whom he obtained considerable information respecting the "Wesley Family," may here be noticed, -- Revd. and Venerable Thomas Stedman, Vicar of St. Chad's, Shrewsbury. Though members of different Christian communities, they could both appreciate real worth under whatever name it might be found; nor were they very remote from each other in creed: "Bred up in the bosom of the church," said Mr. Clarke, "I am strongly attached to it from principle and conscience; and would not change that form of sound words, the Liturgy of the Anglican Church, for anything that Dissent could offer me as a substitute. But I abominate the Act of Uniformity, for its oppression, injustice, and cruelty; and because it gave a blow to the piety of the national church, from which it is now but slowly recovering. It deprived her of multitudes of her brightest ornaments, whose works have been a credit and a bulwark to the Reformation, and still praise them in the gates. Neither interest nor disaffection prompts this eulogium! Fiat justitia; ruat coelum!"

"Remember man that thou art mortal," was a lesson constantly pressed upon the attention of Mr. Clarke, by the visits which repeated physical infirmity made to him; yet in conversing with a friend upon the subject, he remarked, -- "Though these remembrancers of mortality are not pleasing to flesh and blood, yet their irksomeness is amply compensated by the salutary instructions invariably imparted to all whose ears and hearts are open to receive them. 'Prepare to meet thy God,' who can admit nothing impure into the everlasting abodes of the blessed, is the constant lesson which it is the province of affliction to inculcate, and the importance of the thing itself, produces sufficient motive to excite us to, if not to extort from us, a careful attention. I have often thought," he proceeded, "and that from sensible evidences, in reference to myself, that the days of my pilgrimage are nearly ended in this land of shadows, -- where the enjoyments are all visionary, and where the most rational sources of happiness are but the archetypes and images of that substantial bliss which is to be found only beyond the limits of time, -- what pity, that those who have been so long under the tuition of the 'Wonderful Counsellor,' should be so ignorant of the first rudiments of Christianity; -- namely, that the world cannot afford any real felicity. Were we abidingly conscious of this truth, our eyes would be like St. Paul's, always viewing the things which are eternal; but in commerce with the world, Christians grow cold as Greenland ice, and then, in too many cases, between themselves and the devil, faith is shipwrecked, and the praise

which cometh from man is put in the stead of that which is begotten of maintaining a conscience void of offense both toward God and man."

Such was the view Mr. Clarke took of afflictions generally, and such the spirit of meekness and submission in which he received their manifestations in his own case; -- and this beautiful illustration of sanctified pain and suffering is here given, that Christians may see how possible it is, not only to be submissive, but acquiescent; not only to suffer the will of God, but to rejoice in tribulation, for so He giveth his beloved rest. Somewhat in the same strain, though upon rather a different subject, he spoke to a friend who had complained -- not without reason, that he had wasted much labor and anxiety in an important matter, which had not been properly appreciated. "You must be aware," he soothingly and judiciously observes, "that what is done for the whole, scarcely ever affects the component parts in their individual capacity; -- therefore the gratitude which should invariably repay benevolent exertions for the public good, is scarcely ever the meed of him who has sacrificed so much for the system in general. A public vote of thanks, five hundred of which are not worth so many rushes, (for they might bottom an old chair for an apostle to sit upon,) is all that can be expected in such cases, before the resurrection of the just. Rest fully assured, that you have not spent your strength for nought; -- good, -- great good has been done, and must necessarily continue."

Words of kindness are as ointment poured forth; and in this case, the wound was thus bound up, and the worthy mind, fretted by supposed neglect, was again attuned to harmonious concert with its fellows.

The hour of separation between Mr. Clarke and his people, was now drawing on; he had nearly fulfilled the utmost term which the Methodist economy allows for the residence, at the same station, of any of its ministers. It will readily be conceded, that the mutual regret was great on the occasion; -- the people felt they should lose a friend, as well as an able minister; for to his skill, experience, and sympathy, it had especially appertained, to administer comfort in the deepest sorrows, and advice in the most perplexing seasons; -- to teach the ignorant -- to support the weak -- to raise the fallen -- to draw on the tardy -- to administer correction in the spirit of love, to the wanderer -- to encourage the repentant, returning backslider, and to point him to his native home, amidst purity and bliss inconceivable! But there were also ties in Manchester, which he had nowhere besides; -- it was here his father had resided, and here his remains rested; it was here that his Adam, -- his beloved child and name-sake, closed his eyes upon the shadows of this mortal state, to open them in the light of eternity; it was here that another child, -- a bud of extraordinary promise and beauty, was snapped from the parent stem, and laid low in the dust!

The Conference this year, held its sittings in Manchester; and one letter dispatched from it by Mr. Clarke, to his well-beloved friend and relative, Mr. Butterworth, will close our notices of Manchester, in connection with the subject of the memoir; and we invite the courteous reader to follow him to London, in which place we intend to represent him "in actions both greater and smaller, public and private, in a commixture which must of necessity contain a true, native, and lively representation."

Manchester, Aug. 8th, 1805.

My very dear Brother, -- Hurried as I am, I endeavor to write a line now and then to a particular friend. You stand first in the list. It will please you to hear that all is harmony and love amongst us; and this has been the case from the very commencement of the Conference. There are 156 preachers present; and I do firmly believe, that the ruling purpose of every man's heart is, to get his own soul saved, and the souls of those who hear him. Many thought that our poor little fund would be a cause of disunion; but instead of this being the case, it has only been a mean of showing us how much we loved each other, and how much through that love we could give up to each other. The other preachers asked us, whether we were willing to join with them? We said, yes, with all our souls: but the old fund is exceptionable in some of its rules, and besides, it is illegal. Then said they, can you make such alterations in those rules of yours, which exclude many of us, that we may join in with you, and become one? We answered, yes, and did it. This evening, we balloted them all in, and became in this respect also, one body, established on unexceptionable rules, and wholesome regulations. They thanked us for our affectionate readiness to admit them, and we thanked them for their affectionate readiness to come in; and thus everything was well. I got the thanks of the Conference for my Tobacco Dissertation; and one of the preachers gave the following account:--

"My wife and I used tobacco for between thirty and forty years. When I read Mr. Clarke's pamphlet, I was convinced I should give it up: I did so, and so did my wife; I then recommended it to the society at Congleton, many of whom were greatly addicted to it; -- all who read the pamphlet gave it up."

I can add no more: my love to all. -- Yours, my very dear Brother, most affectionately, --  
A. CLARKE.

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#### PART IV.

1805 -- 1810

#### SECTION I.

1805

"A downright scholar is one that has much learning in the ore, unwrought and untried, which time and experience fashions and refines. He is good metal inside, though rough and uncouth without... But practice him a little in men, and brush him over with good company, and he shall out-balance those glisters, as far as a solid substance does a feather, or gold, gold-lace." --  
Bishop Earle.

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There is something of the sublime, in the steady and majestic advance of a great and devoted mind toward the fulfillment of its purpose, amid the impiety, impenitence, and resistance of moral evil! That the will of God shall be done, is the encouragement afforded, and the guarantee

given, to the Christian minister, in his efforts for the improvement and moral renovation of the world, and for the ultimate triumph of benevolence and holiness, over depravity and evil; and this is the consolation, that the end, however distant, will throw a flood of light on those portions of the Divine economy, which at present are inscrutable; -- thus assured, the ambassador of Christ "in patience possesses his soul," repelling alike skepticism and despair, in reference to the final and glorious result. Concerning the subject of this memoir, it may truly be said, that not only did the study of Truth yield pure and animating pleasures to his own mind, but that the prime object for which it was studied, was the welfare of Christ's kingdom; -- for this was blended with every thought, and inwoven in the texture of every exertion. We now approach an important era in the career of Adam Clarke, -- it is the summer of his literary life and intellectual strength, in which he comes forth from the circle of friends and brethren, in his own particular church, and stands out as a public man, -- as one given for the benefit of all; an illustrious specimen of the true philanthropist; the man of untiring effort, stimulated by the pure desire of benefiting all around him, of every name, and sect, and place; the man of truest patriotism and zeal, a burning and a shining light, and that too in a place, and among a people, where, and by whom, his genius could be appreciated, and his stores of knowledge brought forth, and laid out at a high rate of interest to their possessor. He was now placed in a field, in the culture of which, his benevolent heart could be satisfied with the abundant increase of his labors; -- the workman being blessed, in the blessing which attended his work! Hence, so long as physical strength would answer the demands of a vigorous and active mind, the London circuit was the scene in which he could best spend his energies, and employ his talents; -- being as well the emporium of literature as of wealth -- of genius as of rank. Here were the good, the high, and the noble; a great and honorable phalanx, arrayed against the terrible opponency of the hosts of evil, also in possession of the place; -- for here men are congregated in greatest numbers, and with highest influence, -- adorned by the most splendid virtues, and degraded by the most atrocious vices; -- here the struggle is mightiest between truth and error, between honor and fraud, between party and principle, between the most glorious exhibitions of benevolence, and the most deplorable instances of selfishness! Into such a place, was Mr. Clarke now bringing the matured efforts of a strong mind, a fervent piety, and a constraining love to God and man, adding one more to the interests of virtue and religion, in the varied mass, and assisting to give the bias to truth and right, over every opposing principle!

Allowing the portraiture attempted, to be correct in its outline and filling up, so far as we have gone; -- allowing the shades and coloring to present the man as he really was, -- we say, that he now demands the especial study of the lookers-on; -- for he will repay the attention as well with a profitable example, as a pleasing portrait.

Mr. Clarke, being appointed superintendent, had, in addition to still accumulating literary engagements, an increase of responsible circuit duties to discharge; and, except to one or two places, he performed the whole of his journeys on foot, as on his previous appointment to the London circuit, notwithstanding those journeys had increased in consequence of additional chapels having been built. His residence was in City Road, adjoining the chapel. Speaking of this appointment in after life, at a time when there was some misunderstanding in the society, he observed to the writer, "The London circuit was then very extensive, embracing what now constitutes five or six circuits. It was nearly twelve miles from the center, in different directions, and twenty-four across: but extensive as it was, I always made it a point to walk home after preaching at night, that I might be near the seat of the machinery, and have it always under my eye; I

was even in time very often for the meeting of the sunday-school teachers, and preserved them in temper and in order.

"We had at that time some turbulent trustees; and those who know me, know that I never bowed to any body of them, whether from fear or favor: I never did -- I cannot -- I never will; yet these men were managed; -- though they would do nothing before, I obtained all I wanted. I spoke to Mr. Mortimer, and told him, that we required increased room for meeting classes: he said, he would see about it, -- met the other trustees, -- who acted in unison with himself, and built rooms. After this, I observed to him, that we were in want of room for quarterly meetings. 'What,' said he, 'you want a vestry?' I told him, I left it to himself, and to the other trustees, all of whom were gentlemen, -- men of sense, -- and who had the good of the cause and of the trust at heart. He intimated, that he would call a meeting, and consult the other trustees on the subject; the consequence was, that the vestry was enlarged.

"After this again, I said to him, -- Mr. Mortimer, the City Road chapel is one of the finest in the kingdom; it is a credit to the builder, to the trust, and to the connection; but there is no uniformity between the premises and the entrance -- between the chapel and cask-staves, or some rough wood run up as paling in front! 'What,' said he again, 'you want iron palisades?' [palisade n. & v. -- n. a fence of pales or iron railings. -- Oxford Dict.] Anything you like Mr. Mortimer, you are as capable of judging of the rules of propriety as I am. 'Well,' he returned, 'but we have no money for such improvements: we should have to advance on interest, and money is not so easily to be obtained.' I leave it with you, I subjoined. The trustees met -- advanced the money among themselves -- and we obtained the iron palisades and beautiful entrance now exhibited in front of the chapel; and that too, from men who were deemed refractory: but when Mr. M. came with his 'prerogatives,' we were involved in law-suits -- had to stand by the costs -- and then back out, as decently as we were able. Men, in general, may be managed; -- only treat them as gentlemen and rational beings, and pay them the respect due to their station in life."

Being a man of regular habits, and accustoming himself to the ordinary hours for meals, there was one inconvenience he always felt in the metropolis [London], when out of his own house -- late dinners: "They do not suit me," said he; adding, "I can only live a day at a time in London. Many of the people, dine at a late hour, and when fatigued, eat to repletion; they then drink to drown it -- lose their night's sleep -- and rise with headache next day."

Otherwise, he loved the metropolis, because of its attractions and the facilities it afforded for general usefulness, and the advancement of science. "Everett," said he one day, when passing up Ludgate Hill, and looking into a splendid shop window belonging to a silver-smith, "you may purchase anything in London, except religion." Yet he was not insensible to its profligacy.

A gentleman belonging to Manchester, the place which he had just left, having visited the metropolis, observed, "that though he had been some time in the city, he had witnessed more drunkenness in one day, in Manchester, than he had seen during the whole of his stay in London." Mr. Clarke replied, "I beg leave to differ from you on the comparative view which you take of the wickedness of the two places: Manchester is a mere colony of Satan; London is the seat of his government: it is from the latter that he gives his laws, and issues them to his dependencies." His

attachment and views were more fully expressed to a friend about two months after his arrival in the metropolis.

"London," said he, "I consider the first place under the sun. -- So much do I like it, after long acquaintance, that I should prefer a garret and hammock in it, with one meal per diem, to the most elegant building and finest fare in any part of the globe which would preclude my access to this wonderful metropolis. I have traveled the streets of London at all hours, both of the day and night, and was never yet molested, nor ever lost even a pocket handkerchief. The London people are, in general, very 'reserved and shy of access;' but when men of worth become acquainted with men of merit, they are not only friendly, but truly affectionate. I have a circle of friends here, who may justly rank among the most excellent of the earth. With some of the most eminent of the literati I have an intimate acquaintance, and meet them frequently. My connection with reviewers, eminent booksellers, and the members of the British and Foreign Bible Society, gives me opportunities of gaining acquaintances, and hearing discussions of the most important and instructive kind. -- Learning I love, -- learned men I prize, -- with the company of the great and good I am often delighted; but infinitely above all these and all other possible enjoyments, I glory in Christ, -- in me living and reigning, and fitting me for his heaven!"

Though some preparatory steps had been taken in 1803, for the establishment of the British and Foreign Bible Society, and the further adoption of certain elementary propositions, as the outline of its future constitution, had been entered upon the books of the projectors of it in the spring of 1804, it was not till the 2nd of May that a public meeting was held, at the London Tavern, to give effect and permanency to its plans and operations; on which occasion Granville Sharpe, Esq., presided, with his characteristic urbanity and attention. On the first notice of this society, Mr. Clarke entered with all the warmth of a partisan into its object and measures; and on his arrival in London, about three months after its first anniversary, which was celebrated on the 1st of May, 1805, he was found an active and efficient member of its committees. He observed to the writer, that on his first connection with the society, he had the superintendence of the foreign correspondence, but was at length assisted by Doctor Steinkopff, who took Germany off his hand. He still, however, had to attend to the Oriental department. Being punctual, as to time and place, he was sure to be present at the precise moment the members of the committee were summoned; but one day entering the room before any of the other members arrived, and having other duties pressing upon him elsewhere, he wrote on a slip of paper, -- "I have been here -- no one came -- I am gone forth, Adam Clarke;" and laid it on the table, in front of the chair of the president, Lord Teignmouth.

That Mr. Clarke was found to be a great acquisition to the society, by its active members, will be abundantly demonstrated by a reference to the pages of its "History," by Mr. Owen; for which History, by the way, he furnished the author with his very appropriate motto from the Apocalypse, having compared the society, from its commencement, to the angel flying in the midst of heaven, with the everlasting gospel, to preach to "every nation, and kindred, and tongue, and people." The society found in him, a man every way qualified for the duties he had to discharge; and this places his scholarship, which has not been duly appreciated, in no mean light. John Wesley's testimony of him -- that "he would be an extraordinary man," was prophetic. He saw the buds of future greatness. It is said of a certain statesman, that when he began his political career, he struck the first notes on too high a key, not to fall an octave before the air was finished: and

opposed to this, it has been further stated, that true and lasting melody steals slowly on the ear, commencing with more modulated strains, and rising gradually with the feelings that the sounds awaken. Thus it was with Adam Clarke: he set out on no higher a note than he could maintain; there was rather a steady, perceptible advance; and the impression of reverence for him not only deepened, but his fame heightened, while his usefulness was always on the increase. What fitted him still more eminently for the work, in his connection with "The British and Foreign Bible Society," was his invariable habit of repairing to the original languages in which the Old and New Testaments were written. These improved and enlarged his power of Scripture interpretation. He would never take a Latin version of a Greek author, however excellent, when the original was within reach -- for in the best he had detected errors: he preferred the fountain head to the stream. Add to this, his knowledge of Oriental languages, and his acquaintance with some of the more modern ones of Europe, and he will be found -- taken in connection with his eminent services to the institution, to be fully entitled to all the praise awarded to him in the pages to which reference has been made -- and which, as proceeding from an eminent clergyman of the established church, comes in a welcome and disinterested shape.

It may be proper to observe here, that Mr. Clarke, previously to leaving Manchester, had corresponded with Mr. Samuel Greatheed, on the subject of a new periodical, to be entitled "The Eclectic Review." An address was circulated among a few such gentlemen, in the metropolis and its vicinity, as, it was presumed, were attached to the principles upon which the work was to be founded, accompanied with an invitation to a meeting of its friends, at the London Tavern. That meeting was respectably attended, and certain resolutions being entered into, Mr. Greatheed, one of the leading conductors, enclosed a Prospectus of the work to Mr. Clarke, accompanied with an earnest solicitation to become a regular contributor to its pages. "I have to address to you," observes Mr. G., "my earnest request that you will exert your literary attainments for the assistance of this benevolent and important undertaking. Though I have not enjoyed the privilege of a personal acquaintance with you, I am not a stranger to the laudable assiduity with which you have applied yourself to literary pursuits; and I understand that Hebrew, and other Oriental languages, which are highly useful to biblical criticism, have especially engaged your attention. Your help as a Reviewer in this department, or in any other which may be agreeable to you, is entreated. Favor me with an early reply, and I will transmit to you a copy of the rules proposed for the private conduct of the reviewers, together with such books as have been selected, or may be pointed out by you, from those which have been published within the present year. Hints for the improvement of the annexed prospectus, which you may suggest for the advantage of this undertaking, will be very acceptable." As little more than occasional aid could be promised, a pledge was given to that effect, when Mr. G. again addressed Mr. Clarke: "Accept my best thanks for your favor of the 9th, (1804,) with the remarks on the prospectus. Several of them have been adopted in a large number of copies now printed. I have attended seriously to the difficulties which you have stated, against taking a part regularly in the execution of the task which has devolved upon a few of us; but I trust you will be able to surmount them. Our pressure for time is extreme, and I have ventured to send you Mr. Sharp's two recent publications, and a small Hebrew Grammar, of which only the Introduction is new; and as it contains the best examples of the paradigms, and is most commonly used in dissenting academies, it is worthy of notice. I know not your judgment on the Hebrew points, but you are well aware that much may be said on both sides of the subject. You will oblige me by your remarks on Mr. Sharp's Hebrew Tracts, or at least one of them in the course of the

month, in order that we may insert them in our first number. Relying on your zeal in this biblical department, I remain," &c.

Numerous as were the ministerial and literary engagements of Mr. Clarke, it was not long before he afforded Mr. G. substantial proof of the interest he took in the projected periodical, on which that gentleman remarked: "It has given me some uneasiness not earlier to have been able to acknowledge your very acceptable letters of the 24th and 27th of October, and to thank you for the valuable reviews accompanying the latter, all of which were duly forwarded to me from town. Instead, however, of occupying you with a detail of my hindrances, I rely on your candor to give me credit for an earnest wish to have obviated [obviate v. tr. to get around or do away with (a need, inconvenience, etc.). -- Oxford Dict.] them had it been practicable. -- Every instance of zeal for the important work in which we are engaged, demands my cordial thanks, and none more than the exertion of your talents to render the work acceptable by your review of Sir William Jones' Grammar, which will appear in the first number. Our printer will get the Persian set up at another house, where they are competent to the business, and the sheet shall be sent by post for your revision, to guard against mistakes in a business on which we are ignorant. I likewise beg the favor of you, as early as convenient, to attend to what relates to Persian literature in Lord Teignmouth's Life of Sir William Jones. Any remarks that occur to you in perusing the work would be acceptable; though we would not trouble you to draw up a finished review, another person having undertaken it. It will depend upon the materials that may be ready, whether your reviews of the Greek and Hebrew are inserted in the first or following number; if all were put in at once, our readers might perhaps join with your own complaints, and cry out, Ne quid nimis. -- I have not had time to examine the force of Mr. Sharp's arguments on the articles: if you think the ground not tenable, it may be better for us not to occupy it: thank God the proofs of our Lord's divinity do not rest upon such points. On you we rely for Eastern criticisms, and these may perhaps occupy as much of your time as you can comfortably afford us. As we propose an article of correspondence on literary subjects, I should think your list of passages in the Zendavesta, if not too extensive, very proper for that department. I have a list of all the translations of the Bible in the Duke of Wirtemberg's library; if you prepare such a paper, it may be introduced in the second. If we had many friends as zealous as yourself, we should not fear our final success."

In a subsequent letter, Mr. G. observes, "I have been carefully revising your account of the Persian grammar, and, though I have found very little that could be omitted or much abridged, I have ventured to make some transpositions or verbal alterations, which I judged for the better -- wishing that so accurate a piece of criticism should be, even in minor points of style, as complete as possible. I hope you have received Lord Teignmouth's Biography of Sir William Jones, and that you will favor us with your remarks upon it at your earliest convenience. Your account of the Greek and Hebrew grammars will be inserted in succession.

On Mr. Daniel Parken becoming the editor of the Eclectic Review, Mr. Clarke continued his contributions. "Your review," says Mr. P., "of Holmes' Septuagint, is performed, not only to my own satisfaction, but to the entire approbation of all who have seen it, and to the credit of the review itself."

In the years 1806 and 1807, Mr. Clarke, in his correspondence with Professor James Bentley, of King's College, Aberdeen, and Dr. John Barrett, Vice Provost of Trinity College,

Dublin, was highly complimented for his candor, liberality, and patient investigation, and for the extensive information and learning in every instance evinced in the general tenor of his criticisms. These references go to establish his connection with the review in question during its first and "golden age," when Hall, Montgomery, Foster, and other eminent men, brought the splendid conceptions of their minds to establish its credit, and enhance its literary, philosophical, theological, and poetical value.

Waiving for the present, all conversations which the biographer had with Mr. Clarke on the subject, these notices are sufficient to show, that, in the midst of his other and multifarious engagements, he frequently employed his critical pen on the works of his contemporaries. [29] The merit of the articles furnished, is a subject of much less moment than the authenticity. It is a matter of some consequence to have the articles properly authenticated; and on this point the writer has to remark, that he was favored with a list of the works reviewed by the subject of the memoir, during the life-time of the latter.

A short time prior to his connection with the Eclectic Review, he published an edition of Fleury's "Manners of the Ancient Israelites;" a translation of which had issued from the press in 1750, by Richard Gough, the celebrated antiquary, then a youth about fifteen years of age, and circulated chiefly among his friends and his family. Another translation was published in 1756, of which Mr. Ellis Farnsworth had the credit, but which was really translated by Mr. Thomas Bedford, of Compton, near Ashborne, Derbyshire. As the original work was deemed rather too concise, Mr. Clarke employed some of the materials of Father Lamy, forming part of his Apparatus Biblicus. Those points which he thought the Abbé had treated too concisely to be intelligible, he considered more at large; and added some subjects of importance, which had been totally omitted; appending a copious index to the work, for the sake of reference. For this edition, which had a rapid sale, Mr. Clarke neither expected nor received the smallest emolument.

By way of dismissing the work, it may be observed, that, in order to render subsequent editions more useful and acceptable, Mr. Clarke collated the translation with three of the best copies of the original, viz., the first edition published by the Abbé, Paris, 1681, 12mo.; the Paris edition of 1736, 12mo., with additional references; and that in the OPUSCULES de M. l'Abbé FLEURY, Tome I. à Nismes, 1780, 5 vols., 8vo.: he collated the references also, not only to the Scriptures, but to the Greek and Latin writers, with the authors themselves, correcting various errors which had been increasing with succeeding editions of the work; furnishing many of the references at full length, accompanied with an English translation, when warranted by the importance of the matter: adding a variety of notes, to confirm and illustrate the text, together with some supplementary chapters on Hebrew poetry -- the instruments of music in use among the ancient Hebrews -- the Hindoo and Mohammedan fasts, purifications, &c., as illustrative of those of the ancient Jews -- a copy of the Jewish liturgy -- a sketch of the life and character of Moses: prefixing to the volume, "A Short Account of the Life and Writings of the Abbé Fleury."

Mr. Clarke's literary correspondence engrossed a considerable portion of his time; and when applied to, he spared neither pains nor expense in obliging a friend, who, in want of rare and curious works, solicited his advice. A specimen of his disposition to oblige will be perceived in the following communication to a young friend: "You will think it strange," says he, "that the Polyglott has not yet reached you; and I think it necessary to explain the reason of delay. I informed

you, that the copy was a genuine republican one, the two last leaves of the preface being supplied by manuscript. I thought you would feel this a serious defect; and as I knew that a little additional expense to perfect so rare an article should not be an object of much consideration, I determined on having the two leaves in question reprinted, that you might have a perfect facsimile of the original. I applied to three different offices before I could get type to match; and when I got them, the printer had so few of them, that only one page could be set up at a time. It is now in the press, and I hope will soon be printed. When this is done, I will send it with as much speed as possible, and then you will have an invaluable copy."

Ever watchful, to plant a word of advice in the mind, and to benefit those with whom he was on habits of intimacy, he observes to the same friend, "I hope you go steadily on in your work, improving your mind in useful knowledge, cultivating your acquaintance with God, and endeavoring to dispense the word of life to others. Read, less or more, in your Greek Testament every day, and frequently refresh your mind in your grammatical rules."

No less careful was he to preserve the life of God in his own soul; and as one means of promoting that end, he pursued the same course here as in Liverpool and Manchester, by meeting, as frequently as possible, with the Rev. George Story, of whose class he was considered a member.

At the Leeds Conference of 1806, Mr. Clarke, much opposed to his will, was elected President. Out of fifteen of the brethren who had occupied the chair from the death of Mr. Wesley, he was the youngest in years, and the youngest but one in the itinerant work; that one was Dr. Coke, who, on his first election, had traveled twenty-five years -- Mr. Clarke having traveled only twenty-four: but the Doctor's respectable connection with the church, gave him a claim over some of his brethren -- and that claim was generously ceded. Mr. Clarke, it may be further remarked, was the first preacher who filled the presidential chair a third time. The office brought with it many responsibilities, and added considerably to his other duties, of which a greatly augmented epistolary correspondence was not the least.

