

common feeling in our hearts: there is no union in the whole body of the Jews. He was a resident of Norwich, and turned his conversation to the family of the Gurneys, one of whom we know (Mrs. Prys) as their benevolent representative to the world. (Hear.)

Here's a name that we cannot meet without sympathy and feeling, because now, in addition to our other claims, she is labouring under calamity. (Hear.) But the Jew said, that that family had done more good by their Christian benevolence than all the Jews he ever knew. He also said, that he was surprised that so many Christians should devote themselves and their labours, not merely for themselves, but for the service of Jesus. And now, with respect to another effect of this society, I cannot concur with some honorable friends of mine that look to the accomplishment of the prophecies of Isaiah, in the present age. While, however, I do not concur with all of them, I shall still say, that one blessing of this society is, that it has unlocked the whole volume of prophecy; for myself, I do believe, that until this society rose, the prophecies remained as lumber in our closets, and although they were not by any means undervalued, they were looked upon as never to be understood, and accordingly they were passed by. And here I would guard those whom I address against the mischievous habit of considering prophecy as the rule of their practice. We know that it may be and will be fulfilled, but you and I are not to expect that we are to accomplish it. Therefore it is a capital error to act merely from the idea that we are to be the immediate instruments of God. When I see societies fall, and the church begin to languish, then I feel inclined to ascend the hill of prophecy to view the streams that flow from the throne of God, and to contemplate his intention in the blessings that are to come, and let this be a recollection ever to animate you. The workings of the Lord will visit you as the Angel did the Apostle in his prison, unexpectedly; and you are not to expect any thing from God but in his own time. I have said how strongly I have concurred with Mr. Simeon, but I hope he will pardon me in differing from him in one point. He says, that there is most prejudice in the Jew; but I say, there is more prejudice in the Christian, and for this, the greater is his knowledge, the more he sins; and I will further say, that I never saw any one more difficult to contend with than the man who professes he believes every thing, and yet will do nothing. The greater benefit of this society is, that it will overcome the prejudice of the Christian, who in general is either asleep as to Israel, or if he is awake, is awake only for hostility; and I say, that whether you endeavour to direct his awaking energies, or to allay his hostility, is one of the most difficult tasks that ever the society had. A new period is arrived within twenty years. We come here brought by love to the Scriptures and to the Jews; but our chief consideration is, that this is (as the Bishop of Lichfield observed) a great preparative work; and I should quit the room if I did not believe that there was a growing attachment to the question of religion. A better era has come on—much is doing in other countries, and that brighter period is about to appear, which we have looked for for centuries. I pray you all, and my brother clergymen more especially, in going back to their parishes, to be convinced that the first step only is taken—that they will raise aloft the torch of the light of the divine blessing, and that they will labour tenfold in the ministry from day to day.

The people even at our right hand here do not know what is going on behind the scenes. There have been Tre. Meetings and meetings at which they were not present; and these have been devoted to ascertaining the best means of forwarding the cause in our parishes. The question I think is this, that we separate our ministerial too much from our pastoral office. I thank God for this institution, not merely because it has led to the revival of religion, but not this meeting, therefore, terminate without a fresh dedication of our souls to God. I am jealous of hearing one society compared with another, as I wish that they should be all considered as affiliated branches of the one stock founded on the rock of ages, the superstructure so extensive, that it may have only the world for an area, heaven for its canopy, and know no limits but the wants and necessities of man."

The resolution was agreed to.

Sir George Rose, Bart. then moved—

That whilst this meeting acknowledge the Christian obligation and privilege of using with zeal and activity the means placed by the great Lord of all at the disposal of his servants for promoting the spiritual welfare of the house of Israel, they would seriously consider that the best means are only effectual by his appointment, who has said that he will be inquired of by his people to do those things for them.

BIOGRAPHY.

MEMOIR OF THE REV. ADAM CLARKE.

L. L. D. F. A. S. M. R. I. A. &c. &c.

This gentleman, whose name is well known in the learned and scientific world, though a native of Ireland, is paternally of English extraction: his father who was an eminent scholar, having descended from a family originally of England, in which country his ancestors were highly respectable. His mother's maiden name was Maclean, of Mull. Her progenitors were Scotch, and of some consequence, their pedigree having been traced back to a remote period.

The subject of this memoir was born near Magherafelt, in the county of Londonderry, in the north of Ireland, about the year 1763, but the exact time we have not been able to ascertain. His parents being serious, particularly his mother, it was his lot to enjoy the advantages of a religious education. Being brought up from his infancy in the fear of God. At an early period his mind was impressed with the solemnities of an hereafter, and in the sincerity of his soul he sought the divine favour. This he did not long seek in vain. His soul was soon set at liberty, from which time he became a decided character, and his life has thus far been spent in promoting the interests of the Gospel.

During his early years, he received from his father the rudiments of a classical education; but his attention being called off to the concerns of a little farm, the care of which devolved chiefly on himself and his brother, his proficiency in learning was somewhat retarded. On entering life, being designed for trade, he was for sometime placed under the care of a Mr. Bennett, an extensive linen manufacturer. Taking, however, a dislike to some branches connected with the business, he left this gentleman, but on such honourable terms, that from this time, they continued in habits of uninterrupted friendship and intimacy till Mr. Bennett's death.

