APPENDIX.

1. A brief Survey of the State of Religion, Population and religious Toleration throughout the World, with the progress of Bible and Missionary Societies, &c.

2. Summary and concluding Remarks on the preceding Work, and on the practical uses to which it is applicable.
SOCIETY

INSTITUTED FOR THE PURPOSE OF

PROPAGATING THE GOSPEL

THROUGHOUT THE WORLD

THIS SKETCH

IS MOST RESPECTFULLY DEDICATED,

WITH THE WARMEST WISHES FOR THE SUCCESS

OF THEIR LABORS,

BY

THE EDITOR.
APPENDIX.

BRIEF SKETCH

OF THE

STATE OF RELIGION THROUGHOUT THE WORLD.

Notwithstanding the most important Articles comprised in the second and third parts of the former Editions of this Work were incorporated in the preceding Dictionary, the Editor judged it necessary to give a bird's-eye View of all the Religious and principal Religious Denominations now existing in the world, might not some particulars that have been passed over, form an acceptable appendage to the Work, and in order to make it useful as well as entertaining, he has subjoined a number of observations, not only on the state of Religion and the various government of the various nations, but on the present state of Vital and Evangelical Religion, and the exertions making for the propagation of the Gospel throughout the World.

In order to compress a work into such a form it would be impossible to cite all the Authorities he has made use of, which are in the most Modern, as well as Authentic, he could procure. And on the state of Religion and the Heathen, he has particularly consulted the Transactions and Reports of Missionary and Bible Societies, and the most respectable Periodical Publications of a religious nature. It is but just to acknowledge, that for the first hint of these Tables he is indebted to a Tract of the great Dr. Carey of Serampore, (but then of England) entitled, "An Enquiry into the obligations of Christians to use means for the Conversion of the Heathen." A Tract which laid the foundation of the Baptist Mission Society, and was one considerable means of calling the attention of other denominations to the work. It deserves to be added, that this excellent man, after pointing out the way to others, was himself one of the first to lead in the great work which he recommended.

* Principally Pinkerton's Geography, and Sundry Voyages and Travels, &c.

† A copious Extract was inserted in the Circular Letter of the Warwickshire Association of Independent Ministers in 1793, which appears to have been drawn up by the late Dr. E. Williams, who was also appointed to write a letter on the subject of Missions to the Editor of the Evangelical Magazine, which was inserted in that work for December 1794.
Countries. Religious Denominations established or tolerated, the former printed in Italics.

EUROPE.

England and Church of England, or Episcopalians, with a general toleration of all sects of Dissenters in Religious worship; but which however are restrained, by the Corporation and Test Acts, from certain offices of trust and honour.

It is difficult to estimate the number of Dissenters in this Country. The Arminian Methodists (including the new Connexion) amount to more than 180,000 in Society, besides occasional hearers. The Calvinistic Methodists are probably equally numerous with the Arminian; and the Independents, Baptists, and Presbyterians, with a few other sects, may be reckoned equal to both classes of Methodists. The Roman Catholics are estimated at nearly 100,000, and the Friends are very numerous, so that the whole body of Dissenters must certainly exceed a Million, and make about one tenth of the Population. All who are not Dissenters are generally considered Members of the Establishment; but if we further deduct all who make no profession of Religion, and who attend to no forms of worship, the number of real Churchmen must be still considerably reduced. For a man who neither believes the articles, nor attends the worship of the establishment, has no more right to be called a churchman than a Mahometan or a Chinese.

Scotch and Presbyterian; the adjacent Protestant Dissenters, from which are called Seceders, and are divided into Burghers, Anti-burghers, and the Relief Kirk, &c. It is remarkable that Episcopalians also, by crossing the Tweed, become Dissenters.
EUROPE.

ENGLAND and Wales. Among the circumstances favourable to vital Religion in this country may be reckoned the following: 1. The Institution of Bible Societies, and particularly that great engine of benevolence, "The British and Foreign Bible Society," which, in ten years, has been the means, in whole or in part, at home and abroad, of printing and distributing 1,448,850 Bibles and Testaments. With this patent Societies connected more than 100 Auxiliary and Branch Societies, in the British dominions only.

2. The general establishment of Free Schools for the Education of the poor, as 1. Sunday Schools for children employed in manufactories and manual labour. 2. Daily Schools for children of the Church of England, as Dr. Bell's; or for all denominations as those of the British and Foreign School Society, whose influence promises to be as extensive as that of the Bible Society. 3. Schools for Adults, whose education has been neglected till they came to years of maturity.

3. Village preaching, by which the gospel is spreading in all the obscure and distant parts of the Kingdom, where it had not usually been heard.

4. Societies for Foreign Missions, which now exist in almost every denomination of Christians, and extend to every quarter of the world.

5. Benevolent Institutions, adapted to meet and relieve almost every species of human misery, and those supported in times and circumstances which bear very hard upon the cases of persons by whom they are chiefly maintained.

In Wales, it may be added, the children of the poor have derived great advantage from Circulating Schools, which remain for a certain time to teach the Children of a particular district, and then remove to instruct another.

SCOTLAND: Partakes in all that has been said of England; and has been particularly benefited by the institution of Sabbath Schools, which have been introduced in many parts of the Country with great success.
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<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
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<tbody>
<tr>
<td>Protestants</td>
<td>Lutherans, Calvinists, and Catholics, with a free toleration to others which may partly be attributed to the infidel principles of France, the great, and partly to the influence of Protestant principles in the country</td>
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<tr>
<td>Nancy</td>
<td>To be divided which will amount to nearly a million of subjects to this, included about 200,000 subjects under the old government. The inhabitants are chiefly Lutherans or Calvinists.</td>
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<td>Poland</td>
<td>Catholics, with toleration to Protestants under certain disabilities. The Lutherans are governed by a consistory, and the Calvinists by a principal and three senators. This state of being again formed into a distinct government, under the protection of Russian Transylvania in 1787 contained 28,700 Swedes usually called the Polish Brethren.</td>
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<td>Austria</td>
<td>The Established Religion of this great Empire was the Catholic, but from the intermixture of Protestant states, contains a considerable number of Lutherans, Calvinists, and other Protestants of all denominations. And, by the new Constitution, there is to be a perfect equality of rights and privileges among the Roman Catholic, Lutheran and Calvinistic Churches. In Hungary it was calculated in 1787, that the Catholics and Protestants were nearly equal; besides which this kingdom was stated to contain 223,000 Jews, 50,000 Gypsies, and a great number of Greek Christians.</td>
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<tr>
<td>Switzerland</td>
<td>Switzerland is divided into Cantons: those Protestant, &amp;c., of Berne, Zurich, &amp;c., are Calvinists; Uri, Schwytz, &amp;c., Catholic; some are composed of both religious, and the French introduced a considerable portion of Infidelity. The Valleys, or inhabitants of the Valleys of Piedmont, were formerly called Waldenses, of which there are still some remains, but a great part of the people were driven by a long and cruel persecution within the pale of the Roman Church, in which they still continue.</td>
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PREUSSIA. Berlin is famous for an excellent Seminary for the Education of Protestant Ministers and several Missionaries to the heathen have been furnished from that quarter to different Societies in England. A Bible Society was formed at Berlin in 1806, to which the King himself was both a contributor and patron.