It was at this Conference, that the Rev. David McNicoll, then a young man, made such an impression on the mind of Mr. Clarke, by a sermon which he preached, that he ever after had his esteem and affection; and at Mr. Clarke's earnest request, he was appointed with him to London, where he resided in the house with him, and was a favorite in the family. One of the members of the family referring to this period of Mr. McNicoll's history, in after life, remarks, "My general impression now is, that he was an intelligent and interesting companion, and a most amiable man. But I do remember, that one of my father's negative commendations, in a good-natured way, was, -- 'Davy, why do not you work more? If you would but study, you would be a clever fellow.' But it is a fact, that in his earlier years he was exceedingly averse from mental exertion, except when necessity drove him to it. And with great versatility of talent, and a remarkable aptness at seizing upon an idea, or an incident, and making the one his own, and working out the other at his pleasure, he was one who greatly preferred the social hour to the studious one, and who gained much of his mental possessions with a singular and almost instinctive faculty: for it is my belief, that his varied acquirements cost him very little effort. No man, indeed, could be in my father's society, admitted to all the unrestrained confidence of his mind, without being the wiser and the better for it: and it is well known to me, that Mr. McNicoll was on terms of the strictest friendship at our house. My

father considered him a man of considerable mental powers, and of an exceedingly sweet and amiable disposition."

This is considered by Mr. Dixon, in his admirable sketch of the character of Mr. McNicoll, to have been one of those eras in his life which gave the final bias to his character and pursuits. David McNicoll was a man of real genius, and often bodied forth great beauty and power of thought, in considerable luxuriance, though often negligence, of style.

As a man of learning and research, the value of Mr. Clarke's labors in the Wesleyan body, cannot well be over-rated; for while, as we have already hinted, the homely mode of communicating instruction employed by the early followers of Mr. Wesley proved so eminently successful, as it confessedly did, at a period when a voice of thunder was far better adapted to the state of spiritual slumber in which the nation was enwrapt, than the voice of melody or its measures; the time was now come when the people began to search and inquire for themselves, and the invariable influence of genuine religion, in refining the taste and manners, as well as in reforming the life and conduct, began to tell upon the multitudes who attended the ministrations of Mr. Wesley's preachers, so that the style at first so successful, became in time less palatable, and indeed less necessary than at first it had been.

At this point then, it may easily be conceived, the usefulness of the body was in danger of receiving a considerable check. The important and rapidly increasing class of the educated, would scarcely come under this influence at all, while the earlier converts having become as wise as their teachers, would feel a diminution of that reverential respect so essential between the pastor and his flock. Mr. Clarke felt the necessity for the preachers of the gospel being an educated, as well as a religious body of ministers; -- he knew that in its sublimest sense "knowledge is power," and that the absence of it, had now become something worse than simple ignorance; -- that if the amount of information were small, the benefit produced would be comparatively insignificant, from the very narrowness of the circle within which it could alone move, affording scanty information, because in itself consisting but of a few disconnected and confused principles. Himself highly appreciating the sublimity, pathos, and eloquence of scripture -- the mystic grandeur of its prophecies -- the exceeding riches of grace and glory unfolded in the gospel -- and the thrilling arguments advanced by the apostles in favor of its reception and practice, -- he felt that to convey to the listening congregations, in words seasoned with wisdom, and replete with right information, the solemn truths of the everlasting gospel, was a consummation at this period of Methodism, most devoutly to be wished. In accordance with this conviction, he took occasion -- at one of those meetings which the preachers in the London circuit frequently held, for the purpose of mutual consultation for the furtherance of the great work -- to introduce the subject of education, in reference to the junior preachers.

To his friend, Mr. Butterworth, he detailed the business of that meeting, in a letter which, without further prefatory observation, we now give to the Wesleyan public in particular. The projectors and friends of Theological Institutions, will hail its appearance with unmingled satisfaction; while the opinions it advocates, and the advices of wisdom it contains, will stimulate the parties more immediately concerned to renewed exertions. The letter may supply hints for improvements in an establishment whose aim is the extension of Messiah's kingdom, by the more

efficient prosecution of the great work of calling sinners to repentance, and educating sons and daughters for immortal glory!

City Road, June 4th, 1806.

VERY DEAR BROTHER, -- I need not tell you how glad we all were this morning, on receipt of your message with a copy of the provision, in the Levy en masse Act, in behalf of the Lord's day. God will bless our nation for it, and our rulers will come in for their share of the divine countenance and support. We have now a subject of the deepest concern before us. We want, (God knows how much we want,) some kind of seminary for educating workmen for the vineyard of the Lord; -- who need not be ashamed, but who now, through the disadvantageous situations and circumstances in which they have been bred, know not even how to use the talents which God has given them. I introduced a conversation upon the subject this morning, and the preachers were unanimously of opinion that some efforts should be made without delay, to get such a place established either here or at Bristol, where young men who may be deemed fit for the work, might have previous instruction, in theology -- in vital godliness -- in practical religion -- and in the rudiments of general knowledge. No person to be permitted to go out into the work, who was not fully known to be, blameless in his conversation -- thoroughly converted to God -- alive through the indwelling Spirit -- and sound in the faith. Mr. Benson said, he would unite his whole soul in it, if I would take the superintendence of it. What can we do to set this matter on foot? The people are getting wiser on all sides; Socinianism and other isms, equally bad, are gaining strength and boldness; as a BODY we cannot stand and speak with our enemies in the gate, much less turn the battle to the gate. The preachers are in a state of comparative nonage, because they have had no help -- no director of their studies -- no pointer out of method -- no explorer of the paths in which they should tread. Every circuit cries out, -- "Send us acceptable preachers," and we cannot do this, -- we are obliged to take what offers, and depend upon the recommendation of those who can scarcely judge but from the apparent fervor of a man's spirit. My dear brother, the time is coming and now is, when illiterate piety can do no more for the interest and permanency of the work of God, than lettered irreligion did, formerly. The Dissenters are going to establish a grammar school, and have sent about to all our people, as well as their own, for countenance and support; would not God have our charity, in this respect, to begin at home? Are there not many of our people who would subscribe largely to such an institution? If we could raise enough the first year, for the instruction of only six or ten persons, would it not be a glorious thing? Perhaps about twenty would be the utmost we should ever need to have at once under tuition, as this is the greatest average number we should take out in a year. Speak speedily to all your friends, and let us get a plan organized immediately; let us have something that we can lay matured before the Conference. God, I hope, is in the proposal; and we should not promise our strength or influence to others, till we find either, that we can do nothing for ourselves, or that nothing is requisite...

Why an Institution thus wisely proposed, was not immediately put into operation, it is impertinent now to inquire. Mr. Butterworth entered warmly into the scheme, suggesting some improvements, and promising, in the fullness of his benevolent heart, his pecuniary aid, to a very considerable amount; and it will be deeply regretted by many, that such men as Joseph Benson, Adam Clarke, and Joseph Butterworth, passed away from this scene of things, without having witnessed at least the commencement of an Institution, whose interests would have been immensely promoted by the combined efforts and united piety, learning, and talent of these great and good

men! The scale of operation, as a beginning, was modest -- "the instruction of six or ten" young men; while the proposal itself places Mr. Clarke nearly thirty years ahead of his brethren on the subject of a Theological Institution: nor were those who followed in his wake, in the struggle of 1834, slow in appealing to his authority, and in citing his opinion, in support of a measure, which may be said to be a revival only of his own.

Leaving this subject, we pass on to afford our readers another peep into one of the high excellences of Mr. Clarke's character: his capacity for an enduring and untiring friendship. Mrs. Arthur, but recently bereaved of a fondly attached husband, wrote, proposing to visit Mr. and Mrs. Clarke. The following letter in reply, will be read with interest by some still living, who knew the strength of affection entertained by the parties for each other. It affords a beautiful specimen of the spirit and temper in which its writer ever viewed the lovingkindness and fatherly care of God in reference to his children, and of the manner in which the comfort should be ministered, which is the gift of God, pre-eminently to the widow and the fatherless.

To Mrs. Arthur.  
London, 1806.

DEAR SISTER A., -- I return you my best thanks for the very careful manner in which you have sent my books, which arrived safely this morning. I thought I saw in the great care you took in packing up these old volumes, much affection displayed; and while unpacking them, many former scenes were recalled to my memory. How much we love you, it is impossible for us to tell: you talk of putting our friendship to the test; -- do it, and the sooner the better; and see whether we are what we should be, and what we profess to be. The spring is coming on, and your health will be improved by the temporary removal to Bristol. You know I have promised you a pile of my best books to sit on, and what can you desire more!

Your present cloud will be dispersed by and by; -- though affliction "endureth for a night, joy cometh in the morning;" God will not always afflict, neither will he be for ever wrath; -- remember his eternal mercy -- remember his son Jesus -- and fear not. In all your afflictions he was afflicted, and he still sympathizes with you; -- believe that he loves you: how frequently have I preached this doctrine to you, and you gladly received it, when you had less need of it than you have now; now that you need it most, receive it heartily, and trust in him who has so often blessed and refreshed your soul heretofore: he is the same God, -- willing to help, and mighty to save! "Put his friendship to the test," and you will find him to be all you want, and all you wish. I am nearly worn out with excessive fatigue. I have lost health and strength since I came to London, merely through being overdone with work. Mary, thank God, is pretty well, and so are all the bairns. We hope Mr. Pawson is a little better, but the prospect has been dreary enough. Love to Mr. and Mrs. Stock, and sister Eliza. I am, my dear sister A., yours most affectionately,

A. CLARKE.

Mr. Clarke found, that his public engagements considerably abridged his time for epistolary correspondence; to his friend, Mr. Holdcroft, of Dublin, he observed on his return to the metropolis, "My situation here, full of business, hurry, and embarrassment, leaves me scarcely any time to pay that attention to my friends and correspondents which they deserve. I am obliged to

give that time to the public which I used to have to myself: this, the providence of God appears to require, and I must endeavor to be faithful."

One of the works which engrossed not a little of his time at this period, was his "Bibliographical Miscellany," in 2 vols., 12mo. In this work, he furnished an account of the English Translations of all the Greek and Roman Classics and Ecclesiastical Writers, in alphabetical order, -- each Translation being chronologically arranged, with critical judgments on the merit of the principal translations; together with an extensive list of Arabic and Persian Grammars, Lexicons, and Elementary Treatises, embracing a particular description of the principal works of the best Arabic and Persian prose and poetic writers, both printed and in manuscript, with such English translations of them as had then appeared before the British public. To render the work still more useful, he included in it, remarks on the origin of Language and Alphabetical Characters -- a short History of the Origin of Printing, and Inventors of the Typographic Art -- the Introduction and Perfection of Typography in Italy -- a Catalogue of Authors and their Works in Bibliography and Typography, divided into four classes -- an alphabetical list of all the Towns and Cities where Printing was carried on in the fifteenth century, with the title, &c., of the first book printed in each place -- an Essay on Bibliography, or Treatise on the Knowledge and Love of Books -- several Bibliographical Systems, teaching the proper method of arranging books in a large library -- a Complete Table of the Olympiads from their commencement 776 years before the Christian Æra, down to A. D., 220 -- the Roman Calendar at large, distinguished into its Calends, Nones, Ides, &c. -- the Hijrah or Mohammedan Æra (connected with the Christian) from its commencement A. D. 622, to A. D. 2200, by which any corresponding year in each was seen at one view -- and Tables of the Khalifs, Kings of Persia, &c., from the death of Mohammed to his own time. These subjects were all considered as allied to the Science of Bibliography, and on each of them the reader will find a considerable portion of condensed information. He closed his labors on this work, Nov. 1, 1806; and expressed his satisfaction on seeing its termination, after having, as he observed, "drudged at it so long."

On the eve of this publication, he wrote a learned and interesting "Dissertation on Diplomas," which was subsequently published; and in this, we see his peculiar turn of mind for tracing everything up to its primitive source, as well as his anxiety to honor the Oracles of God as the fountain-head of all true wisdom. Adverting to the motto on the seal of the Manchester Philological Society, which he himself had selected, he observed, "The motto of this seal is taken from Prov. xxiv. 5, in the Septuagint version, 'The wise man is superior to the strong.' This language of ancient philosophy, founded on experience, Lord Bacon borrowed from Solomon, in his celebrated maxim: 'Knowledge is power.' While it stood in the writings of the wisest of men, in connection with other parts of the word of God, it was comparatively disregarded, except by those religious people who, convinced of the moral truth of the maxim, applied it only to spiritual purposes. As soon as it appeared in the excellent writings of the truly philosophic British chancellor, it was loudly applauded, because supposed to be a maxim of his own. How strange, that wise men, even to the present day, are so little acquainted with their Bibles as not to know, that the common English version of this text, -- The wise man is strong, -- was the source whence Lord Bacon drew it! The Christian philosopher will undoubtedly be pleased to see this portion of divine wisdom restored to its Author, while they regret that general neglect of the Oracles of Truth, which kept it unnoticed, though it has lain open to the inspection of the world for more than two thousand years!"

In the estimation of Mr. Clarke, the Bible was as a magnificent tower in the center of a wide champaign, -- seen from every point, and always resorted to for direction and security. Alluding to this one day, he said, "I have brought all my knowledge to bear on the illustration of truth: that I have little imagination, I am aware; -- my peculiar forte is investigation. Give me a subject, -- whatever it may be, I can investigate and elucidate it, bring it out, and make it help truth." Whatever credit Mr. Clarke might pleasantly take to himself in part of this statement, in the freedom of conversation -- and he took no more than would be readily ceded to him by those who knew him, he under-rated himself in another, for he evidently showed great ingenuity in the application, as well as acuteness in the process. -- He was, in the mean time, shy, strictly speaking, of speculation. On the death of Mr. B\_\_\_\_, of Dublin, which occurred about this time, he remarked, "Father B. involved himself in an endless labyrinth of thought and speculation; and in consequence of a want of simplicity, had a perplexed path through life." He added, "The whole business of salvation is plain and simple. In our attempts to dive into the depths of our own vanity, various curious thoughts, and fleeting images, all relating to spiritual things, pass in such rapid succession, that the judgment has no time to weigh their importance, and to decide on their propriety. Let fancy pursue them, and leave judgment behind, and the soul will soon lose itself in devious paths. There is nothing certain but the plain word of God; no safe teacher but the Spirit of Jesus Christ; and that Spirit teaches the heart, what the word teaches the understanding."

A question at this time before the British and Foreign Bible Society, will show Mr. Clarke's opinion on a subject of interest to some readers. In a letter addressed to the secretary, he observes, "I should have been glad to have been present at the meeting of the B. and F. Bible Society this morning, had not indisposition detained me at home. -- A jealousy lest the French Bible should be subjected to similar delays with the Welsh Bible, induces me to drop you a line. -- I am still of opinion, that Martin's Bible is the most literal translation; but because the language through this very circumstance, is often flat, frequently inelegant, and perhaps sometimes scarcely French, I was quite satisfied, that the old Geneva, lately re-printed at Paris, should be the copy from which the stereotype edition should be formed. -- Seeing, however, some uneasiness in the minds of some worthy gentlemen of the committee, lest the Bible which I had shown to be precisely the same with that to which Ostervald's Reflections were appended, should have undergone any changes from the hand of a man who was reputed not perfectly orthodox on some points, I was led to examine the whole question anew; and think I have sufficient authority to state, 1st, That Mr. Ostervald never translated either the Old or New Testament. 2ndly, That he never revised, altered, or amended, any other translation of the Sacred Books. 3rdly, That he used the text of the Geneva version, leaving it just as he found it, only prefixing his own summaries, and appending his own Reflections. 4thly, That the late edition of Paris may be as safely followed as any other edition of the Genevan text. -- You will recollect, that at one of our late meetings, a letter was read, in which a Jersey gentleman had given it as his opinion, that the Paris edition was much more correct than Ostervald's, with which he had collated it. If what I have advanced above be correct, this gentleman is mistaken; as the text of Ostervald's Bible, and that of the Geneva editions are precisely the same: he must, therefore, have mistaken Martin's, or some other translation, for the supposed translation of Ostervald. -- I hope there will be no impediment thrown in the way of the stereotype edition; and I do firmly believe, that the Society cannot find a person in London, perhaps not in Europe, more capable of correcting the press than Mr. P. Carrieres; at the same time, as there are several mistakes in all the editions in the italics or supplied words, a person

acquainted with the original languages, should inspect each sheet." We have here, not only a view of a small portion of the working of the machinery of the Society, and the safety of the public in the anxiety of the committee to furnish correct versions of the sacred text, but a point in reference to Ostervald, on which even many biblical students require to be instructed.

A scrupulous regard for truth, combined with great fidelity, led Mr. Clarke to sift with jealousy every literary subject that came under review; and these qualities inspired general confidence in all who submitted to his guidance. It was the same with profaner as with sacred history. Hume and Smollet's History of England came on the tapis one day, when he observed, "Hume is not to be trusted as to facts, -- he takes many of them at second and third hand, without consulting the originals: and as for Smollet, he was paid by government, -- and it was not at all likely that he would fly in the face of his employers; in his case, therefore, impartiality is not to be expected. The keeper of the Records told me, that when Hume was about to write his History of England, application was made by him to the Secretary of State, to allow him free access to the Records; he obtained the permission requested, and went once to the office: the keeper perceiving that he proceeded with his History, and finding that he had ceased to visit the office, took occasion about twelve months after, on meeting him one day in the Strand, to ask why he did not continue his visits to the office; 'Oh,' said Hume, 'I never intended to repeat my visits; I only wished to have it in my power to state to the nation, for the sake of satisfaction, that I had the privilege of consulting the National Records on every subject of moment.' The keeper felt indignant at such duplicity; and no wonder, for the History -- had the privilege possessed been rendered available, would have been very different from what it is. The keeper, however, had sufficient condescension left, to inform him, that his permission still lay open on the table, in the office, if he thought proper to make use of it; but Hume never re-entered the place in which the treaties and other public transactions are deposited, -- so essential to the work of a Historian. As it is, having examined several subjects, [30] and found him in error, I would approach the work with the feelings with which I would enter upon a work of imagination. Smollett, it may be added, had no time for patient research. It has been stated, that he completed his Continuation in the space of fourteen months; but I have been informed on good authority, that it did not occupy him more than nine."

On another occasion, he remarked, "Were I permitted to give my view of History, it would be the following: a true description and relation, from actual acquaintance of certain persons, places, and facts; in which account nothing is exaggerated, nothing extenuated, nothing suppressed relative to the persons or facts themselves, or their predisposing motives or causes; and nothing set down either through malice or prejudice. Those who undertake to write histories of persons they have never known, places they have never seen, facts they have never witnessed, and times in which they have not lived, are to be read with extreme caution and distrust; unless, in the principal facts, they have faithfully copied those who had a personal acquaintance with the subjects of their history, and scrupulously detailed the truth without disguise, retrenchment, or addition. But where are such to be found? From historians of a different character, little certainty is to be expected. The writer may be deceived, and so deceive others: or it may be his interest to falsify, mis-state, or misrepresent, the truth; and from such an one, correct information cannot be obtained. Multitudes of instances of voluntary and involuntary deception might be produced from every writer of history, from Herodotus to the present day. If the historian be a fine writer, he cannot be trusted for a single page: he usually sacrifices everything to embellishment, and is any moment ready to supply the place of facts by fiction: I am afraid that many of our modern historians are writers of this class.

As for the mis-staters, they are political and polemical writers of all parties: these frequently sacrifice truth, honor, and honesty, to serve their own cause; and as most historians have some personal interest, either in their narrative or the success of it, they always take care to steer wide of those subjects, however important or true, by which that interest might be prejudiced. A history of this kind, to use the pun, is but his story who relates it: and this may be as good as any story; and any story of equal importance with it. The honest and industrious RAPIN, and the laborious and instructive HENRY, including the "Continuation " of the latter by Pettit Andrews, may be well exempted from censure in their historic compositions. They may have sometimes erred, but perhaps never consciously. They may be often flat, sometimes tedious, and seldom elegant; but they speak the truth from the heart; and shine, though not with a brilliant, yet with a steady, light." He added emphatically, "A true and impartial history in every respect, can only be found in the book of God."

Popular as Mr. Clarke was in the Wesleyan body at this time, and generally as he was known and respected among others, there were cases, in the suburbs and villages contiguous to the metropolis, in which the people were so indifferent to public worship, that neither fame nor talent could rouse attention, or draw them to the sanctuary of God. Being reminded of a case at Leighton, in his earlier history, when he preached on -- "Give a portion to seven," (Eccles. xi. 2,) there being only that number of hearers to commence the service with, (and which was only augmented by the addition of one at the close of the sermon, when, on the person entering the place, he added the remainder of the verse -- "and also to eight,") he observed, that at Kingsland, during his present station, he had a smaller auditory even than that, -- proceeding to state, that the whole of his congregation was five females, and a child, and that thus constituted, he was unable to address them in the customary language of the pulpit, as dear brethren. But he knew the value of the few, as well as of the many, and would no more indulge in criminal indifference, than do "the work of the Lord deceitfully:" subjoining for the instruction of others, -- "I gave them one of the best sermons I was able to preach; I could not, indeed, have done better, had I preached before the Conference." While this shows the spirit he carried with him into the pulpit, it administers reproof to those who are in the habit of changing their subject on the unexpected appearance of a small congregation, -- imposing upon the people a sermon that has cost little labor, or dismissing them with an exhortation.

In all his ministrations of the word of life, he excited and preserved alive, a fine tone of devout feeling among his hearers. "Religion and piety," said he, "are two different subjects with me. With all Luther's zeal for religion and orthodoxy, as contradistinguished to that professed by the Church of Rome, I have been surprised to see, how much he, -- (and I may add others) -- was influenced by his own spirit, and how little of the placid, peaceable mind of Christ, was in him." After preaching one day, he [Adam Clarke] observed, "I would not have missed coming to this place for five hundred pounds: I got my own soul blessed, and God blessed the people. I felt," continued he, putting forth his arms in a circular form, and drawing them two or three times towards his breast, "that I was drawing the whole congregation to me -- closer and closer -- and pulling them away from the world to God."

Though his connection with the Bible Society has been noticed, as well as one of the particular departments to which he attended, it may be proper to advert more especially to some of the services rendered by him to the Institution. The preparation of types for the Tartar New

Testament, Mr. Owen remarks, was implicitly confided to his learned and judicious superintendence. A scale of types constructed by himself, and executed with singular beauty, was submitted to the consideration of the committee; and a fount was cast agreeably to the model recommended. by him, and sanctioned by the approbation of the president and other competent judges of Oriental literature. [31] This scale, as was observed by the subject of the memoir to the biographer, cost no small labor, owing to the nice typographical calculations requisite for its completion; each part requiring a different letter, the gospels one, John another more sublime, Paul one more argumentative, Peter that which was strong, &c. When it was shown to Lord Teignmouth, his lordship observed, that it would have "affected his intellect to have done it;" and so pleased were the committee with it, that it was ordered to be mounted and varnished, and preserved among the society's curiosities and treasures.

Another important subject to which the attention of the committee was directed, was an Arabic version of the Sacred Text. In the year 1803, the Rev. J. D. Carlyle, B. P., Chancellor of the Diocese of Carlisle, and Professor of Arabic in the University of Cambridge, desirous of exciting the public attention to the dispersion of the Scriptures in the Arabic language, issued a prospectus of a plan for printing by subscription an edition of the Arabic Bible, under the patronage of the Lord Bishop of Durham; urging in its recommendation, a variety of encouraging circumstances, and particularly the prevalence of the Arabic language in Africa; and both the qualifications and fondness of the Africans for reading Arabic books, as attested by the Sierra Leone Company, the celebrated Mungo Park, Browne, and other respectable authorities. The unexpected death of Professor Carlyle, while engaged in preparing the copy for the press, and some difficulties arising out of the contract for the types, occasioned considerable embarrassment, and put a stop, for a period, to the projected undertaking. It was during this interval that the British and Foreign Bible Society conceived the design of producing a correct and acceptable impression of the Arabic Scriptures. The subject underwent very serious and repeated examination; and an extended correspondence was carried on with the Bishops of London and Durham, the Professors of Arabic in both our Universities, and other persons of competent information, with a view to the ascertainment of a standard text, and such other points as required to be accurately known, previously to a formal and conclusive determination. [32]

In the course of this inquiry, Mr. Owen further remarks, in his History of the Society, that the committee derived very material assistance both from the Rev. Mr. Usko and Mr. Clarke. "These gentlemen," continues he, "severally delivered their respective opinions on the quality of the existing versions, the peculiarities of Oriental typography, and other matters of learned detail. Each regarded the text of the Polyglott as requiring correction; and both agreed in the absolute expediency of printing the Scriptures in the Arabic language: as 'the very great importance of an Arabic Bible' (said Mr. Usko) 'must strike every unprejudiced mind; considering that the Arabic language is one of the most extensive that exists perhaps on the surface of the globe.' Mr. Clarke expressed himself to the same effect, with great earnestness and decision, at the close of one of his communications to the president of the society. 'A pure edition,' says he, 'of the Arabic Scriptures is still a desideratum in Biblical literature. The time, I hope, is at hand, in which it shall cease to be so; under the auspices and direction of your lordship, and the British and Foreign Bible Society, I am led confidently to expect an edition of the Arabic Bible, which shall be worthy of the subject, a credit to your lordship and the society, and an honor to the British nation.'" [33]

Though rendered public by the Society's History, it would be improper to omit a fact here, illustrative of the disinterested character of Mr. Clarke, in connection with his labors to promote its interests. "As the assistance of Mr. Clarke," says Mr. Owen, "in the Arabic business, has been referred to, it appears proper to state, that, with the expression of their thanks for this, and other eminent services, which had cost him no ordinary sacrifice both of time and of labor, the committee requested permission to present him with £50: an offering which that learned and public-spirited individual respectfully but peremptorily declined to accept. Gratuitous exertions in the cause of the British and Foreign Bible Society, and refusals to accept pecuniary returns, have abounded so greatly in every period of its history, that it is not intended, nor would it indeed be practicable, to specify the occasions on which they have been made. Mr. Clarke is, however, not to be classed with ordinary benefactors; and the circumstance has been mentioned principally with a view of introducing his reply to the committee's address -- a document, which the author of this History considers as too important to be sacrificed to the modesty of living merit." [34] Mr. Clarke thus addressed Messrs. Rayner and Mills:

"GENTLEMEN, -- With great respect and gratitude I return the Fifty Pounds which have been kindly sent me by the committee of the British and Foreign Bible Society. To no principle whence my services proceeded, and to no feeling of my heart, can I reconcile the acceptance of the society's bounty. What I have done, was for the sake of God and his truth; and I feel myself greatly honored in having a part in the blessed work, and only regret, that I have, probably, but a short time to devote to so useful an employment. To have, in any measure, deserved the respectful attention with which my feeble services have been honored by the committee, is a subject of sufficient gratification to my mind, and brings with it the amplest remuneration. -- God forbid that I should receive any part of the society's funds:-- let this money therefore return to its source; and if it be the instrument of carrying but one additional Bible to any place or family, previously destitute of the word of eternal life, how much reason shall I have to thank God that it never became any part of my property! -- Have the goodness to assure the committee of my perfect readiness, whether present or absent, to promote, so far as my time and abilities may permit, the great objects of this most benevolent association; which, like the apocalyptic angel, is flying through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people."

