

BIOGRAPHY.

MEMOIR OF THE REV. ADAM CLARKE,
L. L. D. F. A. S. M. R. I. A. &c. &c.

[Concluded from our last.]

To various branches of natural and experimental philosophy, Dr. Clarke has paid much attention, nor has the science of astronomy been neglected. Connected with each of these departments, he has a suitable apparatus, in which are some instruments of the first description and excellence.

The books, articles, and instruments, which his library, his cabinet of curiosities, and his philosophical apparatus contain, have excited the attention of the neighbouring nobility, several of whom have repeatedly visited his abode, and experienced much gratification, which they have politely expressed.

Dr. Clarke has been honoured with the friendship and the correspondence of some of the first characters in the nation; and during the translation of the scriptures into some of the oriental languages, in which his profound erudition has rendered essential service to the Cause of Christianity, he has been brought into contact with exalted dignitaries, and men renowned for learning, and literary acquisitions. About the year 1805, he was made M. A., and in 1806, he received the honorary degree of L. L. D. as a tribute of respect due to his superior talents. Since that time he has been honoured with the additional title of Member of the Royal Academy. He has presided three times both in the English, and also in the Irish Methodist Conferences.

During the last few years, his health having been somewhat precarious, he has relaxed from the constant routine of preaching. In this duty, however, he generally engages once or twice every week. But on these occasions the effects of his former exertions are severely felt; and perhaps few persons suffer more than himself from this laborious exercise.

On repairing to his retreat at Millbrook, his removal was followed by mean insinuations, that his retirement from ministerial labours had been adopted before necessity dictated the measure. These ungenerous intimations, however, proceeded from individuals, who had not, like himself, seen forty years pass over them in the pulpit, and grown hoary in the service of their Master. To those who are acquainted with the unremitting exercises of his former years, frequently preaching four times a day, and braving "the summer's suns and winter's snows," he did not appear to have retired a day too soon; and to this, in all probability, under the providence of God, may be attributed the continuance of his valuable life.

Of Dr. Clarke's family connections, our knowledge is but partial. He had one brother, a skilful surgeon, who settled in England, but died several years since near Liverpool. One sister, now no more, was married to Thomas Exley, Esq. M. A. an eminent mathematician of Bristol; and another to the Rev. W. M. Johnson, L. L. D. a clergyman residing in Cornwall.

Mrs. Clarke, whose maiden name was Cooke, was a native of Trowbridge, in Wiltshire. Her father was an eminent broad-cloth manufacturer, equally distinguished for his zealous loyalty, and his invincible attachment to the established church. One sister, lately deceased, was married to Joseph Butterworth, Esq. M. P.

She has also a brother, a law bookseller in Dublin, who was deprived of an independent fortune by an unhappy connection which he formed with a first-rate cloth house, near Bath. With the history of some other branches of this family, we have no acquaintance.

Dr. Clarke has had twelve children, of whom three sons and three daughters only, survive. His eldest daughter is married to Mr. James Rowley, a timber merchant, at Stourpourt, in Worcestershire. His second, is the wife of Mr. James Hook, an African merchant, who resides in London. The youngest still lives with her parents. His eldest son is principal clerk in His Majesty's Record's Office, of the Court of Exchequer. His second carries on an extensive printing concern in London; and his youngest is now a student at Trinity College, Cambridge.

Of Dr. Clarke's works, the following is the

most correct list that we have been able to procure; but we are convinced there are several other publications of which we cannot recollect the names:—

Dissertation on the Use and Abuse of Tobacco: London, 1797, 8vo. A Bibliographical Dictionary, containing a Chronological Account of the most curious books, in all departments of literature, from the infancy of printing to the beginning of the 19th century; to which are added, an Essay on Bibliography, and an account of the best English translations of each Greek and Latin classic, 1802, 6 vols. 12mo. and 8vo. The Bibliographical Miscellany, or a Supplement to the Bibliographical Dictionary, down to 1806, 2 vols. 12mo. and 8vo. Baxter's Christian Directory abridged, 1804, 2 vols. 8vo. Claude Fleury's History of the ancient Israelites, with an account of their Manners, Customs, &c. with a Life and Portrait of Claude Fleury, 1805, 12mo. 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, 1807 12mo. and 8vo. vol. 1st.: a second vol. is designed to bring the succession down to the year 1440. Shuckford's Sacred and Profane History of the World connected, including Bishop Clayton's Strictures on the work, embellished with a set of maps, 1808, 4 vols. 8vo. Sturm's Reflections, from the German, 4 vols. 12mo. The Holy Scriptures, &c. with the Marginal Readings, a Collection of Parallel Texts, and Copious Summaries to each Chapter; with a Commentary and Critical Notes, designed as a help to the better understanding of the Sacred Writings, 4to. 1810. Harmer's observations, 4 vols. 8vo. Clavis Biblica; or a Compendium of Scripture knowledge, 8vo. Dr. Clarke has also published several Sermons and detached pieces; and he is the author of many anonymous articles published in various respectable journals.

In addition to the above publications, Dr. Clarke was employed several years by Government, in collecting materials for a new edition of Tymer's Fædera, in folio, of which he saw the 2 first vols. thro' the press. This work is now superintended by a commission under Government.

