



Christianity 2017: Five Hundred Years of Protestant Christianity

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Abstract

Throughout 2017, Protestants around the world will celebrate five hundred years of history. Although for several centuries the Protestant movement was based in Europe, then North America, from its Western homelands it eventually spread all over the world. In 2017 there are 560 million Protestants found in nearly all the world's 234 countries. Of these 560 million, only 16 percent are in Europe, with 41 percent in Africa, a figure projected to reach 53 percent by 2050. The article also presents the latest statistics related to global Christianity and its mission.

Keywords

Protestantism, Africa, Global South, globalization, Evangelicalism, Pentecostalism, statistics, distribution, mission, evangelism

This article is the thirty-third in an annual series in the *IBMR*. The series began in 1985, three years after the publication of the first edition of David Barrett's *World Christian Encyclopedia* (Oxford University Press). Its purpose is to lay out, in summary form, an annual update of the most significant global and regional statistics relevant to understanding the current status of global Christianity. While the present article focuses on Protestants (table 1), tables 2–6 continue the tradition of the series,

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presenting an overview of statistics related to global Christianity and mission. The information appears in comparative perspective, offering estimates for 1900, 1970, 2000, 2017, 2025, and 2050. In addition, an average annual growth rate for each category is calculated for 2000–2017.

Protestants after five hundred years

Throughout 2017, Protestants around the world will celebrate five hundred years of their history, symbolically springing from Martin Luther nailing his ninety-five theses to the door of the Wittenberg Church in October 1517. Although for several centuries the Protestant movement was based in Europe, then North America, it eventually expanded out of its Western homelands until it had spread all over the world. Today, different types of churches exist within Protestantism, including Anglican,¹ Baptist, Brethren, Churches of Christ, Congregational, Disciples, Evangelical, Friends (Quakers), Lutheran, Mennonite, Methodist, Moravian, Pentecostal, and Reformed/Presbyterian. The *World Christian Database* reports that in 2017 there are 560 million Protestants found in nearly all the world's 234 countries (see table 4).

Table 1 shows the continental distribution of Protestants, including Anglicans, from 1600 to 2050. Nearly all Protestants were European in 1600, but by 2017 the European share had dropped to 16 percent. By 2050 it is expected that less than 10 percent of Protestants will be European. In 1900 almost 93 percent of all Protestants lived in Europe and Northern America, but this percentage has fallen to 27.2 in 2017, and by 2050 is expected to fall further, to 17.5 percent. African Protestants were only 1.7 percent of all Protestants in 1900—and these mostly Europeans in South Africa—but in 2017 they represent 40.8 percent of the global total and are projected to reach 53.1 percent by 2050. That is, sometime around 2040 half of all Protestants will live in Africa.

In 1600 Protestants represented more than 10 percent of all Christians worldwide. Their share of global Christians reached its high point around 1900, when it was about 24 percent; in 2017 it stands at 22.6 percent. Protestants will surpass their previous high point by 2050, however, when they are projected to be more than 25 percent of all Christians, due in part to continued significant growth in Africa. If Independent churches are considered as offshoots of Protestantism, then the “wider” Protestants’ share of global Christians is even higher. For example, Protestants and Independents together represent more than 40 percent of all Christians in 2017.

Protestants over one hundred years

Table 4 includes more detail related to the past one hundred years of Protestant history. Protestants numbered 133 million in 1900, nearly doubled to 252 million by 1970, and then more than doubled again in size by the early twenty-first century, reaching 559 million in 2017. Protestants will likely number 626 million by 2025 and surpass 870 million by 2050. By 1900 Protestants had spread to nearly 80 percent of the world's countries. Also in 1900, Europe was home to more than 60 percent of all reported

Table I. Distribution of Protestants (Millions) by Continent, 1600–2050.

Continent	1600		1700		1800		1900		2000		mid-2017		2050	
	Prot.	%	Prot.	%	Prot.	%	Prot.	%	Prot.	%	Prot.	%	Prot.	%
Africa	0.00	0.0%	0.01	0.0%	0.10	0.2%	2.21	1.7%	142.22	33.5%	228.30	40.8%	462.73	53.1%
Asia	0.10	0.8%	0.29	1.3%	0.47	1.1%	2.63	2.0%	68.56	16.2%	99.04	17.7%	143.57	16.5%
Europe	12.57	99.2%	22.09	96.9%	36.63	85.4%	84.06	63.1%	93.08	21.9%	90.88	16.3%	86.51	9.9%
Latin America	0.00	0.0%	0.03	0.1%	0.39	0.9%	1.66	1.2%	45.11	10.6%	66.84	12.0%	95.83	11.0%
Northern America	0.00	0.0%	0.38	1.7%	5.22	12.2%	39.47	29.6%	63.52	15.0%	61.02	10.9%	66.36	7.6%
Oceania	0.00	0.0%	0.00	0.0%	0.08	0.2%	3.24	2.4%	11.77	2.8%	13.17	2.4%	16.64	1.9%
Total	12.67	100.0%	22.80	100.0%	42.89	100.0%	133.28	100.0%	424.26	100.0%	559.26	100.0%	871.63	100.0%

Note: Protestants include Anglicans; % is percentage of all Protestants in given year.

Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

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Protestants, mostly in Western and Northern Europe. Most of the rest lived in Northern America. The United States had more reported Protestants (over 42 million) than Germany (28 million), the birthplace of Protestantism.²

Today Africa is home to four out of every ten Protestants. Asia and Europe are each home to about one-sixth of all Protestants worldwide; one-eighth live in Latin America, and one-ninth in Northern America. These figures reflect the shift of the Protestant center of gravity from the North Atlantic Ocean in 1910 to western Africa in 2010. The United States still has by far the most Protestants (60 million), but Nigeria (45 million) and Brazil (31 million) have passed Britain (down to 30 million) and Germany (down to 26 million) as second and third on the list. The other countries in the top ten are in Africa (two) or Asia (three).

Protestant growth exploded in much of Africa during the twentieth century. Namibia, for example, was home to only 10,000 Protestants (5.7 percent of the population) in 1910, but by 2010 this number had surged to more than 1.2 million (59.4 percent). Primarily before 1970, most African countries embraced Christianity, especially Protestantism, initially because of missionary efforts.

Despite the globalization of Protestantism, the five countries with the greatest proportions of reported Protestants in their populations have changed little.³ For both 1910 and today they are the Nordic countries, where Lutheranism is or was the state religion. However, while four countries were 99–100 percent Protestant in 1910, none is today. Although Protestants globally continue to grow faster than the general population, the most profound changes continue to occur in Latin America and Africa.

Evangelicals as Protestants

The historical origins of modern Evangelicalism⁴ lie in the search for a “true religion of the heart,” beginning in the first half of the eighteenth century in Europe.⁵ English-speaking Protestantism was renewed by a series of religious revivals, flamed by prominent evangelists like George Whitefield and John Wesley but supported by the lives of “ordinary men and women.”⁶ Initially, “Evangelical” was simply synonymous with “Protestant,” especially in Germany, where even today German *evangelisch* is better translated as “Protestant” than “Evangelical” (for which, German prefers *evangelikal*).⁷ Among English speakers, many Lutherans in particular still use the term in this sense, as in the “Evangelical Lutheran Church.” Over time, the term “Evangelical” largely came to describe the network of Protestant Christian movements in the eighteenth century in Britain and its colonies, the individuals who were associated with those movements, and a larger pattern of theological convictions and religious attitudes.⁸

The Protestant Reformation, originating in sixteenth-century Germany, was highly instrumental in the fragmentation of Christianity. Its emphasis on individual reading and interpretation of Scripture, combined with renewed religious freedom, resulted in the development of a multitude of new Christian groups, each an attempt to capture a “purer” version of the faith. As the Reformation expanded in Germany, similar movements began to occur elsewhere in Europe, the beginning of what is known today as

denominationalism. Reformed Christianity, based on the teachings of John Calvin and Ulrich Zwingli, developed in Switzerland. Presbyterianism, influenced by John Knox, grew out of Reformed Christianity in the Scottish context. In 1534 England's King Henry VIII split from Roman Catholicism and brought the Church of England into the Reformation. The Church of England would be the root of the Episcopal Church in the United States, as well as of Methodism, based on the teachings of John Wesley.

With these and other developments, denominational affiliation became the foundation of Protestant Christian group identity. This is particularly true in Europe and Northern America, but with the spread and continued growth of Christianity worldwide—notably through the vast denominationally oriented enterprises of Western missionaries—it also characterizes the Global South.

Today, because Evangelicalism is a movement without a magisterium (a teaching authority like in the Catholic Church), it is generally described in terms of adherents' denominational affiliations, self-identification on surveys and polls, or theological leanings: that is, defining the movement from the bottom up rather than from a prescriptive set of criteria. Additionally, significant overlap exists between Evangelicalism and the Pentecostal/Charismatic movement. It is important to note that Classical Pentecostals are normally considered Evangelicals, whereas Charismatics in mainline churches and Independent Charismatics are usually not. This is because the Evangelical minorities within mainline churches generally are not identical to the Charismatic minorities in terms of self-identification. For their part, Independent Charismatics often see Evangelicalism as part of the denomination from which they are breaking away.