In the early part of this year, (1807,) it was announced to Mr. Clarke, by Professor Bentley, that the University, and King's College, Aberdeen, had unanimously conferred upon him the degree of Master of Arts; and in the spring of the following year, the same University unanimously voted to him the highest literary distinction in its gift, that of LL. D. While on this subject, and to prevent its future recurrence, it may be observed, that among other successive honors conferred upon him, were those of Member of the Royal Irish Academy, Fellow of the Royal Antiquarian Society in London, Member of the Royal Asiatic Society, and Fellow of the Geological Society of London. With the members of several other literary societies, his name was also associated. There are some learned societies in America too, of which he was a member. But there is one which may be especially noticed, as it is less generally known, viz., the Eclectic Society, of which the Duke of Gloucester was patron, and of which the Chancellors of the two Universities were vice patrons; of this he was likewise an honorary member. Professor Bentley knew Mr. Clarke as an author, and having heard of his rich collection of Oriental and other MSS., was desirous of a personal interview, that he might be indulged with an inspection of his literary treasures; and, for this

purpose, obtained a letter of introduction to him. The Professor was highly delighted with his visit, and thus commenced the literary acquaintance, to which reference has been made. His Fellowship with the Antiquarian Society commenced in 1813. His name, agreeably to the rules of the society, was suspended in Somerset House for inspection, six weeks before the day of election. To it was appended the honorable distinction of one of those persons commissioned by His Majesty to examine the Public Records; and on the day of election he was unanimously chosen. In this society he took deep interest, from its congeniality with his tastes and pursuits. He named to the writer a number of papers which had been read in the meetings, selecting especially some original letters from Henry VIII., Catharine Parr, and Cardinal Wolsey.

His sentiments on purchased favors and unmerited titles, and on those who hunt after them, are strong -- though just. "I have such high notions of literary merit," he observed, "and the academical distinctions to which it is entitled, that I could not in conscience take, or cause to be taken in my own behalf, any step to possess the one, or to assume the other: everything of this kind should come, not only unbought, but unsolicited. I should as soon think of being learned by proxy, as of procuring academical honors by influence; and could one farthing purchase me the highest degree under the sun, I would not give it; not that I lightly esteem such honors; -- I believe them, when given through merit, next to those which come from God; but I consider them misplaced when conferred in consequence of influence or recommendation, in which the party concerned has any part, near or remote."

These remarks were made to Professor Porson, and drawn from the subject of the memoir in consequence of a hint he had heard of an application being made for him, in reference to honorary degrees, without his knowledge. Though it may appear somewhat eulogistic, yet justice demands it to be stated, that all his honors, at home and abroad, from Universities and other societies, sat upon him with an ease and grace, as if created for himself alone; and there was a fitness between those honors and public feeling, which is not always the case with persons receiving them -- provoking only the laugh of the learned, or the sneer of the crowd, owing to a want of keeping between the gift and the recipient, -- the quiet observer being able to find the man, but not the doctor -- the title, but not the learning. His honors were not the result of favor or of circumstances, but of merit: the public saw, and heard, and felt; and like the laurels which entwine the brow of the victor, they excited only the plaudits of the people. Based on sterling worth in the outset, his literary labors afterwards, were equal to the highest honors conferred: he reflected back as much light by his works, as could possibly have been borrowed from the various societies, inasmuch as they derived their very existence from the labors of such men: and he could say in the midst of all -- "None of these things move me."

He was unchanged in spirit and demeanor; -- the same humble, affable, courteous being as before, whether to poverty in rags, or to childhood in the arms. In this instance, he passed on his way, like a person gorgeously appareled, without being sensible of it; -- like one of the celestial intelligences arrayed in the borrowed costume of earth, whose nature -- whose bright interior -- so far surpass anything that earth can impart, that the drapery, if felt at all, is only felt as laid on, rather than required, having, without it, achieved everything equal to the exalted nature, and worthy of the superior order of beings to which he belongs.

"A Concise View of the Succession of Sacred Literature, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the year of our Lord 345," now made its appearance; the preface bearing date, "London, Sept., 1, 1807:" but though thus dated, the principal part of the volume had been printed off upwards of three years, the author having been prevented from completing it, in consequence of other important duties and engagements. It was his intention to bring the work down, in a second volume, to A. D. 1440, about the period when the art of printing was invented; but though he was prevented from carrying out his design, the work was taken up by his son, the Rev. J. B. B. Clarke, M. A., of Trinity College, Cambridge, and brought down to the year of our Lord 1300; the second volume, like the first, displaying great judgment, discrimination, and learning, with much patient research, -- a subject not a little gratifying to the projector of the work, as he lived to see it completed, [35] and relative to the author he observed, Sept. 14, 1830, "As the Continuation is announced under another name, it may be necessary to state, that I have been obliged to seek that help in others, once found in myself, of which length of days, and impaired sight have deprived me. To my son, J. B. B. Clarke, M. A., I have delivered up all my papers, (the whole of which have been added to what was previously published, and constitute the completion of the first part,) with the fullest conviction that, from his natural taste for this species of study, so nearly allied to his sacred function, and from his various learning and thorough knowledge of the subject, he is amply qualified to conduct it with credit to himself and profit to the reader, to that issue at which his father aimed, -- the glory of God and the good of his Church."

It is unnecessary to enter upon the design of the work, and still less so into its value to the mere English scholar, whose instruction he had chiefly in view, as that must be perceived at once from its plan and execution. He has given a distinct analysis, in a few pages, of the writings of Justin Martyr, Irenæus, Theophilus, Clemens Alexandrinus, Tertullian, Origen, Gregory Thaumaturgus, Cyprian, Arnobius, Lactantius, Eusebius, Athanasius, and others, showing, as he intimates, that they were not the titles and indexes barely that had been consulted, but that every page of the several works had been read, in order to present a true synopsis of the author's opinions to the reader.

The first volume would have been still longer delayed, had it not been for a fire, which consumed two works of considerable magnitude, which Mr. Clarke, whom we shall now designate Dr. Clarke, had in the press, and nearly finished, and which furnished him with an opportunity of completing it. The circumstance is referred to by the Rev. James Creighton, A. B., in his advertisement to the fourth edition of Shuckford's "Sacred and Profane History of the World," dated "London, May 20, 1808," who observes, "An edition of the following work was nearly completed in last August, the whole being printed off, (a few sheets excepted,) when every copy, with many other valuable publications, was consumed by a fire in Mr. Henry's printing office. My much-respected friend, Dr. Adam Clarke, was engaged as editor on the work, to which he had made many corrections, added some notes, and given the ancient alphabets, with important inscriptions, in a more lucid manner than had been done in former editions. But his time being wholly occupied with many imperious calls, he was obliged to decline the re-editing of the present work, and requested me to undertake it."

He further adds, "The notes of Dr. Clarke, and also those additions and improvements, which he had made in that edition which was burned, as far as they could be recovered, are

inserted in this." Dr. Clarke remarked in reference to the same catastrophe, that the fire had "consumed the labor and hopes of some years;" which is the more to be regretted, when we consider his qualifications for the editorial department of such a work, and the valuable stores of knowledge with which he was capable of enriching its pages.

\* \* \* \* \*

## SECTION II.

1807.

Although Dr. Clarke was not disposed to talk in every company in which his public character demanded his presence, yet, when a celebrated author was named, or reference made to literary merit, it was no ordinary treat to be with him. On one occasion, at a subsequent period, a book was referred to, which on some peculiar point was deemed not orthodox, although in the main a work of merit. A friend present, knowing the Doctor's dislike to the author, interrupted the observations, by quoting one of Shakespeare's splendid passages: "There," said Dr. C., "take that; your author ought to have had a little of such leaven, to have kept his work from putrefaction." This observation led to the inquiry, whether Mr. Wesley had not written notes on Shakespeare? "I had intended," returned Dr. C., "to have reserved that fact for my Life of Mr. Wesley, should I write one, but you, (addressing the writer,) shall have it now, and you may publish it if you choose. What Mr. Wesley attempted, could scarcely be called notes, though occasionally he appended some remarks; his object being to select such parts as he deemed correct in moral sentiment, and beautiful in thought and expression; -- thus coming under the class of what would be termed "Beauties of Shakespeare:" in this state of preparation, he laid aside the work, and in this state it was, when subsequently destroyed by Mr. Pawson, with other papers, before Mr. W's. MSS. were, agreeably to Will, placed in the hands of Mr. Henry Moore."

"Am I to understand, then, Doctor," demanded the writer, "that you do not class Mr. Wesley with the commentators and critics of the great dramatist, but rather associate him with Bowdler in his Family Shakespeare?" "Yes," was rejoined, "but with the difference of Mr. W's. work being still more of an abridgment." Upon the "Julius Caesar" [36] being named, Dr. C. observed, in reference to the hero of the play, -- "I have always considered him as a blot on the Roman history. There is something in human nature which is ever aspiring after power; but when it becomes a passion, its desires are insatiable; its foot must be upon the neck of all opposition, until men degrade themselves to the servility of spaniels, or the unresisting stupidity of asses, so that a curb is necessary for such men, -- operating in the way of a check or counteraction," abundant instances of which were now suggesting themselves to the Doctor's own mind. One capital error in the policy of Julius Cæsar is affirmed to have been, his neglecting to make any constitutional changes after he had become master of the empire. Like others, he clung to names long after the realities which they represented had disappeared, and he seems to have been startled by shadows after having destroyed the substance.

Dr. Clarke was greatly impressed with the genius of Shakespeare, and a warm admirer of the most excellent portions of his writings; in this taste, he was fully borne out by his venerable friend, Mr. Wesley, -- as sufficiently indicated by his intended abridgment of the Dramatic Works

of our first of English bards. A genius of a far different order, but of equally distinctive character, next engaged attention; -- the author of the Pilgrim's Progress. Though Dr. C. was fully decided in reference to the talent of Bunyan, and a warm admirer of his genius, yet he could not accord to him the credit for originality ceded by other great names; -- he was of opinion that Barnard's allegory, entitled, "The Isle of Man;" or, "Proceedings in Manshire," (published in 1627,) and the exquisite poem of Spencer, fancifully enough denominated, "The Fairie Queene," gave birth not only to the Pilgrim's Progress, but to the Holy War; (to the latter especially;) and that while the imagery, the coloring, the language, and the truly evangelical direction given to the whole, were entirely and exclusively Bunyan's, he thought it would be an easy task to draw a parallel between the works above named and those of Bunyan, pointing out, on the way, several corresponding passages.

Notwithstanding this deduction from Bunyan's originality, he considered him as divinely fitted for extraordinary usefulness; -- his natural powers being of no common order, as recipients of influence, qualifying him to be either a wide-wasting plague, or a general blessing; then increasing in vividness of feeling and fervency of manner, the Doctor added, -- "But the man served God in his generation; his works praise him in the gates; and his name will live forever!" Quoting after this the following lines,

"It came from mine own heart; so to my head,  
And thence into any fingers trickled!  
Then to my pen, from whence immediately  
On paper I did dribble it daintily,"

he said, "these comprise the best definition of a ready, off-hand writer I have seen, either in prose or verse."

It may be further remarked, that Dr. Clarke intended writing the life of Bunyan; but finding other work pressing upon him, he resigned the task into the hand of his then young friend, the Rev. D. McNicoll. One somewhat curious -- if not stray thought, was cherished by Dr. Clarke, which may be useful as a warning to versifiers, not to venture on any large work without due deliberation. "I shall beg leave," said he, in giving publicity to it, "to express an opinion, (which has indeed the form of a wish in my mind,) that the Pilgrim's Progress would be more generally read, and more abundantly useful to a particular class of readers, were it turned into decent verse. The whole of the dialogue and description might be preserved perfect and entire; and the task would not be difficult, as the work has the complete form of an epic poem, the lack of versification alone excepted; but a poet, and a poet only, can do this work; and such a poet too, as is experimentally acquainted with the work of God on his own soul. Even a laureate, if unconverted, would fail here; and a poetaster [poetaster n. a paltry or inferior poet.], however pious, would degrade the sublime though rugged original." It is not difficult to perceive, that while he expresses his "wish," he awes away the mere adventurer; allowing "a poet only," to approach; -- one of the last persons in the world to enter upon the work, as his genius would tempt him to strike out a path of his own.

It is a curious fact, however, that between twenty and thirty years subsequently to the expression of the wish, we find it realized, in the form of an epic poem, entitled, "Bunyan's Pilgrim's Progress converted into an Epic Poem, by C. E. V. G." Highly as we appreciate the

Doctor's opinions, and deeply as we sympathize in his tastes, we can by no means echo this wish of his; -- feeling strongly with a certain critic, that *The Pilgrim's Progress* wants no re-writing, and least of all, in verse; and for this reason; -- that every author reads best in his own words and style, -- there being so much in every original writer belonging to the spirit of his meaning, and the characteristics of his genius, that the alteration of a single phrase, or even sometimes of a word, is injurious. This is illustrated in the modern versions of Chaucer; it would be intolerable if practiced upon Burns; and though we find the old Romancers in all shapes, -- the same story existing both in prose and verse, in Saxon, French, Italian, &c., it will be found by those who have curiosity enough to make the trial, that the perpetration upon Bunyan, already alluded to, will be just as agreeable to the general taste, as Milton's *Paradise Lost*, turned into prose by Dr. Gillies!

Cases were frequently occurring, in which the aptitude of Dr. Clarke for converting every thing available for instruction to his single purpose of diffusing knowledge was manifested. Having had occasion to attend a meeting of the magistrates, a case of dispute was brought before them. A woman who appeared as witness in behalf of her bad neighbor, perceiving that judgment was going against her, took her friend by the arm, exclaiming, "Come along, I told you, you would get neither law nor justice in this place." "Here, constable," said one of the magistrates, (who was as much an honor to his high function as he was to human nature,) "take that woman and lodge her in Bridewell, that she may know there is both law and justice in this place." "In this act," observed the Doctor, "the magistrate proved he had the power implied in the name, by thus summarily executing the duties of his office, -- the title and the power being in combination. An admirable illustration of that portion of Scripture which states, that the Supreme Being was known to the Patriarchs by the name of GOD ALMIGHTY; but by the name JEHOVAH he was not known; that is, though the name was known as one of the names of the Author of the Universe, yet what was really implied in it, was not known; I mean its significancy and its power. So the name of the magistrate was known to the woman; but it was only in the exercise of the power wherewith it invested him, that she felt what was implied in his being a magistrate."

Those feelings of friendship which we have already had several opportunities of adverting to, though of a high order, were sometimes toned down by the insincere and ungenerous treatment he now and then met with. On a certain occasion, a man who had made various voluntary professions of regard, attacked him in an anonymous publication; and although the Doctor characterized the attack as "childish," he yet felt it was uncalled for, and, upon being spoken to on the subject, observed, "Jesus Christ never intended that a man should put such a person into his bosom; -- he commands his followers to forgive a brother, 'even until seventy times seven,' but he did not state, that this was the way in which he was to be treated until he had first come to him repenting;" and yet in reference to such persons, various instances will offer themselves in the onward course of the memoir, in which he overcame evil with good. When any such case presented itself, his usual course was, to appear not to notice it, but to proceed on his way, turning neither to the right hand nor to the left. Such rare conduct was seen and marked, and not infrequently brought the delinquent to personal confession, and entreaty for pardon; and the consequence of this line of procedure was, that affection and confidence were restored. Pope has a fine remark upon this species of confession: "A man," he observes, "should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday."

Hearing one day some expression of dissatisfaction in reference to the existing state of things among the Wesleyan ministers, he said, "I can assure you, my good fellow, you are vastly better off than the brethren were in the early years of my itinerant history. I once saw a good brother setting out for his circuit on horseback; on a pillion [pillion 2 hist. a woman's light saddle. b a cushion attached to the back of a saddle for a usu. female passenger. -- Oxford Dict.] behind him was his wife, with an infant on her lap; while the hollow place between himself and his poor horse's neck, was occupied by a little boy." Thus, happy was he in bringing his varied experience of life to bear upon existing circumstances; nor less so in supplying cautionary hints when danger was apprehended. "Don't do that," said he to a friend who was about to put on a damp traveling cap. "Did you know Thomas Westall, one of the old preachers? he lost his intellect, poor fellow, by putting on a wig damp from a barber's block."

Among his old recollections and associations of Manchester, he mentioned once, in the run of conversation, the name of the Rev. J. Clayton, of the Collegiate Church, in that town, formerly of Brazen-nose College, Oxford, and one of the few students who, in 1732, united with the Wesleys to promote the spiritual interests of their fellow-men. "After his inhibition and proscription," observed the Doctor, (referring to the part Mr. Clayton had acted during the Scotch Rebellion,) "he was called to preach before the Bishop of Chester. He selected for his text the 9th verse of the 39th Psalm; choosing, instead of the regularly authorized version, the passage as it stands in the book of common prayer, (there verse 10,) and reading thus; -- 'I became dumb, and opened not my mouth: for it was THY doing.' This might work two ways, as it was his lordship who both silenced and restored him."

Against this, and all other accommodation-texts, as they are usually styled, Dr. Clarke invariably objected, from the fact of their capability of application to almost every subject. The poverty of biblical knowledge they bespeak in the minister, and the great fondness of the human mind for the display of a little ingenuity in adaptation, made him eschew and denounce them.

"The men who resort to them," he observed, "speak for themselves instead of for God, -- bringing their sermons to the text, in place of permitting God to speak for himself, by allowing the sermon to arise out of the text. Young students, especially, should be awed away from such examples; the recital of striking passages from poets, should also be guarded against."

Mr. \_\_\_\_\_ went to a certain place to preach, when a friend hearing of it, inquired of one of the congregation, -- had you 'The Frantic Soul?' In seven or eight various places of the good minister's preaching, the same question was asked, and the same affirmative returned; so certainly was 'Blair's Frantic Soul,' the invariable companion of Mr. \_\_\_\_\_. Impressive and beautiful passages may be quoted occasionally, with effect and advantage, but they are generally so hackneyed, that they lose their effect in consequence of their commonness, -- lose it, it is to be presumed, upon the preacher, as well as upon his hearers."

In meeting the classes on the renewal of tickets, Dr. Clarke was sure to break in upon anyone who seemed disposed to avoid a home question, touching upon the present religious state of a member; nor was he more lenient to persons who were fond of giving prominence to any little trial which might have crossed their path; -- the men who were ever verifying, in their impatient dissatisfaction, that fine satire -- *Parturient montes, nascetur ridiculus mus.*

While meeting the classes once at Bristol, in conjunction with Mr. Wesley, he remarked, -- "A man was very free in declaring his trials, which seemed to amount to no more than just as though a poor, hungry mouse had stolen off with a crumb of bread from under his table, covered with dainties; on which, commencing immediate pursuit, and the poor thing having escaped with its treasure, he returned, fretted with disappointment, and groaning in anguish at his loss. Mr. Wesley, who at this moment was sitting by my side, placed his mouth to my ear, when the man had ended his tale of small trials, and said, very softly, -- 'This reminds me, Adam, of the man who told a companion, that on one occasion, in crossing a stile, he rent his clothes in such a dreadful manner, that the sound was as though heaven and earth were coming together.' 'I thank God, Sir, said another member, 'that God has opened my eyes.' I replied, -- 'Can you thank him, also, that he is keeping them open?'" Thus intimating the difference between present and past experience; or, more properly speaking, enforcing the necessity of continued applications to the same Almighty Being, who had conferred the benefit, that it might be continued.

The Doctor never busied himself with politics, and rarely gave his opinion upon public questions; but he was a true lover of his country, a zealous advocate for our glorious constitution; and when the interests of any of them appeared to be in jeopardy, -- when any national loss had been experienced, or national calamity was portending, -- then his spirit burned within him, and he spake and wrote with all the ardency and zeal of a true and enlightened patriot. The mind which engages itself largely with the spiritual interests of men, is prepared by that impulse, for any species and degree of sympathy in their behalf. In this respect, the higher principle includes the lesser one; and, in accordance with the benevolence of God himself, -- who regards the temporal interests of his creatures, in the provision he has made for their eternal good, -- the Christian will manifest his philanthropy, in his anxiety to promote the welfare of his fellow-beings, by aiding all measures tending to this result. Thus, he is heart and hand with the interests of the country at large; merging petty measures and party politics, in the great question of general and substantial benefit; watching with interest all her counsels; rejoicing in her triumphs, and sympathizing in her seasons of mourning; -- the earnest desire that is felt for the peace and prosperity of Zion, will, in its comparative degree, be exercised for her; and, in one breath, he will pray for the strengthening and establishing of both.

In the position in which Great Britain stood in the year 1806 and 1807, so far as it regarded the threats and ambitious projects of Napoleon Bonaparte, there was much cause for anxiety and alarm; and while "some cried one thing, and some another," it is difficult now to conjecture what would have been the effect of any attempt at negotiation for peace, just at that juncture; -- whether it would have been interpreted into a symptom of weakness; or, whether the French Consul would have seen it his wisdom to have closed in with the offers of a great and invincible nation, cannot now be determined.

Dr. Clarke was among the lovers of peace, as he was among those of his country; and on the death of the Marquis Cornwallis, which occurred about the time of the events which we are now considering, he thus declared himself, in conversation with his valued friend and relative, Mr. Butterworth; -- "From the time in which I heard of the Marquis Cornwallis' death, I was deeply struck with the state of the nation; -- God has now shaken all the pillars of state. If we have not a speedy peace, I shall expect the most oppressive calamities; -- in a time of warfare, everything

seems possible to our enemies, -- peace alone, can bestow even temporary security. I know not what ministry we are likely to have, but, humanly speaking, much depends on the choice which shall be made; -- the removal of so many great men, seems a presage of awful calamities." And the following letter to the same gentleman, more fully expresses, in eloquent and earnest terms, his sentiments on this subject.

London.

My very dear Brother, -- I think it no wonder that you feel so deeply impressed with the state of public affairs; -- it is really awful, and every man is a Job's messenger. We must have PEACE, or we are a lost nation; -- war ministers, and war members, have almost ruined us. Mr. Pitt would have war; his successors would have war; and see now the catastrophe of this awful business; -- he lived just long enough to see the last convulsive pang of his own system; but the end was not just yet. I once hoped much from such a man as Mr. W.; but he also was for war; and therefore would have no share in building that temple which must be founded by the hands of men of peace! Had he opposed the war system, God, in all probability, would have made him the instrument of destroying the slave trade; but while he pleaded -- ably, vigorously pleaded for the emancipation of the Negroes, "To arms! to arms!" was the alternate note. [37] What are we now brought to, through this ruinous, inhuman, and anti-Christian system? Two mighty empires are already lost; [The United States and Canada?] and where are we? Oh! that we had known from the beginning, that our strength was to sit still; then might we have given laws even to all Europe. O may God raise up men of peace among us, and scatter from his majesty's council those who delight in war! I know not what can be done to rouse men to see the necessity of deprecating the wrath of God; there is an apathy -- a strange (God grant it may not be a fatal) unconcern about the judgments that are abroad in the earth. Every one seems amazed at what is doing on the continent; and silent grief, and silent astonishment, seem diffused everywhere; -- thus

"We often see, before a storm--  
A silence in the heavens; the wreck stands still;  
The bold wind speechless, and the orb below  
As hush as death,"

When the French have gotten Hamburg, &c., I consider them at the back door of England; -- yet there is a God, if we would put our trust in him, who is a deliverer in all troubles. But where is that national humiliation, which can alone recommend us to the attention of a just and merciful judge? Individuals who trust in God, shall ever find a place of refuge; but nations, to be saved as nations, must, in this respect, act as individuals; and when the eyes of men, as in the case of the Tribes of Israel, are toward the Lord, then will he encamp around his house, because of him who passeth by, and him who returneth, and the destroyer shall have no power!--

Yours, my dear Brother, very affectionately, --

A. CLARKE.

While engaged in social converse, a circumstance was named one day, which led to a portion of the personal history of his brother, which, as a family relic, is worth preserving,

independently of some striking circumstances with which it is connected. After stating that he himself had been "cast away" in a storm, he gave the following relation:

"My brother was surgeon on board a large vessel: the captain, who had killed the mate and the cabin boy, was hand-cuffed and confined to the hold. Such was the peril in which the men were placed at last, that my brother, after tying a bag of dollars round his neck, committed himself to a plank, and reached the shore in safety. On the whole of the crew being brought to land, the captain, to save himself, swore that my brother, together with the second mate, and some others, mutinied on board the vessel.

"The dollars, which might have proved hazardous to life, were now of service, to enable him to fee the counsel employed on the occasion. Among a variety of other questions, which the counsel asked, one was, -- to what part the crew were conducting the vessel prior to the storm? to which the captain unwittingly replied, 'England.' This was at once fatal to his own side of the question, owing to the improbability of a set of mutineers bringing an English vessel to England, -- the last place in the world which they would have selected, from the certainty of exposure and detection; this reply led to the ultimate crimination of the captain.

"The rescue of the dollars from the wreck, bore another providential aspect; for my brother had to commence an action against the owners of the vessel, who resided in London, on their refusing to pay the men their wages; and this suit also, he gained for the men and himself. He was a man," continued the Doctor, "of amazing courage; he feared no danger, -- and yet, was as mild and gentle as a lamb. He did, on one occasion, what few men would have dared. He was entering the port of Liverpool during the American war, when the press-gang was there. The men on board the Tender, fired to bring them to; and on their refusal, fired a second time, -- the ball breaking the gunnel [gunwale -- gunwale n. (also gunnel) the upper edge of the side of a boat or ship. Etymology gun + wale (because formerly used to support guns) -- Oxford Dict.] of the boat, but injuring no one. Still refusing to heave to, the Tender, which was at anchor, sent a boat in chase of them, with a compliment of twenty-five men in it. Just as the vessel entered the harbor, the men belonging to the Tender, boarded her, when the crew defended themselves, with swords, knives, and other weapons; -- finally conquered, tied the hands of their assailants, and committed them to the hold.

"A second boat, belonging to the Tender, hove along side, as the vessel was entering the dock. At that juncture, a man who was loading a cart of flints by the side of the dock, exclaimed, as he was engaged in the work, 'It is a shame to take men, coming in from so long a voyage!' adding, 'if I had liberty, I would soon let them see what I would do.' A Welsh captain, standing by, gave him a significant look, and in less than ten minutes, the whole cart-load of flints disappeared, having been thrown at the press-gang, by the by-standers, maiming some, beating off the remainder, and staving in the boat; the ship's crew making their escape in the interim, and either getting safely housed with their families, or snugly hammocked in the vessels of their friends. Nothing of the kind had been witnessed in Liverpool for half a century."

To this, and his own treatment on coming to England, might be traced his [Adam Clarke's] unconquerable aversion to the system of impressment, and his horror of the persons engaged in it. On one occasion, at Liverpool, on having been informed that the captain of the press-gang had been

in the chapel, hearing him preach, he quickly replied, -- "How could he expect mercy!" associating in his mind, the man's want of mercy to others; the fact of only the worst, the most heartless, and the most obdurate characters being employed in the work; its unfriendliness to every religious feeling; and the all but impossibility of men being saved in the heat of its ruthless operations.

Early life was often the subject of conversation, when associated with his brother, whose memory was ever dear to him. He said, they used to follow the bee, and that they could find out a wild bee's nest, by a rule in Trigonometry. "Go," said he, "into a garden; take two bees; -- let one of them off at one side of the garden, and watch the direction it takes; let the other off at a part wide of the first, and you will see at what point it goes to the one just escaped; then measure the distance between the parts where you let them off, and you come to the point where they both rest."

Among his juvenile associations of a religious nature, there was one on which he dwelt with strong feeling, and to which he adverted, when addressing the son of an old friend, -- his want of decision of character in boyhood: "It is now upwards of twenty-three years," he observed, "since I had the pleasure of seeing either you or your brother, -- but I have often thought of, and prayed for you both; and was highly gratified on being informed by Mrs. H. a few days ago, that you had gotten into the path of salvation. Oh, my dear friend, what an inexpressible blessing it is to be on God's side, and to have him for our friend! -- I sought and found the Lord at a very early period of my life, and yet I have often mourned because I did not seek him sooner: I have sung, and wept while singing,

'Ah, why did I so late thee know,  
Thee, lovelier than the sons of men!  
Ah, why did I no sooner go  
To Thee, the only ease in pain!  
Asham'd I sigh, and inly mourn,  
That I so late to thee did turn.'

