

masters. Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hindoostreet, Mary le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visitor for the day, a woman attended, to return thanks for the education her daughter had received in Drury-lane school. I inquired whether her child had received any particular benefits by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, she should ever have reason to bless God, that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public house; and she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon, the father had been swearing very much, and was somewhat in liquor. The girl reproved her father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply; but on Monday morning following, his wife was surprised to see him go out, and procure food for breakfast; and from that time he became a sober industrious man. Some weeks afterwards, she ventured to ask him the cause of the change of his character. His reply was, that the words of Mary made a strong impression upon his mind; and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established. He is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made particular inquiry of a great number of teachers, who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday school instruction has a great tendency to prevent mendicancy in the lower classes of society. One fact I beg to mention, of Henry Haidy, who, when admitted a scholar at Drury-lane school, was a common street beggar. He continued to attend very regularly for about eight years; during which time he discontinued his former degrading habit. On leaving the school, he was rewarded, according to custom, with a bible, and obtained a situation at a tobacconist's to serve behind the counter. His brother was also a scholar; afterwards became gratuitous teacher in the same school; obtained a situation; and, up to the period of his quitting London, bore an excellent character."

Mr. Cooper relates another instance of the salutary effects of these invaluable institutions.—A poor woman applied one Sunday morning, for a bible for her daughter, who had left the school on the preceding Sunday, and had gone to service. "I asked her," says he, "whether she thought her children were any the better for the instruction they had received there? she replied with great earnestness, 'The better. Sir! I never can be thankful enough to God, and to the gentleman of this school, that my children were brought here, and for the instruction they have received.' I inquired in what respect; and she told me, that before the eldest girls were admitted into the school, neither she nor her husband attended a place of worship, and they lived by no means comfortably together; but after the two eldest girls had been some time in the Sunday school, they said to her one Sunday, 'Mother, you never go to church or chapel, why do you not go?' She was very much struck with this, and began to think of the circumstance of being taught in this manner by her child, and began herself to attend a place of worship, and, some time after, her husband also. She added, that they considered their children their greatest blessings; that all the girls had gone to service, and had behaved well, and obtained a good character. And, as she moreover added, as one motive of her thankfulness, that when she looked into other poor families, and observed what trouble many of them had with their children, and when she heard them cursing and swearing in the streets, never hearing a bad word from any of her's, she thought she could not say enough, as to the benefits her children and her family had derived from the school."

From these pleasing accounts it is clearly evident, that Sunday Schools are of the highest importance; and, consequently, ought to be attended to with the unremitting exertion of every person engaged in the delectable employment of instructing the lower classes. It is a great pity, when persons profess to engage in this laudable work, that they should neglect it for any thing of a minor importance. Let such it be reminded of this line of the Poet—

"If I one soul improve, I have not liv'd in vain!"

And surely they will be disposed to adhere, with inflexible firmness, to their noble engagements as teachers in Sunday schools. Let them be told, that he who labours, by all means in his power, to advance the universal good—to improve the knowledge and the happiness of mankind, is at once an ornament to his nature, and a blessing to the community; a good planet shining with a benign influence on all around him; the truest resemblance of his God, whose goodness is continually displaying itself through the whole extent of being; and, like that God, seeking pleasure in conferring good, and feeling happiness according to the degree in which he communicates it. O, what a pleasure will it be, by and by, to look back and say, five, ten, twenty years ago, I endeavoured to cultivate that field, to break up the barren ground, to sow that seed; and now behold what a crop! Quo comes and says, "The word you dropt upon a certain occasion, became the word of life to my soul." "In that school in which you were a teacher, (says another) I was a scholar, and have reason to expect that I shall praise God in heaven, for having there first learnt to praise him on earth." But, behold a crowd surrounds your door; and who are these? These are the children, who, now grown up to maturity, are come to testify their gratitude to their kind benefactor; and to say, "Let a thousand blessings rest upon his head, for he taught us to read our bibles, he visited us in our days of calamity, and lent an ear to the tale of our distress, he raised us from ignorance, misery, and ruin. The God of peace be with him, and when he comes to the grave, may it be as the ripe shock of corn in its season. Amen." Much more might he said, to those who feel a disposition to supineness or neglect in their work; but I must trespass no further on your valuable pages. I hope enough has been said to encourage those who are actuated by a principle of zeal, and who, not only feel it an imperative duty, but consider it a pleasing task "to rear the tender thought," and to "teach the young idea how to shoot." May their "labours of love" be crowned with abundant success!