In 1900 fully 45 percent of all Protestants were Evangelical. This figure rose to 46 percent by 2010 and is expected to rise further to over 50 percent by 2050 as Evangelicalism shifts to the South. In 1900 approximately 82 percent of all Evangelicals were Protestants, and most of the rest were Independents and unaffiliated. Today it remains at 82 percent. Table 4 shows that the global population of Evangelicals numbers 342 million today, with projected growth to 581 million by 2050.⁹

Pentecostals as Protestants

Pentecostal Christians are members of Protestant denominations whose major characteristic is a new experience of the energizing ministry of the Holy Spirit that most other Christians have considered to be somewhat unusual.¹⁰ This experience is interpreted as a rediscovery of the spiritual gifts of New Testament times and their restoration to ordinary Christian life and ministry. Classical Pentecostalism is usually held to have begun in the United States in 1901.¹¹ For a brief period Pentecostalism expected to remain an interdenominational movement within the existing churches, but from 1909 onward its members increasingly were ejected from mainline bodies and so were forced to begin new organized denominations.¹² Pentecostal denominations that are part of Protestantism include the Assemblies of God, the International Church of the Foursquare Gospel, and the Church of God of Prophecy. There are also many subcategories of Pentecostal denominations, such as Oneness, Baptist, Holiness, Perfectionist, and Apostolic.

Pentecostal denominations hold the distinctive teachings that all Christians should seek a postconversion religious experience called baptism in the Holy Spirit and that a Spirit-baptized believer may receive one or more of the supernatural gifts known in the early church: the ability to prophesy, to practice divine healing through prayer, to speak in tongues (*glossolalia*) and interpret them, to speak words of wisdom and words of knowledge, to discern spirits, and to perform miracles. In addition, Pentecostals value receiving dreams and visions, singing and dancing in the Spirit, praying with upraised hands, and experiencing power encounters, exorcisms (casting out demons), resuscitations, deliverances, and other signs and wonders.

From 1906 onward, the hallmark of explicitly Pentecostal denominations, by comparison with Holiness/Perfectionist denominations, has been the single addition of speaking with other tongues as the “initial evidence” of one’s having received the baptism of the Holy Spirit, whether or not one subsequently experiences regularly the gift of tongues.¹³ Most Pentecostal denominations teach that tongues-speaking is mandatory for all members, but in reality today not all members have practiced this gift, either initially or as an ongoing experience.¹⁴

Table 4 reports a figure of approximately 669 million Pentecostals/Charismatics globally in 2017. This figure includes large numbers of non-Protestants, mostly Catholics and Independent Charismatics. Two kinds of Protestant Pentecostals can be distinguished. One group, those who belong to Pentecostal denominations like the Assemblies of God (denominational Pentecostals), number just under 100 million in 2017. The second type, individual Protestants who identify as Pentecostals or Charismatics but belong to non-Pentecostal denominations, number just under 70 million. Together, then, there are approximately 170 million Protestant Pentecostals/Charismatics in 2017.

Conclusion

Many studies have highlighted the demographic shift of Christianity from the Global North to the Global South. Global Christianity is already a majority-South tradition and will be, within a short time, an African-majority tradition. Protestantism has followed a similar path. From its localized origins in western Europe it has become a global movement with a wide variety of denominations, now well over 11,000.¹⁵ In addition, Evangelical and Pentecostal movements have deeply impacted Protestant churches. Protestantism of all kinds continues to grow around the world, taking it far from its Western cultural origins. The five hundredth anniversary of the Protestant Reformation provides a fitting opportunity to reflect on demographic changes within the movement and how they might impact its future.

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Table 2. Global Population, Global Cities, and Urban Mission, 1900–2050.

	1900	1970	2000	% p.a.*	mid-2017	2025	2050
Global Population							
Total population	1,619,625,000	3,682,488,000	6,126,622,000	1.21	7,515,284,000	8,141,661,000	9,725,148,000
Adult population (over 15)	1,073,646,000	2,297,647,000	4,279,131,000	1.58	5,581,897,000	6,134,853,000	7,652,243,000
Adults, % literate	27.6	63.8	76.7	0.50	83.4	84.3	88.0
Global Cities and Urban Mission							
Urban population (%)	14.4	36.6	46.6	0.98	55.0	58.0	66.1
Urban poor	100 million	650 million	1,400 million	3.09	2,350 million	3,000 million	4,100 million
Slum dwellers	20 million	260 million	700 million	3.37	1,230 million	1,600 million	1,900 million
Global urban population	232,695,000	1,348,387,000	2,855,035,000	2.20	4,131,023,000	4,723,656,000	6,424,456,000
Christian urban population	159,600,000	660,800,000	1,218,397,000	1.60	1,595,879,000	1,781,875,000	1,998,008,000
Cities over 1 million	20	144	361	2.19	522	616	880
Under 50% Christian	5	65	226	1.62	297	357	450
New non-Christians per day ¹	5,200	51,100	132,000	0.39	141,000	145,000	163,000

¹New non-Christians per day migrating to urban centers.