And yet I was among God's people as soon almost as my age would permit; but as I had felt strong drawings towards heavenly things when but eight years of age, I know that from that time I was capable of knowing, loving, and serving my Maker. What a mercy it is, that you and I are now in his fold! May God keep us both steady."

He then turned to the present, anxious that a goodly superstructure should rise on the base which had been laid. "Well, my dear friend, abide in him, that when he shall appear, you may see him as he is. Pray much in private: without this, you will find it utterly impossible to keep yourself in the love of God. No soul that prays much in private, ever falls: apostasy from God can never begin till private prayer is either carelessly used, or abandoned. Read the blessed book of God; -- let his testimonies be your counselors, and let the matter of them be your song in the night. Keep closely united to God's people. Do not omit one class-meeting even in the year, if you can possibly avoid it. I have been now a traveling preacher upwards of twenty-four years, and yet I feel class-meeting as necessary now, as I did when I began: you may think it strange to hear that I meet regularly once a week, and have done so for years. I find it a great privilege to forget that I am a preacher, and come with simple heart to receive instruction from my leader. -- Look for a full salvation. Get every temper and desire brought into the will of God. Do not live without the

witness of the Spirit. Carry Christ about with you, and recommend him to all with whom you have any intercourse or connection. -- Give my love to your parents: your mother was a kind mother to me when I was little more than a child."

"Read the blessed book of God," was iterated and reiterated, to himself and others; and when anything either directly or remotely led to it, or stamped it with value in the esteem of his fellow-men, he could say, "Herein I do rejoice, yea, and will rejoice." "Are you acquainted," he inquired of a friend, "with Flavel's 'Navigation Spiritualized?' That man has written some good things, but he is too diffuse: his lines on the Compass, to which he compares the word of God -- though homely, contain some excellent truths." Then repeating them, as suitable to his purpose, in recommending the Bible as a "sure guide to heaven," and citing at the same time, portions of some Greek and Latin Odes, bearing on the same subject, he next adverted to "The poor sailors," in Dr. Watts' piece, entitled, "The Day of Judgment attempted in English Sapphic," which he considered feeble when compared with other poetic compositions from the same pen. Opposed, as it will have been perceived he was, to what is termed spiritualizing in the pulpit, he was much more inclined to tolerate Flavel than Keach, the one embracing an entire subject, like Bunyan, and only establishing his positions by appropriate passages of Scripture, while the other, in many instances, compelled the word of God to speak a language which the Holy Ghost never intended.

To all interpretations of Scripture which seemed to affect the vitals of Christianity, he affixed the broad seal of his disapprobation. The doctrine of "Universal Restoration," as held by Winchester, Vidler, and others, was at this time making some progress in different parts of the south of England: but setting aside their arguments as futile, he, by way of diminishing their stature as divines, enlisted Burns into their ranks, and placed him at the head of them, as "giving utterance to one of the finest things" he "ever met with in favor of the salvation of the devil;" quoting, in the Scotch dialect, which he could well imitate, --

"But fare ye weel, auld Nickie-ben!  
O wad ye tak a thought an' men'!  
Ye aiblins might -- I dinna ken --  
Still hae a stake!  
I'm wae to think upo' yon den,  
E'en for your sake!"

But while the Universalists advance their opinions with an air of certainty, Burns is modest, tender, and in doubt, showing, in fact, that he was not a believer in the doctrine to which his wayward fancy had given birth in song.

On looking at the other extreme, which restricts the mercy of God, he observed, when Clarke's "Medulla Theologiæ; or, Marrow of Divinity," was in question, -- "It is sound Calvinism from beginning to end."

The subject varying, and some stanzas being quoted by a friend, from a Cumberland versifier, one of the lines of which led to the subject of alliteration, Dr. Clarke adverted to the alliterative manner of Pierce Plowman; quoting his opening lines, and also the following from Milton,--

"The sound of the slow and sullen roar."

Asking for a copy of the verses cited, he subjoined, "Some of our best poets, of the old school, occasionally wrote for the sake of sound, though not forgetting to combine sense with it. Take," continued he, "an example from Homer, where sense and sound are wonderfully expressed, both in the words chosen, and in their quantity. I refer to him, where Meriones is sent by Agamemnon, with men and mules, to bring wood to burn the body of Patroclus, who had been slain by Hector. The roughness of the ground passed over, and the action of the mules trotting over the ground, sometimes up, sometimes down, and sometimes cross-ways, are all inimitably expressed in the following line...

By Cowper, it is,--

'Much uneven space  
They measured, hill and dale, right onward now:  
And now circuitous.'

Pope is as follows;--

'First march the heavy mules, securely slow,  
O'er hills, o'er dales, o'er craggs, o'er rocks they go.'

Not one of these properly expresses the motion of the original,--

Polla d'ananta, katanta, parantate, dochmia, t'elthon.

You may trot over the same ground, in verse of your own making.

The next instance may be taken from Virgil, *Æn.* 8, l. 596, where the poet describes the troops of Evander, under the direction of his son Pallas, going to assist Æneas against the Rutulians, and their leader Turnus. They issue with great spirit from the gate, and take the nearest way to the seat of war; and the line describes in sound, the trotting and galloping of the steeds:

'Quadrupedante putrem sonitu quatit ungula campum.'

A critic will tell you, 'that the numbers of this verse imitate the prancing of the steeds.' Pitt translates it,--

'Loud shouts arise; the thundering coursers bound  
Through clouds of dust, and paw the trembling ground.'

This is tame enough, and Dryden is not much better:

'The neighing coursers answer to the sound,  
And shake with horny hoofs the solid ground.'

It may be added, that Davidson, in his prose, has gained but little on his predecessors;--

'The horny hoof of the horse, beats with prancing din the moldering plain.'

It must be granted that the original itself, gives more sound than sense."

On another occasion, he observed, half playfully and half seriously, -- "The more we read the Iliad and the Odyssey, the greater appears the plausibility of old Bentley's opinion -- that Solomon was the author of them." To this, the writer interposed the author's familiarity with the mythology of the Greeks, -- a subject with which Solomon could scarcely be supposed to be so nicely and extensively conversant. The Dr. replied in the same mood, -- "That is an argument for it: they must have been written after his departure from God, when it was an easy matter with him to change the Jehovah of the Bible into the Jupiter of the Greeks, with his retinue of deities; Solomon and his wives having a knowledge of the whole range of them."

Adverting to the soporific effect of intense cold, he spoke with grateful feeling of a young man who had saved his life, during his residence in the Norman Isles; -- he said, "I had an opportunity of meeting the kindness, in after years, by discharging some debts which he had contracted, and so releasing him from prison, and returning him to his motherless children."

"That was noble of you, Doctor," said a friend.

"Not so," he returned; "we are sometimes glad to find a fellow-creature, from whom we have received good, or by whom we have been laid under obligation, in circumstances to enable us to quit scores, so that selfishness is often at the foundation:-- 'however, I only relieved him he saved my life!'"

The period of his Presidency now drawing to a close, he attended the Conference, (1807) which was held at Liverpool, during the sittings of which, several important subjects were discussed, in which he took a principal part: one of these will appear in the following extract from the Minutes of Conference:--

"What can be further done to improve the condition of the superannuated preachers and widows in our Connection? Answer. As it is well known that the whole of the provision which can be afforded by the fund for the support of superannuated preachers and widows, is not sufficient to provide them with even the necessaries of life, we recommend to the attention of all our opulent friends, a plan laid before us by brother Clarke, which we desire may be published, with as much speed as possible, in the Magazine."

While the plan itself -- (an asylum for the ministers in the decline of life,) spoke the benevolence of Dr. Clarke's heart, and the sanction of the Conference decided on its wisdom, the financial state of the body was such at the time as to prevent the project being carried into effect.

Another institution dear to his heart, was the British and Foreign Bible Society, in whose cause he had labored so successfully. "How can the Conference of the Methodist Connection," it is

asked, on the same page of the Minutes, "best testify the lively interest which they, in common with the whole Christian world, cannot but feel for the success of the British and Foreign Bible Society, lately established in London? Answer. Let public collections be made in our principal congregations through all the circuits in Great Britain, for the support of this excellent institution, and transmitted to brother Clarke."

This resolution having been carried into effect, the benevolence of the Wesleyan body has been permanently fixed on the pages of the Society's History by the Rev. John Owen: "A splendid part," he observes, "of the augmentation of the society's funds for this year was formed by the aggregate collections made through the several congregations of the Connection of the late Rev. John Wesley, amounting to £1300. Of the Rev. Dr. Adam Clarke, through whom the munificent donation was transmitted, something has already been said in another place; but the introduction of a subject in which the liberality of the body of Christians with whom he stands particularly connected, is mentioned, affords a convenient opportunity of bearing testimony to their friendly regard for the prosperity of the institution. This disposition was particularly manifested in the year 1807, when, on an application from the British and Foreign Bible Society, their Conference permitted Dr. Clarke to remain in the metropolis, from which, by their regulations, he must otherwise have been removed; and thereby continued to the society those literary services, the loss of which would have been severely and injuriously felt." [38]

At the preceding Conference, Dr. Clarke, Dr. Coke, and Mr. Benson, were appointed to draw up a Digest or Form, expressive of the Methodist doctrines, with a sufficiency of texts of Scripture to explain them respectively; and with extracts out of Mr. Wesley's works, to prove that everything before advanced, exactly coincided with his judgment and public declarations. These articles were accordingly drawn up, and, on being printed in a pamphlet, 8vo., a copy was sent to the chairman of each district, when the several districts took the various articles into serious consideration. A press of business, however, prevented the present Conference from entering more largely upon the subject. This being the first Conference held in Liverpool, it was gratifying to the ministers to find, that they were kindly received and entertained, that the three large chapels were invariably crowded with hearers, and that a special influence attended the word preached.

Dr. Clarke delivered a discourse on Luke xxiv, 4, 5, which, in the Memoirs of Mrs. Budgett, is said to have been attended with great unction. He was appointed a third year for the metropolis, and now stood for what was designated the "New Chapel."

On his return to London, he entered upon his various duties with renewed vigor. Independently of his labors as a Wesleyan preacher, his literary works excited no small astonishment; one of the popular reviews of the day, leaving on record the following memorial of his industry: "Dr. Clarke surprises us with the variety and magnitude of his labors. With that maturity of judgment, the result of long experience, which always directs his attention to objects of great utility, he unites the ardor even of youth in the execution of his designs. Amidst incessant engagements, he appears to the public as if he had only to remain in his study to write for their instruction."

But the interests of internal religion kept pace with the interests of literature. "Be much," said he to one of his brethren in the ministry, whom he took occasion to address at this time -- "be

much in private prayer -- avoid the company of young women -- shun tea-drinking visits -- rise early -- be punctual in all your engagements -- never disappoint a congregation -- meet the societies everywhere -- encourage the people to meet in band -- preach a full salvation -- exhort those who are justified to look for deliverance from all sin NOW -- live for eternity, for behold it is at hand!"

It is generally known, that about the commencement of this year, Dr. Clarke accepted the office of principal librarian to a literary institution formed under the denomination of "The Surrey Institution," now no longer in existence. It was thought by his friends generally, but more especially by Mr. Butterworth, who watched over the interests of his relative with the anxious concern of a brother, that this situation would afford congenial relief for awhile, from those accumulated duties, under the weight of which, his health was declining. With this impression, Mr. B. strongly urged upon the Doctor to allow himself to be put in nomination for the office, kindly assuring him, that all trouble and concern, touching the election, &c., should be upon himself. The following extracts from the correspondence between the two gentlemen on the subject, will be more satisfactory than any statement of our own. The first communication from the Doctor, in reply to Mr. B's proposition, will show his strong feeling on the general principle of soliciting public offices.

May 24th, 1808.

VERY DEAR BROTHER, -- Whether I propose myself for librarian to the Surrey Institution, or permit another to do so, is nearly the same thing. It is a fixed principle with me never to be a candidate for any public office either in church or state, and from this I have never swerved. My heart is in every literary institution; -- I believe they are all ordered in the Divine providence. Perhaps I am as well qualified in many respects, for the office of librarian, as I am for any of those I now fill. I must continue in London another year on the Record business; and must necessarily employ a part of my time in some other study: were I to engage in the Surrey Institution, I am satisfied it never could be according to the rule laid down in their bye-laws; and I am equally well satisfied, that no man who is qualified for the office, would ever accept it on those terms; -- the framers of that law knew nothing of the nature of the work.

I must here be permitted to express a suspicion, that, as there were two parties in this business, and one of them is now ousted, whatever officers shall be chosen by the present managers, may have their way made very unpleasant, by those who are disappointed in their expectations of bringing in their own friends. Upon this point, I have only to say to you, that I have never meddled in any party-matters, -- in church, in state, or in civil life. -- I am, my very dear Brother, yours affectionately, -- A. CLARKE.

The Doctor was of course elected; -- remained in the office ten months, and then resigned it, peremptorily refusing any remuneration for his services, -- being constituted, however, honorary librarian by the managers, for the double purpose of testifying their high respect for his character and gratitude for his services, as well as for the purpose of still binding him to the interests of the institution, to which he continued to lend his support and counsel. A second extract from the correspondence, will show the high motive by which he was actuated in the acceptance of office, even for "the shortest possible time:" "As to the Surrey Institution business," he observes, "it has

done me more harm than all other matters put together, but I saw a struggle to cast out an awful heresy, in which struggle the prevailing parties exerted themselves to the utmost against the growing evil, without having any eye to my interest, or even knowing my name. All that affected me in the business, was merely collateral; -- though the Socinian managers were cast out, the victory was not complete, for if a Socinian librarian got in, all the labor was lost. I was thought of by several who were strangers to my person, and knew nothing of your wish. When some of the principal managers waited upon me, and pressed me either to become a candidate, or promise to accept it, I said, among other things, -- 'I cannot absolutely engage. I know not what my brethren may do with me.' One gentleman said, with great emotion, -- 'Then all our labor is lost, for if you do not come forward in some way or other, Cotes, the Socinian, will get in.' I was grieved to see so much apparently dependent upon me, and replied, -- 'Suppose I accepted it, could I with propriety give it up in a short time?' The answer was, -- 'Accept it, should it be for the shortest possible time, for by so doing, the Socinian power will be completely broken.' I believe not a man in the management of that institution ever designed to make me a prime object in the business, but to serve the institution through me; and in this they acted perfectly right. But the object these persons had in view, you say, cannot now be accomplished, because I have promised next year to be at the disposal of my brethren. Have you forgotten, my brother, that the librarian can, at the utmost, be sure of his station only for one year? Does not one of the bye-laws say, that 'he is removable at the will of the managers?' And is there not a fresh election of the managers annually? And is there not a cabal [cabal n. 1 a secret intrigue. 2 a political clique or faction. 3 hist. a committee of five ministers under Charles II, whose surnames happened to begin with C, A, B, A, and L.] in the Surrey? And will they not strive to have in their own managers and their own officers next year? Is not this almost certain, and who would covet the situation on so precarious a tenure? Add to this, -- Is it not in the power of the disappointed party to make the librarian's way extremely unpleasant? And do not their squibs, already thrown out, show what they will do? -- My situation, I have no doubt, will be an unpleasant one. But is the Surrey Institution likely to suffer if I leave it in twelve months? Mark! I have all the books in both libraries to provide; I have to travel from shop to shop, to examine books, -- to compare the different prices of the same article before I purchase; I have lectures, and the plan of lectures, and even their matter, to arrange; I have to construct the whole machine, and give it its proper momentum and direction; to be incessant in labor, and to employ all my bibliographical and philosophical knowledge in those things; and as I have taken them in hand, I shall do them, if God spare my life."

It was during Dr. Clarke's residence at the house of the Surrey Institution, that his old friend, Alexander Knox, Esq., paid him a visit. The writer well remembers that occasion to have been marked by those circumstances of deep interest, which can wait only upon the meeting of old friends and congenial intellects. The subject of conversation was one, on which both had thought deeply, namely, the points in dispute between Arminians and Calvinists. -- John Wesley was the friend of Knox's youth, and Adam Clarke, at a later period, had the benefit of his acquaintance and correspondence. His parents were Methodists, but he himself lived and died a liberal Churchman. At the period of the union, he was private secretary to Lord Castlereagh; but delicate health, in the first place, and piety, afterwards, induced him to retire from public life, and to devote himself to the cultivation of his mind in religious knowledge. He was a man of deep piety and profound thought, -- one who had the capacity of developing important points of the Christian faith, in classic diction, and with original illustrations.

His works, which run through several volumes, consist chiefly of letters, or rather disquisitions [disquisition n. a long or elaborate treatise or discourse on a subject. -- Oxford Dict.], to his various friends, especially to the excellent Dr. Jebb, bishop of Limerick: in them, he discourses upon the National Establishment, the Fathers, &c. In his opinions, there is much that is fanciful and ingenious, -- discovering in deep prophecies references to the National Church, which it is not given to common minds to see with equal clearness.

Whether he may at all have contributed to the pestilent heresy of our day, usually denominated Puseyism, is a question of some delicacy; but a man of ardent piety and deep veneration for the church, if possessing at the same time an ill-regulated judgment, would be likely to be hurried to that extreme point, from the external fopperies [fop n. an affectedly elegant or fashionable man; a dandy. foppery n. Etymology 17th c.: perh. f. earlier fop fool], and intrinsic excesses and errors of which, the sound and healthy intellect of Mr. Knox preserved him. He takes care, and most justly so, to give great prominence to the fact, that internal religion is "the one thing needful;" and we feel, in reading his works, that the spirit and temper of his piety is contagious -- that we should dwell in contemplation more upon what Christ, by the influence of the Divine Spirit, does in us now, than what he did for us eighteen hundred years ago; -- personal salvation -- though proceeding from, consisting not in the death of Christ, but in the subjugation of sin and the increase of piety in "the inner-man."

Mr. Knox's views of justification are Wesleyan, and so are those in reference to perfection; his early intercourse with Mr. Wesley, unconsciously imbued his mind and tinged his theology; and some of the letters of the latter to him, are quite characteristic of the piety and practical wisdom of that great man. It was also during Dr. Clarke's official connection with the Surrey Institution, that Professor Porson died, who was principal librarian of the London Institution. With this profound scholar he was on terms of intimacy, and visited him a short time previously to his death. Being much affected by the occasion, he wrote "A Narrative of the Last Illness and Death of Professor Porson;" accompanied "with a Facsimile of an Ancient Greek Inscription, which was the chief subject of his last literary conversation." The Doctor observes in reference to this, -- "Several causes have concurred to induce me to lay this memorial before the friends and literary acquaintances of the late Professor Porson. 1st, My high esteem for him as a scholar. 2nd, The desire of his and my friends, who heard of my interview with him, to neither of whom I could refuse any reasonable request. 3rd, The incorrect, not to say false and uncandid, accounts handed about in different daily publications. And 4th, Because his last conversation was with me alone, and the principal subject of it, the annexed Greek inscription, in my possession only."

This highly interesting "Narrative," dated, "Surrey Institution, Oct. 25, 1808," precisely one month after the death of the Professor, was printed with a view only to private circulation; and though now made public, by its appearance in his "Miscellaneous Works," the present writer rejoices in the possession of a presentation copy. "There was not a man of his acquaintance, I think I may safely assert," observed the Doctor, in reference to Porson, "who revered him more than I did: every production of his pen, and every conversation I had with him, only served to deepen the conviction in my mind, that he was the greatest scholar of his day. At the same time, I deplored his irregular mode of living, as tending to injure a constitution already sunk low by his obstinate asthma, and to deprive the world of much of the benefit which it might have otherwise derived, from a proper use of his vast talents and erudition. Even by his comparatively partial exertions, the

republic of letters has been enriched and dignified; and from his papers many invaluable remains may be expected. As a scholar, his name is imperishable; and as a critic, his memory will be revered to the latest revolutions of time."

Dr. Clarke's successor in the institution was the Rev. T. H. Home., author of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures;" -- a man who has done immense service, in this work, to the cause of biblical literature.

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### SECTION III.

1808.

In the beginning of the year 1808, a new field of labor was opened to the research and ingenuity of Dr. Clarke. A committee of the House of Commons had been appointed to examine the public records of the kingdom, and to devise some plan for reducing to order and method those various papers which were at present scattered in confusion through the public offices and repositories, and collecting the most ancient and authentic among them, for the purpose of printing. This was a task judged to be peculiarly befitting the unwearied diligence and varied knowledge of the Doctor, and accordingly the design was submitted to him by His Majesty's Commissioners, and he was requested to undertake the proposed arrangement. At first he decidedly refused, on the ground, as he said, not of unwillingness, but of inability to undertake the responsible task, -- that description of study not having engaged a sufficient degree of his attention to warrant the efficient discharge of the onerous duty involved; and indeed it was not a course of study into which a scholar would be tempted by any expectation of increasing his stock of useful and practical knowledge, or of gratifying a refined taste: the work was dry and uninteresting in the extreme, and the difficulties attending its prosecution, -- owing to the variety of manuscripts to be collected, and from the fact of a great deal of the writing having suffered partial effacement from the lapse of time, and other circumstances, -- were very great, and probably not effectually to have been overcome in other hands than those of Dr. Clarke. In addition, however, to his numerous engagements, he undertook this one also, and proceeded to make a collection of papers of the same character as those in Rymer's *Foedera*, for a supplement and continuation of that work. The records so arranged, had commenced from the reign of the first Henry, and extended down to the Commonwealth; and the specific nature of the work entrusted to Dr. C. was supplying the deficiencies of Rymer, by producing materials which would bear upon history previously to the reign of Henry the first, and also that would take up the work to the time of Charles the second, and continue it on to the accession of George the third. This is a passing sketch of the undertaking proposed to the diligence of Dr. C., and which he undertook in the hope that after preparing the way, his place would be supplied. Twice he tendered his resignation on the plea of ill health, but it was only after the lapse of ten years unwearied attention to the work, and after having carried nearly four folio volumes through the press, that a third resignation was accepted by the Commissioners.

His views and feelings, as expressed to a friend, a short time after he had been in office, may here be introduced, preliminary to the other associate incidents and circumstances. "The

business," he remarks, "to which you refer, is, perhaps the strangest, take it in its commencement, progress, and probable issue, that you ever heard of, -- but I am weary of stating and explaining, and shall not trouble you with it. I will just observe, I never sought those things, I never desired them; and when they came to me, they filled me with distress. I do not love money. As to honor and power, I never sought them; the former is a bubble on an agitated wave, and the latter is to its owner an almost invariable curse. My brethren know well, I have never sought these things; -- they know more, -- they know I have studiously avoided them. In the course of Divine Providence, I have been, in some measure, fitted for certain services to the Church of God and to Literature, which were either too difficult, or too mean for most others. I was ever willing to work, and my work was thought worthy of reward; and as I refused money, I had honors forced upon me. These have done me neither good nor ill. For a considerable time to be addressed as Doctor, put me to excessive pain; now, I can hear it as I used to hear Adam in my father's house. It may seem strange to you, but a consciousness of my unfitness for, and unworthiness of the work, has ever made preaching a load to me. The mental martyrdom I have suffered on this account, is indescribable. I often asked of God to let this cup pass from me, -- but I was not heard; and I dared not dash it to the ground. I have traveled nearly as long as I can. Though no longer able to bear the burden and heat of the day, I am as willing to work, according to my strength, as I ever was, -- and if the throne of England had been offered to me on condition that I should not preach, or not preach among the Methodists, I would have spurned it. Thus far all is clear, and I am a simple unadorned Methodist; desiring no higher calling on this side eternity."

Throwing his mind back upon his toils in after life, he observed to the writer, "I would not undergo again what I passed through during those ten years of government servitude for any calculable sum." Adverting, on another occasion, to the common objection of enormous salaries, which some persons urge as a source of oppression and public misery, he remarked, "I am one of the last in the empire who would lift up a voice, or use a pen knowingly, for the support of corruption of any kind; -- but I will also show my opinion. I have had occasion and opportunity to look into most of the offices of the state; to see the hands employed, and the work done; and, though inured to labor from my youth, and rarely shrinking from any work, merely because it was difficult; yet I freely declare, that had I the most rational conviction of my suitableness and ability to fill any of them, I would not accept the highest salary of the best paid public functionary, to perform his labor, submit to his privations, and endure his anxieties. And yet, strange to tell, multitudes of the common people have been persuaded to believe, that those enormous salaries, as they have been called, are paid for scarcely any public service! -- Let this fact speak -- we have scarcely an aged statesman in the land I and why? Incessant labor, public responsibility, and corroding anxious care, have brought them to an untimely grave. To the few that do remain, what a poor compensation is a pension, or their continued salary, for the loss of health, and the abridgment of life! Envy itself is never more mistaken than when she makes a condition of this kind, an object of her malevolent regards."

The Doctor's principal work, as we have already stated, was, to collect from the archives of the United Kingdom, all authentic State Papers; to decipher, arrange, and illustrate them in various reports to the Right Hon. his Majesty's Commissioners. These papers were scattered in different directions, some in private hands, -- especially in Ireland, and others in public offices, -- as in the State Paper offices, -- the Chapel of the Rolls, -- the Chapter House, Westminster, -- the Tower of London, -- the Red Book of the Exchequer, Westminster, -- the Herald's College,

London, -- the Archives of the Dean and Chapter of Westminster, -- the Cottonian, Harleian, Lansdowne, Sloanian, and other collections in the British Museum, -- the Public Library of the University of Cambridge, -- the Bodleian Library, Oxford, -- the Library of the Dean and Chapter of the Cathedral of Durham, and the Library of the Bishop's Auditor Office, -- the Library of Trinity College, Dublin,-- the Library of the Dublin Society, -- the Library of the Bishop of Armagh, -- the Library of Maynooth College, -- together with the Archives of various Cathedrals. To these, and any other that might be suggested, the secretary, Mr. J. Caley, was requested to obtain access for the Doctor. His labor was increased from the circumstance, that he had not only to prepare materials for the *Foedera*, but to arrange the persons employed in different departments, and to classify the transcripts, which were not infrequently on bad paper, and as often written by careless hands. When the Commissioners were puzzled with them, they were almost invariably sent to him to decipher and explain. In many of the offices, in the language of the address of the House of Commons, the records were "unarranged, undescribed, and unascertained; in others they were exposed to erasure, alteration, and embezzlement; and in others, lodged in places where they were daily perishing by damp, or incurring a continual risk of destruction by fire. Among these were found Leagues, Conventions, Treaties, Alliances, Capitulations, Confederacies, &c., intermixed with other curious instruments and papers, illustrative of English History."

At the commencement of his labor, one of the noblemen on the commission said to a Bishop, "we shall have important business before us; we shall have a report drawn up by a Methodist Preacher." His Grace, who was not just at the moment to be classed with the meek of the earth, answered this with a "hem." The Report, however, when read, found his Lordship in another mood: and the Bishop of London remarked on a subsequent occasion, with as much candor as truth, "every report from Dr. Clarke throws light on the subject, and his arguments are always conclusive." [39] In support of this testimony, his Reports were invariably adopted by the Commissioners; nor was he less successful when anything like opposition appeared. One of the Sub-Commissioners inserted in the Preface to one of the volumes of the *Foedera*, that the Doctor was in error in one of his statements. This was seen by Lord Colchester, who, knowing the Doctor's general character for correctness, would not suffer it to be published, but cut it out, and sent it to him. The Doctor sat down, and immediately wrote a reply; which, when read, drew forth the following exclamation from his Lordship, -- "The objections are totally annihilated; I never saw a more complete triumph!"