SAXONY. Little is known of the Religious State of Saxony, which has been wholly occupied with Political Events, but we should hope to find in the native country of Luther a considerable number of true Protestants.

POLAND. The plan of a Bible Society for this Country is just formed under the Auspices of the Emperor Alexander.

AUSTRIA. The establishment of Bible and Missionary Societies in various parts of Germany must greatly subserve the cause of Christianity. On its being represented to the British and Foreign Bible Society in London that there were upwards of a million of Protestants in Hungary, who were in great want of Bibles, and too poor to purchase them, 5000 was given for the formation of a Society in that country, for printing and circulating the Scriptures in the Hungarian and Scotchman dialects, which has been effected. Bible Societies have also been bountifully formed at Dresden and Hanover. The United Brethren have spread a sweet savour of Evangelical Religion throughout Bohemia, Moravia, and various other parts of Germany, from whence also they have sent Missionaries to the remotest parts of the earth.

SWITZERLAND. The Canton of Basel has of late been remarkable for activity in promoting the circulation of the Scriptures, and the cause of Missions, so long as they had any means left them. The modern Waldensians, which are a simple and pious people, are divided into 13 Parishes with each a Minister, they had formerly 15 great schools, 90 smaller, and two Latin Schools. Both the Ministers and Schools subsisted in great measure by charitable assistance.
Countries | Religious Denominations, \\n|-------------|
| FRANCE      | Catholics, with free toleration to Protestants, who are very numerous in the South of France, but with a great number of Inquisions throughout the Country. Jews, and all other denominations, are likewise tolerated. |
| SAVOY and PORTUGAL | Catholics without Toleration to any other Denomination. The late Cortes showed a disposition to enlighten the people, and tolerate Protestants, but Ferdinand VII, since his return, has re-established the order of Jesuits, and the Inquisition, and liberal men have been made the objects of persecution. The Catholic Clergy in Spain are estimated at 200,000, and in Portugal, a little less. In Portugal the same Inquirie and superstition prevails, but the assistance they have received from the English inclines them to somewhat more liberality, and English Protestants may live unmolested, though not beloved. |
| ITALY, includ-ing Naples, &c. | Rome is the Metropolis of the Catholic Church, and the Popedom. No toleration to Protestants can be expected here, though the Pope shows some peculiar civilities to the English Nation, for which he has certainly abundant Reason; but he has complained of a Protestant Church being allowed at Venice. There are 9 or 10,000 Jews resident in Rome and its vicinity. The inhabitants of Naples and Sicily (about 0 millions) are also Catholics, but being under the government of Murat (formerly one of Buonaparte's generals) a degree of Toleration prevails, especially at Naples, which is favourable to the introduction of the Gospel. In 1782 there were counted in Naples above 45,025 priests, 24,694 monks, 26,703 nuns; but the next year a decree passed to dissolve 460 convents, which must have greatly lessened them. |
from Holland, Switzerland, and even England, but the events of the late War have reduced them to much wretchedness and misery.

France. In the South of France the Gospel is heard with eagerness, and Evangelical Ministers from other countries are received with open arms, the fullest liberty of conscience is allowed, and there is an University for the education of the protestant clergy. Mr. Martin, a young minister from Bordeaux, is now in England for the express purpose of learning the new system of Education, with a view to introduce it into his native country.

The introduction of an English Army into these countries had a tendency to weaken the prejudices of the people against Protestants as heretics, though there is little to recommend true religion in the general morals of soldiers. Some of the late Cortes were also favourable to a reformation of religion, and of the priests, which has been lately given as the true reason of their being so obnoxious to the present Government, which is certainly under the influence of the church.

Italy. A protestant congregation has been lately formed at Naples, the government has granted them one of the unoccupied Churches for their worship, and there seems a great disposition to listen to evangelical preaching. It is said also, that the Pope has complained of the Protestant worship being tolerated at Venice.
COUNTRIES.  RELIGIOUS DENOMINATIONS, &c.

TURKEY in Europe.  The Empire is Mahometan, and Tolerance, with Missionary zeal, is purchased by the payment of a capitation tax.  Of Christians, those of the Greek Church are the most numerous, and are in some parts (as in Moldavia and Wallachia) admitted to places of trust and honour.  The Greeks, in general, are subject to the Patriarch of Constantinople in ecclesiastical matters, but there are some Armenians, Copts, Nestorians, &c.  The Jews are very numerous, and subject to a chief of their own Nation.

RUSSIA in Europe.  The Greek Church is the establishment in this Country, with a free Toleration to Raskolniks, or Dissenters, as well as to Catholics, Protestants, and Jews.

The Church is governed, not by the patriarch of Constantinople, as formerly; but by a grand national council of Ecclesiastics, in which the Emperor has a layman of high rank as his representative.  The Church service is performed in the old Slavonian language [Pinkerton]

ASIA.

RUSSIA in Asia, including Siberia, Kamchatka, &c.  The Greek Church is the Established Religion in all the civilized provinces; but with a general toleration throughout this vast empire.  A great part of the Inhabitants of the Dastar are Pagan Tartars of the Samoan Religion.  Some attach great importance to the form of their whiskers; and the Altaians are so fond of military show, that they dress up their Idol Deity in the Uniform of an officer of dragoons.  The Kamchatans have been converted to the Greek Religion by a ten years exemption from all taxes.
APPENDIX.

Present State of Religion, &c.