Several of the above works will ensure the immortality of Dr. Clarke's name in the Republic of letters; but that on which it will descend to posterity, under the auspices of the most undiminished lustre, is, his learned and voluminous Commentary on the Holy Scriptures, the sale and popularity of which have been almost unexampled. This laborious work is yet unfinished; but to its completion it is devoutly to be hoped, his valuable life will be prolonged.

As a friend, Dr. Clark has always been distinguished for his undeviating constancy. Free, affable, and communicative, he is at all times easy of access; but this amiable feature in his character has frequently subjected him to unnecessary intrusions. In company, he is cheerful and familiar, without displaying any parade of learning, except when particular occasions call for a momentary emanation from his ample stores. His conversation abounds with anecdote and incident, sometimes derived from foreign sources, but more generally drawn from his own observations of men and manners, collected during his journey through life, and treasured up in a highly retentive memory.

His preaching is distinguished by an intimate acquaintance with the scriptures, strong sense, and solid argument, emanating from a capacious mind, which communicates itself in an almost unbounded range of thought, that seems always at home in the fathomless abyss of research, and even when taking excursions into eternity. His diction is chiefly remarkable for simplicity, purity, strength, and perspicuity.

To the productions of his pen, these remarks are equally applicable as to his pulpit discourses. In all these, the measure of syllables, the artificial turns of expression, and the dance of periods, are beneath his notice. With him, import is never sacrificed to sound; his aim being to communicate the riches of his mind to others, in words best adapted to convey his meaning, and most likely to be universally understood. This seems to be the effect of habit, not of labour; and instances are very rare, in which his designs prove unsuccessful.—*Imp. Mag.*

DIVINITY.

DR. RAFFLES.

Text, Psalm 27, 4.—One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

The situation of the Psalmist when he penned this Psalm, was peculiarly critical. He was an exile from his native country, and hunted with savage fury by the King of Israel. He had been a great hero, a successful commander, an anointed monarch, and the beautiful women of Israel had sung his praise. But all those characters were merged in that of the saint; and hence, in this state of exile, what most afflicted him was, his absence from the house of God. But in those circumstances he did not lose his confidence, and that confidence is expressed in the beginning of the Psalm. In the text, also, he ardently desires the period in which he shall again have the opportunity of worshipping in the temple of the Lord. Let us consider,

1. The great object of his ardent desire. This includes three things:
1. A permanent residence in the House of God.—*That I may dwell in the house of the Lord all the days of my life.*

Under the Old Testament dispensation, many of the priests resided constantly in the temple, and perpetually attended the services of the sanctuary.—And so ardently did the Psalmist desire the ordinances of the Lord, that he wished to be like one of those priests, constantly engaged in his service. What a contrast does this present to our own days! How do we find the multitude employed on the Sabbath day? In all our populous towns and cities, do we not see them employing every mode of conveyance, and thronging in crowds to scenes of unhallowed places, and forbidden gratification? The Psalmist desired to engage permanently in the service of the Lord. What a contrast is this to the conduct of those who attend only occasionally when opportunity appears to them to favour it; or when worldly engagements do not interfere. The Psalmist had an ardent desire for this object. What a contrast does this present to those who come to the house of the Lord, but who come from improper motives, who are induced to come from submission to authority, from a compliance with custom, or from the accusation of conscience.

2. The object of the Psalmist's desire includes the enjoyment of the Divine presence in his ordinances, to behold the beauty of the Lord. The beauty of the Lord, is that display of his presence and perfections which is made to the minds of his true and spiritual worshippers. The services of the ancient temple were beautiful. They were typical of Gospel times; yet the ancient saints rejoiced in the glory which was to be revealed. We possess the full revelation of that glory, which they "beheld through a glass darkly." In our temple, though no cedars cast around their fragrance, nor are the sunbeams reflected from burnished gold; though we have no priests arrayed in costly vestments, nor do clouds of incense waive around us; yet in the full revelation of the Gospel, and in the more abundant influence of the Spirit, we behold a beauty, which far surpasses the beauty of the ancient church.

3. The object of the Psalmist's desire includes an obedient, and diligent, and successful study of the Divine will, and to inquire in his temple.

Under the Old Testament dispensation, the Divine will was manifested in various ways, particularly by the Urim and Thummim. But God, who at sundry times and in divers manners spake unto our fathers, hath in these last times spoken unto us by his Son.

Revelation is finished. The oracle is now before us, and the object of our assembling together should be to ascertain the Divine will. Do you wish to satisfy your curiosity? Do you ask, Are there few that shall be saved? The oracle replies, Strive to enter in at the straight gate, for narrow is the way that leadeth to life and few there be that find it.—Have you a mysterious question? Do you inquire about the Divine decrees? The oracle replies, I will have mercy on whom I will have mercy. Are you ready to rejoice? it stops you, and says, Nay; but O man, who art thou that resistest against God? Do you enquire, What shall I do to be saved? How shall I escape eternal wrath? the oracle answers, in ten thousand forms. There is no other name given under heaven whereby we can be saved.