The objection, it may be stated, was inserted in the volume in which *Magna Charta* is published. Referring one day to the circumstances which gave rise to that palladium of English liberty, and to the further circumstance of his having walked over the ground where it was secured, in a meadow between Windsor and Staines, he observed, "John came out unarmed, with twenty-three followers, who were also unarmed; and gave his Barons the meeting, expressing his willingness to acquiesce in their demands, and signing the Charter. From this, seventeen copies were taken, each of which the king also signed."

J. Everett. -- "What reason is to be assigned for the king affixing his signature to each?"

Dr. Clarke. -- "They were copied and signed with a view to deposit in the Cathedrals of the kingdom for the use of the Ecclesiastics, and were deemed of equal authority with the original."

J. E. -- "Are any of these in existence now?"

Dr. C. -- "On examination, only one was found in its place, -- that belonging to Lincoln Cathedral; from which I took a facsimile, and had it engraved. [40] This is the only one considered in all respects legal: that in the Cottonian Library, though an original, is not accounted anything in law, because of its being private property, and not in its proper place. There is one passage in Magna Charta with which I was struck, when examining it in detail: "to none will we sell, to none will we deny, to none will we delay right or justice."

J. E. -- "It involves only an act of justice, to which the people were entitled."

Dr. C. -- "To perceive its full force, we must advert to the labor and expense of obtaining justice prior to Magna Charta, when the king sat on the Bench in person; hence the name, Bancus Regius -- King's Bench. Take a case: a person of the name of Richard Anstey instituted a suit to regain an estate, which had belonged to his ancestors, and which he could not obtain without making immense presents to the king, the queen, the royal family, and the law authorities. After having gone through the expectants once, he found he had not been sufficiently generous, and had to recommence his acts of liberality. The delay continued for some months; and he at length presented the queen with a beautiful palfrey [palfrey n. (pl. -eys) archaic, a horse for ordinary riding, esp. for women. -- Oxford Dict.], when he finally obtained his suit. The whole of this lingering, difficult case, I wrote, which comprised a thick quarto volume. One of the Commissioners wished to know what was intended by it; and though nothing further was said on the subject at the time, it was not difficult to perceive, from all the sums which Anstey had paid, and the other gifts he had presented, in order to obtain justice, that the volume was to be a standing monument of the state of things, and of the necessity of Magna Charta, which says, -- "We will not defer justice."

Though John was compelled to sign the Charter, it is well known, that he soon endeavored to set its provisions aside, and his three remaining years were passed in war against his Barons. It was the reign of Henry III., that gave effect to the whole; an interesting view of which is given in -- The Barons' War, including the Battles of Lewes and Evesham, by W. H. Blaauw. [41] Dr. Clarke's views of different parts of English History, differed from several who have written on the subject: and owing to the advantages he had while engaged on the Records of the Kingdom, he was frequently urged by his brother-in-law, Mr. Butterworth, to undertake a faithful History of England. But he was deterred from entering upon it in consequence of other engagements.

Speaking, in connection with English History, of Mary, Queen of Scots, and Elizabeth, he said, "I have read the whole of the letters that passed between them, -- a thing that Hume never did, and never could have done, if he had had the kingdom of heaven to give for it; and the impression on my mind from these is, that Mary was a weak, foolish woman, -- at the same time, excessively injured; -- was driven on by the merciless Scots, -- and goaded to her destruction; and that Elizabeth was a proud and crafty woman."

Although his engagements prevented him from entering upon a History of England, he never lost sight of his Commentary on the Sacred Writings; and when anything turned up available for that purpose, he generally found an appropriate place for it. His remarks on "Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me," are of this

character; observing, "It is an offering of approach; something consecrated to the service of God in the temple, by which a man had the privilege of approaching his Maker. This conduct was similar to the custom of certain persons who bequeath the inheritance of their children to churches or religious uses; either through the terror of conscience, thus striving to purchase the kingdom of glory, or through the persuasions of interested hireling priests. It was in this way, that, in the days of popish influence, the principal lands in the nation had fallen into the hands of the church. In these charters, multitudes of which have passed through my hands, a common form was, *pro salute mea, et pro salute antecessorum meorum, et pro salute successorum meorum, et pro salute uxoris mea, &c., &c., do, et concedo Deo et Ecclesæ, &c.* 'For my salvation, and for the salvation of my predecessors, and for the salvation of my successors, and for the salvation of my wife, &c., &c. I give and bequeath, &c.' Though a world of literature was destroyed, and many fine buildings ruined by the suppression of the monasteries in England, yet this step, with the stat. 23, Henry VIII., c. 10, together with the stat. 9, George II., c. 36, were the means of checking an evil that had arrived at a pitch of unparalleled effrontery, -- supplanting the atonement made by the blood of the covenant, putting death-bed grants of land, &c., in the place of Jesus Christ, and throwing the whole secular power of the kingdom into the hands of the pope and the priests. No wonder they cried out, when the monasteries were suppressed! It is sacrilege to dedicate that to God, which is taken away from the necessities of our parents and children; and the good that this pretends to, will doubtless be found in the catalogue of that unnatural man's crimes, in the judgment of the great day, who has thus deprived his own family of its due. To assist our poor relatives, is our first duty; and this is a work infinitely preferable to all pious legacies and endowments."

His researches, too, among the national records, relative to the *Licentia Regis*, necessary for the currency of papal bulls, especially such as affected the king's prerogative, or the privileges or safety of a nation, gave him an insight into ecclesiastical matters of which few could boast. The results of some of these researches were published a short time ago (1813) in the columns of one of the London newspapers, and furnish a mass of evidence respecting the continual exertions of the Papal See to appropriate to itself all the power, secular as well as ecclesiastical, of the British empire, and to make the parliament its tool, and the king its deputy. Dr. Clarke's feeling against the Church of Rome was very strong before he entered upon the Record Commission; but it was much increased at the close of his researches; and his reason for this will be found in his *Collections from the State Documents*, just referred to, showing the unhallowed claims of the Romish Church. Speaking of some of these documents, he observed, among other things, -- "While we append our seals of gold, and the Dutch fasten a large wooden box, filled with wax, to theirs, the Pope sends lead, stamped with his own infernal image on one side, and on the other with the pontificate, &c."

While he abhorred Popery as a system, he had a high regard for the talents, moral character, and general benevolence of many who embrace it, but who seem to live above it; he spoke in high terms of the manner in which he was received and treated at Maynooth College, while engaged in the commission. "The official characters," said he, "treated me like the son of a king; they brought out a number of bulls, and expressed their readiness to show me anything I might require to further the object of my mission in every possible way."

Though anticipatory as respects the chronology of events, in the Doctor's personal history, yet by way of grouping certain incidents and circumstances either in immediate connection with the

records, or his travels to and fro, while employed as commissioner, a somewhat singular circumstance may be here noticed.

On the occasion of his visit to Maynooth, he was standing at the door of an inn, awaiting his conveyance. While there, he saw some soldiers and a crowd of persons round a chaise. On inquiring the cause of the concourse, he was informed, that it was General Gibbon who had been taken prisoner, after having been concealed among the mountains for a period of thirteen years. He had been the leader of the rebel forces, and a reward had been set upon his head. The Doctor perceiving that they were directing their course toward the inn, stepped up to the landlady and asked permission to go into the room appropriated to the general. To this she replied, she had no power to grant such a request, and expressed a doubt whether the military would allow it; pointing him, however, to a room, which she said they would probably enter, and stating further, that if they found him in it, they might possibly allow him to remain: he accordingly went, and saw from the window, the soldiers take the general out of the carriage. The Doctor observed, "He was literally loaded with iron, -- shackles round his ankles, his knees, and his body! and these not admitting a sufficient inclination of the back, the soldiers had to take him out feet first." When he entered the inn, he turned into the room which was occupied by the Doctor, and looking upon him with a mixture of scorn and bravado, said, "Sir, you are a heretic -- a believer in heresy!" Calling for a pipe, which one of the soldiers handed him with great respect, he immediately filled it, and broke out into a kind of rhapsody. Taking a whiff, he said, "They say, I am a rebel; -- I love my country, if that is rebellion." He whiffed again, and with great sang-froid [*sang-froid n. composure, coolness, etc., in danger or under agitating circumstances. -- Oxford Dict.*] proceeded, "They say, I am an enemy to King George; -- if I had a glass, I would drink his health." Whiffing again, -- "If he were here, I would smoke his health;" adding, after another whiff, -- "and if his life were in my pipe, I would smoke it out." The Doctor, who imitated his action by a piece of twisted paper, conveyed to the mind -- (which was indeed his object) -- the perfect image of a man apparently cool and recollected, and who, from a perfect knowledge of what awaited him, had made up his mind to suffer. He subjoined, on closing the relation, -- "He was hanged very soon afterwards."

Dr. Clarke's reception at Armagh was no less distinguished for kindness, than that at Maynooth. The steeple of the old gothic cathedral, he playfully compared to an "extinguisher," being somewhat like one on the building. The gentlemen who had the care of the "Observatory," built by Dr. Robinson, had written some remarks on one of the Doctor's publications, not altogether in the spirit of fair criticism; but on conversing with him, he was toned down into mildness, and manifested the utmost respect for his character and opinions.

While here, on one of his visits, he met the bishop of Kildare, who showed him a Popish bull, in which the pontiff requested Charles I. to employ his endeavors to bring about the English nation to the Romish religion, provided he could do it without violence. On examining it, Dr. Clarke said, "We must have this." The bishop replied, "It must not be published; were this the case, what will become of the martyrdom of Charles?" His Lordship, with the utmost condescension, not infrequently addressed the Wesleyan sub-commissioner under the cognomen of brother, -- a title much more Christian than modernly episcopal.

His first admission into the State Paper Office, though under the seal of the secretary of state, was somewhat cautious and frigid: the gentlemen presiding over that department hesitated;

the Doctor saw the drift of it; told them that it was of no importance to him whether he were admitted or not; but on showing them his authority, they became more free and courteous, -- stated that he was at liberty to go into any department he deemed proper, and would be furnished with a room, pens, ink, and paper. He had free access, also, to every part of the British Museum and other offices, to the former of which his note was a sufficient introduction for anyone who might apply for admission. Among others, the Spanish ambassador requested a note of recommendation from him, and was much gratified with the interview.

His reception at Cambridge, was rather more than cautious; Mr. \_\_\_\_\_, to whom he was introduced, saying somewhat crustily, "I cannot think of showing the library to anyone who may come to see it, without previous notice, -- a day at least." The Doctor replied, "I come commissioned by government; it is not my place to force an entrance anywhere, but to step in wherever a door may be opened, and to search for national records; if, in this case, it be not agreeable, I shall not press it:" so saying, he turned away, and left the gentleman before he had time for consideration, and set off for London, where he reported his reception. On his next visit, he carried with him recommendatory letters from the lords commissioners, to other officials than Mr. \_\_\_\_\_, who received him courteously, and afforded him every facility for the accomplishment of his object; begging him to apply to them, and he should have free access to the different repositories of learning. A room in the public library, being appropriated to him, he remained in Cambridge some weeks. Both in the public library, and in the manuscript library of Corpus Christi College, formerly belonging to Archbishop Parker, he was very successful in his researches, and had the most marked attention paid him by the Professors, and other literary characters. -- He spoke also with grateful feeling of the attention received, when visiting the Bodleian library, Oxford, where he found some valuable treasures bearing upon the great work of the Foedera.

On noticing the Cottonian collection in the British Museum, he observed, that its original proprietor had preserved a number of public MSS., such as statutes, &c. He met with one record, in which William the Conqueror, and several others, signed with a + instead of their name. William's brother being the only one among the latter, who signed his name, he was deemed learned, because he could write. -- Withrod, king of Kent, signed with a +, also, the same document, stating that he was unable to write. It is proper to remark here, as Dr. Clarke well knew, but the opposite of which Robertson has been too forward to assert, that there were exceptions to this; for as Maitland shows in his "Essays" on "The Dark Ages," this form of signature was a religious ceremony, and was regarded as a kind of manual oath.

His familiarity with all state affairs, rendered him an interesting companion to anyone inquisitive on these matters; and hence his friends esteemed it no ordinary privilege to walk through the Chapter House, Westminster, with him, and to have his hand to direct them to the great Domes-Day Book, the letters of Cardinal Wolsey, the ancient bulls, the large register books, the royal wills, and various other authentic transcripts and instruments, accompanied with remarks upon them: a privilege with which the writer was happily favored.

On resigning his office, in consequence of ill health, and other hindrances, the Commissioners asked him, with great politeness and delicacy, whether he had a son to whom they could be of any service? He intimated that he had one -- referring to his eldest son, J. W. Clarke, to whom they might be of service, provided they had work for him, but no son of his should ever

receive a salary with his consent for which he did not labor. Mr. Clarke was immediately put into the Record Office. Had Dr. Clarke loved this world's wealth, he might now have made his fortune; but, said he, "I looked for nothing;" and he came out of office unenriched; giving up his salary with his work, stating that he would hold no sinecure.

Notwithstanding the Doctor's other literary engagements, during which he regularly preached in the several chapels belonging to the circuit, and visited the sick, he found time to prepare for the press an edition of Harmer's "Observations on various Passages of Scripture," in 4 vols., 8vo. Just at the time the whole had been printed off, with the exception of one sheet and the index, the fire already referred to in the case of "Shuckford's Connections," consumed every copy, and he had to commence the work anew; the result of which second literary toil was now given to the world.

Though the proofs in favor of Divine revelation were sufficiently conclusive, and adequate to the conviction of any candid examiner, centuries before Mr. Harmer undertook to compile his "Observations," yet the secondary kind of evidence which his work affords, is of considerable value; and however little may be established, much is explained, -- an object of prime importance with Dr. Clarke as an expounder of the word of God, being to refute the sneers, silence the objections, and lessen, if not remove, the apparent difficulties, of which infidels in various periods, (especially Voltaire,) have availed themselves, in the attempt to impeach the authenticity of the sacred scriptures. With such a work in general circulation, the scoffer at revelation would have to descend in society, before he could find persons ignorant enough of eastern customs, to be the dupes of sophisms, which at one time would have perplexed the learned; while the student of the sacred books would discern confirmations of their genuineness and truth, in those very obscurities which would formerly have foiled his sagacity and shaken his faith.

The work, long out of print, had become so scarce and costly as to be inaccessible to the rising race of biblical students; a new edition, therefore, was hailed by the public; a proof of which was perceptible in the fact of several editions being called for in the course of a few years -- the fifth being in circulation in 1816. Whatever the original claims of the work might be, it was allowed by the periodicals of the day, that they were greatly augmented by the diligence, learning, and skill of Dr. Clarke. The nature and value of his improvements belong, of course, more immediately to a critique than a personal narrative, and may therefore be dismissed by a reference to the work itself, together with the editor's preface.

It may be satisfactory, however, to remark in passing, that not only was the style improved, but the Hebrew and Greek words cited by Mr. Harmer, were inserted in their proper character by Dr. Clarke, with the Masoretic pronunciation in italic. Many curious and appropriate questions were introduced in the notes from Arabic and Persian authors. He also added a series of "Observations," entitled, "A Specimen of the advantages which may be derived from the Greek and Roman Classics for the explanation of various passages in the Sacred Writings;" these extended over several pages. A table of the contents of each "observation" was now prefixed to each volume, and a running title inserted at the head of each page, specifying the subjects. He also introduced a plate, containing "a correct outline of the famous Preneistine Pavement, with its description taken partly from Father Montfaucon, and partly from Dr. Shaw." Though Dr. Clarke

treats Mr. Harmer with very proper respect, he makes no scruple to correct many of his statements, and dispute many of his inferences and illustrations.

"A Discourse on the Nature, Design, and Institution of the Holy Eucharist, commonly called the Sacrament of the Lord's Supper," also engaged his attention in the course of 1808. The circumstances involved in the discussion, and satisfactorily treated in this comprehensive discourse, are objects of the most rational and legitimate curiosity, independently of that higher and more solemn kind of feeling which is due to a consideration of the divine religion with which they are connected; and if, on some dubious and controverted points, persons may be found to differ with the author, they will in all probability cheerfully approve the genuine candor and manly simplicity with which his opinions are stated. The style of the work is plain, perspicuous, and free from affectation; while the matter is distinctly characterized by strong sense, sound learning, unaffected piety, and a devout reverence for the authority of the scriptures. To many readers, the statements contained in the discourse will appear as novel as they are interesting; whilst to others, whose habits and studies have previously led them to an accurate examination of the subject, they will recall many pleasing and important views of this distinguishing ordinance of the New Testament.

Many quotations from the languages, and illustrations from the history, of other places and times, are casually interspersed. To a mind accustomed to philological pursuits these would readily present themselves, on the respective subjects with which they are connected; it was natural, therefore, to accept their assistance. The unlettered reader will find the sense of each carefully given; and the scholar will not be displeased to have the originals exhibited to his view, which it would always be troublesome, and must often be impossible for him to consult. But the great charm of the discourse, consists in placing the ordinance of the Lord's Supper, instituted by the Divine author of Christianity, in its proper light, -- as being remarkable for its simplicity and purity, and having an evident tendency to promote the religious improvement of its subjects, by assisting them in the devout remembrance of his death.

To whatever object of pursuit Dr. Clarke directed his attention, there was ever a deep under-current at work, pouring its full tide of thought on his Commentary. Some Hebrew Grammars being noticed, he took occasion to recommend, as an early and successful attempt to communicate a knowledge of the original language of the sacred text, the work of Alexander Rowley, called "The Scholar's Companion," in Hebrew, Greek, Latin, and English, containing short rules for reading the former two languages, with a Lexicon of the Hebrew and Greek words occurring in the Old and New Testaments. [42] He considered the cultivation of a knowledge of the Hebrew tongue in more modern times, as one of the consequences of the Reformation; a spirit of inquiry having been excited, which led to the multiplication of grammars, lexicons, and other elementary works, secluded at first from vulgar research, by being written in Latin, but afterwards translated into English.

To young persons of promise and talent, Dr. Clarke was a warm friend, ever ready with his advice and arguments to urge them on in the path of useful knowledge, with a view to their improvement. "Study yourself half to death," said he to his young friend, the Rev. D. McNicoll, "and pray yourself wholly to life. Do something you can look at, something that will be worth having when you are not worth a rush. You have tenfold greater advantages than I ever had from

reading. Were I you, I would dig, water, lop off, tie up, and lead along, till the garden blossom and bloom as the rose, and the whole ground be like Carmel!"

The private papers of Sir Andrew Mitchell passing through his hands, embracing his diplomatic services at the Court of Prussia, during the "seven years war of Frederick the Great," he observed, "I should have been glad to have kept these, but there was a duty I owed to the government under which I acted, which led me to advise their purchase for the sake of state purposes." This is noticed for the sake of the principle involved, and by which he was always actuated; for while the self-love of some men is wholly employed in pleasing themselves, the self-love of Dr. Clarke inclined him to please others; and this, in the esteem of Swift, "makes the great distinction between virtue and vice."

After noticing several particulars connected with his personal history as a Christian, and the accessions which had been made to his literary stores, he said, "If I had the offer of millions of money, on the condition, that the knowledge of these things, their associations, and the feelings excited by them, should, in their recollection, be as though they were not, I would at once say, take your millions and give me my mumpsimus [43] -- preserve to me this knowledge: if I had it in my power to change any of the scenes and associations through which I have passed, I would not alter one iota that has come in this way."

Alluding to some details into which he had entered, and prefacing an anecdote which he was further requested to give, he observed, -- (thus exemplifying his rigid adherence to truth,) -- "I know not whether I can fully satisfy my conscience in telling it; for unless I can give the precise words, the only way in which I can possibly satisfy myself is, to give a pledge as to the fact."

Mr. John Broadbent being noticed, who was for some time a traveling companion of Mr. Wesley, the Doctor said, "He was low in stature, and exceedingly delicate. He was the son of a miller, and had only a common education. But he had, by close application, acquired a great deal of general knowledge -- was the very essence of politeness, without being finical -- and told a tale with admirable effect; always observing time, place, persons, and emphasis: he was strictly an accomplished man." Not having constitution sufficient to support the fatigue attendant on the steps of Mr. Wesley, he had to give place to others. Few indeed, could be found to keep pace with the founder of Methodism, or to relish his fare, even in the evening of his days. He was in the Norman Isles after he had passed his 80th year; "And there," said Dr. Clarke, "the venerable man and myself, had to sleep in a room covered with straw, where we had some old sails thrown over us during the night." He continued, somewhat playfully, "After we had reposed ourselves, Mr. Wesley asked, 'Adam, are there any crabs on these shores?' On replying in the affirmative, he said, 'Let us go down to the sands, and get some.' Off we set, and I soon caught what was wanted;" adding pleasantly, "You see, I have been crab-catcher to Mr. Wesley."

Controversy, it will have been seen, the Doctor avoided as far as possible, especially deprecating its introduction into the social circle. "It is a shame," said he to Mr. L., in a half jocose [joking] mood, "to bring such a book as that into an honest man's residence;" Mr. L. having cited a passage from a work in which man was represented as "willing to do, and doing not," &c. "It reminds me," proceeded the Doctor, "of a couplet of Old Erskine,--

'If both to good and evil equal bent,  
Then, neither sinner, nor a saint:'

that is, half sinner and half saint; neither fit for heaven nor hell -- God nor devil. But the fact is, a man cannot be equally inclined in will to two things. Take the following illustration: a man going to a certain place, comes to a part where two roads meet; he cannot pursue both; he makes his selection; and the moment he wills, he chooses, and so enters upon the path, and goes on his way."

Being a short time after this, at the house of a gentleman who was in the habit of attending a Calvinistic ministry, he was pressed on some theological subjects, in which the doctrine of election was involved. He at first dexterously parried off the subject, from a fear of it leading to unprofitable discussion, by relating an anecdote respecting a Jewish Rabbi, who was visited by one of his brethren, who told him point blank, that he waited upon him for the purpose of debate; but was thus mildly accosted by the former -- "We are at peace with each other, and I shall do nothing to break it." On finding that the parties were instituting their inquiries more with a view to confirmation, than from any disposition to indulge in controversy, the Doctor observed, that when he was young, he laid too much stress on minor points; but that, as age advanced, he kept to the two great commandments, on which "hang the law and the prophets," -- love to God, and love to man; and then gave the substance of what he has published on the subject: stating the two principle grounds to be, -- 1st, That Christ took upon him our common nature, in which common nature he represented every human being; -- dying, rising again from the dead, and ascending to heaven in that nature; and 2ndly, That it was impossible that Christ should contract or diminish the magnitude and merit of his own sacrifice -- every act being infinite, and of infinite value. These positions he supported by various arguments, at the close of which, the lady of the house looked towards her brother-in-law, saying, "This, brother, confirms all;" so said the others, who, unknown to the Doctor, had been attempting to confirm each other in the doctrine of general redemption; and thus, undesignedly, the nail which they had been laboring to fasten, was driven to the head. He expressed a belief that Calvinism, so called, originated with the Jews, who considered themselves the favorites of heaven, -- having the seal of the covenant; while the Gentiles were beheld as out of the pale: an opinion held by many of the Jews of the present day. Augustine introduced it into the Christian system; Calvin followed -- who wrote still more strongly on the subject. The Methodists at length arose, and since then, several of the controverted points have undergone different modifications, and the general subject has been softened. Yielding for a moment to his strong feelings on the doctrine of general redemption, after having elucidated and confirmed the several positions taken up, he closed with one of his strong sayings, -- "If this heart of mine could indulge the doctrine of reprobation, as held by some men in their writings, I should be ready to pluck it out, and dash it from me, as unworthy to dwell in the breast of Adam Clarke."

The religion and character of Oliver Cromwell being subject of remark, he noticed the perversion of scripture in the motto on some of his cannon, -- "Open thou our mouths, O Lord, and we will show forth thy praise." Much more appropriate was one seen by him on a mortar of Lewis XIV, on which these words were cast in relief, -- "Non radios solis, sed Jovis fulmina mitto;" [44] and on others of his ordnance, -- "Ultima Ratio Regium." [45] He subjoined, "king-craft requires king-logic to maintain it." [46] He was somewhat amused with the quaint unsophisticated prayer of General Fairfax, on the day of one of his engagements with the king's troops, part of which was quoted;--

"O Lord, thou knowest that I am going to be very busy today; if I should forget thee, do thou not forget me, but make up my defects."

Occasion having been given for noticing some of the old preachers, he observed, as at a former time, "There were several extraordinary men among them, -- men of strong mind, and some of them cultivated: Mr. Mather was an instance; let him only have his own time to say anything, and he would -- singular as it may seem, come to a conclusion which no man could resist. He fought at Culloden-heath, for the Pretender; and such was the loyalty of his father, that, on his return from the field, he turned him out of door to be butchered by the enemy. He became, however, one of the most loyal of men; and was extensively useful as a minister of Christ. John Nelson, too, was a clever man, and specially raised up of God for a particular work. I have read his Journal several times -- once lately, with great pleasure, and deep feeling. Mr. Wesley knew how to value such men; and looking at the great work which God had effected through their instrumentality, in connection with himself, he would quote the hymn--

'Saw ye not the cloud arise,' &c.

when his eye glistened as though the electric fluid shot through it." Recurring to Mr. Wesley, he said, "I would rather have given one hundred pounds than met the rebuke of his eye, which was remarkably fine, and its glance intensely penetrating, when directed toward its object of displeasure; but it soon resumed its calm, in combination with general placidity of feature, as though the act itself had been necessary to relieve his mind of some agonizing feeling occasioned by the object of his ire."

The under-secretary of state having heard of the Doctor's intention to write the life of Mr. Wesley, inquired as to the truth of the fact, when he was met with,--

"O mihi tam longæ maneat pars ultima vitæ,  
Spiritus et quantum sat erit tua dicere facta." [47]

But while he thus expressed a wish to prosecute the work, he intimated his fears that he should not be able to complete his purpose.

The Doctor once, in connection with other anecdotes, related an instance of simplicity, rarely paralleled. A young man paid him a visit, and declared his intention of going to college, with a view to the ministry. The Doctor told him he could preach among the Methodists without going to college, if he were so disposed. The young man intimated his intention of going into the Established Church. He was informed that an acquaintance with the Greek and Latin languages would be necessary, of which he appeared to be totally ignorant. This objection was met by the statement, that a clergyman in the neighborhood had offered to assist him in their acquirement. He was then asked what time he had to spare for the work, when he replied with great ingenuousness -- "A few weeks." On this it was remarked, "You must have great facility for acquiring languages, if you can devote no more time to the work than you state." Every obstacle seemed to be removed, in the esteem of the youth, by observing, that his parents had made considerable noise in the world, and that as they were well known, he had no doubt he should be able to make his way in the

church. On commencing his studies, he sent a note to the officiating minister, requesting "an interest in the prayers of the congregation, on behalf of a young man, who was about to learn the languages, that he might be aided in their acquirement."