Possessing natural talents of the first order, and using every means to acquire intellectual knowledge, his abilities and assiduity awakened the solicitude of many who visited his father's house. Among these was a preacher, intimately acquainted with the late Rev. John Wesley, with whom he kept up a correspondence. As Mr. Clarke had at this time, though very young, begun to call sinners to repentance, this preacher was not a stranger to his mental powers, which he naturally thought wanted nothing but due encouragement, and a proper opportunity to call them into vigorous exercise. To furnish these, he made Mr. Wesley acquainted with his history and character, representing him as a youth whose piety, zeal, and talents, gave an early promise of utility and eminence in the church of Christ.

Induced by this recommendation, Mr. Wesley desired that he might be consulted respecting his future plans and intentions; and that an inquiry might be made if he were willing to become a pupil in Kingswood school: furnishing him, at the same time, with a letter in case it met his approbation, that should become his passport into that seminary. It was not long before Mr. Clarke determined in favour of the proposal; in consequence of which, arrangements being made; he left his father's house, and embarked on board a vessel bound for Liverpool, where, from his prepossessing manners, and from some peculiar incidents that had occurred during the voyage, he was kindly entertained at the captain's house.

On reaching Kingswood, his reception was far less favourable than he had anticipated. By the manager, he was viewed as an intruder, and, as such, was treated with inattention and disrespect, sometimes bordering on indignity. But he had already learned to overcome evil with good, and to bear with patience and resignation the privations, which,

without meriting them, he was called to endure. Nor was the ardor of his mind to be repressed by impediments like these. He seized every opportunity for improvement; and his rapid progress soon convinced those by whom he was surrounded, that his native vigour would surmount every obstacle, and dart its rays on those, who apparently attempted to consign it to the empire of darkness. As a proof of this, although his finances were low, he contrived, while here, to purchase a Hebrew Grammar, then just published, which laid the permanent foundation of his extensive acquaintance with the dead languages, and became a prelude to his knowledge of oriental literature.

He had not been much more than a month in Kingswood school, from which he derived little or no advantage, before Mr. Wesley paid it a visit; when, on an inquiring for the young man from Ireland, Mr. Clarke was introduced. On the subject of his preaching, much interesting conversation passed between them; and so well satisfied was Mr. Wesley with his replies to the various questions proposed, that he was desired to hold himself in readiness, as he should very shortly appoint him to a circuit.

At about the age of eighteen, Mr. Clarke entered on his itinerant ministerial labours, in the year 1782, in which employment, though now partially located, he continues to the present day. From the commencement of his preaching, he has been exceedingly popular in every part of the United Kingdom through which he has travelled. In his earlier years, his youth attracted vast numbers wherever he went; but curiosity soon gave place to admiration; and many, with whom novelty was the primary motive to induce them to attend his ministry, settled down into sober, regular, and attentive hearers. In most places where he was stationed, his preaching formed an era in the history of Methodism; and no other man has ever yet appeared among its numerous preachers, though many possess talents of the most exalted order and commanding influence, to whose labours it is so much indebted for the respectability it has acquired, and the increase of the congregations that have rallied round its doctrines. In many places the chapels have been so thronged with hearers at an early hour, when he was expected to preach, that on his arrival, all access to the pulpit from the door has been rendered impossible. It was on one of these occasions, at St. Austin, in the county of Cornwall, soon after he began to travel, that the writer of this article saw him enter the chapel through a window, and creep on his hands and knees over the heads and shoulders of the people, in order to reach the pulpit. This tale of popularity, with scarcely any intermission, has now followed him about forty years, and it remains unabated even to the present day.

But, notwithstanding he was thus caressed and followed, where he was known, it was not always, in these early days of Methodism, that on his first appearance he was treated with much respect, or even with common civility. In the Norman Isles he received the most convincing proof that the carnal mind is enmity against God. On one occasion he was drummed out of town, and threatened with death, should he again attempt to preach in that place. He however, kept to his appointment, amidst the threats with which he was menaced; but instead of meeting with further interruption, he was protected for his intrepidity by the very persons from whom he had apprehended danger. At a more subsequent period, he received a violent blow on the head, in the neighbourhood of Liverpool, when returning from preaching, from which serious consequences were expected; but providentially he survived the attempt of this apparently intended assassination. The blow was known to have proceeded from a member of a certain community, which asserts that actions may sometimes be meritorious, though they should be stained with blood. The culprit was seized, and taken before a magistrate; but Mr. Clarke declined to prosecute, thinking it his duty rather to suffer for the cause of Christ.

Impressed with the shortness and value of time, this indefatigable scholar has invariably pursued his studies with the most unremitting attention; generally from four or five in the morning, until nine or ten at night, through a series of years, and nothing but a vigorous constitution, which falls only to the lot of a few, could sustain such incessant labours, and remain unbroken. So tenacious, indeed, has