TURKEY. It is hoped among the Greek, as well as Protestant Christians, thinly scattered over this empire, may be found the seed of a future Christian Church, whenever it may please God to open a door for the Gospel to enter this country.

RUSSIA. The Emperor's patronage of Bible Societies in Petersburgh, Moscow, &c. cannot but have a favorable aspect to the cause of true Religion. Mr. Pinkerton, who has visited this country, gives a pleasing account of the orthodoxy of the Greek Church, as to the main points of the Christian Religion, and mentions several denominations of Russkohniks (or Dissenters) who discover much of the life and power of Religion.

ASIA.

RUSSIA in Asia. The United Brethren have long had a Missionary establishment at Sarepta, and the Russian Government encouraged Protestant settlements on the banks of the Wolga. Some years since the Edinburgh Missionary Society also attempted a Mission at Karans near Astrachan; but all were broken up (at least for the present) by the calamitous effects of the late war. The missionaries of both settlements have, however, in the mean time been usefully and honorably employed in translating the New Testament, the one (whose work is already in circulation,) into the Turkish language, and the other into that of the Kalmuck Tartars, many of whom have embraced Christianity in the Greek Church. A Mission is also in contemplation to the Mongul, and Manjur Tartars, who reside in that part of Siberia which borders on the Chinese Empire.

Bible Societies have been formed, not only at Petersburgh and Moscow under royal patronage, but in the provinces of Esthonia and Livonia, for the express purpose of printing the New Testament and religious tracts in those dialects.
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<tr>
<td>TURKEY in Asia</td>
<td>Mahometans occupy Palestine, or the holy land, Syria, Mesopotamia, and other countries, the scene of Scripture history: but there are also many Jews and Christians, of various denominations, who are indulged, by paying for it, with living under the ecclesiastical government of their respective patriarchs, whether of Jerusalem or Antioch, Alexandria or Constantinople. The same may be said of the Nestorians, Armenians, and other reputed Sectaries. Poppa in Mill 10</td>
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<td>ARABIA</td>
<td>Mahometans, Sabaeans, and Wahabees. 8</td>
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<td>PERSIA</td>
<td>Mahometans of the Sect of Ali (who differ from the Turks as to the true successor of Mahomet,) also Suifs and Gausis, or Guebres, the disciples of Zoroaster. 10</td>
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<td>TARTARIA</td>
<td>Mahometans, Pagans, and worshippers of the Grand Lama. [See Shamans.] 6</td>
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<td>CHINA</td>
<td>Pagans of various sects, but chiefly worshippers of Foo. There are some Catholics, Greeks, and Jews among them, rather by connivance than legal toleration. The Russians have a church at Pekin, and the Jews a Synagogue at Kai-song-fou. The Catholics notwithstanding the persecution they have met with, boast of 60,000 converts still in Pekin. 250</td>
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<tr>
<td>JAPAN</td>
<td>Pagans, particularly Sintoos, Budhooes, and a kind of moral Philosophers. (See Japanese.) The celebrated Francis Xavier, and other Jesuits, commenced a mission here in 1549, and were followed by the Franciscans. Their success at first was rapid and extraordinary; but their imprudence (as is asserted) brought on a persecution which lasted 40 years, and ended in their utter extirpation. 25</td>
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<td>TIBET</td>
<td>The Worship of the Grand Lama is the established religion (See Thibeans) mixed with various shades of Paganism. 2</td>
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Turkey, No Mission has yet been attempted to those Countries, but the way is preparing by printing the Scriptures in almost all the various languages of the East. A Mission was attempted by the late Mr. Bloomfield at the Isle of Malta, with a view to introduce the Gospel into the Greek Isles, and eventually into Turkey, but the stubbornness which made them, and the death of that Missionary have hitherto retarded the object. It is not, however, forgotten, Mr. Naud has been attempting to exert attention to it among the Christians residing on the borders of the Mediterranean, and mentions it as a promising circumstance that there have been of late many conversions of Jews residing in those parts. A late decree in Persia has permitted the public reading of the Scriptures.

China. The Jesuits undertook a mission to this Country in the 16th century on the plan of blending the Catholic Religion with that of Lao and the Philosophy of Confucius; this however was disapproved by Pope Innocent X., and he enjoined a renunciation of their Idolatries. In 1788 it was reported that the Catholics had, in the course of 30 years, made 27,000 converts in the province of Shoushan and 30,000 in Nanking, but a storm of persecution gathered soon after this, and the name of Christianity became peculiarly odious in China. A Chinese 1757 has lately been raised against the introduction of Missionaries and their books into this country, yet Mr. Morrison has been long employed at Canton and Macao, in translating the Scriptures and instructing the natives, and has lately been joined by Mr. Milne, and though they may not penetrate directly into the interior of China there is no doubt but they will send the Scriptures by means of the natives, whose curiosity seems much excited.
COUNTRIES

Religious Denominations, &c.

INDIA BEYOND THE GANGES. The Brahman and Siamese Hindus are disciples, not of Brahma, but of Buddha, but including the Malays are chiefly Mahometans. Some Dutch and Portuguese Settlements exist in Malaya. Different parts of this extensive country. The Catholics boast of 300,000 converts in Tonquin and 160,000 in Cochin-China.

HINDOOSTAN. The native inhabitants are Hindus (followers of Brahma) Mahometans and Parsees; among whom, about 14 millions are reckoned to be British Subjects. The Afghans are supposed to be the descendants of the ten tribes of the Jews captured by captivity, to whom a mission is projected from this country. Under the article 'Syrian Christians' in the Dictionary, it is mentioned that there is a considerable body of professing Christians in the interior of the country. I would add, from the report of Dr. Kerr, the Christians of St. Thomas are stated at 70,000; the Syrian Catholics at 90,000, and the Roman Catholics (strictly so) at 35,000. For the use of the Syrian Christians, a Malayan version of the New Testament has been lately printed at Bombay.

For the Religion of the natives see Hindus and Zoroastrians.

ASIASIC ISLES. Pagans and Mahometans, with an inter-Ceylon, Cele-mixture of European settlers of various Na- bese, Borneo, jons. The Inhabitants of Amboyna, a Java, &c. Dutch Settlement, were in 1786 more than 45,000, among whom were nearly 16,000 Protestants, and about 25 Christian Chapels. The native religion of Ceylon is the same as
INDIA. The Baptist Society had a Mission in Rangoon, the capital of the Burman Empire, but this is suspended for the present, and the town has lately been, in great part, destroyed by fire.