He went in due time to college, and was unheard of by the Doctor for a period of three years, when he again unexpectedly appeared, by putting up a note to the pulpit, purporting to "request the prayers of the congregation on behalf of a young man about to be examined by the bishop, that he might be safely delivered out of his hands." Dr. Clarke, on seeing the name, recollected the person; but did not, of course, read the note; praying, nevertheless, for all who had good designs and desires, that they might have them fulfilled, so far as they were consistent with their own safety and the glory of God. Singular as this may appear, and simple withal, the young man cannot but be honored for his sincerity. He did pass under "the hands" of the bishop, was ordained, and again lost sight of by the Doctor for a number of years.

The skill employed by birds, beavers, and bees, in the construction of their places of abode, was noticed. After several remarks had been made, the Doctor gave the fable of the birds that came to the magpie, to learn how to construct a nest; the latter, after much labor, and listening to many objections, flying away -- telling them they were too wise to be instructed; and so leaving them as they were found. The point to be established on the occasion was, -- That man was the only creature that had the power of invention; the birds, &c., having made no improvement since God taught the first how to build.

"The nearest approach to reason," said the Doctor, "I was ever witness to, was at Ratcliffe Close, near Bury, in Lancashire. Looking up to the eaves of a house, I saw a number of swallows' nests in a row, and perceiving no place of ingress, I inquired of Mr. Bealie, the proprietor of the building, how it happened that they assumed such an appearance, when he told me, that, in that neighborhood, they were designated 'blind nests.' Before the return of the swallows in spring, some sparrows had taken possession of them. On the arrival of the original proprietors, attempts were made to eject the occupants; but the sparrows sat, and maintained possession. Other swallows came to the aid of the lawful owners; but no power which they possessed would serve the purpose of ejecting the villainous sparrows -- for the sparrow is a villainous bird! What was the result? The swallows, after various and fruitless attempts, assembled on the roof of the building, and sat for some time as though in grave deliberation; -- they then flew away, each returning, in a few seconds, with mud in its bill, with which they closed up the holes, -- thus burying the sparrows alive; where, in those nests, they remain entombed to this day."

"That," said a friend, smiling, who heard the relation, "was returning evil for evil with a vengeance." The Doctor, who was one of the last men to act on the lex talionis system himself, commenced advocate, (with no unapt illustration,) for the poor harmless swallows:

"What," said he jocosely, "if a man were to enter my house, take possession of it, and turn my wife and children out of doors, should I not, on finding that I could not eject him, be justified in nailing him in?"

Though a summary has been given of the Record Commission, and a few notices have been appended to the account, an occasional glance may be taken of the Doctor in that department, that

the reader may preserve in his recollection the toil and conduct of the workman as he passes along. Familiar and condescending as he was among his friends, yet among the learned, the great, and the noble, he was modest almost to a fault. After writing his first Essay, he was called before the Right Honorable the Commissioners. "They took my Essay," said he; "went through it part by part, confirmed every sentiment, and adopted every proposal. I felt myself rather awkward in their presence; but I got through well. Some of them discoursed with me very familiarly, as did also the Speaker. I was with them about an hour and a half. My next interview will be less embarrassing." Though he had opportunities in abundance of making the acquaintance of persons of distinction, his intimate friends were chosen from among the quiet, the simple, and the unpretending. It seemed to give repose to his mind, to escape from ancient manuscripts and black-letter books, into the bosom of an intelligent and pious family, where he might throw off the encumbering costume of the scholar, and luxuriate in the equality of a common man, among common men.

About this time, (1809) he delivered an "Essay on Essays," at Raven-Row School-House, which displayed no small ingenuity," [48] and gave great satisfaction to his auditory.

Among those who loved to frequent the society of Dr. Clarke at this period, was Daniel Parken, Esq., of Lincoln's Inn, barrister-at-law, who, as has been intimated, succeeded Mr. Greathead in the editorship of the "Eclectic Review." He was a man of genius, possessing considerable literary attainments, and was distinguished at the same time for fidelity, persevering ardor, and a hallowed regard for the interests of public morals and true religion. He was of opposite sentiments to Dr. Clarke; and, though in perfect good temper, there was sometimes smart firing between them: reminding the hearer of the quaint remark of Sir T. Overbury; -- "Wit is brush-wood, judgment timber; the one gives the greatest flame, the other yields the durablest heat; and both meeting make the best fire."

The Doctor held Parken in high esteem, and loved to unbend in his society; but, alas, at the moment when his acquirements in general science and literature, as well as in the particular profession to which he devoted himself, qualified him to enter upon a course of honor and usefulness, the sanguine hopes of his friends, and his own equally bright prospects, were suddenly blighted. He was killed by the overturning of his carriage, while on the Norfolk circuit. He has found a place in Dr. Styles' "Early Blossoms," and Montgomery has embalmed his memory in song, in his introductory stanzas to "The World Before the Flood," entitled, an address "To the Spirit of a Departed Friend."

Though reference has been made in this allusion to something in the shape of controversy, it was merely casual; Dr. Clarke's general conversation was distinguished, alternately, by anecdote and close and practical observation, without the least parade of learning. When literary subjects were introduced, he was never left in the rear; and on any appearance of the affectation of learning, he would leave the mere pretender to feel his distance and disparity. It was impossible to be in company with him without being instructed: if he spoke, there was always something worth hearing; and in cases of silence, his manner was a lesson.

The Doctor's old friend, Mr. Samuel Drew, was on the eve of publishing his treatise on the Resurrection of the body; previously to which he submitted the MS., as he had done that on the

Immortality of the soul, to his inspection. The Doctor associated with himself some of the members of the Philological Society, and they read it in company with each other.

"I could not spare time to write down my thoughts," said he, "though I delivered several half-hour speeches on the subject, which all agreed in wishing to be preserved, and transmitted to the author: but to me this was absolutely impossible. -- After all the very ingenious and excellent things said on the subject -- things of great moment in themselves, and of great importance even insulated from the grand argument -- I am afraid I shall still feel, that the doctrine of the resurrection is a mere doctrine of revelation, and that reason and natural analogies will afford but feeble lights to direct us through the palpable obscure. However, the work is entitled to great respect, as no common mind could have dared to explore a path that the vulture's eye hath not seen, and to have met so manfully a host of the most formidable and confounding difficulties."

An attack being made on the British and Foreign Bible Society, in the attempts of its members to spread the sacred writings through our eastern possessions, in the native languages, the Doctor was called forth in a variety of ways, to help to stem a torrent that threatened to sweep away, not only the holy scriptures from India, but also everything sacred in our national character. He was not occupied in this case, by writing and publishing any formal defense, but by attending committees, imparting counsel, and giving an impetus to the more general plans and operations of the society and its agents.

Notwithstanding his multifarious engagements, and especially the Record Commission, which, to others than himself, would have been not, a little secularizing in its tendency, his ministry was as effective as heretofore. It was at this time, Miss Hanson, afterwards Mrs. Cooper, (whose "Memoirs" were published by him) began to attend the Wesleyan ministry; and it was under his enlightening and persuasive pulpit exercises, that she was induced to make religion the business of her life. By him she was taught the connection of reason and religion, -- how far they are in union with each other, -- where the one leaves us, and the other takes us up; and had her views so enlarged and invigorated, that her prior knowledge -- even in her Christian state, seemed, in the comparison, to be more speculative than experimental, more notional than practical.

Anxious for the improvement of his family, as well as the church and the world, he thus addressed one of his children: "Youth is the time, and the time alone, in which learning can be attained. I have, it is true, acquired many things since, but it has been with great labor and difficulty; and I find I cannot retain them as I can those things which I learned in my youth. Had I not got rudiments and principles in the beginning, I certainly should have made little out in life; and it is often now a source of regret to me, that I did not employ that time as I might have done; at least, to the extent my circumstances admitted. But, for my comparative non-improvement, I can make this apology, my opportunities were not of the most favorable kind: being left to explore the way nearly alone, and never informed how I might make the best use of the understanding God had given. I have felt this defect in my own education so distressingly, that I was determined my children should not have cause to complain on the same ground, and therefore we have endeavored to give you and your brothers and sisters all the advantages in our power. If you improve them so as to grow wise and pious, we shall praise God for you; and rejoice that by means of suffering

certain privations ourselves, we have been enabled to afford you the means of useful knowledge; and of the fear and love of God; without the latter, all the rest is not worth a rush."

If, as is stated, it is in the domestic sphere of life, we act wholly from ourselves, and assume only that character which nature and education -- and, we may add, religion has given us, Dr. Clarke will lose none of his interest when thus contemplated. He had an admirable help-meet, it ought to be remarked too, in Mrs. Clarke, as is implied indeed in the above extract, in the work of education. In her, as a Christian he found all -- even more, than Plutarch ascribed to Timoxena; of her, he could say, "She opened her mouth with wisdom -- many daughters have done virtuously, but thou excellest them all."

Baxter, whose "Christian Directory" he abridged, and published in 2 vols. 8vo., in 1802, was, in his opinion, one of the brightest suns among the nonconformist divines. "He stands distinguished," said he, "for a pious and exemplary life, moderate and pacific principles, and for his numerous theological writings. His doctrine was too pure, and his life and ethic system too strict, for him to be long a court-favorite in times of irreligion and dissipation: but he glorified God in every fire which he permitted his enemies to kindle around him. He appears to have acquainted himself thoroughly both with geometry and logic: and those who are acquainted with these sciences can easily perceive this in all his reasonings. Though he may very safely be abridged, yet it requires not only much labor, but some skill to do it well; his logical method of writing constituting the principal difficulty; all his arguments being produced in a sort of geometrical order, -- one almost constantly dependent upon another, as an effect upon its cause: his thread, therefore, can seldom be broken, without injury to the sense. His works have done more to improve the understanding and mend the hearts of his countrymen than those of any other writer of his age; and while the English language remains, and scriptural Christianity and piety to God are regarded, his works will not cease to be read and prized by the wise and pious of every denomination. His 'Call to the Unconverted,' his 'Saint's Everlasting Rest,' and his 'Reformed Pastor,' are his most popular works, not perhaps because the best, but because the first is small, and easily read; and the others, by being faithfully abridged by different pious men, are made portable, and have been brought down to a moderate price."

Towards the close of the year, the Dr., in connection with Mr. Moore, opened Southwark Chapel, when a special influence of God attended the services.

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#### SECTION IV.

1809.

On all public, as well as private occasions, Dr. Clarke shunned parade; especially in matters connected with the ministerial character. Having to preach in a place of worship belonging to a religious community different from his own, in the metropolis, and whose officiating minister always appeared before his auditory in gown and bands, in favor of which there was a strong feeling on the part of the people, he was informed in the vestry, that he would be expected to appear in the same, and that huge offense would be given, if he did not comply with the wishes of

the friends. This, to the Doctor, appeared as much out of character as Saul's armor to David, and would have felt no less cumbersome in the pulpit, than Saul's in the field: and just as the keeper of the vestments turned round to bring them, the Doctor quietly slipped into the chapel, took some of his longest strides up the pulpit stairs, invoked the divine blessing on his labors, and proceeded with the service. Had the Wesleyans been accustomed to such things, they would have been in keeping with the man, as much as it would be out of character for a clergyman of the Established Church to appear in the pulpit without them. He amply atoned, however, for any want of adornment in his person, by the weight of his matter, which excited the admiration of his hearers.

Though he might not, on all occasions, meet the views of those with whom he mingled, or was brought into collision, yet he carefully avoided giving willful offense. An appeal having been made to him on a particular subject by a friend who observed, "You will have a long letter, Doctor, in return, and, I am afraid, it will be a bitter one;" he replied, "It will make no difference to me; I write no bitter letters in reply to any that I may receive; my plan is, to cut the throat with a feather, or so to oil the hone on which the razor is sharpened, as not to provoke reply: the person to whom you refer, shall have nothing but good words from me." It was in this way, he acted on the latter part of the old proverb, though totally rejecting the former, -- "Treat your friend as though he were one day to become your enemy, and your enemy as though he were one day to become your friend."

Being invited to a social party with some of his brethren, and conversation turning on the evils induced by the fall of man, Mr. McNicoll pensively remarked, "These are the miseries we have to deplore!" The Doctor, who was ever disposed to look at the sunny side of the landscape, feeling that there was a danger of losing sight of the rich provision of mercy which followed, glanced his eye on his young friend, and in cheerful raillery, said, "You may well talk of the miseries consequent on the fall, seated, and sighing there, over roast-beef and plum-pudding; let me tell you, Davy, that you have much to be thankful for."

This, -- however the original defection might be deplored, led the way to the superior advantages reaped by the human family in consequence of the fall, -- plucking, as it were, from the very branches of that tree, whose deadly shade was thrown over all, and whose noxious productions had infused poison into every part of the human system, fruit, -- wholesome -- healing -- delicious -- abundant -- immortal; a subject luminously, convincingly, and impressingly touched off by Mr. Wesley, in his sermon on -- "Not as the offence, so also is the free gift," Rom. v. 15.

Someone, in the course of conversation, having introduced Burnet's account of the death of the Earl of Rochester, it was taken up by another of the company, who stated that he felt a difficulty in subscribing to the conversion of Rochester; intimating, that Burnet appeared anxious to make out a case, as a set off, against infidelity -- that he labored to make the most of it -- and that Rochester apparently embraced from fear, what he formerly rejected from principle. Dr. Clarke, who was not overweeningly fond of Burnet as a writer, and awake also to the charge of inaccuracy which had been brought against him, laid claim, nevertheless, to all that could be ceded in favor of Rochester's sincerity.

On Ezekiel xxiii. 2. being quoted in illustration of the mercy of God -- "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked," the Doctor observed,

"Faith in the declaration of God, firmly anchored in the heart, is a chain fastened to his throne; and by the constant exercise of which, we must endeavor to climb to heaven." Then glancing at the state in which mercy finds us, as described 1 John, v. 19, "The whole world lieth in wickedness," or as it is rendered, "lieth in the wicked one," he exclaimed, "The world reposing in, and its life's blood circulating through him, this is indeed an infernal bed!

Speaking of critics, and other writers on the sacred text, he was high in his praise of Dr. Newcome's "Harmony of the Gospels," which he stated to be the best; and to which he was indebted for considerable help. A friend complimenting Vitringa on the prophecies, [49] the Doctor said, "Though excellent, I rarely make any use of him; he is too diffuse; he overwhelms you with unnecessary argument: for my part, I am afraid of prophecy, lest I should add to the words of God, by my explanations." Referring to Vitringa on the Apocalypse, some time after this, he said, "My nephew, John Edward Clarke, has written as satisfactorily as most men on a part of 'The Revelation of Jesus Christ.' He came into my study one day, exclaiming, in the language of the great mathematician, Euraka, Euraka, I have found it -- I have found it! Found what? I inquired. 'The number of the Beast,' he replied. I told him to look carefully over his calculations again, and if he found them correct, I would -- if he wished it, publish the result in my notes. I further told him, that he would have to read over the Byzantine writers before he finally decided; and this he did, carefully going through the whole twenty-three volumes." [50] Scarcely a writer on the scriptures could be named, whether ancient or modern, concerning whom the Doctor could not furnish an analysis either of his work, or some of his peculiar characteristics; yet with all his knowledge, he was wide of the charge couched in the sally of Hall against Dr. Kippis, -- that "he laid so many books upon his head that his brains could not move;" for more like Hall himself, he could always think: a page was to him more serviceable than a volume to many; a single hint expanded itself into a treatise, -- the adopted was lost in the begotten.

The subject of the divinity of Christ being introduced, a friend puzzled on some minor points, turned to the Doctor, and asked his opinion, when he remarked, "There might be a gradual manifestation of the Godhead to the humanity of the Saviour; and this may be intimated in the fact of his increasing in wisdom and stature; somewhat analagous to the manifestation of mind in matter, as it respects man. The infant mind cannot unfold itself at first, but as there is muscle, nerve, &c., by which it can act, it increases, and puts forth its energies, as the powers of the body are strengthened and enlarged for its peculiar manifestation. So it might be with Christ. His not knowing 'the day and the hour,' may denote that the full communication of Deity had not been made; -- and thus he traveled on, till he reached the thirty-third or thirty-fourth year of his age, when his humanity may be supposed to have arrived at its full growth or perfection, and then probably we come to the meaning of that expression, 'In him dwelleth all the fulness of the Godhead bodily.' Such a supposition is, at least, plausible; and we may explain many difficulties by it, as well as account for many extraordinary expressions, which seem to require something like this to render them perfectly intelligible."

The gentleman who had drawn him into the preceding remarks, spoke with great modesty and Christian feeling upon the possibility of seeing God in heaven. The Doctor dissented from him, and stated his belief in the greater probability of the Divine Essence remaining invisible, -- man being utterly incapable of supporting it. "The glorified humanity of Christ," said he, "will no doubt be visible, and may possibly approximate more and, more towards perfection, as it advanced

towards maturity while upon earth, -- still heightening as the redeemed shall be able to behold it; -- it being the grand medium of communication between absolute Deity and man. Through this, God may let his creatures into his own infinite glory, which eternity itself will never be able to exhaust; let them into it as they are able to bear it; and these fresh inlets to himself -- by one revelation succeeding another, just as he discovers himself to us by degrees here, may -- in part at least, constitute our future happiness."

These remarks led to a conversation on the omnipotence of God, when the Doctor said, "It requires the same power to preserve, as to create; our being is the effect of a cause; withdraw the cause, and the effect must cease: mind is an emanation from God's own intelligence; this can only cease by a special act of Deity; -- but the same causation preserves, and is, in a certain sense, a continued act of God to support life. Look at a mill, the wheel of which is turned by a stream; the water is the cause of motion, and is as necessary to preserve as to originate it; should this cease to act, all stands still: life, in like manner, is a continued act of God's preserving power, and omnipotence alone can sustain it."

The recognition of Saints in heaven being noticed, and several passages of Scripture being adduced to support the theory, the Doctor, in reference to difficulties proposed on the objective side of the question, replied somewhat impatiently, "It will be a humbling reflection, if I am to know less in a perfect state, than I know here, where knowledge is so circumscribed. The ancients had a fable about the Lethean streams of oblivion, which made them forget everything they had ever said or done in the present life; but I know of no such thing in Christian theology." On Matth. xxii. 28 -- 30. being quoted, -- "For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven -- Whose wife shall she be," &c. "That," he replied, "is not a subject in which I am interested; I have had but one wife, and my wife has had but one husband;" then to ward off further discussion, which he perceived would lead to no improving result, the whole being involved in mystery, he closed pleasantly with, -- "A friend once said to my Mary, 'If you were to die, the Doctor would be married again, and you would then lose him:' 'That,' said she, 'excites no concern, for I know I shall have the first claim in a future state.'"

He manifested, however, none of this reserve when conversing on subjects which tended to produce wholesome Christian principle, and base the mind in the truth of God. The evangelists passing in review -- "Mark," said he, "makes a plain statement of what he knows to be fact: his grand design is, to shew, that although Jesus is man, there is a Divine Power visible in all he does. -- Matthew draws no inference; he deviates from all other historians, whose object is to establish certain positions -- who shew how an argument may be strengthened -- how impossible it is to mistake, &c.: there is nothing like the labor of proof -- no effort to produce an impression. -- On the other hand, John proceeds all along to assert and to establish the divinity of Jesus Christ. Were the three preceding evangelists swept entirely away, the testimony of St. John would perfectly satisfy my mind as to the divine authority of the Bible -- the godhead and manhood of Christ." He noticed this one day to his friend, Mr. Alexander Knox, when the latter said, "Adam, that argument is as indestructible as the sun in the firmament -- as firm as the pillars of heaven!"

"Redeeming the time," was one of those precepts of which Dr. Clarke furnished a daily practical exposition, both at home and abroad. Being in the house of a friend, and taking up the Life

of Bridaine, he observed, "Though I have written a character of this man, I never till now saw this life of him: what I wrote was published several years ago in the Arminian Magazine." Having read the Memoir in the course of the day, and made some extracts from it, he said, "The Abbè Maury, preacher in ordinary to the French king, extolling the exquisite exordium of Cicero in his first Oration against Cataline, -- 'Quousque tandem abutere,' &c., observed, that the only traces of this ancient and vigorous eloquence remaining among us, (which was no other than the first voice of nature,) was to be found among the missions in the several provinces; where apostolic men, endued with a strong and vigorous imagination, knew no other success than conversions, and no other plaudits than tears; and though occasionally destitute of taste, and descending into burlesque detail, yet strongly striking the senses, -- impressing terror by their threatenings, and exciting general concern in their hearers. The Abbè heard Bridaine preach his first sermon in the church of St. Sulpicius in Paris, where a number of the nobility, from curiosity, had been drawn to hear him, together with bishops, decorated personages, and a crowd of ecclesiastics: the exordium, as given by the Abbè, is a fine specimen of the preacher's eloquence and powers of mind. Bridaine was in France, what Whitefield was in England, -- only, possessed of a far superior mind to that of the English orator: he could raise, melt, terrify an audience, and send the profane away in a state of penitence. The Abbè states, that, with a popular eloquence, full of images and emotions, few men possessed in a more eminent degree than he, the admirable talent of rendering himself master of an assembled multitude. He had such a fine voice, as rendered credible all the prodigies which history recounts of the declamation of the ancients; and was as easily heard by ten thousand persons in the open air, as if he had spoken under the most sonorous arch.

In all that he said, turns naturally rhetorical might be observed; and in some instances, he was not inferior to Bossuet or Demosthenes. It was his chief design," proceeded the Doctor, "to break and rend the heart, and to dismiss the people in distress, if not in despair; considering this as compensating, in some measure, for the sins of their past lives, and so preserving a kind of balance between the past and the present: he was properly a Royal Missionary.

When Queen Anne came to the throne, she allowed some persons the privilege of visiting the various churches, and preaching to the people, after having first given notice of their intention."

Mr. C. -- "If something of this kind were permitted now, -- the men themselves being devoted to God, it would prove highly beneficial both to clergy and laity."

Dr. Clarke. -- "Mr. Wesley always regretted one thing -- that he had not asked for a privilege of this kind."

Mr. E. -- "Are you aware, Doctor, of any occasion occurring in which it would have been at all prudent or proper to prefer such a request?"

Dr. C. -- "Yes, -- on the occasion of the pamphlet which he published on the American war; a pamphlet with which the government was so pleased, that copies were ordered to be distributed at the doors of all the churches in the Metropolis; and respecting which, one of the highest officers of state waited upon him -- wishing to know whether government could in any way be of service to either himself or his people."

Mr. C. -- "What was the reply?"

Dr. C. -- "Mr. Wesley stated, that he looked for no favors, and only desired the continuance of civil and religious privileges. The nobleman, again pressed the question; but Mr. Wesley, with equal courtesy and firmness, declined all favors. At length, the nobleman, just on the point of retiring, delicately observed, -- 'In all probability, Sir, you have some charities which are dear to you; by accepting £50 from the privy purse, to appropriate as you may deem proper, you will give great pleasure to those for whom I act.' This was accepted; but Mr. Wesley expressed himself to me afterwards, as sorry that he had not requested to be made a royal missionary, and to have the privilege of preaching in every church."

Mr. E. -- "You named the Abbè Maury: what is your opinion of his Essay on Eloquence?"

Dr. C. -- "He analyzed, with great ability, many of the living preachers of the day; and though he sometimes laid such men as Tillotson, and other English preachers, on their backs, he at the same time paid them some high compliments; and the book cannot but please."

The Pope having been mentioned, the Doctor referred to the backwardness of Lord Lyttleton to kiss the toe of his holiness, when at Rome. "His hesitancy being perceived, the Pope said to him, with great politeness, 'Do not be afraid, my lord; draw near; -- an old man's blessing will do you no harm.' Without remarking on a custom so revolting to a Protestant, the sentiment is good, and well expressed. On opening a new chapel in London, I availed myself of it, and it produced a good effect. Some of the hearers were retiring immediately after the collection was made; this gave me great pain of mind, and elevating my voice I said, 'You had better stop, and take God with you, -- the preacher's blessing can do you no harm:' then, after prayer, I pronounced this benediction, -- 'Go in peace -- live in peace -- and the God of peace be with you always!'"

The Doctor's taste, though far from fastidious on the elegancies of style, was sometimes a little nice in cases of verbal innovation. He could scarcely bear the term, "March of Intellect," with common patience, because of the abuse to which it had been subjected. A friend employing the Americanism, "talented young man," he said, "I am astonished to hear you make use of the term talented; it is not to be found in the English language." He next amused his friend with Dr. Johnson's definition of the word net, pronouncing his Dictionary to be a "great work;" stating, however, at the same time, that the plan was not original. In support of this sentiment, he remarked, that he had three copies of a Persian and Arabic Dictionary, in which the words were illustrated by quotations from the poets, &c., -- that subsequently to this work, an Italian Dictionary had been published on the same plan, -- and after this, a French Dictionary appeared on a similar one. With the latter he found fault: and then adverting to Johnson's religious character, to which he was led by some remarks made at the time, he said, "The Doctor had the terror, rather than the fear of God."

Dr. Clarke was not one of those men, whose visits produce anything like satiety. He was the reverse of a person whom he named, who had stopped some time in a house, to the annoyance of the family. "A. B.," said he, "partakes of the qualities of Mr. --; he makes a dose of himself wherever he goes: there should not be more than two such persons in the same county." Then, pleasantly added, "In my country, we have the vis, -- then the visit, -- and next the visitation. The

visits of A. are always the longest, and so extend to a visitation." Another person being named, as remarkable for loquacity as for lingering visits; "She," said he, by way of dismissing the subject, "is like evermore."

He was occasionally thrown into the company of persons who were exceedingly annoying. The writer recollects an officious man, who, when the Doctor was from home, was constantly obtruding his remarks, and making appointments for him; and the Doctor being told that some method should be adopted to check such conduct, said, "Let him alone; my pot is boiling as well as yours, -- but I still have the lid on." Then laughing, and turning it off, -- "I knew him in early life; through his incapacity for business, he ran through £14,000: he was born under a threepence-halfpenny planet, and was never to be worth fourpence. Let us bear with him; he is a good man after all, and has a great deal of what the French call *l'unction piète* about him." Seeing this same person from the window, (who was remarkable for late attendance in his engagements, and at the house of God,) posting his way to the house of a friend; the Doctor opened the door for him, and delicately rebuked him with, -- "Here he comes -- 'And Amalek smote the hindmost of them.'" Having borrowed his spectacles a moment, and feeling disposed to settle an account of cleanliness with him also, he said, while rubbing them, -- "Why, Brother G., you may almost sow mustard seed on them."

Though remote from fault-finding, yet there were little points in social life which he could not forbear noticing, and which, when known, might convey a useful hint to others, especially in the conduct of children, and their mode of treatment. Traveling in company with a family, they all came to an inn, at a time when the different public accommodations were full, in consequence of the assizes. He asked to be conducted to a room, having been a good deal annoyed by the dust: the servant showed him into one of the attics -- confined, and apparently rarely used. "Have you not a lower room?" he inquired. "Be thankful," was the reply, "that you have got that." "I have no gratitude to expend upon it," the Doctor returned. On descending to the lower part of the house, he entered a small back parlor, where the lady and gentleman, together with their children, were seated, surrounded with their luggage. The Doctor looked for a seat, and no one being offered, he touched the coat of the writer, and going to lounge in the street, -- "Alas!" he exclaimed, "what an education those poor children must have received! There are chairs for you, for T., and for myself; and yet the parents can see us walking about, without requesting a child to stand, or offering to take one on the knee."

