

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day/Date	MORNING.	EVENING.
S. May 27	Whit-Sun. 11	Levit. 10; Acts 10
M. 28	Whit-Mond	Gen 27; Ch. 12
T. 29	Whit-Tu. R.C.	1 Sam. 19; 1 Th. 5
W. 30	Kerber Day	Ezther 1; Matt. 28
F. June 1	Kerber Day	3; Mark 11
S. 2	Kerber Day	7; 8

† The Athanasian Creed is used on these days.
 ‡ Proper Psalms.—Vers 43, 68.—Vers 304, 118. Cantab. Term.
 § One of the Ember Week collects to be used on this day
 and each day in this week.
 ¶ Proper Psalms.—Vers 121, 126, 129, 118. Proper Lessons.—
 † Vers. 1 Sam. 13. verse 9, or Numbers 16. St. Jude.
 ‡ To verse 13. § Begin verse 24. ¶ To verse 21.
 † To verse 10. ‡ Begin verse 16 to verse 20. § To verse 30.
 ¶ Begin verse 18. † Begin verse 12 to verse 34.
 ‡ To verse 16.

Porter.

LESSONS OF OLD TIME.

THERE is a mightier power than mind
 In unitary strength to bind
 The various races of mankind—
 In conscience that to Heaven ascends,
 While ever it the Spirit binds,
 And through it God's own grace descends
 In holy love and reverent fear,
 To love's own essence drawing near,
 Till God in man doth reappear,
 For God alone is one—His will
 Is knowledge—ever to fulfil
 All truth, and work out good from ill.
 The possible in mortal state
 Cannot His acts necessitate,
 Else were He not a God, but Fate
 In His own freedom we are free,
 His choice is choice of liberty,
 As unconfin'd as shouder sea.
 Yet nations, in His hand as dust,
 Fearful of faith's implicit trust,
 Coalesce powerless to be just,
 And fall—as all have fall'n—lest
 The soul in error should find rest,
 And Providence be Satan's guest.
 —N. Y. Churchman.

Religious Miscellany.

RELIGIOUS BODIES IN ENGLAND

At a last census of the population, in 1851, the Government resolved to institute a new inquiry relative to the number of sects and places of worship, and the number of attendants at churches and chapels throughout the country, and Sunday, the 30th of March, 1851, was appointed as the day of enumeration. The whole of England and Wales was divided into 30,610 separate districts or plots, each of which was the sphere of a single person, called an enumerator, who in his turn was under the direction of a Registrar of Births and Deaths, of whom there are 2,190 in England and Wales. To these 30,610 enumerators, were assigned the task of numbering the churches and chapels and their attendants—over and above the usual task of numbering the population. The consequence of this arrangement was that a list was made out of 14,077 places of worship belonging to the Establishment, and of 20,899 places belonging to the dissenting bodies, making 34,976 in all. Such, however, is the delicacy of all inquisitorial proceedings in England, that the enumerators of this new census, in handing in the printed schedules to the ministers or churchwardens, elders, or other authorities connected with the sacred edifices, respectfully informed these worthy persons that they were not compelled to reply to these inquiries, but merely invited, and that their compliance would be esteemed a favour to the public at large, though it was left entirely to their own sense of the value and importance of the information desired. The paternal consequence of this politeness was an incomplete enumeration. Several of the clergy entertained conscientious scruples about complying with an invitation not proceeding from ecclesiastical authority, and consequently made no return, though some complied on being a second time applied to; but in the end it was discovered that there were still 2,254 cases

from which no information could be got. Of these, therefore, no conjectures have been made, while it does not appear that much reliance can be placed on the mode of enumeration adopted, though there is little reason for believing that those to whom the task was committed of filling up the schedules would act unfairly in specifying the number of attendants.

It appears that there are only 84 incorporated religious sects or communities in England, and 9 of these are foreign. In other words, there are only 25 native religious denominations that have any formal organization, but there are 530 different isolated congregations, which seem to form each a church by itself, disdaining to incorporate itself with, or to be known by the name of, the larger sects. The list of these 84 are as follows, the number of churches and chapels we give in brackets: Church of Scotland (that is, in England) [18]: United Presbyterians [66]: Presbyterians [76]: Independants, or Congregationalists [3,244]: General Baptists [93]: Particular Baptists [1,947]: Seventh-Day Baptists (who keep the Sabbath on Saturday) [2]: Scotch Baptists [15]: New Connexion General Baptists [182]: Undefined [560]: Society of Friends, or Quakers [371], Unitarians [220], Moravians, or United Brethren [32]. Of Methodists, there are the following divisions.—Original Connexion [6,579]: New Connexion [297]: Primitivo [2,371]: Bible Christian [482]: Wesleyan Association [329]: Welsh Calvinistic [828], and the Countess of Huntingdon's Connexion [109];—all these are diversified modes of Methodism. Then follow the Sandemanians, or Glasites [6]; the New Church, or Swedenborgians, formerly called the New Jerusalem [50]: and lastly, the Brethren, sometimes called the Plymouth Brethren [132].

Some of these are very small. Of the foreign Protestant churches, there are the Lutherans, the French Protestants, the Reformed Church of the Netherlands, and the German Protestant Reformers.