HINDOOSTAN. Almost all the existing Missionary Societies have made attempts to convert the Hindus. The "Society for promoting Christian knowledge" has Missions at Trichinopoly, Tanoree, Madras, and Cuddalore. The Jesuits, while they had possessions in the East Indies, were active in this good work. The British have been particularly successful. Besides the settlement at Serampore they have Missions at Cuttack, Gooty, Dumageport, Sabroom, &c. in Bengal, and in other parts of India. Calcutta itself is not the seat of Infidelity as formerly, but contains many hundred serious Christians in all the Societies.

The Missionary Society of London has Missions in Vizagapatam, Madras, Goom in Bellary, Chinsurah, Oudh, &c. The Society for Missions to India and the East have also 2 or 3 Missions, with Native Readers and Catechists, and there are perhaps among all the Societies, nearly 100 persons engaged in the instruction of 100 millions of inhabitants.

The United Presbyterian had a Mission in the neighborhood of Tranquebar, and attempted one in the Nicobar Islands, but both have failed.

An Auxiliary Bible Society has been formed at Calcutta to co-operate with the Society in London, and with the Baptist Missions in translating and printing the Scriptures in every considerable language of the East, and great progress has been already made in the important work.

ASIATIC ISLPS. The Missionary Society has 3 Missions at Batavia, the capital of the Isle of Java, under the protection of the British government, one of whom is invited to Amboyra, the chief of the Moluccas. Here many Chinese reside, and others trade, by whom it is expected Christianity may be carried into the heart of China. The same Society
Countries | Religious Denominations, &c.
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that of the Burmans; besides which, it is said to contain 100,000 Protestants, a great number of Papists, and in the whole about a million and an half of inhabitants.

AUSTRALASIA.

Under this term are comprehended the vast and unnumerable Islands of the South Sea.

Geographers are not yet agreed whether to call this a continent or an island, or several adjacent Islands, the whole length being 1960 miles, and its breadth 1680, which is nearly two thirds the size of Europe, besides the surrounding Islands. The original inhabitants are savages of 2 or 3 races, and in the lowest state of barbarism. In 1770, Capt. Cook took possession of the eastern coast in the name of his Britannic Majesty, and called it New South Wales, and here a Colony has been settled, at Sydney Cove, chiefly formed of Convicts from Great Britain. Dr. Carey estimated the population at twelve millions, but I can find no authority to justify such a calculation; the coast is thinly peopled, and great part of the interior perhaps uninhabited. Van Diemen's Land, formerly supposed a part of New Holland, is found to be a separate Island. On mature consideration I cannot rate the whole population at more than

New Zealand, New Island in this neighbourhood, being about 600 miles in length and 150 broad. The others are inferior Islands, differing greatly in population, but the whole probably not exceeding

Polynesia After all that Navigators have said, I dare not reckon the inhabitants of these Islands at more than the preceding. Pinkerton remarks that Navigators have underrated them at least ten to one.
has 2 or 3 missionaries in Ceylon, and the Baptists one. The Methodists have also very recently commenced a Mission in this Island, and all have been favorably received. A Bible Society was formed at Colombo in this Island, 1812.

**AUSTRALASIA**

**NEW SOUTH.** At Sydney Cove in 1809 the population amounted to between 8 and 9000, and has been gradually increasing. The gospel is preached by Mr. Marsden, Chaplain to the Colony and Schools, opened under his patronage. Several of the Missionaries sent to the South Seas have occasionally resided and preached here. Schools have been opened both for the Europeans and Natives, and one of them has met with very encouraging success in his attempts to teach the latter, who prove far more docile than was expected.

**NEW ZEALAND.** An Island (600 miles in length by 150) has been lately made a Missionary Station, by the Church Society for Missions to Africa and the East.

**OTAHITE.** This is the only one of these Islands on which a permanent Mission has been established, after the perseverance of more than 20 years. The king himself has made a profession of Christianity, the not a very honorable one, schools have been es-
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<th>Countries</th>
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<td>Marquesas, Society Is., &amp;c.</td>
<td>This is proved to be possible with Capt. Cook: and it's not like that either Foster or La Perouse were more accurate. Otahuhu had been rated at 160,000, the Missionaries found it to contain little more than 16,000. On the other hand Mr. Pinkerton, who makes this remark, has been quite as much mistaken in under-estimating the population of some other places, particularly the Cape. I take the population collectively at 1</td>
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AFRICA.

States of Barbary. **Mahometans**, with a considerable number of Jews; but few Christians, excepting what are in a state of slavery. 3

N. Western Coast. This district comprehends a great number of independent tribes or nations, as the Menselmus, Mongearts, *Foulahs*, Jaloufs, *Feloops*, Mandangos, and many others as far inferior as the Great Desert. Most of these are *Pagans*, except the Foulahs, who are **Mahometans**, as are also the wandering inhabitants of the Desert. The Foulahs are a very powerful nation, and make war on their neighbours to procure slaves for the Europeans. 4

Nigritia, or Negroland, and the coast of Guinea. Ruins far across the continent on the North side of the great chain of mountains, and furnishes, as well as Guinea, a considerable portion of Victims for the Slave Trade. Some of these parts are very populous, as they must be to furnish, as it is said they did, 100,000 slaves annually to the West Indies. The King of Benin, who possesses but a small part of this territory, is said to be able to raise an army of 100,000. Widah is also very populous, and Haussa has been said (falsely no doubt) to be more populous than London. The French have agreed to give up the Slave Trade north of Cape Formosa. 6

* A Jew is not suffered to enter this Country, under pain of being burnt alive.
tablished to instruct the natives, particularly their children. A Christian Church has been formed among the natives of Otaheite, and civilization may be expected to advance rapidly. Missionaries are solicited for some of the other Islands.

AFRICA.

Barbary. Christianity can be expected to make no progress in these states while the system of Piracy is tolerated and every Christian made a slave. But it is hoped the restoration of peace in Europe, will lead to the suppression of this system of cruelty and violence.

Western Coast. Towards the end of the last century a Company of Benevolent persons, in this country, formed a Settlement with a view to the civilization of Africa and the extermination of the Slave Trade; but the Settlement was destroyed by some French Ships, and afterwards given up to our government. Mr. Nylander is chaplain of the Colony; and in 1811 the Wesleyan Methodists sent out Missionaries thither.