It may be added, that these persons had been laid under many obligations to the Doctor. He loved order and good breeding; that kind of training which imparts ease and freedom, -- though he was as remote from the artificial, and the unnecessarily subdued tone of abject feeling, as he was from selfishness and vulgarity. Mr. C.'s little daughter was clinging round the neck of her father; "There," said the Doctor, with a gush of fine paternal feeling -- "that is the image which St. John had in view, when he said, 'Little children,' or 'dear little children,' -- for so the word will allow in point of meaning: there is tenderness on the one hand, and confidence and simplicity on the other." Mr. C., on another occasion, was swinging his child; -- "That is the best exercise," said the Doctor, "for delicate persons and children. Walking fatigues them; whereas, in swinging, the child is taking in fresh air by every breath, -- absorbing vitality every moment. The swinging, however, should cease gradually, as otherwise, it would too suddenly give the lungs a different kind of action. Dr. Percival, of Manchester, recommended swinging for a child of mine, but we were

unable to rear her; the plant was too tender." Some one, tickling one of the children, the Doctor said, "My brother tickled me once, so that I nearly died under it: but all my children have been disciplined, till they have become perfect stoics."

Conversation now taking a philosophic turn, and the question -- "Why is there so much sea?" being asked, the Doctor entered largely into the experiments and calculations of Ray, and after him, of Dr. Long, showing how far they had succeeded, and the advantage of their discoveries to their successors, on the subject of evaporation, &c.; -- diverging, as the remarks of others led the way, to the subject of the deluge; -- marine substances found on the tops of mountains; -- the confusion of tongues; -- and lastly, to the possible irruptions [irrupt v. intr. (foll. by into) enter forcibly or violently. -- Oxford Dict.] of the sea -- occasioning the waters to recede in some places, and make inroads on the land in others. In reference to the latter case, the Doctor said, "When I was in the Norman Isles, I took up an old map, and traced the different parts as marked out. On coming to one point, I found a castle and a promontory referred to, and inquired where they were to be seen, when the people told me, that they were under water, and that when the water was still and clear, the ruins were still discernible at the bottom. Now," continued he, after an abrupt pause, "I will give you an anecdote, -- though (referring to the writer)

'A chiel's amang you, taking notes,  
And, sure, he'll prent it.'

It refers to the earthquake on which Mr. Fletcher has written so learnedly and foolishly. [51] A gentleman came to him, and stated that he had some money, which he wished to lay out to the best advantage; that he did not like government security; that banks made scarcely any returns; and that he was averse to the trouble attendant on business; closing with, 'I have concluded to fix it on terra firma.' 'Terra firma!' exclaimed Mr. Fletcher, 'dare is no terra firma.' It so happened, that the gentleman purchased some ground on the banks of the Severn; and that was the very ground where the irruption took place, and on which Mr. Fletcher preached, -- the estate being swallowed up on the occasion.

Unphilosophically as the Doctor deemed Mr. Fletcher had treated some parts of the subject, he valued him highly as a Christian and divine, and could not but view in the "Dreadful Phenomenon," as it is termed by Mr. Fletcher, a suitable occasion for the spiritual improvement of his flock. He was no ordinary observer of providence, any more than of nature. "I like to consult providence," said he, on one occasion, "and to attend to its various openings. God may lead me on to a certain extent, and expecting to go straight forward, where an object appears, I may fix my eye upon it: but He, in this case, makes an abrupt turn to the left: here I am obliged to follow, without knowing a single step of the way; when suddenly God has cleared my path, and wrought out my deliverance. This is my frequent experience. The consequence is, I have the strongest reliance on the providence of my Maker."

The introduction of an occasional circumstance threw a gleam of light on the native benignity of the Doctor's mind. Having a considerable share of influence, during his connection with government, he was waited upon by the Rev. James Bean, a clergyman of the Established Church, (now no more,) who was directed to him by the higher authorities, some of whom were disposed to serve him, provided he had sufficient qualifications for the office for which he stood a

candidate. On all ceremony being laid aside, and a good understanding being established between them, the Eclectic Review became the subject of notice, when the Doctor, who was aware of the author of the critique on "Zeal Without Innovation," asked Mr. Bean, whether he knew who was the writer? Mr. Bean stated, that he did not, and was led into some concessions as to the authorship of the work upon which the critical scalpel had been exercised. "What," said the Doctor, with apparent surprise, "are you the author of 'Zeal Without Innovation?'" Mr. Bean, not without fear of displeasure, from the manner in which he had treated the Wesleyans in the work, ventured a timid reply in the affirmative. "Mr. Bean," said the Doctor, "you have exercised your own judgment on the subject, and, as an honest man, have given your thoughts to the world, which will decide whether you are correct or otherwise: with that I have nothing to do; but in proof of the fact, that I am incapable of petty prejudice, you shall have a strong recommendatory note from me, on the British Museum business;" and upon this alone, Mr. Bean obtained the desired appointment. [52] A sincere friendship was established between them, and the Doctor repeated to him, on one occasion, with some degree of jocularly, an epigram written on his work, by Mr. T. Roberts;--

"What is zeal with innovation?  
Wishes to Christianize the nation.  
What is zeal without it? Wishes  
To eat the precious loaves and fishes."

Mr. Bean complimented the epigrammatist, and outlived some of his prepossessions against the Wesleyans, though firmly attached to the Established Church.

Without any anticipatory remarks on Dr. Clarke's great work -- his Commentary on the Scriptures, toward the period of the publication of which we are fast approaching, and without at present touching on any peculiar views which he might entertain on particular portions of the word of God, it may be observed, that, in speaking of the nachash or monkey species, he states, that he had paid some attention to the habits of these, as well as other, animals. He had, for a considerable time, a little monkey, which had become a favorite, owing to its gentleness, kindness, mimicry, and sportiveness, but merry little Jack died; and to Mr. McNicoll, who had occasionally taken an interest in his frolics, the Doctor observed in a note -- not without a touch of quiet humor, --

"Dear Davy, -- Poor Jack the monkey is dead! He went into a decline, and wasted regularly away, just like a human being in the same disease; bore all with most amiable patience, and died regretted by all who knew him. I buried him in the garden, under a good piece of English marble, and made an epitaph for him! -- which has been much esteemed by the knowing ones! I do assure you, I was sorry for the poor fellow's sufferings and death, and never think of him but with regret."

The epitaph, as a curiosity of its kind, may here be introduced:

In Memoriam,  
Jucundi Cercopithecii,  
Qui Multis Flebilis Obiit  
Novembris Nono Calendas,  
Anno HumanÆ Salutis  
Mdcccix.

Hoc Marmosi  
Adamus Clericus  
Dominus Ejus Intentus  
Et Amicus Charus  
MÆRens Posuit.  
In Securitate Imperturbata  
Sine Poenis, Sine Conviciis,  
Animal Meum Parvulum,  
Mittissimum, Et Jucundissimum  
Tui Generis,  
Hominum Ineptiarum  
Innocuus Imitator,  
In ÆTernum  
Requiesce.

Another subject of the lighter kind may here be noticed. It may startle some Christian readers to learn, that Dr. Clarke wrote a romance, the manuscript of which, it may be added, is in the possession of the biographer. An abstract from the first page will let the reader into a portion of its history:

"As writers require not only labor but rest, so those who devote themselves to mental exercises, require a little occasional relaxation, that they may afterward return to study with increased vigor. This, in my opinion, cannot be done better than by diverting the mind on some agreeable subject, where pleasure and instruction are intermingled. This is indeed what I have endeavored to accomplish in this work, in which, among many pleasant fictions, I have mixed some learned railleries against the ancient poets and historians, without even sparing the philosophers, who have related to us as facts, many fabulous and ridiculous tales. Clesias, for example, in his History of the Indies, has told us things which he never either saw or heard; and Iambulus has composed an ingenious History of the Wonders of the Ocean, without having the smallest regard to truth. Many others have acted in a similar way, relating various adventures which they state to have happened to them in the course of their different voyages, interlarding the whole with descriptions of divers monstrous animals, unheard of cruelties, and barbarous and savage customs, after the manner of Homer, who describes the captivity of the winds, the enormous bulk of the Cyclops, the cruelty of the Anthropophagi, with many-headed beasts, the metamorphosis of his companions into swine by the charms of a witch, with several other reveries relative to the Phoeceis, which he has published for the entertainment of the ignorant. But this is no marvel in a poet, who is accustomed to tell lies, seeing we find the constant recurrence of such things among philosophers; I am only astonished that historians have endeavored to persuade us to believe the same monstrosities. Nevertheless, I became envious, that I was the only person in the world who had not the privilege of indulging in fiction, or of composing some romance in imitation of those who have gone before. But I desire, in thus avowing my sentiments, to show myself more just than they; and this avowal must serve for my justification. I am now going to relate things which I have never either seen or heard; and what is more, things which have no existence, nor can have any: therefore, let the reader take heed not to believe a word that is penned." -- The work closes with, -- "There were two great wonders in the king's palace:

a well, which was not very deep, but when anyone went down into it, he heard everything that was spoken upon earth; and a looking-glass, from which everything that was done below, was reflected. I have often seen my friends and acquaintance in it, but do not know they saw me. Now, if any doubt of the truth of what I have spoken, let him go to the same place, and when he is there, he will believe me."

The work was written without any view to publication, -- if not as a relaxation from severer studies, possibly for the amusement of a friend. As a specimen of the wildly imaginative, it exceeds all the wonders of *Thalaba* -- only, it wants the beauty and magnificence of that Arabian fiction, as to subject, and its "Arabesque ornament" of meter; participating, if possible, more largely in the improbable; -- carrying, in fact, absurdity to its extreme verge, and showing whither fiction is likely to lead its admirers, when once the rein is thrown on the neck of imagination, and a conscientious regard for truth is sacrificed by the writer. It is to be viewed, in short, only in the light of a keen but merited satire on the novel and romance writers of the present day; while the reader is sufficiently guarded against the credibility of the tale, by the Doctor's own regard to truth, and his censure of those who trick out fiction for the purpose of polluting the imagination and corrupting the heart -- already sufficiently deceptive. Whatever might be his peculiar views on the subject of his juvenile library, he deeply lamented the pestiferous character of the romances and novels of the day. Dr. Clarke's laudable object in the work, was that of recording a condemnatory sentence against this species of writing, as food for the public; so that his object appears to have been less his own amusement or relaxation from severe thought, than the benefit of others, in this little satirical sally. He was indeed, not one of those men who required much of such employment; he had that within himself which rendered it unnecessary: "I am thankful to God," said he one day to the writer, "for a natural flow of spirits; and I rarely get to the end of them: had this not been the case, I should have been dead long ago; but the spirit helps the flesh and bears me up: and so long as we keep on the innocent side of that which God has given, all is well."

In the onward course of conversation, reference was made to peculiarities connected with official situations, calculated to check a natural flow of animal spirits. Among these, the instance of a judge passing sentence upon a criminal the first time, was adduced, as likely to be exceedingly painful, even allowing for a previous course of discipline at the bar, during which several persons might have been executed on evidence he himself had elicited, and the arguments he had adduced. "I was personally acquainted with Sir H. W.," observed the Doctor; "he told me that such was the effect made upon him by pronouncing the extreme sentence of the law upon a man, when on the bench for the first time, that it nearly cost him his life; he subsequently received an appointment in India. In the course of his official duties, a Hindoo brought before him a complaint of improper treatment which he had experienced at the hand of a European, in consequence of some trifling disagreement respecting an article of workmanship done by the former for the latter, who commanded him to be beaten by his servant. Sir H. W. immediately issued a warrant for the apprehension of the offending European, and fined him a piece of gold for every stripe he had occasioned to be given. This instantly spread through India, and the Colonial government complained, stating that it was placing the natives on a level with Europeans, and that it would lead to the subversion of all authority. The consequence was, the recall of Sir H. W. He immediately memorialized the House of Commons on the occasion, which objected to the subject, -- telling Sir H. W. that he had his pension, and of course sustained no loss by the circumstance of being recalled. The reply furnished to this was, that he would sooner forfeit every sixpence, than

not be heard, and that justice should not be done to the injured: remonstrance, however, then proved ineffectual."

Law being still the theme, the Doctor added, that on Judge Bailey being asked which was the most likely way to obtain a suit, he replied, "You must have a good cause -- a good attorney -- a good jury -- a good judge" -- subjoining significantly and emphatically, "and lastly, good luck."

While Dr. Clarke delighted himself and others by notices of anything that would reflect honor on the character and proceedings of distinguished men, he never failed to give human nature its due, in opposition to those who are in the habit of proclaiming its dignity. "Were it not," said he, "for the restraining grace of God, man would go on destroying his fellow, till the last villain would be found standing alone on the earth, and the devil the only personage left to bury him." Some persons being represented as "new creatures in Christ Jesus," of whose tempers and conduct he did not exactly approve, -- "If these," said he, "are new creatures, what must they have been while they were old ones?"

As few things escaped his observation on the subject of Methodism and its literature, the following remarks may here be introduced, as connected with the hymns generally sung in the body:

Dr. Clarke. -- "Latterly, I have given out but few verses in connection with public worship. I am less in love with singing than formerly, in consequence of a growing passion among us for instrumental music."

Mr. R. -- "The preachers must find it a great annoyance to be interrupted either in their devotions or studies, just before service, by having the hymn book presented to them by the leader of the singers, for the hymns intended to be sung."

Dr. C. -- "I invariably refuse an indulgence of that kind, as I am not always fixed as to subject; but take care to give sufficient time for the selection of the page, hymn, and tune."

Mr. S. -- "Singing constitutes an important part of devotion."

Dr. C. -- "With many, it is a mere animal exercise, and not so much the medium of receiving good as of destroying evil. I shall never forget a remark of Mr. John Allen, toward the close of a warm debate in Conference: 'Let us sing a hymn,' said he, 'and get rid of this improper feeling.'"

Dr. L. -- "Congregational singing appears to have been carried to high perfection in Mr. Wesley's day."

Dr. C. -- "Mr. Wesley was extremely partial to vocal music, and loved to hear the men and women take their separate parts. The congregation being out once, he said, 'You sing that tune wrong.' Then giving the air of the tune with an inclination to the nasal, (which the Doctor imitated with good effect,) he said, 'You should sing it as brother Bradford and I do.' But his voice, whatever it might be in early life, was, as far as singing is concerned, anything, at that time, but sweet and harmonious."

Mr. R. -- "Did not the circumstance of the males and females taking their separate parts, lead to repetition?"

Dr. C. -- "Not in such tunes as are to be found in the 'Sacred Harmony,' or in tunes generally allowed by Mr. Wesley. 'There is as much piety,' said he once, 'in a six or eight lines repetition, as there is in a Lancashire hornpipe;' and he was perfectly correct: those pieces are next to profane, in which the name of God is so often repeated; they have an injurious effect on the moral feeling, and this leads me to dislike them." Turning to Mr. M., whose taste was somewhat vitiated in singing, and anxious to promote a cure, he proceeded -- under the persuasion that a little burlesque might be helpful, -- "In your famous tune, in which the word hallelujah is so often repeated, there is a snappishness in hallel, as though, while giving utterance to it, you would snap the nose from the face of an angel: it is so marred, both in the English and in other languages, that it would be difficult even for an angel to comprehend its meaning." [53]

Mr. S. -- "Do you not think that instrumental music in a place of worship is helpful to singing, Dr. Clarke?"

Dr. C. -- "No: and if God spare my life, I hope to deliver my sentiments to the Methodist body on the subject in such a way as God, in the order of his providence, shall register to the end of time."

Mr. E. -- "For congregational worship, some of the old tunes can scarcely be surpassed."

Dr. C. -- "Take 'Marianborne' -- the fullest, finest, most majestic tune we have: a tune like that is admirably adapted to the hymn beginning with -- 'Lo! God is here! let us adore.' The punctuation of the last line of the first verse of that hymn, by the way, is faulty: a comma should have followed 'reverence;' then -- which is the proper meaning, it would have been, we 'serve' him with 'awe,' we 'serve' him with 'reverence,' we 'serve' him with 'love,' instead of 'Serve him with awe, with reverence love.' There is an unfortunate collocation, also, in the fifth verse, where the 'sea,' rather than 'man,' falls 'prostrate.'"

Mr. S. -- Giving the air of a tune, -- "That will go very well to the hymn on page 465, 'Come let us anew, Our journey pursue, With vigor arise.'"

Dr. C. -- "Yes, you may lilt away with that, and keep pace with the motion of a vessel on the ocean, when the waves are beating time against her sides. I like none of those light airs in a place of worship."

Mr. E. -- "There are some fine hymns included in those 'Describing judgment.'"

Dr. C. -- "Take, among others, 'Stand th' omnipotent decree.' The closing line forms an admirable climax -- 'And both fly up to heaven.' But the tune which has just been sung to it, falls flat upon the ear: one should have been selected which would have risen with the words -- higher and higher -- just as 'the heavenly spirit towers,' and 'mounts above the wreck.' [54] There is another fine hymn in the anapaestic form -- 'Away with our sorrow and fear,' which is often sung to a tune selected for, 'All glory to God in the sky.' Though Mr. Wesley was averse to repetitions

generally, he liked the repetition in that, because it furnished an occasion for the males and females taking their separate parts."

The doctrine of Christian perfection was adverted to, which is forcibly advocated by Charles Wesley, in his hymns. The Doctor observed, that when his friend, Mr. Robert Roberts, between whom and himself there was the most cordial affection, was at Alnwick, he went to hear Mr. Marshall, a burgher minister, preach. Mr. M. perceiving him in the congregation, availed himself of the opportunity of going a little out of his way for the purpose of reaching him, by stating, in broad Scotch, 'There are some folk doon the street, wha bald the doactrine o' parefaction, -- they talk aboot it, -- but the back o' my han to them.' Mr. Roberts said, in relating the circumstance to me, 'I could have reasoned on the subject, and could have quoted scripture in defense of the doctrine; but what reply could be given to that? it was unanswerable!'"

This brought into notice, Law, on "Christian Perfection," together with his other works, when the Doctor observed, "Law has very little of the atonement; his works are useful to persons already converted, and may guide them in their Christian course, but they are not at all calculated to bring sinners to God."

Having, in the course of reading, dropped on the twenty-fifth chapter of Job, he coupled, in some remarks which he made, with the fifth verse -- "the stars are not pure in his sight," those other passages -- "his angels he charged with folly," and "the heavens are not clean in his sight;" and showed the absurdity of the inference drawn by Mr. Hervey from these texts against the doctrine of holiness: the first intimating, that whatever excellence there may be in them as stars, it sinks into insignificance in comparison with Him from whom they derive their existence and splendor; but by no means contradict the fact, that "a man can be justified with God," through the blood of Christ, and that "he can be clean who is born of a woman," through the sanctification of the Spirit.

"The second passage," he observed, "is often perverted, by substituting the past for the present tense: it is not chargeth, but charged; he charged those with folly, who kept not their first estate. But we have no proof that he is charging others in the same way, who maintain their steadfastness: and still, there is not anything in this that operates against the doctrine of Christian holiness. As to the third, with its connection, 'he putteth no trust in his saints -- yea, the heavens are not clean in his sight,' -- God knows that there is not anything absolutely immutable but Himself, and that no intelligent being can subsist in a state of purity, unless continually dependent upon, and deriving constant supplies of grace, power, and light from Him who gave them their being. He alone is immutable; saints may fall -- angels may fall, -- all their goodness is derived and dependent; the heavens themselves have no purity compared with His. Here also, the doctrine of Christian perfection is untouched."

He proceeded; "The book of Job is an extraordinary production: it comprises all the philosophy, all the natural history, all the astronomy, and all the theology of the East, known in that day, either in the way of statement, illustration, or allusion."

Taking a beautiful little edition of Virgil from his pocket, he put it into the hands of Mr. T. S. Clarke, and requested him to read the POLLIO. During the course of the reading concerning the extraordinary personage then about to be born, who should introduce a golden age into the world,

and restore all things, the Doctor interrupted him, every now and then, applying different passages to the birth of Christ -- the Gospel, -- its effects -- the Millennium, &c. The writer told him he might thank his own Christian light and training for the power to apply and interpret the passages as he did. [55] His remarks were learned, appropriate, ingenious, and sometimes playful. In this way, he occasionally employed the social hour, kindly instructing those who had less reading than himself.

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## ENDNOTES

1 The second enlarged edition of Griesbach being at this time expected, Mr. Benson wished Mr. Clarke to enter his name as a subscriber to it.

2 To this excellent pair, Mr. Clarke presented a Bible -- the greatest boon man can confer on his fellow! This is here noticed, because of the excellence and rarity of the edition, being a copy of the one printed in folio at Geneva, in 1562, and because of some memoranda contained in it, in the handwriting of Mr. Clarke. After "A. Clarke's gift to his much respected brother and sister, Mr. and Mrs. Bulmer, London, Sep. 12, 1796," he makes the following entries, which will be of importance to the juvenile biblical collector,

"Some eminent critics are of opinion, that this translation exceeds in fidelity and correctness all that have gone before it, or have been since made, Dr. Geddes thinks it vastly preferable to the present translation. A copy of this Bible, in so good a state of preservation and perfection, is hardly to be met with, except in some private libraries. May God make it an eternal blessing to all that read, or hear it read! A. C."

The Dedication is To the moste vertuous and noble Quene Elisabet. Then follows an Epistle To our beloved in the Lord, the brethren of England, Scotland, and Ireland, &c., dated From Geneva, April 10, 1561, At the end of this epistle, Mr. Clarke writes:-- "The translators of this Bible were -- Bishop Coverdale, Anthony Gilby, William Whitingham, Christopher Woodman, Thomas Sampson, Thomas Cole, -- to whom some add, John Knox, John Bodleigh, John Pullain.

"See Bishop Newcome on Biblical Translations. Neither Mr. Lewis, nor Bishop Newcome, seem to have seen this edition." At the end of the volume, Mr. Clarke has written, "Oh, how I love thy law! It is my comfort in the house of my pilgrimage! A. C."

A few particulars may be noticed. The first Booke of Moses begins on the left side, This is rare; and also the following title -- The First Booke of the Chronicles, or Paralipomenon. At the end of 2 Chron., follows The Prayer of Manasseh, the King of the Jews. This occupies half a page, and is not divided into verses. The twentieth chapter of Proverbs begins with The Prophecie which the man spake, &c. The wordes of Agar, the sonne of Jakeh, The title of the chapter is in Roman capitals. Similar to it is chapter thirty-first. Solomon's Song is thus entitled, -- An excellent Song, which was Solomon's. After the title-page to the New Testament, the page succeeding contains a double column, the first containing -- The Yeres of the nativity of Jesus Christ; the second column,

-- The yeres of the conversion of St. Paul; annexed to which is, -- The order of the yeres from Paul's conversion, showing the time of hys perigrination, and of his Epistles written to the Churches. On the opposite page is a Map of the Holie Land, and places mentioned by the four Evangelists. A similar map precedes the Acts of the Apostles, together with -- The description of the countries and places mentioned in the Actes of the Apostles, from Italie on the west parte, unto the Medes and Persians towards the east, containing about 2200 miles in length. The which description serveth for the perigrination of St. Paul and other of the Apostles, and for the understanding of manie things contained in this boke. In this Bible, the leaves, not the pages, are numbered.

3 It is to this lady, Mr. Wesley refers in the "Arminian Magazine" for 1789, p. 502, in some lines "To Sappho," which he states to have been written by "a young lady of thirteen years of age." She heard, while at school, of the death of Mr. Charles Wesley, and knowing something of both his person and character, wrote some lines on the occasion, and transmitted them to his brother John, who was much pleased with them, and who, in return, wrote to her with all the fear and tenderness of a parent, lest she should sustain any injury through the flattery of indiscreet friends. His notes are brief, and may here be added. The first is dated, "City Road, Jan. 18, 1790," and the second, "Feb. 11," of the same year. "My dear maiden, -- Beware of pride! beware of flattery! Suffer none to commend you to your face! Remember one good temper is of more value in the sight of God, than a thousand good verses. All you want is, to have the mind that was in Christ, and to walk as Christ walked,

To Miss Agnes Collinson."

The other is much in the same strain, -- "I would fain preserve you, my dear Agnes, from the dangers that surround you. It will be a miracle of miracles, if you are not destroyed by pride and vanity! And you will find it hard not to resist the trials you meet with from envy, contempt, or the ill-nature of some; and if this should be the case, see that you never be overcome of evil, but overcome evil with good. I particularly advise you to be more studious to oblige your parents than ever. Hereby you will give more pleasure than ever to, my dear Agnes, your real friend, -- J. WESLEY."

4 The "Dissertation" was published in Liverpool May 15, 1797; a second edition in 1798; a third in 1804; a fourth in 1814; and since then, it has passed through other editions.

5 Early prepossessions were manifested on this subject by one of Mr. Clarke's little boys, who knew his father's prejudice, against "swine's flesh." He was seated on one of the foot-mats, which he had taken from preference, in a large square pew in one of the chapels in Bristol, occupied by the family. The second lesson for the morning was Matthew viii, When the officiating preacher came to the part, in which the "devils" requested to be sent into "the herd of swine," the boy looking up in the face of another preacher (who was a hearer on the occasion, and sat before him in the pew,) said in an undertone, and with apparent seriousness, "That is the reason why I don't like to eat swine, Mr. R., because the devil is in them."

6 About this time, he issued the following advertisement of the work:-- In great forwardness for the Press, and to be published with all convenient speed, a faithful, and, (as nearly as possible,) Literal Translation of the New Testament of our Lord and Saviour Jesus Christ, taken from Professor Griesbach's accurate edition, and collated with most of the Ancient and Modern Versions, with a Commentary; in which all the principal words in the Original Text are analyzed and explained; the most important Readings of the best manuscripts noticed the peculiar Customs of the Jews and neighboring Nations alluded to by our Lord and the Apostles, explained from Asiatic Writings, several of which have never been published in Europe; the great Doctrines of the Gospel of God defined, illustrated, and defended; and the whole applied to the important purposes of sound practical Christianity and vital godliness. By Adam Clarke.

"N. B. In this work, the common version is intended to be printed in a parallel column with the new Translation, that those who prefer the former, may have the opportunity of applying the commentary to it. The work will make two volumes in quarto."  
ADAM CLARKE.

7 His hair was now nearly white, and his complexion ruddy, forming a beautiful contrast, and investing him, though in the prime of life, with the venerableness of age. His hair, indeed, gave early indications of age. "Look at that girl passing," said he to the writer some time after this; "my hair was as red as hers, but it began to turn gray when I was twenty-five years of age." "You are getting gray Mr. Clarke," said another; "yes," he replied significantly, "there are more things gray than me," -- the friend not perceiving at first, that he had put the man for the hair.

8 As a literary curiosity for future generations, it may be noticed, that the following announcement was made to the public by the "Committee of the Wesleyan Theological Institution, "Received from John Wesley Hall, Esq., Bristol, The Original Manuscript of Dr. Adam Clarke's Translation of Sturm's Reflections, folio.

9 The decision of criticism is, that "Spencer is the most luxuriant and melodious of all our descriptive poets. His creation of scenes and objects is infinite, and in free and sonorous versification he has not yet been surpassed. His 'lofty rhyme' has a swell and cadence, and a continuous sweetness, that we can find nowhere else. In richness of fancy and invention he can scarcely be ranked below Shakespeare, and he is fully as original. His obligations to the Italian poets, (Ariosto supplying a wild gothic and chivalrous model for the Faery Queene, and Tasso furnishing the texture of some of its most delicious embellishments,) still leave him the merit of his great moral design -- the conception of his allegorical characters -- and the original structure of verse, powerful and harmonious, which he was the first to adopt, and which must ever bear his name." His Stanza, which is the Italian ottava rima, and to which he added an Alexandrine, giving a full and sweeping close to the verse, has been successfully followed by Beattie, Byron, Campbell, and others.

