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Wilberforce, then of Oxford, resigned his post of vice-patron, on the ground of the Society's veto on curates designated for its grants. He, however, re-connected himself with the Society in November, 1869, on his translation to the see of Winchester, feeling it, no doubt, his duty to do so, on account of the numerous grants from the Society existing in his new diocese. It was the same practice of the Society, too, which mainly led, in the year following its foundation, to the formation of the sister society—the Society for Promoting the Employment of Additional Curates—the principles of which professedly are to grant aid to incumbents of necessitous parishes, without inquiring into their opinions, or into the men whom they intend to employ as curates. So far from feeling any regret at the establishment of this Society, I am sure that all earnest supporters of the Church Pastoral Aid Society must ever regard its existence with unfeigned satisfaction. While we believe our own to be the more excellent way, we cannot expect that all members of our Church should be of the like mind with ourselves; and we rejoice that those who are not should exhibit a similar zeal, and put forth similar efforts, on behalf of the spiritually needy parishes in the land. In fact, when we endeavour to estimate the benefits which the founders of the Church Pastoral Aid Society conferred on the National Church and on the cause of Christ in England, we may fairly reckon not only the work done during forty-five years by their own Society, but also, in a sense, all that has been accomplished during forty-four years by the other Society, for the formation of which their action suggested the idea and supplied the stimulus.

PHILIP VERNON SMITH.

ART. V.—A RELIGIOUS CENSUS.

THE following tables are drawn up from *Whitaker's Almanack* for 1880, a most respectable authority, and give us the nearest approach to a religious census that the Imperial Parliament will allow us to have. :—

UNITED KINGDOM.

I. Episcopal Churches :—

	Bishops.	Ministers.
1. Church of England	30	23,000
2. Church of Ireland	12	1,800
3. Episcopal Church of Scotland	7	225
4. Moravian Church		38

25,063

II. Congregational Churches:—

	Bishops.	Ministers.
1. } Independent { England, Scotland, } 2. } { and Ireland }	3,333	3,205 128
3. Baptists		
4. Countess of Huntingdon's Connexion		37
		5,249

III. Presbyterian Churches:—

1. Church of Scotland	3,139	1,530 1,026 583
2. Free Church		
3. United Presbyterian		
4. Presbyterian Church of England		278
5. Presbyterian Church in Ireland		635
6. Calvinistic Methodists		814
		4,866

IV. Methodist Churches:—

1. Wesleyan Methodist	2,136
2. Primitive Methodist	1,138
3. Methodist Free Churches	368
4. Methodist New Connexion and Bible Christians	356
	3,998

V. Total:—

1. Episcopal	25,063
2. Congregational	5,249
3. Presbyterian	4,866
4. Methodist	3,998
	39,176

VI.

1. Episcopal	25,063
2. Non-Episcopal	14,113
	39,176

ENGLAND ALONE.

VII. Total:—

1. Episcopal	23,000
2. Congregational	5,121
3. Presbyterian	1,092
4. Methodist	about* 3,798
	33,011

* Deducting 200 for Irish Methodists.

VIII. :

Episcopal	23,000
Non-Episcopal	10,011
	<hr/>
	33,011

We are able by the above tables to estimate, in a rough sort of way, the comparative strength of the different Protestant churches of this country. And whilst there is much to deplore with regard to their existence, and especially with regard to the causes which gave them origin, there are some circumstances in relation to them which are calculated to encourage the sincere Christian. First, all these great bodies hold substantially, if not formally, the Three Creeds. They acknowledge the Trinity, the proper Divinity of the Son, and the Personality of the Holy Spirit. They have, too, a regular ministry. Secondly, there is really no serious difference in doctrine or discipline, with the exception of the Moravians in Table I. and the Baptists in Table II., between the members of the different groups. They are but different organizations pursuing the same end in the same way. Looking at the matter broadly, with the exceptions above mentioned, the Protestantism of this country may be divided into the Episcopal, the Congregational, the Presbyterian, and the Methodist churches.

When we look, however, at the smaller sects we find less matter for satisfaction. But even here the state of affairs, though bad enough, is not so bad as it is usually represented. The Bishop of Manchester, some time since, is reported to have said, quoting the authority from which the tables are taken, that there were above 170 sects in Protestantism. It is true that there are at least 170 sects mentioned in the table of religious sects having places of meeting certified to the Registrar-General. But a careful examination of this table will show that, in addition to the great bodies whose statistics have already been given above, it contains many duplicates, that is, the same body under different names, as Primitive Methodists or Ranters. It contains, too, foreign congregations and sects and non-Protestant bodies. These cannot fairly be put down to English Protestantism. It contains, too, some special missions, such as the Newcastle Sailors' Society, which can hardly come into the calculation. In addition, it has detailed various meetings of Brethren rejoicing in a separate name. If we leave out all these duplicates and extraneous bodies, we find the number of the smaller sects to be about ninety, and familiar acquaintance with their details might still reduce this number. It is, however, sufficiently large.

They are :—

- | | |
|---------------------------------|--|
| Advent Christians | Episcopalian Dissenters |
| Advents, The | Free Church Episcopal |
| Second Advent Brethren | Protestants adhering to Article I.—XVIII. but rejecting Ritual |
| Arminian New Society | Protestant Members of the Church of England |
| Southcottians | Reformed Church of England |
| Benevolent Methodists | Reformed Episcopal Church |
| Free Methodists | Free Evangelical Christians |
| Independent Methodists | Free Grace Gospel Christians |
| Modern Methodists | Free Gospellers |
| New Methodists | Glassites |
| Refuge Methodists | Halifax Psychological Society |
| Temperance Methodists | Humanitarians |
| Wes. Methodist Association | Christadelphians |
| Wes. Reform Glory Band | Unitarians |
| Calvinists and Welsh Calvinists | Free Christians |
| Welsh Free Presbyterians | Free Christian Association |
| Covenanters | Unitarian Christians |
| Catholic Apostolic Church | Independ. Religious Reformers |
| Calvinistic Baptists | Inghamites |
| Congregational Baptists | New Church |
| Baptist New Connexion | Order of St. Austin, The |
| Old Baptist | Peculiar People |
| Open Baptist | Primitive Congregation |
| Particular Baptist | Primitive Free Church |
| Presbyterian Baptist | Progressionists |
| Scotch Baptist | Protestant Trinitarians |
| Seventh-day Baptist | Trinitarians |
| Strict Baptist | Providence |
| Union Baptist | Quakers |
| Unitarian Baptist | Rational Christians |
| Brethren | Reformers |
| Christian Eliasites | Recreative Religionists |
| Christian Israelites | Salem Society |
| Christian Teetotallers | Sandemanians |
| Christian Temperance Men | Separatists (Protestant) |
| Congregational Temperance | Spiritual Church |
| Free Church | Spiritualists |
| Christian Unionists | Testimony Cong. Church |
| Evangelical Unionists | Glory Band |
| Free Union Church | Hallelujah Band |
| Independent Unionists | Missionaries |
| Protestant Union | Revivalists |
| Unionists | Revival Band |
| Union Churchmen | Universal Christians |
| Union Congregationalists | Unsectarian. |
| United Christian Church | |
| Church of the People | |
| Church of Progress | |
| Eclectics | |