The Church Society for Missions to Africa and the East have stations at Basina and Camoëe (both on the Rio Pongos) where they have erected Churches and founded Schools.
Countries. Religious Denominations, &c.

S. Western Coast
Congo, Angola; and the extensive country of the Jagas, and many other tribes as far south as the Damaras. The Portuguese sent Catholic missions to some of these Countries as early as the 15th century; and some converts have been made to their Christianity, but in general this part of Africa is involved in Paganism. See Negroes.

Damaras, Namaquas, and Columnas
The Damaras are divided into 5 tribes; those who reside near the coast are very poor, and many become servants to the Namaquas; farther inland some become rich in cattle (the only riches of those countries) and upon the death of such, the horns and bones of the animals they have consumed are laid upon their graves as trophies. They are naturally mild, and treat their prisoners with humanity. The Namaquas are known to have 10 tribes, and the Columnas 13. [Campbell]

Colony of the Cape
Calmars, and chiefly Dutchmen; the Settlement having been peopled from Holland, but general Toleration prevails under certain restrictions. The Population in 1810 was ascertained to exceed 81,000, of whom 50,000 were Hottentots or slaves.

Bushmen
The Bushmen, or Bushmen, are a wild nation with no settled abode, who traverse the country to the extent of 8 or 9 degrees of Longitude, and plunder wherever they can find opportunity. The term Caffraria, or the land of Infidels, was probably given to this country by the Arabs, and it is certain they are in the rudest state of Heathenism; but their country is far more populous than that of the Bushmen or the Columnas. These Nations, with the inhabitants of the Cape, may form a population of
South West Coast. In the 15th century some Portuguese Missionaries persuaded the King of Congo and his subjects to receive the Roman Catholic Religion, and they were followed by some others; but they soon revolted again to Paganism, and have not yet been visited by Protestant Missionaries.

DAMARA. The Missionary Society (of London) have two settlements on the Namaqua Country, Pella and Mr. Schnellen's station on the Orange River, also one among the Corannas, called Orlam Kraal, and more recently Bethesda.

CAPE. The United Brethren have long had two flourishing Settlements in this Colony—one at Groote (formerly Bavian's) Klout, the other at Genadendal (Cradenthal) or Grace Vale.

The Missionary Society (of London) have several settlements in these parts—viz., at Stellenbosh (between the Moravian Stations) at Tulbach or Rodesand, where Mr. Von resides— at Zuerbrak near Zwelendezum—at Hooge Kraal in George District; and, toward the east end of the Colony, at Bethelsdorp near Algoa Bay, which was founded by Dr. Vanderkemp, but as this last has been found an inconvenient situation for a Mission, a new Settlement has been formed farther East (on a spot pointed out by the Governor, and called Theopolis, which may at present be considered as the principal Missionary station of this Society in South Africa. An Auxiliary Missionary Society exists here, and another in Great Reym, which approaches the limit of the Colony toward Caffrenia. Here resides Mr. Kiefer, the minister, and the 3 converted Hottentots, who visited England in 1803, &c. A great revival of religion has very recently taken place in all these stations, and several African Preachers (one a Hottentot) have been appointed as Itinerants to assist the European Missionaries.
### Countries

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<td>Grozn,</td>
<td>These are numerous and powerful, the city</td>
</tr>
<tr>
<td>Bokchuanes,</td>
<td>Latakoo alone has about 8000 inhabitants;</td>
</tr>
<tr>
<td>and other</td>
<td>and the capital of Makianas is 3 times as</td>
</tr>
<tr>
<td>Neighbouring</td>
<td>large. They are all Pagans. [Campbell]</td>
</tr>
</tbody>
</table>

### Eastern Coast

- Tambookies, Mambookies, and the inhabitants of the coast, as far as Delagoa Bay, are Pagans and Mahometans, mixed with some Portuguese Christians, who of course are Catholics.

### Interior Coast

- As not more than half this quarter of the Globe has been hitherto explored by Europeans, and even that very imperfectly, it is but reasonable to assign a considerable population to this great extent of unknown Country, which is wholly Pagan.

### Abyssinia

- Christians of the Abyssinian Church (which see.) They practice circumcision, and some other Jewish rites; but were converted to Christianity between the 4th and 6th centuries, and still retain the name of Christians.

### Nubia

- A miserable Country, and in some parts thinly peopled, chiefly with Mahometans. Sennar, however, one of its cities, is said to contain 100,000 persons, and Dongola about half as many.

### Egypt

- Mahometans, Jews and Copts. This country is known to be very populous. Cairo alone is reckoned to contain 300,000 inhabitants.

### Madagascar

- Pagans, with some European strangers of other Isles different Nations. The inhabitants, which on the Eastern Coast are very numerous, bear the character of intelligence and hospitality.

### Islands on the Western Coast

- Partly Pagans, and partly Catholics or Protestants, according to the European Powers to whom they belong.
APPENDIX.

Present State of Religion, &c.

GRIQUAS. The same Society have a Mission at Clearwater, now called Griqua Town, where King Gi ka and his people profess great respect for Dr. Vanderkemp, who resided some time among them. The King of Latako, on a visit from Mr. Campbell, expressed his willingness to receive Missionaries, and promised to be a father to them. *A Mission is therefore immediately designed to Latako and to Malapetza, and Makoon's Kraal—Stations farther to the East, where the inhabitants have expressed the same willingness to receive instruction.

ABYSSINIA. In the latter part of the last century the United Brethren sent Missionaries into Egypt, with a hope of penetrating into this country, which proved impracticable, and the door seems shut against the gospel, as much as in any pagan nation whatever.

EGYPT. The Gospel was introduced into Egypt before the close of the first century, but expelled again by Mahometanism during the 7th and 8th. There is however a considerable number of Copts in the Country, who retain the name, and many of the forms of Christianity.

MADAGASCAR. Dr. Vanderkemp had long intended a Mission to this Island, and was about entering upon it at the time of his death. Mr. Milne has since visited it to make enquiries, and it will no doubt become a Missionary station of great importance.
Countries.  Religious Denominations, &c.

NORTH AMERICA.