10 In his own copy, he entered several notes, one of which is -- "The two last Cantos are truly excellent." But while he approved of the poetry, he was not always laudatory of the theme, as is evident from his selection of the "last Cantos," in preference to the others, avoiding by this the former part of the poem, which is considered as susceptible of being formed into a lecture for a

dissecting room as a subject for song. The following lines in Canto IX., Stanza 23, were underscored:--

"Well might he slip, but yet not wholly fall:  
No final loss his courage might appall;  
Growing more sound by wound, and rising by his fall."

To these lines he appended, "Antinomianism with a vengeance indeed! Wounded faith is the next step to unbelief. Reader, take care of thine if thou hast any. -- A. C." Canto III, Stanza 33, he enters the following caveat [warning, proviso] against the poet's unmingled praise of Elizabeth, -- "There is too much reason to believe that what is reported of Queen Elizabeth and the Earl of Essex, relative to their amor, is true. Her character will not bear a very deep investigation without appearing vile in respect to her morals. -- Stubborn facts are here against both her and the poet, who strives to vindicate her at the expense of Christian charity, as the last line of Stanza 33 evidences. Happy for her, if she is sailing through heaven!"

11 Several years after this, when a party was dining with a friend, Mr. Clarke looked across the table at the biographer, and said, "Everett, I will tell you a secret about 'The Fool of Quality;'" then, turning to another part of the company, he said, "I speak to Mr. E., for his pen is always at work, and I know it will be preserved. You know the work," continued he, "and know also, that it is considered in the light of a novel. I knew its author -- Mr. Brooke, who asked me one day, whether I had read it. I told him, I had. He then asked my opinion of it. When I told him, that it sometimes made me laugh -- sometimes cry -- and sometimes ready to go upon my knees; but that while reading it, this thought impressed me -- 'It is a fiction,' and then I was angry at myself. 'That,' replied Mr. Brooke, 'is the general opinion; but I can assure you, with the exception of a few touches of coloring, everything is founded in fact -- even the incidents are fact,' I was surprised, and he perceived it. He then inquired, 'Do you know the author of it?' I replied, Yes, your uncle. 'That,' he returned, 'is also the general opinion, but it is an error, for I am properly its author. I will explain myself. My uncle had written on various subjects, but was always lamenting, that he had done nothing to produce a better moral feeling on the Irish mind and character. I went out with him one morning on horseback, as we were accustomed to do, and being a little on the advance of him, he called to me to join and keep his pace. The Irish character was the subject of conversation, and he expressed his belief that it might be improved by catching and impressing the mind in some particular way; he then noticed the leading points described in 'The Fool of Quality,' -- proceeding from one part of the subject to another -- planning -- illustrating -- and enforcing, by certain modes of argumentation, the ground of each. Here the subject dropped for some time with my uncle: but I was so thoroughly impressed, and had my mind so completely imbued with it, that, on returning home I took up the subject where my uncle commenced, -- went through with the whole, which was vividly impressed upon the heart and upon the imagination -- and never rested till I had transferred it to paper. Three years elapsed, and nothing was said on the subject on either side. Taking our accustomed ride one day, my uncle said, 'Henry, I once spoke to you on a subject which has recently been revived in my recollection, in reference to the improvement of the Irish character; but not having done anything, I have permitted it to pass away, and now, having forgotten the plan, it grieves me exceedingly.' I told him, that I had penned the whole, and, on our return, produced the MS., to his unspeakable joy. Hence arose 'The Fool of Quality,' which; would never have been known to the world but for me.' Mr. Clarke added," Mr. Wesley read the work, -- knew Mr.

Brooke, -- asked permission to alter or abridge it, which was granted; and out of the Fool of Quality arose Mr. Wesley's' Henry Earl of Moreland."

12 Teraphim, from raphah, to assuage, heal.

13 Icons, from (phonetic Greek: A-kown, an image.

14 Cherubim, from ke -- like; and rab, the mighty, or rebi arab, the Lord.

15 Chreeshna, an incarnation of the Deity, according to the Hindu theology. The Hindus believe that God has been incarnated nine times; and they expect a tenth, for the final salvation of the world.

16 Mr. Sounciat says, that in all respectable Hindu houses, paintings, one representing the serpent biting Chreeshna's heel, the other chreeshna trampling on the serpent's head, are to be seen.

17 Gueber, a worshipper of fire; one of the followers of Zerdusht or Zoroaster.

18 Sabeans, another appellation for the followers of Zoroaster.

19 The Lares, among the ancient Romans, were a sort of guardian angels.

20 The Penates were protectors of the house and family. All who dwelt under the roof were considered to be under their protection; hence the rites of hospitality were peculiarly sacred, because the stranger was always considered to be an especial object of the care of the Penates.

21 My brother, who traveled in Africa, told me, that in the town of Bonny, he always observed the houses to be divided into three apartments; -- one end was the kitchen, the other was the state room, and that in the center, the temple of Juju.

22 Kuriou oikos, the house of the Lord, afterwards contracted into kuroik, and then into kirk and church. -- Dr. WATTS

23 Gibbon, and this Jewish Rabbi, were of kindred creeds, with this exception, that the Rabbi was more honest in his avowal; while Gibbon insidiously the better to accomplish his further purposes, shifted it upon others, by stating, that "the various modes of worship which prevailed in the Roman world were all considered by the people as equally true, by the philosopher as equally false, and by the magistrate as equally useful.

24 See Evangelical Magazine, 1804, for a Memoir of Mr. Butterworth.

25 Duke of Bridgewater's Canal Vessels.

26 The question was once put to Mr. Wesley, -- "What is your opinion of instruments of music in a place of worship?" He replied, "I have no objection to their being there, provided they are neither seen nor heard."

27 Dr. Hawker, according to Dr. Williams' account, in his Life, was introduced to the vicarage of Charles, May 20, 1784, having been curate there six years and a half before. It must have been his first sermon as vicar, which Mr. Clarke heard. See Hawker's Works, vol. 1. p. 22. Edition, 1831, 8vo.

28 A philosopher and mathematician; co-editor of the "British Encyclopedia;" author of "Principles of Natural Philosophy; or a New Theory of Physics, founded on Gravitation, and applied in explaining the General Properties of Matter, the Phenomena of Chemistry, Electricity, Galvanism, Magnetism, and Electro-Magnetism;" a treatise on "Physical Optics; or the Phenomena of Optics explained according to Mechanical Science;" also "Important Facts derived Mathematically from a General Theory, embracing many Results in Chemistry, which are denominated Ultimate Facts, with some Observations on the Origin, Formation, Nature, and Use of Comets;" together with "A Table of Chemical Compounds in the Gaseous Folio," &c.

29 Among the works reviewed by Mr. Clarke, may be noticed, -- Jones' Grammar of the Persian Language -- Bell's Greek Grammar -- Whittaker's Latin Grammar -- most of Lord Teignmouth's Memoirs of the Life, Writings, and Correspondence of Sir William Jones -- Stock's Book of the Prophet Isaiah -- Vetus Testamentum Græcum, cum Variis Lectionibus -- Wilkin's Arabic and Persian Dictionary -- Barrett's Evangelium Secundum, Matthæum -- A New Theory and Prospectus of the Persian Verbs, with their Hindostanee Synonimes, in Persian and English -- Chrestomathie Arabe, ou Extraits de divers Ecrivains Arabes, tant en Prose qu'en Vera, a l'usage de l'ecole special des langues Orientales Vivantes -- Weston's Fragments of Oriental Literature -- Grave's Lectures on the Pentateuch -- &c., &c.

30 At a subsequent period, the Doctor, adverting to the same subject, said, "We generally read some work in the family on a winter evening; and Mrs. Clarke, who is one of the best readers I ever heard, and can read for three hours together without receiving any injury, very often fulfills that office. Hume's History of England was taken up, and while reading a portion of the reign of John, I said, read that again: on hearing it read, I observed, I have been consulting the papers, this very day, which refer to that subject, and I find the difference in point of fact, to be as great, as if the one had said six, and the other sixty thousand.'

31 History of the British and Foreign Bible Society, vol. 1, p. 198.

32 Hist. B. and F. Bible Society, vol. 1, p. 299 -- 304.

33 Hist. B. and F. Bible Society, vol. 1, p. 304-5.

34 Hist. of the B. and F. Bible Society, vol. 1, p. 309.

35 The first volume was printed in 12mo. A re-issue of it, with corrections and additions, appeared in 8vo., 1830; and was followed by the second vol., uniform with it, in 1832, the preface of the latter bearing date, Frome, Nov. 10, 1831," the year before the demise of the subject of the memoir.

36 The difference of opinion among good men on Shakespeare, and of the same men, in different stages of their personal history, is curious. The writer possesses a volume of Shakespeare's Works, Tonson's edition, of 1734, once in the hand of the Rev, Walter Sellon, a lineal descendant of Wickliff and the warm friend of Wesley, which bears the following autograph note: "For God's sake, and your own, take care and part with this book, and all others of a like nature, lest it lead you from the simplicity of Christ! -- Walter Sellon, 1735." It might be asked here, whether, when Mr. Sellon penned this note, the volume belonged to himself or to a friend? If a friend, he knew, of course, he had no right to destroy it; but if to himself, then another question arises, why he did not himself "part" with it, or rather destroy it, as the feelings which dictated the cautionary note, were of a character likely to lead to its destruction.

37 The following fact, with the substance of which we are favored by a friend, will bear out the Doctor's opinion, in reference to Mr. W's politics on the war question, by furnishing a striking illustration of its truthfulness. A clergyman in the county of Devon, married a sister of Miss Porter, the celebrated novelist, herself a woman of intelligence and taste. The rectory was the focus to which all the talent of the neighborhood was attracted, During our visit there, Mrs. R. had received from her friend, Mr. W., a beautiful specimen of that famous medal, by which the great statesman had touched the chord of sympathy, that on this subject had bound the national feeling together, as the heart of one man: this specimen was of silver, beautifully chased, representing -- as all the world knows, a manacled Negro, on bended knee, raising his fettered hands to heaven; while round his head was inscribed the irresistible appeal, -- "Am I not a man and a brother!" At the sight of this beautiful specimen of art, a murmur of admiration ran round the room; all, save one elderly gentleman, speaking in high commendation alike of its design and execution. When the thrill of delight had become somewhat sobered down, the venerable Nestor, who had witholden his tribute of praise, quietly, but fervently, ejaculated, -- "Would to God, that the great man who pleads so eloquently one day against black slavery, would not on the next vote for white [slavery]."

38 Vol. 1, p. 417.

39 When spending a few days at Hayden Hall with the Doctor, after the work had been completed, he went through the Foedera with the biographer, especially that part with which he himself was connected; having either written or superintended the printing of it, and furnished the autograph facsimiles, and seal impressions: and the following are some notes penned on the occasion. -- In the two volumes, folio, of "Reports from the Commissioners appointed by His Majesty to execute the measures recommended by a select committee of the House of Commons respecting the Public Records of the Kingdom, &c., 1800 -- 1819," are several essays and papers by Dr. Clarke. Some of these are inserted in his "Miscellaneous Works," Vol. xi. pp. 161 -- 235.

Vol. I. page 115 -- .130, "A plan for the revision of Rymer's Foedera, and for the formation of a supplement and continuation thereto," in a long Essay by Dr. Clarke. At a board of the Commissioners (present, the Right Hon. Charles Abbott, Speaker of the House of Commons, -- the Right Hon. Lord Frederick Campbell, -- the Rt. Hon. John Lord Redesdale, -- the Rt. Hon. Sylvester Lord Glenbervie, -- the Rt. Rev. John, Lord Bishop of Bangor,. -- the Rt. Hon. Sir William Grant, Master of the Rolls, -- the Rt. Hon. Archibald Colquhoun, Lord Advocate of

Scotland, -- and the Rt. Hon. Charles Bathurst, it is observed, "The secretary stated, Adam Clarke L. L. D., having been recommended on account of his extensive learning, and indefatigable industry, as a fit person to revise and form a supplement and continuation of Rymer's Foedera, had prepared an Essay or Report on the best mode of executing such an undertaking; which Report the Secretary delivered in, and it was now read." This Report extends from p. 115 to p. 130, and is dated, May 13th, 1809, and signed by the Doctor.

Another paper follows, written by the Doctor, dated January 31, 1810, from p. 134 to 139, dated March 12, 1811.

After this, the Doctor delivers specimens of printing; and at page 139, are orders:-- "Ordered; that Dr. Adam Clarke do use his best exertions in completing a list of the proposed contents of his first volume of the New Foedera, with a separate enumeration of the new articles proposed to be inserted therein," -- "Ordered; that the Specimens recommended by Dr. Adam Clarke as an improvement upon the Dutch Edition, and containing a larger quantity of the same sized letter-press in each page, be adopted."

Pages 476 to p. 485, is a "General introduction to the Foedera," dated, "London, 5th March, 1816," and signed, "Adam Clarke, Frederick Holbrooke, Sub-Commissioners," This, the Dr. stated, was written by himself, and Mr. Holbrooke merely gave his sanction to it, when composed.

Then follow pages 485 to p. 496, "Observations upon Two Documents proposed to have been inserted in the new Edition of the Foedera," signed, "Adam Clarke, Milbrook, Lancashire, May 25, 1816." The two documents are, 1. "The Conqueror's Charter to the Earl of Brittany;" here Dr. Clarke takes up the objections and answers them. 2. "Do Navibus" -- is a "curious account of the means afforded by the Norman Nobility, to enable William their Duke to attempt the Conquest of England." The objections are here answered also, by Dr. Clarke.

Page 496, is another paper, entitled, "Doubts as to the Authenticity of the Vetus de Monte, or Old Man of the Mountain." This is dated, Dec. 12th, 1812, and signed, "Adam Clarke, Fred. Holbrooke, J. W. Clarke." This too, the Dr. stated, was composed by himself as well as the others.

"A Report on the Papal Bulls, preserved in the Chapter House, Westminster," was also his, signed and dated as the last.

The next, page 502, is "A Report on the Expediency of inserting Certain Charters of Liberties in the New Edition of the Foedera." Signed, "Adam Clarke, Fred. Holbrooke," and dated, "Jan. 1, 1814."

Vol. II. is entitled, "Appendix to Reports from the Commissioners appointed by His Majesty to execute the Measures recommended by a Select Committee of the House of Commons respecting the Public Records of the Kingdom," &c., 1800 -- 1819.

In this, are Plates and Facsimiles of Charters, &c., many of them completed under the inspection and direction of the Doctor. Reference may here be made to "No. xi. commencement of

the Statute Roll, 1 Richard II." Also, to "No. xvii, Inrolment [sic] of the Petition of Rights, 3 Charles I." To "No. xlvi., Articuli Magnæ Cartæ Liberatum, A. D., 1215." There are many others, Seals, &c.

The Foedera of the Doctor is entitled, "Foedera Conventiones, Litter', et Cujuscunq̃ Generis Acta Publics, inter Reges Angli' et Alios quosvis Imperatores, Reges, Pontifices, Principes, vel Communitates: ab Ingressu Gulielmi I. in Angliam, A. D. 1066; ad nostra usque Tempora habila aut Tractata. Ex Autographis, infra secretiones archivorum Reginum Thesaurarias, asservatis; allisque summæ vetustatis instrumentis, a Historium Anglicanum Spectantibus, fideliter exscripta. Primum in lucemmissa de Mandata Serenissim' Principis Annæ Reginæ; Cura et Studio Thomæ Rymer, Historiographi, et Roberti Sanderson, Armig. Demio aucta, et multis locis emendata, Jussu Serenissimi Regis Georgii Tertii. Accurantibus Adamo Clarke, L. L. D, S. A. S. et Fred. Holbrooke, e Soc. lot. Templ. S.A. S. Vol. I. Pars. I. Ab. Anno M.CCLXXII. ad annum M.CCCVII. Londini: 1816."

In this volume, the title of which has just been given, the Dr. had preserved the specimen sheet which he had laid before the Commissioners, showing the different sizes of the type, the calculations, how much each would take and cost, &c. And on a blank leaf of the volume, was the following entry, in the Dr's. own hand. "There is reason to believe that the Instrument on p 8. Pro Episcopo Roffen dated Au. 32 Hen. I. should he referred to An. 33 Hen. III." Then follow these particulars;--

"1. The Title Dominæ Hybernia, was not known in the time of Hen. I.

"2. Richard Bishop of Rochester, most have been Richard Wendover; from 1235 -- 1250 -- no other Richard occurs.

"3. Bertram de Cryel, and I. Maunsel, provost of Beverley, are witnesses, and lived temp. Hen. III and Edw. I., the latter was his Executor.

"4. The Inst. is dated an. regni tricesimo tertio, not usual at that time. This paper was inserted on the faith of the Registrieni Roffence."

Page 310, the Doctor, in pencil, in the margin, directs to "the framed Inscriptions and Rolls for the Facsimile."

A folio volume, entitled, "A Catalogue of the Manuscripts in the Cottonian Library, deposited in the British Museum," had on one of the end leaves, in the hand writing of Dr. Clarke, "The gift of the Right Honorable the Commissioners on the Public Records of the Kingdom, to Adam Clarke, to assist him in compiling a Supplement to, and Continuation of Rymer's Foedera."

Dr. Clarke gives the "History of the Foedera," from its commencement, in his first Report to the Commissioners; showing that the original edition, which consisted in 20 folio vols. had long disappeared; that the second edition was rarely to be seen; and that the third, which was printed at the Hague, in 1738, was exceedingly scarce.

40 He had the successive liberties of the people, accurately copied from the originals, just as they passed into law, in the reigns of the different monarchs; these were all colored and illuminated by his own hand, framed, and properly arranged. They were matters of curiosity; and were the more valuable, as but few could have access to the originals.

41 "That the liberties of England," says a critic, "were won on the plain of Runymede, is an axiom which we find laid down in every abridgment of our history, and acknowledged with due acclamation at every election dinner; while the subsequent Wars of the Barons under De Montfort are viewed but as the strife of turbulent nobles, who, in the absence of foreign warfare, employed themselves in getting up a few contests at home. If this view were merely the popular one, it would be worthwhile to correct it; but it is unfortunately the view taken by the mass of our historians, -- not only by Carte, Brady, and Hume, who, from their avowed monarchical principles, might be expected to give no quarter to men who appeared in arms against their sovereign, but of writers who hold the contrary opinion, -- even Hahlam, and Sir James Macintosh scarcely yielding the praise of good intentions to the champion, who, at Evesham, laid down his life for the same great principles as did Hampden at Chalfont Field. As a contribution towards an ill-understood period of our own history, and as a vindication of the character and principles of those great men, without whose struggles the concessions at Runymede would have been a mere worthless parchment, Mr. Blauw's work may be welcomed; and the more so, since, with the exception of the admirable memoir written by the late Dr. Thomas Farmer for Nichol's History of Leicestershire, no effort has been made to present Simon de Montfort in his true character to the public."

42 He stated some time after this, that he had only met with one copy of this work during a period of forty years: on meeting with a second after that period, he presented the writer with the first, which bears the diligent traces of his pen, closing with -- "Corrected line by line throughout -- Adam Clarke." The work was published in 1648, and has an "Epistle Dedicatory," "To the Peerles Princesse Elizabeth, the King's Daughter." Rowley was the inventor of the well known astronomical machine called the Orrery.

43 This word was playfully expressed, and "thereby hangs a tale." It was known to the writer that the subject of the memoir had attended the funeral of a Roman Catholic, when a boy, in company with his father. The priest, he observed, in the course of his address, said, "Some of you have fathers, some uncles, some brothers, some sisters, &c. Would you not like to have a prayer offered up for them? Would you hate them to fry in purgatory for ever? Would you not give a groat [groat n. hist. 1 a silver coin worth four old pence. 2 archaic a small sum (don't care a groat). -- Oxford Dict.] for them?" After this personal appeal, he received groat after groat. In cases where he knew there was little to depend on at home, he advised them to borrow of their friends. When he had thus accomplished his purpose, the other priest, who had stood by, said, "Debemus dividere spolia" -- we ought to divide the spoil. But no, the other quietly pocketed the whole.

This led to another case, in which the priest had little Greek and less Latin. He was told by his colleague, while engaged in the service, that he ought not to say mumpsimus, but sumptimus. "Why?" inquired he. "Because the latter is correct, and others use it." It was instantly returned, "Have not I as good a right to my mumpsimus as you have to your sumpsimus?" This settled the business at once between the disputants. The term was therefore playfully employed by the Doctor

in the presence of those who were acquainted with its origin, and knew the significant meaning he wished to convey by it.

44 I do not emit the rays of the sun, but the thunder-bolts of Jupiter.

45 The Logic of Kings.

46 Lewis the fourteenth is said to have possessed none of the qualities of a king; but to have acted the part of one as well as he could. This is what James I, who was not overburdened with it, called king-craft, to which the Doctor in all probability had an allusion.

47 Oh, that I might be spared to sing the praises of so great a man!

48 This reminds us, so far as the title is concerned, of Sir William Cornwallis' Poem on "Nothing;" a tract now exceedingly scarce, the last six lines of which are,--

"Nothing with God may be compared right,  
For justice, wisdom, majesty, and might;  
And though within, God fill this spacious round,  
Yet Nothing may without it well be found;  
This is the task, that I did undertake,  
Of Nothings Nothing, something for to make."

49 Comment on the Book of the Prophet Isaiah, in 2 vols. folio.

50 The Doctor lent him his own copy, -- *Byzantinæ Historiæ Scriptores Præcipui, Græce et Latine, a Variis Editoribus, Emendati et Notis Illustrati*, 23 vols. folio, in 26, fine set, uniformly bound in vellum, -- Venetiis, 1729 -- 1733. This copy was bought at the sale of his library, by H. Bohn, for £19. 19s. Od.

In 1814, J. E. Clarke published the result of his labors, entitled, "A Dissertation on the Dragon, Beast, and False Prophets of the Apocalypse of St. John, in which the number 666 is fully explained. To which is added, An Illustration of Daniel's Vision of the Ram and He-Goat." London, 8v0., 10s 6d.

51 "See Fletcher's works, vol. v., 207-270; 18mo.

52 Mr. Bean, in addition to "Zeal Without Innovation," (which was reviewed by the Rev. H. Hall, in the "Eclectic," and is now in his works, vol. ii, p. 269, 122mo. edition,) published "Parochial Sermons," 8vo., and also "Family Worship," 8vo.; the last of which was spoken of in most favorable terms by Dr. Clarke.

53 In sedater mood, the Doctor's language is -- "The word halleluYah, praise ye Yah, or Jehovah, which the Septuagint, and St. John from them, put into Greek letters, thus, allelou-ia, is a form of praise which the heathen appear to have borrowed from the Jews, as is evident from their pagans, or hymns in honor of Apollo, which began and ended with eleleu-ie; a mere corruption of the

Hebrew words. It is worthy of remark, that the Indians of North America have the same word in their religious worship, and use it in the same sense. 'In their places of worship, or beloved square,' says Adair, in his History of the American Indians, 'they dance sometimes for a whole night, always in a bowing posture, and frequently singing halleluyah, Ye ho wah; praise ye Yah, Ye ho vah:' probably the true pronounciation of the Hebrew, which we call Jehovah."

54 This Hymn was introduced into the first edition of Dr. Clarke's Notes, and was the subject of a subsequent conversation, which occasioned a slight reduction of praise in the second, as to originality. The biographer asked the Doctor whether he was aware that the first and second verses of the Hymn were a mere transcript of a part of the Sixth Canto of Young's "Night Thoughts," the blank verse being turned into rhyme? He stated, that he had no recollection of what was referred to. The passage was then adverted to, in connection with the Hymn.

#### YOUNG

"If so decreed, the Almighty's will be done.  
Let earth dissolve, you pon'drous orbs descend,  
And grind us into dust: the soul is safe;  
The man emerges; mounts above the wreck,  
As tow'ring flame from nature's funeral pyre:  
O'er devastation as a gainer smiles."

#### C. WESLEY

"Stand the omnipotent decree:  
Jehovah's will be done!  
Nature's end we wait to see,  
And hear her final groan:  
Let this earth dissolve, and blend  
In death the wicked with the just;  
Let those ponderous orbs descend,  
And grind us into dust.

Rests secure the righteous man!  
At his Redeemer's beck,  
Sure to emerge, and rise again,  
And mount above the wreck;  
Lo! the heavenly spirit towers,  
Like flame o'er nature's funeral pyre,  
Triumphs in immortal powers,  
And claps her wings of fire."

Mr. Clarke, one of the Doctor's sons, who was present on the occasion, observed, that "the date of the composition, and next to that, of the publication, would determine to which of the writers the charge of plagiarism belonged." It was replied to this, that, as the men had no communication with each other, and were therefore not likely to have access to each other's

manuscript treasures, the time of publication would be the fittest criterion by which to judge. This was soon determined. Dr. Johnson, in his life of Young, states, "The Night Thoughts were begun immediately after the mournful event -- referring to the death of his wife, "of 1741. The first 'Nights' appear, in the books of the Company of Stationers, as the property of Robert Dodsley, in 1742. The Preface to 'Night Seventh' is dated July 7th, 1744." From hence it appears, that the six first books, were before the public prior to the seventh. The Hymns of Charles Wesley were first published in 2 vols. 12mo., in 1749, by Felix Farley, of Bristol; but the Hymn in question is not to be found there: nor yet in the "Hymn and Tune Book," of 1761. It is inserted, however in the 3rd edition of the Large Hymn Book, published in 1782. In what other earlier collection it appeared, remains to be shown. Still the remaining part of the hymn, -- characterized by Montgomery as a "daring and victorious flight," affords proof, that though he set out with the pinions of another, he not only tried, but successfully mounted on his own, before he descended from the heights to which he had been enabled to soar: and it detracts little from a man like Charles Wesley, who had so much originality of his own, to state, that high as he soared in the region of song, he often winged his way to still greater heights, when he caught a noble thought from someone of the poets, or a passage from the Sacred Writings, distinguished for its sublimity.

This notice of Young's "Night Thoughts," in connection with Charles Wesley, led to other remarks, when Dr. Clarke stated, that two of the old preachers, who had read the poem, and had been charmed with the manner in which the poet had descanted on the subject of REDEMPTION, -- inferring from thence that the strains could only flow from a heart distinguished for the deepest piety, put themselves to some inconvenience to pay him a visit. On being introduced, and stating the pleasure with which they had read his poem, the Doctor asked them -- waiving all higher considerations, what news they had? They told him, in the simplicity of their souls, that the chief news which they had to communicate was, that the Lord was enlarging his dominions, by bringing sinners to himself. The Doctor, apparently engrossed with other things, again inquired -- supposing them to have been recently in the metropolis, what was the last news they had? when they again replied, that they knew no better tidings than the increasing prosperity of the work of God. It was not long before they found a wide difference between the poem and the poet, and concluded that either the poet knew nothing of experimental religion, or was otherwise averse to its introduction.

55 Leslie is also very happy in the employment of this argument in his "Short and Easy Method with the Deists."

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END OF VOL. II.

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