

SUNDAY-SCHOOL INTELLIGENCE.

ST. GEORGE'S, TORONTO.

In the early part of the present year a benevolent individual of this city, Mr. J. E. Pell, presented a handsomely bound reference Bible to the superintendants of each of the twelve Sunday-schools in this city, to be adjudged to the author, being a pupil in the same, of the best Essay on the subject of *Christian Benevolence*. Fourteen Essays were sent in for adjudication by the pupils of St. George's Sunday-school, and on Sunday the 4th of May, the judges, (Capt. Lefroy, the Rev. Garret Nugent, and John Arnold, Esq.,) declared the one we give below to be that most deserving of the prize; recommending, at the same time, that rewards, however small, should be given to each competitor in token of the gratification they experienced on reading so many excellent essays. Next Sunday the prizes were delivered to the respective writers, accompanied, in each case, by a few appropriate remarks from the Incumbent of the Church, the Rev. Dr. Lett, and the following essay, adjudged to be the best, written by Henry Coates, was read in the presence of the assembled school.

The example set by the donor, will, we trust, be followed by others and to the means, under God, of opening and extending a new feature in this country in our Sunday-school annals, calculated to effect much good, and perhaps to elicit many a spark of genius, which might long, or for ever remain dormant or unknown:—

PRIZE ESSAY ON CHRISTIAN BENEVOLENCE—BY HENRY COATES, AGED TWELVE.

Motto.—“*The Fruit of the Spirit is Love.*”

Christian benevolence is an active principle, and rests not in saying, “be ye warmed and be ye filled,” but it goes about seeking whom it may relieve—what human misery it may alleviate—what wanderers it may reclaim from the paths of sin and folly—what prodigal it may urge to arise and go to his Father—what sheep that has erred and strayed it may lead back to the bosom of the Good Shepherd—what tender lamb it may win to the fold of Christ; in short, Christian benevolence is a delight in the happiness of others. A person possessed of this principle will sacrifice his own advantages, wishes and enjoyments, to promote the interests of his fellow-creatures. The proper character of Christian benevolence is, to do good as it has opportunity; Christian benevolence is the sum and substance of Christian religion; but we should not suppose that every cheerful communication of benefits merits the name of Christian benevolence. Persons often merely form love of display, or to get rid of the importunate applications of the needy, or from a naturally kind disposition, or because they have been taught the duty of giving, or from a desire to be praised for their liberality, “freely give;” but this the Scriptures clearly assures us does not constitute Christian benevolence; for the Apostle Paul expressly says, he may bestow all his goods to feed the poor, and give his body to be burned, and yet not have charity. All acts of real benevolence are performed from a sense of duty, and with an intention to obey God in the performance of them. The Being with whom we have to do looks to the heart, and not to the value of the outward act, for the Scripture say, that “a man will be accepted according to that he hath, and not according to that he hath not;” it is well for us that it is so, as few are blessed with the means or capabilities of doing great actions, but all can do something to show their love for that gracious Saviour who condescends to receive the cup of cold water

given in His name. It seems to me that sending the Gospel to the heathen is the noblest effort of Christian benevolence. How much greater dignity rests upon the memory of the poor cobbler, who, working at his humble trade for his daily bread, first projected the evangelizing of the heathen, than on the memories of those men whose fame is written in blood. The excellent Wilberforce, himself a true philanthropist says of this same individual—“I do not know a finer instance of the moral sublime than that a poor cobbler, working at his stall, should have conceived the idea of converting the heathen, yet such was Dr. Carey. Milton planning *Paradise Lost* in his old age and blindness, was nothing to that poor cobbler.” If Christian benevolence were universal, how different this world would be; there would then be no impatience, no unkindness, no envy, no boasting, no vain self-conceit, no appearance of evil, no selfishness, no hasty anger, no evil thinking, no rejoicing at the failings and misfortunes of others, but a contented, hopeful, believing, rejoicing continuance in well-doing. Each of us knows how difficult of attainment and how contrary to our natural minds and hearts is “that most excellent gift of charity;” how necessary then, the beautiful prayer of our Church, that God would pour it into our hearts, and thus form in us a state of mind of which He is Himself the brightest example.—Benevolence is the essence, the sum of His being and character. How largely is this shewn even by the blessings of His providence. “Our health, food, and raiment, are means of enjoyment to us daily throughout our lives; our friends and connexions also continually and extensively contribute to our happiness. The pleasantness of seasons, the beauty and grandeur of the earth and the heavens; the various kinds of agreeable sounds ever fluctuating upon our ear; the immensely various and delightful uses of language; the interchanges of thought and affections; the peace and safety afforded by the institution of government; the power and agreeableness of motion and activity; the benefit and comfort afforded by the arts and sciences, particularly by those of writing, printing, and numbering, and the continual gratification found in employment, are all in a sense daily and hourly sources of good to man; all furnished either directly or indirectly by the hand of God.”—“O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men!”

ERRATA.

The 19th verse of “The Dusty Bible,” which appeared in the April number, read thus:—

Tears swelled the widow's “heart” at night,
Tears bathed “her” when she woke.

It ought to be—

Tears swelled the widow's “eyes,” &c.,
Tears bathed “them.” &c.

MONEYS RECEIVED, on account of the *Young Churchman* since last publication—Rev. A. L. Stepenson, 5s.; F. Holman, 2s. 6d.; Miss Logan, 2s. 6d.; Wm. Graveley, 2s. 6d.; Mrs. Allan, 2s. 6d.; Miss Boswell, 2s. 6d.; Miss Gillard, 2s. 6d.

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