

the omission was purely accidental, he had too much candour not to reap instruction from the remarks to which it had given rise.

His Early Pursuits of Knowledge.—Adam's thirst for knowledge appears to have been insatiable; nor was he ever satisfied until he could comprehend the subject brought beneath his notice. He was in the habit, as far as he had light to guide him, of philosophizing upon everything. "I was always," he observed, "a curious lad, and extremely inquisitive: if a stone was thrown up into the air, I wished to know why it came down with greater force than it ascended; why some bodies were hard and others soft; and what it was that united various bodies. I was equally curious in gazing at the stars and in singling out one from another. I obtained the loan of an old spy glass; with this, often without hat, and barelegged, I sallied out on a clear, frosty night, to make observations on the moon and stars. I was then extremely hardy, and good discipline has enabled me to pass through much toil, both mental and physical. Since that period, I have been constantly learning, and still know but little either of heaven or earth. What would have been the feelings of Newton or Herschel, if, in their nocturnal observations, they had unexpectedly dropped upon a boy in a state of comparative nudity, lost to every thing terrestrial, and gazing through a short tube,—a mere apology for one of their own instruments,—as if intensely labouring to penetrate beyond every object of actual vision, into the heavens! and there, too, in solitude, as though all around, in the neighbourhood, were indifferent to knowledge but himself! He would have been more than "patted on the head;" he would have become the subject of prophecy, with some of those astronomical seers, and would have had his heart warmed in the midst of the frosts from without, by some substantial token of their approbation. He made considerable proficiency in the science of astronomy at subsequent periods of his life, as opportunities were afforded of cultivating this early taste.

His first acquaintance with Methodism.—Adam was about eighteen, when, at the instigation of Mark O'Neill, he was first induced to hear the Methodists, who came to preach at a village called Bunside. His own account is as follows: "The preaching was in a barn; the preacher, John Brettell, was a tall thin man, with long sleek hair, and of a very serious countenance. When the service was over, he, with some persons who had accompanied him from Coleraine, went to the door of a person whose house adjoined the place; I, and several others, followed. On arriving, he turned round, and, with deep solemnity, exhorted us to give ourselves to God. He then entered the house, into which we followed; he spoke a short time to the persons within, and we remained to the close." It appears young Clarke was much impressed with this first sermon, and continued to be a regular hearer of the Methodists, whenever they visited that part of the country; "for they came," he observed, "frequently, and preached first in one house, and then in another, spreading themselves over the country;" but it was not until Mr. Thomas Barber visited Coleraine, that he became decidedly religious. Through the ministry of that apostolic man, (who was acting as a missionary at his own cost, and emphatically doing the work of an evangelist over an extensive tract of country near the sea coast, in the county of Antrim,) he was brought to a knowledge of the truth; soon after which his parents also were induced to attend the same ministry.

His Efforts to do Good.—"My method," said he, when speaking of his labours, "was

to ascend a hill; and, surveying the neighbouring hamlets and villages, to arrange a plan of visitation: then, proceeding to the first, to enter a house, commonly saying, 'Peace be to this house!' I used next to address myself to the inmates in such language as this, 'Have you any objection to unite with a stranger in praying to Almighty God?' The answer generally, I may say invariably, was favourable. Having secured their consent, I added, 'Perhaps you have some neighbour whom you would like to join with you?' The answer was in the affirmative, and with almost the same breath some one of the family received the commission of—'Away, fetch Pat such a one, and Betty such a one, and don't forget neighbour such a one.' They came dropping in one after another, and the house was often filled. When all were assembled, I gave out a hymn,—and in those days I had a clear, strong, well-toned voice; nor was there a hymn in the large blessed hymn book to which I could not pitch a tune. Sometimes I stopped, and spoke about the hymn that had been sung, asking whether they understood the meaning of different lines,—gave the sense of them,—and spoke about the good God to whom the hymn referred, and how grieved he was with persons getting drunk, swearing, telling lies, &c. After addressing them, I knelt down and prayed; and then, while they were yet staring at me, and at each other, I was off like a dart to another place. In this way I proceeded, going to Port Rush and other places,—six, eight, and ten miles round the country, collecting and addressing eight or nine congregations in a day, and walking occasionally a distance of twenty miles. The people were pleased with me, for I was young, and little of my age." It is not to be supposed, whatever his years or size might be, that he would have been able to have thrown such a charm over society, if he had not had something more than ordinary to offer, as food for the affections and intellects of his hearers.

RELIGIOUS INTELLIGENCE.

EDUCATION AND THE DISSENTERS.

