

III. We remark, that *love is superior to all the other graces of the Divine Spirit: it is superior to prophecy, or speaking with tongues.* The enjoyment of these rare and supernatural gifts is inferior to love; for many have prophesied in Christ's name, and in his name done many wonderful works, who will be found destitute of love, and therefore excluded the kingdom of heaven. It is also superior to knowledge, which "vanisheth away." There may be a speculative knowledge of religion, wheret here is no genuine love in the heart; and knowledge, in its utmost extent, in the present state is only partial; but when love is perfected, so will be knowledge— "When that which is perfect is come, then that which is in part shall be done away: now I know in part, but then shall I know even as I am known."

The grace of love is also superior to *faith*—"Now abideth faith, hope, and love; but the greatest of these is love." Some may be ready to ask, Does not Paul, in this saying, contradict himself, and speak a very different doctrine from that taught in other parts of his epistles, where he asserts, that "without faith it is impossible to please God;" that we are saved, justified, and rendered victorious over the world, and all enemies through faith? There exists no contradiction. They are all graces wrought in the soul by the Divine Spirit, and have each their appropriate work and value. They also mutually operate and aid each other. Sometimes faith works by love, and the believer is saved by hope from despondency, and animated to go on in the Christian course rejoicing. But the distinguishing superiority is their *duration*. The two first may be termed earthly, the latter a heavenly grace. They only operate upon earth, but *this in heaven*. They only operate in time, but *this in eternity*. Faith will give place to enjoyment, and hope to actual possession; but love will never fail; it will never cease to operate, but will increase in strength and fervour during all the countless revolutions of eternity: well then, may it be said, in the language of the text, "The greatest of these is love." In exact conformity to the doctrine now taught in this sermon, our church declares, that "all charity or alms done before faith, and without her heavenly influence, are not acceptable to God."

Having so fully and particularly illustrated the text, little is to be said in calling upon you to the aid and support of the important design for the benefit of which I now address you. To you intelligent and feeling understandings and affections, I have only to say, that if you value the preventing the fatal effects of infectious diseases—of preventing multitudes of the sick from entering your work-house,—of shortening the period of lingering diseases,—enabling the poor to return to their labours,—affording aid to families who, from the hardness of the times, are unable to procure medical aid,—and of arresting the progress of that fatal disease with which the young are afflicted:—if these different objects, I say, are of importance to individuals and to the community, open your hands, and upon the present occasion give liberally to the support of this valuable institution.

REMARKS.

The Bloomsbury Dispensary, on behalf of which the Bishop of Litchfield and Coventry, in the above discourse, has so ably and eloquently pleaded, is wholly supported by voluntary subscriptions and donations. By means of this institution, 41,996 poor persons have been relieved; of whom 21,545 were admitted under the care of Dr. Pinkark; and 17,451 under the care of Mr. Babington and the late A. Blair, including 1,595 inoculated for the cow-pock.—Five thousand eight hundred and fifty-one patients have been attended at their own habitations. The object of this institution is to relieve indigent persons who are destitute of the means of otherwise procuring medical and surgical assistance, when afflicted with disease, or requiring the benefit of vaccination.

MISSIONARY INTELLIGENCE.

SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

INTRODUCTORY REMARKS.

[CONTINUED.]

But though war is the most expensive of all the favourite pursuits of man, there are various other ways of spending money, which absorb enormous sums compared with which the Religious Charities of the day are a trifle! There are several great landholders in Britain, and several capitalists in its metropolis, each of whom has an income greater than

that of the British and Foreign Bible Society: and it is quite moderate to say, that the sums expended by the rich in luxurious living, and by them and others in various kinds of intemperance and vice, is one or two hundred times greater than the aggregate of all that is paid to the Bible Society and to Missionary Societies, with all their kindred Institutions.

To form some judgment of what might be accomplished, in the way of charity, by the people of the British Islands, let the following views be taken—

1. Let us suppose that the poor only were to take hold of the business of religious charity; but that they were to do it with the utmost zeal and alacrity—with the same spirit as actuated the poor widow in the Gospel, whose liberality is commemorated and approved by our Saviour Himself—with the same alacrity as enabled the Jews under Nehemiah's direction to complete the wall of the rising city, the rapid progress of which undertaking is sufficiently accounted for, when the sacred historian says, *for the people had a mind to work*—with that patience which supports men in the pursuit of an object dear to their hearts and attainable by their exertions—and with that just estimate which prefers the PEARL OF GREAT PRICE to all other acquisitions. There are probably, in the British Islands, not far from four millions of families; of whom, in prosperous times, not more than one tenth are paupers. Let the dividing line between the rich, the middling, and the poorer classes be so drawn, as to include 100,000 Families in the first class, 500,000 in the second, 3,000,000 in the third. Now if these three millions of families were to appropriate to public works of beneficence all that could be saved by abandoning every vice, how vast would be the amount received! If there were no intemperate drinking, no gaming, no quarreling, no litigation, no impurity, no idleness, and all this multitude were industriously employed in providing for their own wants and then in earning and saving for the cause of Christ, who does not see, that their united contributions would form an aggregate of many millions!