Western Coast & Indian Tribes in the North.  The Inhabitants are Pagans of various Indian tribes, thinly scattered over the continent, and much diminished by disease and War, yet it must be considered there are many tribes and countries yet unknown — I therefore take them at

Spanish Dominions including Mexico.  These Nations being, by the power of Spain, and the arts of the Jesuits, reduced under Spanish Dominion, of course profess the Catholic Religion, and are in great measure civilized. The inhabitants in 1603 were estimated at 6 millions and Qr and supposing they were exaggerated, as some think, I cannot conceive they ought now (after 10 years increase) to be taken at less than

United States.  Christians of all denominations, Infidels and Jews, with equal rights and complete liberty of conscience. The proportion may be judged of by the following estimates of the No. of Congregations of the different sects.

In Massachusetts, Congregationalists 450, Baptists 125, Episcopalians 15, Friends 36, Presbyterians 6, Universalists 4, Catholics, Unitarians and Methodists each 1 — total 639.

In Philadelphia only, Friends 5, Presbyterians 6, Episcopalians 3, Lutherans 3, Catholics 4; German Calvinists, Moravians, Baptists, Universalists, Methodists, and Jews 1 each — total 27.

In New York the Presbyterians are most numerous, and the Baptists in Kentucky. The Catholics, who are not numerous, reside chiefly in Maryland. The Population of the United States was taken in 1810 at 7,238,421, which, comparing it with preceding estimates, gives an increase of about a million and a quarter in 10 years, we may, therefore, in 1815, (allowing for the war,) very safely estimate them at
NORTH AMERICA.

SloSH An A The Spaniards consider these nations as con-
Dowhines vats to Christianity but it is unhappily, to their
own religious bigotry and superstition. There are
said to be, however, in New Mexico thirty villages
of Christian Indians, who live in society and indus-
dtry, professing the Catholic faith.

UNITED STATES Though there is no Ecclesiastical Establishment
in the United States, it does not follow that there
is no Religion, indeed in most of the States every
man is required to contribute to the support of pub-
lic worship (where it is instituted) though he may
choose the denomination he will support. Mission-
ary Societies have been established at New York,
Boston, and most of the capital Towns, and Bible
Societies to the number of more than three-score.
In many parts great revivals of religion have taken
place, and it is hoped that true religion is, in ge-
neral, on the increase rather than otherwise.

The United Brethren have long had Missions
ries among the Indians in the Back Settlements of
Philadelphia, North Carolina, Georgia, and among
the Cherokees on the Borders of Tennesse; and in
1803 the American General Assembly sent a Mis-
sion to the same neighbourhood, but some of these
of not all, have been interrupted, and perhaps
broken up, by the events of the late war.
<table>
<thead>
<tr>
<th>Countries</th>
<th>Religious Denominations, &amp;c.</th>
<th>Popul. in Mill.</th>
</tr>
</thead>
<tbody>
<tr>
<td>BRITISH DOMINIONS in AMERICA.</td>
<td>Protestants and Catholics, (the latter, strange as it may seem) being the established Religion in Canada, while the establishment in New Brunswick, Newfoundland, &amp;c. is that of the Church of England. The Coasts of Labrador and West Greenland are too thinly peopled to admit a distinct enumeration in this brief Sketch.</td>
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**SOUTH AMERICA**

CARACAS: The inhabitants of this province, at the time of the French invading Spain, declared themselves independent, and are not willing to resign their independence, though the ancient family is restored — they are Catholics.

NEW GRANADA: Catholics

PERU: Catholics

CHILI: Catholics and Pagans.

PARAGUAY: Catholics — This Province has also claimed Buenos Ayres independence, and maintained a civil war with the Caracas.

BRAZIL: Catholics — On the Conquest of Portugal by the French, the Royal Family removed and still resides in this Settlement which has thereby the honour to be the seat of Royalty.

NATIVES: Pagans. The population little known, but the interior may be moderately estimated at.

GUiana: What was called French and Dutch Guiana has been conquered by the British, and the Establishment is Protestant, but the population is unconsiderable.
Appendix.

Present State of Religion, &c.

Britain. — There are several Missionary Stations also in
the Black Settlements of Canada, &c., supported
by various American Societies, by some in Eng-
land, and by the United Brethren. — The Society
for propagating the Gospel in Foreign Parts em-
ploy Chaplains in many Towns of Canada, New
Brunswick, and Newfoundland, but few of them
preach to the Indians. — The Methodists have also
a number of Missions in the same parts, and
some considerable congregations.

The United Brethren have long established settle-
ments in West Greenland, and on the Coast of
Labrador, which have given a very considerable
influence to those inhospitable regions.

South America.

Guiana. — The United Brethren, who penetrate all the
most desolate parts of the earth, have here several
settlements, viz. at Paramaribo, Bombay, Som-
melsdyk, and Hope on the Corentyne. The Mis-
ionary Society of London have also Missionaries
at Demarara, Mahau, and Isequebo, and the
Gospel has been attended with such success and
advantage among the Slaves, that some of the
Planters have encouraged it.
W I S T I N D I L S.

B A H A M A S. Numerous and fertile, and subject to England, but few inhabited, and the population very inconsiderable.

Spanish Cath. led all the native being exclusively Roman Catholic, cultivated by negroes. Havana, was reckoned to contain 20,000 inhabitants many years since.

J A M A I C A. Church of England and Pagan, with a small population, often neglected by the high church zeal of the Colonial Assembly, which is discouraged by the Government at home.

H A Y T I. On St. Domingo, was formerly divided between the French and Spaniards, afterwards possessed by the French only, but is now an independent Island, exhibiting the singular phenomenon of an empire of blacks and people of colour, regularly organized under a black Emperor.

P O R T O R I C O. Spanish Catholics.

V I R G I N I S L E S. Protestant. A group of small Islands formerly occupied by the Danes, but in the late war captured by the English. The principal are St. Thomas and St. John: but the population will not bear a distinct enumeration.

L E N W A R D I S L E S. These Islands being divided between the English, Dutch, and French, were partly Protestant and partly Catholic— but of late have been all under the British flag: Guadeloupe and Dominique (two of the most populous) are to be restored to France.

W I N D W A R D I S L E S. Of these Barbados, which is an English and a Protestant settlement, is far the most populous. Under this group also I also include Trinidad, the farthest of these Islands toward South America.
WEST INDIES.

BANANA. The Methodists have a promising interest here and have built a Chapel which is well attended, both by the white and black inhabitants.

JAMAICA. Kingston contains about 50,000 inhabitants with only one small Church. But the Methodists have a considerable interest here, and the United Brethren two small settlements upon the island.

