

moted, by the unwearied attention of Mr. Raikes to the children every Sunday morning. When the early service was ended, it was his constant practice to enquire minutely into their conduct, and even to inspect their persons, to reprove such as came dirty and slovenly, and to commend those who were neat and decent, however homely in their apparel. The distribution of little rewards, and the slightest expressions of displeasure, from the man they loved, had each its proper effect; and even the external appearance of the children demonstrated their advancement not less in civilization than in morality.

It is needless to observe how happily Mr. Raikes's ideas have met with the public approbation, and how generally his excellent plan has been adopted and encouraged. Some few persons have looked upon it with coldness and disregard; still fewer have ventured to oppose and object to it. The former, we venture to pronounce, have misconceived the nature and design of the institution; the latter are advocates for a slavish subjection in the poor, which they think will be best favoured by keeping them in a state of abject ignorance.

The first Sunday School was opened in the year 1784; and this grain of mustard-seed is now grown to such an extent, that, under its shadow, an amazing number (which it would be impossible to ascertain) of our poor fellow Christians are sheltered and protected. From this spark, excited by the zeal, and supported by the indefatigable attention of a worthy individual, such a flame of piety and charity has been kindled, as diffuses its brightness through the united kingdom, and has been productive of a general reformation of manners among the lower orders of the people.

How extensively this goodly tree has spread its shady and fruitful branches, may be seen in the following article.

SABBATH SCHOOLS.

From the Sixth Report of the Philadelphia Sunday and Adult School Union.—May 27, 1823.

OF SCHOOLS IN OTHER COUNTRIES.

HOLLAND.—The accounts from this kingdom are very pleasing. The king, nobles, and principal citizens, all patronise and support the schools, which assemble for religious instruction on the Sabbath day. Amsterdam, Rotterdam, Hague, Leyden Capelle, Hillegonsberg, and other places, were visited in 1822, and a truly delightful representation is given of the devoted attention there paid to the religious instruction of both children and adults.

FRANCE.—In this country there are still great impediments to the extension of Sunday Schools. Some new ones, however, have been formed during the last year, and religious instruction is making progress.

INDIA.—The Rev. Mr. Ward calculates that there are 20,000 heathen children receiving instruction in India. As the sabbath is not in general observed, these schools cannot be called Sunday Schools. Yet they will no doubt prove eminently useful in introducing all the blessed institutions of the gospel in that country.

CYLON.—The Wesleyan Missionary Society reports on this island 86 schools, 120 teachers, and 5186 scholars. The following is an extract from the last report of this Society. "Nearly all the children join in the responses of the Chingalese Liturgy, and manifest the most becoming attention to the plain discourses which are delivered. The attention of some of them is very striking; the emotion excited by the different turns of the discourse, being very distinctly marked upon their colored countenances. A considerable number of the scholars are truly serious, and of the conversion of several of them there is every satisfactory proof we could ask. Thus we behold a generation rising up who are from their childhood trained in religious principles and