2. If the 500,000 families in middling circumstances were to put forth their full strength in the prosecution of the same work, the result would be still greater: there are few, who could not give their tens, and many could give their hundreds. It is to be remembered, that this class of persons contains a large part of the moral and intellectual force of every country: here is enterprise, and here is industry, which, in the ordinary course of Divine Providence, will command success.

3. There remain 100,000 families of the rich, possessing a greater amount of wealth, than any equal number of families in any nation upon earth. Here is the opulent Landholder, whose rents surpass the revenues of petty States: here is the great Banker, who lends money to the Crowned Heads of Europe and the Republican Governments of America: here is the Merchant, whose ships visit every country, and exchange the commodities of every climate; and here the enterprising Manufacturer, whose skill and capital employ the industry of thousands. Every head of a family in this class could give his hundreds—many, their thousands—some, their tens of thousands. If all the individuals of this class were actuated by the enlarged liberality of Zaccheus, when he said, the half of my goods I give to the poor—if they were disposed to comply with the spirit of our Saviour's direction, sell that ye have and give alms—if they were as much alive to the moral condition of the world, as the wealthy man is to the rise of stocks or the state of the market—if they took as much pleasure in aiding sinners to escape from the wrath to come and arrive at heaven, as many of them do in erecting and embellishing country houses, or making and supporting expensive gardens, or accumulating money in the funds—in a word, if it were their meat and their drink to do the will of their Heavenly Father, nothing could be more easy than to furnish resources without a parallel in the history of the world.

It may be said that such a state of things, as is here supposed would change the whole face of human society, and alter many of the pursuits of man. True: and it would alter them all for the better. It would take countless millions of mankind from trifling, frivolous, and vicious pursuits; and employ them in a course of well-directed, manly, and vigorous industry: and would make all their labour, in-

stead of being wasted as much of it now is in vanity and folly, bear upon the present comfort and future hopes of the world. We do not say this rashly; but profess the fullest confidence in being able to prove it, whenever the occasion offers.

We have made the preceding calculations with reference to Great Britain, because she is so highly favoured, as to give the principal examples of a widely extended and persevering Christian Beneficence; but, considering the public burdens resting on that Nation, it is much easier for the people of the United States to raise any moderate sum for religious charity, say five millions of dollars in a year, than for the people of Great Britain to raise the same sum. In one sense, both are perfectly and equally easy; that is, if all, who are able, were inclined to give: in that case, it would be as easy for either Nation to raise such a sum, as it is for a healthy man to walk or to breathe. But, in another sense, a respectable sum cannot be raised without considerable sacrifices of time, and labour, and influence, on the part of the more liberal and public spirited. Take the matter as it would prove in fact, and the people of the United States are more able to take a vigorous part in promoting the moral renovation of the world, than the people of any other country on which the sun shines. The means of our people being great and the motives imperative, the path of duty is plain. Oh that the Lord would give a disposition to walk in it!

In contrast with this view of the dormant capability of Christian exertions in a great people, we shall quote the severe and pungent statement of another American Publication. Our American Brethren are a calculating people: the calculation here made may not bear on our own country with reference to a lamentable and degrading vice so powerfully as on theirs; but its results bear too close a resemblance to our general spirit of comparative expenditure:—

"WHAT HAS IT COST?"—After stating some of the results of Missions, in an Address before a Missionary Society, the speaker said—

All this is done and Mr. President, what has it cost?—Cost, Sir? I am ashamed to say what it cost. Four dollars a piece we pay for our Bill of Intoxication—two dollars for the Benefit of a good Government—but our Bill for Missionary Operations, including the support of Bible, Tract, Education, Domestic and Foreign Missionary Societies, is on an average one cent! For the ruin of our Country, four dollars!—for the salvation of the World, one cent!

These calculations, however, of the neglected capacity of Christian Nations, so called, to promote the Cause of the Gospel, will chiefly be of benefit in rousing to greater exertions for the diffusion of real piety at home: for it is on true Christians, living under the powerful influence of the Faith, that the Conversion of the Nations must, under God, depend: others will still despise the work, or neglect it, or give it but a precarious or niggardly support; but GENUINE CHRISTIANS will devote it WILLINGLY, INCREASING, and, in duo time, ADEQUATE aid.

THE BEGINNINGS OF THIS ENLARGED LIBERALITY are already seen. Encouraging evidences of this were noticed at pp. 343, 565, and 631 of our last volume. The notice at p. 566 has reference to munificent assistance lately afforded to the American Board of Missions. The measure alluded to is considered by our American Brethren as forming an important era in Missionary History: we shall, therefore, close these Introductory Remarks, by giving a fuller account of it, from the recent publications of the Board. Besides the Resolutions of the eighteenth Annual Meeting before quoted, we find the following Minute and Resolution—

Whereas the Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian-Community a disposition to meet the exigencies of the Church and the World, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations—Therefore, Resolved,