

sides, and thus he says of himself that for lying and swearing he had no equal, and that his parents did not sufficiently correct him. Wickedness, he declares in his own remorseful story of his early years, became a second nature to him. But the estimate which a man forms of himself in later life, if he has arrived at any strong abhorrence of moral evil, is harsher than others at the time would have been likely to have formed. Even then the poor child's conscience must have been curiously sensitive, and it revenged itself upon him in singular tortures.

"My sins," he says, "did so offend the Lord that even in my childhood He did scare and affright me with fearful dreams, and did terrify me with dreadful visions. I have been in my bed greatly afflicted while asleep, with apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid. I was afflicted with thoughts of the Day of Judgment night and day, trembling at the thoughts of the fearful torments of hell fire." When, at ten years old, he was running about with his companions in "his sports and childish vanities," these terrors continually recurred to him, yet "he would not let go his sins."

Such a boy required rather to be encouraged than checked in seeking innocent amusements. Swearing and lying were definite faults which ought to have been corrected; but his parents, perhaps, saw that there was something unusual in the child. To them he probably appeared not worse than other boys, but considerably better. They may have thought it more likely that he would conquer his own bad inclinations by his own efforts, than that they could mend him by rough rebukes.

When he left school he would naturally have been bound apprentice, but his father brought him up at his