VIRGIN ISLES. The United Brethren have several settlements in these Isles which were commenced under the Danish Government and are still continued. The Methodists also have several little Societies at Tortola, and other of the Islands.

LEeward. The Methodists have missionary stations in most of these Islands, particularly at St. Christopher, Antigua, and Dominique where they are rapidly on the increase. The United Brethren have also an established and growing interest at Antigua.

Windward. The most considerable of these is Barbados, which has a population of more than 120,000, but ill provided for religious instruction. The Methodists and United Brethren have, however, each a small Society upon the Island. The Missionary Society, and the Methodists, have each attempted to introduce the gospel at Trinidad, and at Tobago, but with no remarkable success.
Appendix.

No 2

Summary and concluding Remarks on the preceding Work, and the practical use to which it is applicable.

The diversity of sentiment among Christians has been exhibited in the preceding pages. The candid mind will not consider these various opinions as an argument against divine revelation. The truth of the sacred writings is attested by the strongest evidence such as the miracles recorded in the New Testament, the exact accomplishment of the prophecies, the rapid spread of the gospel notwithstanding the most violent opposition, the consistency of the several parts of the inspired pages with each other, the purity and perfection of the precepts of Christianity, the agreement with the moral attributes and perfections of the Deity; and their benevolent tendency to promote the good of society, and advance our present and future happiness.

But this is not the proper place for dilating on these topics; let us here notice the few distinct principles in which all professing Christians agree, and then, the chief doctrines wherein they differ. The former are—

1. That there is one supreme Being of infinite perfection—The Manicheans may seem an exception to this article because they maintained the doctrine of two principles. But as they supposed the good principle would finally be victorious and reign supreme, their evil principle may only be considered as a powerful demon.

2. That this supreme Being is the object of religious worship—This appears naturally to result from the preceding article. If we admit the being of a God, the propriety of worshipping him is obvious—Trinitarians pray to one God in three persons. Unitarians address God in the person of the Father only. Roman Catholics pray to the Virgin Mary, and other saints, but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship. The Members of the New Jerusalem Church address all their prayers to Jesus Christ, because they believe he is the supreme
and only Deity, made visible and approachable in a human form, and therefore to be alone worshipped.

3. That Jesus of Nazareth is the Messiah; that is, the anointed of God to whom the prophecies of the old testament generally refer. All who profess to believe in divine revelation agree in this article, though their ideas respecting Christ's person, and the ends of his mission, are widely different.

4. That there will be a resurrection from the dead. The doctrine of a literal resurrection was indeed denied by some of the Gnostics, and is still by a few moderns; yet even these admit a resurrection of some kind, though they explain the term metaphorically.

5. That piety and virtue will be rewarded in a future state, and impiety and vice punished. This article includes the idea that piety and virtue are indispensably necessary to happiness. This point is universally conceded to, and therefore upon every religious system it is our duty and interest to be virtuous and pious.

The wretched state of the world at the time of our Saviour's appearance, which is exhibited in the Introduction to this work, evinces the necessity of the Christian dispensation. The gross superstition of the pagans, the degeneracy of the Jewish nation, the inconsistency of the ancient philosophers, and their uncertainty respecting a future state elucidate the apostle's declaration, that life and immortality are brought to light by the gospel. It also appears from our Introduction, that it is highly unreasonable to consider the various opinions among Christians as an objection to the truth of divine revelation. At the time of Christ's appearance there was a variety of modes in the pagan worship, and a great diversity of philosophical opinions. The Jews were divided on several points of faith, and there are still some remains of the ancient sects.

The preceding work further evinces that the Pagan world.

- Cicero, famous throughout the learned world for his enquiries after truth, and investigations into the own nature, moral faculties, and future expectations, gives us the aim of all the knowledge that could be acquired without revelation. In his Tuscular Questions, Lib. i. he assures us, when speaking of the soul, that whether it was mortal or immortal God only knew. He devoutly wished that the immortality of the soul could be proved to him. So that with all his knowledge, and after all his researches, he was not able to determine a fact, on which the whole happiness of the rational creature for time and eternity must depend. See Boudinot's Age of Revelation.

† According to Thucydides, there were more than 200 sects of the Western Philosophers, differing greatly on subjects of high importance. According to Varro, there were 218 different opinions entertained by them concerning the summum bonum, or chief good; and 800 opinions concerning God; or, as Varro himself declares, three hundred Jupiters or supreme deities. See Pres. Dwight's Sermon on the Nature of the Infallible Philosophy.
still practices a diversity of religious rites; and that the Mahometans are as much divided as the Christians. Neither are the rejecters of revelation better agreed among themselves; for it appears that the greatest infidels which any age ever produced, were divided and unsettled in their philosophical opinions. Voltaire leaned to deism, and seemed for some time to have adopted it; but insensibly falling into Spinoza's system, he knew not what to believe. D'Alembert, involved in uncertainty respecting the being of a God, asserts that it is more rational to be sceptical than dogmatical on the subject. We find Diderot, after having decided against the deist, deciding in the same peremptory manner for or against the sceptic and the atheist. And Rousseau, that prodigy of inconsistency, sometimes declaring his certainty of the existence of a Deity, and writing the most sublime eulogiums on Christ, that human eloquence could devise; at other times a champion of infidelity, and doubting even the existence of a God. Surely a diversity of sentiments cannot reasonably be abjected against Christians, when we find the most celebrated infidels thus divided, and inconsistent with themselves and each other.

Thus far Mrs. Adams. She has stated the few particulars in which Christians generally agree; the present Editor wishes to add a few remarks on the chief points wherein they differ, which may be reduced to the following:

1. As respects the person of Christ.—Most Unitarians of the present day consider him as ‘a man like ourselves,’ only exalted by superior powers as the prophet and ruler of his church:—Somians (properly such) worship him as the Mediatory or Medium of access to God:—Arrians exalt him as the first of Creatures, and the head of the Creation; but Unitarians, of every denomination, consider him as properly divine, and regard the Son of man as personally united to the supreme God, and entitled to the same honors with his divine Father. Now, however, some may consider these as mere speculative differences of opinion, it is hard to believe it can be a matter of indifference to the supreme Father, in what light we regard his Son. If it be his command that all men should “honour the Son even as they honour the Father,” (John v. 23.) it deserves the very serious consideration of those persons who devote all their talents and their labours, to counteract that end...