On Monday, 16th January, the first public meeting of the Dissenters of the Metropolis was held at Craven Chapel, Carnaby market; C. Hindley, Esq. M. P. in the Chair; for the purpose of supporting the resolutions of the Congregational Union of England and Wales for the promotion of general education. The Chapel was filled, and the auditory evinced the greatest interest in the proceedings.

The Chairman opened the proceedings by advertent to the importance of general education in its bearings upon the moral, social, and political condition of the country, and to the circumstances out of which the relations of the Congregational Union had arisen. Upon the defeat of the obnoxious measures introduced by Sir J. Graham, it had been very strongly felt by the Dissenting bodies that they should give some decisive evidence to the world that it was not to the principle of general education that they objected, but to the sectarian and obnoxious mode in which the Government had attempted to carry it out. At the autumnal meeting of the Congregational Churches held at Leeds in the month of October last, the important question was taken up, and the resolutions there adopted led to the conference in London, at which it had been resolved to take up the motion upon a scale commensurate with its importance, and this was the first meeting held in the Metropolis for the purpose of carrying out the resolutions of that body. He concluded by imploring them to give such an example of the zeal and liberality of the Dissenters of the Metropolis as should operate upon the country at large.

The Rev. THOS. JAMES stated the amount of the subscriptions already received in support of the resolutions. The sum, according to the last returns, amounted to £22,750, more than half of

which had been contributed by the metropolis; and no less than £3,070 by the ministers of various congregational churches. Among the subscriptions enumerated, were five of £1,000, and ten of £500.

The Rev. Dr. LITCHFIELD moved the first resolution, which was—

"That this meeting heartily approves and will punctually second the object resolved upon at the recent conference on education, originated by the Congregational Union of England and Wales, to raise at least £100,000 by subscription, payable within five years, from the congregational churches of the Independent body towards the education of the working classes, and the meeting is prompted to this approval and determination not only by those general humane and religious considerations that have induced Protestant Dissenters pre-eminently at all times to favour education, but by considering further that the pretext for objectionable legislative measures will be the less colourable in the degree in which the advocates of the voluntary principle are true to themselves and prove its sufficiency by its acts."

In moving this resolution, the Rev. Gentleman repudiated the idea of making the project a sectarian one. They would much have preferred a general system, to be carried out upon a principle upon which all professing Christians could have concurred, but that was now hopeless. The Government measure having been defeated, the Established Church had set the example of a denominational movement. The Church would teach none but upon Church principles; then the Wesleyans had resolved that they would teach none but upon Wesleyan principles. What then remained, but that the Congregationalists should teach upon Congregational principles? Still, they abjured everything of a sectarian character. Their object was not to promote Dissent, but to remove ignorance. In the schools they established they would teach the Bible, and if the reading of the Bible made the children of the working classes Dissenters, why, they would neither be surprised nor grieved.—(Laughter.)

The Rev. JOHN BURNETT seconded the resolution in an eloquent and impressive speech, and it was unanimously adopted.

The meeting was subsequently addressed by the Rev. Dr. REED, the Rev. Mr. JUKES, and other gentlemen; and after a vote of thanks to the Chairman, the meeting separated.

The meeting resulted in a subscription of more than £3,000.—*Leeds Mercury.*

CLAIMS OF THE WALDENSES.

We have derived much pleasure and instruction from an able article in the last number of the *Quarterly Review*, in support of the rights and privileges of this feeble and primitive race of Christians. In some of the highest and most secluded vallies of the Italian Alps, far removed from the commerce and business of large cities, and unconnected with any other Protestant community, a small, and poor, and persecuted society of persons live, and have lived for many ages, almost from time immemorial, separate from the Romish Church, without the name, whilst adhering to the principles of Protestants, the Waldenses or Vaudois of Piedmont.

This simple and primitive people are exposed, like other inhabitants of Alpine regions, not only to many severe hardships and physical privations, but they have also had to endure, what is still more intolerable, at different times, very fierce persecution on account of their attachment to the faith of the Gospel, and are, we are informed, at present in great affliction. Under the dominion of an absolute Prince, and hemmed in on all sides by the most rigid and bigotted Catholics, the Vaudois are doomed to suffer the most oppressive grievances.

Whilst Catholics are allowed to invade the Protestant vallies, the Vaudois are not allowed to invade the Roman Catholic plains. Catholics can purchase lands among the Vaudois, but the Vaudois are not allowed to acquire property among the Catholics. Confined within the narrow limits of their own rugged territories, and prohibited from using efforts to propagate their principles in other parts of Italy, they are not permitted to oppose the proselyting zeal of their Catholic neighbours; their children have been dragged from their parental roof, with a view to be educated in the Catholic faith; marriages between Waldensians solemnized by Waldensian