

clergyman (Mr. Stock) to whom he complained of the dissolute state of these poor children, that infinite would be the benefit, as well to the community as to themselves, if any method could be contrived of laying them under some proper restraint, and instilling some good sentiments into their minds. The foundation, they well knew, must be laid in the fear and love of God, in a reverence for the duties of religion, and for all things relating to the divine honour and service.

Mr. Raikes soon began to make known his intentions to the parents, and, without much difficulty, obtained their consent, that their children should meet him at the early service performed in the cathedral on a Sunday morning. Their numbers at first were small, but their increase was rapid. The gentleness of his behaviour towards them, the allowance they found him disposed to make for their former misbehaviour, which was merely from a want of better information, the amiable pictures which he drew for them, when he recommended kindness and benevolence to each other as the source of real happiness; and wickedness, malice, hatred and ill-will, as the causes of all the misery in the world; the interest which they soon discovered him to have in their welfare, which appeared in his minute inquiries into their conduct, their attainments, their situation, and every particular of their lives; all these circumstances soon induced them to fly with eagerness to receive the commands, and be edified by the instruction, of their best friend.

Mr. Raikes soon saw himself surrounded with such a set of little ragged muffs as would have disgusted other men, less zealous to do good, and less earnest to disseminate comfort, exhortation, and benefit, to all around him, than the founder of Sunday Schools. The children now began to look up to him with such a mixture of respect and affection as endeared them to him, and interested him still more and more in

their welfare. At first they were, as it may be supposed, utter strangers to the common forms of public worship; and it required some time to drill them to a decent observance even of the outward ceremonies; I mean, to teach them to kneel, stand, and sit down, in the different parts of the service. But they had their eyes fixed on their commander in chief; and they borrowed every motion from him before they could be acquainted with the reason of it.

But it was by no means his desire or intention that their observances of the Sabbath should end here. To prevent their running about in wild disorder through the streets during the rest of the day, was the great object which he had in view; and to place them under the care of proper persons, to instruct them in their Christian duty, was the prevailing object of his wishes.

He lost no time in communicating his ideas to those of his friends, who were as sensible of the need of some reform in this respect as himself; and a sufficient sum of money was speedily raised to procure masters and mistresses for a large number of children of both sexes, to be educated in the principles of Christianity.

The city of Gloucester soon began to wear a different aspect on the Lord's day. Instead of noise and riot, all was tranquillity and peace; instead of quarrelling and fighting, as heretofore, all was concord and harmony; instead of lying, swearing, and all kinds of profligacy, the children imbibed principles of honesty and truth, of modesty and humility. Instead of loitering about the streets in a state of indolence, as painful to the observer as it was mischievous to themselves, they were now seen, in decent regularity, frequenting places of public worship, evidently much happier in themselves than in their former state of irreligious idleness.

The labours of the teachers were much assisted, and their success pro-