2. Another very important point in which professors of Christianity differ respects the way of Salvation: whether men are indebted for their salvation solely to the mercy of God and the Atonement of Christ; or whether they have any merit in the work themselves, or any claims upon the divine favour? It may seem to persons unacquainted with the Scriptures,
that this is a matter of no great moment, but to those who consider the scripture character of the Deity, as "a jealous God," who will not "give his glory to another," (Isa. xlii. 8) and who has revealed Jesus Christ as the only name under heaven whereby men can be saved; (Acts iv. 12) to such it must appear of the first importance.

3. They differ on the necessity of divine agency in our conversion. Pantheists think that man has sufficient powers to convert himself; Arminians generally consider it as a joint work of God co-operating with the human will, Cabalists, and some Animists, attribute the work wholly to God, who enlightens the mind, and thereby influences the affections, and consequently the will, and produces that change of Heart which our Lord makes necessary to Salvation, "Ye must be born again."  

4. On the obligation of the moral law, which Animists consider as wholly abrogated and that Christian obedience is not only voluntary but optional. When this principle is carried into practice, and nominal Christians, from speaking slightly of moral obligation, indulge themselves in licentious conduct, then is this the most dangerous and fatal of all errors, and insures "the perdition of ungodly men."

What has been said by some of the innocence of mental error proceeds upon the principle, that it has no influence upon the heart, which can hardly be admitted of any of the doctrines above referred to. It can be no slight offence against the eternal Father, to refuse the honour he has demanded for his Son. When God has devised a way of Salvation, in which his own glory is likewise secured, it can be no slight matter to reject and despise it. Much less can it be considered an inoffensive mistake, to respect the divine authority and to trample on the divine precepts—-at least our Apostle did not consider it as such, when he uses that strong expression of reprobation- "whose damnation is sure." (Rom. vi. 18.)

But I am reverting to a subject which has been already discussed in Mr Fuller's preliminary "Essay on Truth." I would only add that I consider the commonality of error to result from its pernicious tendency, and that errors in the fundamental points of Christianity do not arise from any defect of learning in the Scriptures—-not from any human incapacity to understand them—but from pride and depravity of heart, though it may be often true, that the parties who embrace these errors may be self-deceived, and do not even suspect the cause. *

These remarks must, how-

* This remark may seem to militate against the assertion of the Apostle, 1 Cor. ii. 14, that "The natural man receiveth not the things of the Spirit of God; neither can he know them," &c. The fact I take to be simply this: the leading truths of the Gospel are so plainly and
ever, be confounded to errors in the great essentials of the Christian religion, and must by no means be extended to those minor points, wherein true Christians may differ, and as many of which they may agree to differ. And when I speak of true Christians I would be understood to mean the subjects of divine Grace, the living members of Christ mystical, among whom I conceive there is much less real difference than generally is supposed. A pious father, a pious Calvinist, or a pious Anabaptist, a converted European, a converted Indian, or a converted Negro, will feel the same attachment to Christ—the same dependance on divine Grace, and the same real for holiness of life, though their methods of expression may widely differ. And as to devotion, though one may worship standing, and another kneeling, one with a form, and another without, their hearts will all be devoted to the same infinite object of adoration.

I now proceed to some remarks on the former part of our Appendix, and my first observation is a painful one, borrowed from Mrs. Adams.

From the foregoing view of the various religions of the different countries of the world, it appears that the Christian religion is of very small extent, compared with those many and vast countries overspread with Paganism or Mahometanism. This great and painful truth may be further evinced by the following calculation, ingeniously made by dividing the inhabited world into thirty parts. I find that nineteen of them are possessed by pagans—by Jews and Mahometans, two by Christians of the Greek Church, three by those of the Church of Rome, and the Protestant communion. If this calculation be accurate, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than five to twenty-four.

According to a calculation made in a pamphlet, entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen," the inhabitants of the world amount to about 5,2 mil-

abundantly taught in the New Testament that (like the inscription on the bank posts pointing to the city of refuge) he who runs may read, and none could not understand them, were it not, 2. That the human heart is depraved and averse to believe the gospel. "It cannot be (says the natural heart) the God I serve; nor that I am extremely guilty, or that grace is so abjectly sure, or that the scriptures must be susceptible of some other meaning. I cannot in no instance know how these very humiliating doctrines. I am so gretitious and world"—but men, loving darkness rather than light, shut their eyes, and will not receive it.

* By Mr. Carey, in 1792, above referred to. From some remarks above made, however, it should seem that this estimate is too high owing to two circumstances 1. The disposition of travellers to exaggerate, and 2. The havoc made by War, Persecution, and certain European diseases among the savage nations. Dr. Carey seems to
420 millions, of whom are still in pagan darkness, 130 millions of Mahometans, 11 millions of Jews, and 60 millions of the Greek and Armenian churches, were subject to the Gospel in every part of the world and preachers of the faith, even from the remotest and most inaccessible parts of the earth. But even the Turk, who holds the Gospel in such contempt, is every day becoming convinced that it is the best thing for his own peace of mind, and is beginning to feel the power of the Gospel and the comfort of Christianity.

This is true of all the nations of the world, and of all the ages of time. The Gospel has been preached to all nations, and the power of the Gospel has been felt in every part of the earth. It is the only thing that can save the world, and the only thing that can make men happy. It is the only thing that can give them peace, and the only thing that can give them strength.

But we must not forget that there is another side of the question. The Gospel is not only a thing that can save the world, but it is also a thing that can destroy it. If the Gospel is not preached, then the world will be destroyed. If the Gospel is not preached, then the world will be lost. If the Gospel is not preached, then the world will be in the hands of the devil.

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nothing to call for our opinion, or to awaken our sympathies. We may confidently leave them in the hands of God—"Shall not the judge of all the earth do right?"

Why providence has suffered the Christian Religion to be limited to so small a portion of the Globe, and why such a variety of opinions should be permitted among its professors: are problems which we cannot solve, and mysteries which we cannot fathom. But we are encouraged by many prophecies in the sacred scriptures to expect a period when the Gospel shall be universally extended, and received with unanimity, when all superstition shall be abolished, the Jews and Gentiles unitedly become the subjects of Christ's universal empire, and the knowledge of the Lord fill the earth as the waters cover the sea." Even so come, Lord Jesus! Amen.

Fins.

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