Then follows a list of these either not Protestants, or equivocally so:—Roman Catholics; Greek Church; German Catholics; Italian Reformers; Catholic and Apostolic, or Irvingite; Latter-Day Saints, or Mormons; Jews.

Such is the list of divisional opinion in England and Wales—not very formidable after all. Amid all the apparent diversity there is a singular unanimity prevailing throughout. Thus, for instance, there are nine different forms of Methodism—the differences between these forms being no doubt so imperceptible that the member of one will not be able to distinguish the member of another from himself. In like manner, the three distinct bodies of Presbyterians in England all hold the same "Confession of Faith," teach their children the same catechism, and have no apparent difference whatever, except that they belong to different communities, and have a separate and distinct set of governors to conduct their temporal affairs. The Baptist are almost equally unanimous.

Looking only at the general and not the particular causes of separation, we find that there are little more than a dozen different generic Protestant and Catholic sects in England and Wales. These we enumerate thus:—Scottish Presbyterians, Independants, Baptists, Quakers, Unitarians, Moravians, Methodists, Sandemanians, Swedenborgians, Plymouth Brethren, Roman Catholics, Catholic Apostolics, Southseilians, and Mormons. These may be still further reduced, and out of that number there are only 10 or 11 Protestant sects; some of which are so small and special in their character, that it would be difficult to say whether they are Protestant or not.

It is rather without than within the pale of these various communities that the greatest diversity of opinion exists, and it is chiefly between the extremes of opinion that they represent that the most irreconcilable feelings prevail. There is much cooperation among the Protestant sects. Their Bible Society, for instance, is one and the same, and they cooperate with each other in a very friendly way in their missionary enterprise. But between these and the Roman Catholics there is irreconcilable hostility in both these respects.

It appears that all these different sects combined provide 4,894,648 seats for the population of the country in churches and chapels; and that the Es-

tablished Church provides 5,317,915, giving us a total of 10,212,563. Now altogether this is more than enough for the whole population, even supposing them to be all churchgoers, for out of 18,000,000 of people it would be scarcely reasonable to expect more than 10,000,000 to attend even in a state of perfect unanimity. But the distribution is so unequal, that one quarter of the city of London, for example, has too many seats, and another has not enough. When you stand on one of the bridges of the metropolis, and look at the magnificent prospect all around, there is one particular spot that immediately strikes the eye as remarkable for the number of steeples, so huddled together that one seems almost to touch the other. That spot is the city. It is proposed to remove at least thirty of these churches, and distribute them elsewhere in districts where they are wanted. vast and populous regions where the eye in vain looks out for any steeple at all. This inequality in the metropolis characterises the whole country; and the census report gives a list of places in which the church accommodation is much too great for population, even supposing the people to be all churchgoers. Moreover, there is this peculiarity about the Church of England in comparison with the Dissenters, that though it has more seats, it has really less accommodation, for the Dissenters very generally open their chapels for evening service, for the accommodation of the middle and lower classes; whereas the Church of England closes its doors in the evening, and thus not only does not attract but forbids to approach, an immense draught is thus lost to one party and gained to another, for the Dissenters know well how to profit by the circumstance. The report even says that out of the 5,317,915 sittings of the Establishment, in consequence of a number of places not being open, only 4,852,645 sittings were available in the morning; 8,761,812 in the afternoon, and only 1,730,362 in the evening. Now just the reverse of this is the case with the Dissenters, for they provide their greatest accommodation in the evening: their available morning sittings being 3,428,665; afternoon, 2,357,379; and in the evening, 3,855,394. This reveals a very important fact. It shows that the Dissenters depend most upon the evening attendance, and make up their greatest numbers at those very times when the doors of the Established churches are shut upon the people. In the column of attendants we find that, without a single exception, all the Wesleyan sects have a larger number in the evening than in the morning or afternoon. The excess is sometimes remarkably great, as for instance in the case of the Primitivo Methodists, 93,001 in the morning, and 229,646 in the evening, that is, evening congregations average more than double those of the morning, while the Church of England reduces its number in the evening to little more than one-third, 2,317,732 in the morning, and only 803,141 in the evening.

The most assiduous attenders on worship are the Wesleyan Reformers, the most negligent are the Quakers, who in this respect are perhaps actuated as in speaking at their meetings, they only go when the spirit moves them, and this, as might be expected from the little variety or interest to be found in their ceremonial, is not very frequently. Dissenters in general spend more of the Sunday in their chapels than those belonging to the Establishment, for though more persons attend the Established churches than all the other places of worship put together, yet it appears from the morning, afternoon, and evening attendance, that more of the Dissenters return after the first service. And this is merely a confirmation of what must have been the impression of every observing person, even before the census confirmed it, for one cannot fail to remark in every town or populous district where churches or chapels are to be found that in general the latter are lighted up in the evening while the former are dark.

This important document supplies abundant material for interesting calculations. It exhibits a marvellous amount of voluntary agency in building and endowing edifices throughout the whole country for religious purposes, and supplying those wants which the Establishment, from its defective constitution, was unable to supply.

LESS.—Life is like a flower, which is no sooner blown than it begins to wither.