#### COMMUNICATIONS.

For the Religious and Literary Journal.

MR. EDITOR.—Critics are agreed, that the description given by Moses of the creation of light by God, is one of the finest examples of the sublime extant. "GOD SAID LET THERE BE LIGHT AND THERE WAS LIGHT." It is certainly a most sublime passage shewing with extreme simplicity the Almighty power of the great Creator. But I am not aware that specimens of the sublime in the New Testament depicting with equal simplicity and showing in an equal degree the mighty power of God, have ever been noticed by literary men. When Christ said to the sea, "peace be still" it is added, "the wind ceased and there was a great calm." Again when he raised from the dead—the widows son—how strikingly sublime is the description. "He touched the bier and they that bare it stood still. He said to the lifeless corpse, "young man I say unto thee, arise; and he that was dead sat up and began to speak, &c." To Lazarus, dead four days, the Lord said, "Lazarus come forth: and he that was dead came forth, &c." To the Leper who said to him, "Lord if thou wilt, thou canst make me clean," Jesus replied, "I will: be thou clean;" and the Leprosy left him. "Stretch forth thine hand," he said to him with the withered hand, and he stretched it out; and his hand was restored whole as the other. In the same sublime strain are described all the miracles done by

that mysterious Being, God-Man, who tabernacled for a short space among the children of men.

How lauded by scholars are the sublimities of Homer and Virgil, but where even in these first of Poets are to be found such passages as those I have here selected. What unadulterated and unprejudiced mind, but throbs when it contemplates the Divine Saviour without preparation of time, place, or circumstance, by a few words healing a body so diseased as to be no longer fit for the dwelling of the immortal spirit; recalling that spirit and again uniting it to its earthly partner, and all this in a moment of time. "Lazarus come forth," and Lazarus in whose bod in the opinion of every one, decomposition had already commenced, "came forth"; no traces of the disorder which carried him off this mortal stage remain, not even the usual weakness of convalescence. Jesus does not direct him to be put to bed. "Louse him and let him go"—let him go to fulfil the duties of his station, as before. How grand! how sublime! how simple is this. To the sea he says "Peace be still," and does the sea as is usual with it continue troubled, after the storm is abated; no such thing. Both wind and sea cease their agitation on hearing the Almighty fiat, "there was a great calm."

Were such extraordinary descriptions, such heart stirring sublimities as those, to be found in the history of Socrates, or his sublime scholar, the whole world would have echoed their praises; who then would have dared to deny their divine origin. But appearing as they do in the history of the Carpenter's son, disowned, and crucified by his own nation, leading, not a school of Philosophers, but a few simple fishermen unskilled in human learning, they are in this world's estimation unworthy of the critic's notice. When will the offence of the Cross have ceased among the children of men.

Roussenu, unbeliever as he was, grants, that if the history of Jesus be a fiction, the writer of it must have been more than man. Let infidels think of this. No man in any age or nation could have written the New Testament. There is no Book in the world's history to be compared with it for a single instant. Its pure and perfect morality, different from any previously known, different from that of the Jews themselves, where is it to be equalled? Its uniform and consistent doctrines, so worthy of a Divine Being, so ennobling to man, are we to compare them with the nauseous theology of the Greeks or Romans? I have feebly endeavoured to point out a few of its sublimities. Read any description of miracles that has ever been penned, those by God himself in the Old Testament excepted, and mark the extraordinary difference. No human being could, in short, have portrayed such a character as the blessed Jesus. What an argument is here for the truth of his history. Well, is Abraham supposed to say to the rich man in torment, calling upon him to send one from the dead to convert his brethren; "If they hear not Moses and the Prophets, neither will they believe though one rose from the dead."

If you think Mr. Editor these reflections worthy of a place in your valuable paper you will oblige by inserting them

Your most obedient Servant,  
SENER.

For the Religious and Literary Journal.

#### FLEETING IDEAS JUST CAUGHT AND DETAINED. THE PUBLIC WORSHIP OF GOD.

The peace and security of civil society require this public worship. Without it nothing but anarchy and confusion would ensue. By assembling together at stated periods, men acknowledge the existence of God and his authority over them. This