*Column % p.a. Trend. Average annual rate of change, 2000–2017, as % per year.

Sources: *World Population Prospects: The 2015 Revision* (New York: United Nations, 2015); *World Urbanization Prospects: The 2014 Revision* (New York: United Nations, 2014); UNESCO Institute for Statistics (2005–2013) and Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

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Table 3. Global Religion, 1900–2050.

	1900	1970	2000	% p.a.*	mid-2017	2025	2050
Global Religion							
Religious diversity ¹	0.27	0.43	0.45	-0.07	0.44	0.44	0.43
Religionists	1,616,370,000	2,973,311,000	5,334,853,000	1.33	6,681,390,000	7,301,565,000	8,897,179,000
Christians	558,131,000	1,230,688,000	1,986,007,000	1.31	2,479,563,000	2,732,240,000	3,443,696,000
Muslims	199,818,000	568,628,000	1,288,715,000	1.93	1,784,443,000	2,044,778,000	2,766,130,000
Hindus	202,973,000	463,334,000	822,690,000	1.34	1,031,722,000	1,109,602,000	1,268,620,000
Buddhists	126,956,000	234,544,000	450,094,000	0.93	527,183,000	566,326,000	586,752,000
Chinese folk-religionists	379,974,000	221,706,000	427,894,000	0.11	436,273,000	418,869,000	372,805,000
Ethnoreligionists	117,437,000	168,897,000	223,191,000	1.06	267,079,000	267,396,000	280,609,000
New Religionists	5,986,000	39,382,000	61,960,000	0.28	65,020,000	64,168,000	60,568,000
Sikhs	2,962,000	10,668,000	19,980,000	1.62	26,258,000	29,484,000	34,706,000
Jews	12,292,000	13,500,000	13,745,000	0.33	14,533,000	15,000,000	16,728,000
Non-religionists	3,255,000	709,177,000	791,769,000	0.31	833,894,000	840,096,000	827,969,000
Agnostics	3,029,000	544,020,000	655,788,000	0.36	696,854,000	707,857,000	698,244,000
Atheists	226,000	165,156,000	135,981,000	0.05	137,041,000	132,239,000	129,724,000

Note: Religions do not add up to the total because smaller religions are not listed.

¹(0–1, 1=most diverse). The Religious Diversity Index methodology is described in Todd M. Johnson and Brian J. Grim, *The World's Religions in Figures* (Chichester: Wiley-Blackwell), chapter 3.

*Column % p.a. Trend. Average annual rate of change, 2000–2017, as % per year.

Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

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Table 4. Global Christianity by Tradition, 1900–2050.

	1900	1970	2000	% p.a.*	mid-2017	2025	2050
Total Christians, % of world	34.5	33.4	32.4	0.10	33.0	33.6	35.4
Affiliated Christians	521,683,000	1,120,475,000	1,887,867,000	1.35	2,371,416,000	2,620,530,000	3,332,193,000
Roman Catholics	266,263,000	658,537,000	1,025,928,000	1.08	1,231,050,000	1,317,841,000	1,609,011,000
Protestants ¹	133,276,000	251,987,000	424,256,000	1.64	559,258,000	625,974,000	871,630,000
Independents	8,859,000	96,373,000	301,634,000	2.21	437,418,000	513,397,000	699,234,000
African	40,000	17,569,000	76,318,000	2.39	113,940,000	135,800,000	191,921,000
Asian	1,906,000	16,494,000	94,395,000	2.94	154,380,000	188,668,000	288,362,000
European	185,000	8,299,000	17,371,000	1.88	23,824,000	27,178,000	33,499,000
Latin American	33,000	9,452,000	32,743,000	1.95	45,474,000	52,364,000	66,455,000
Northern American	6,673,000	44,022,000	79,854,000	1.24	98,543,000	107,976,000	117,338,000
Oceanian	22,000	537,000	953,000	1.64	1,257,000	1,411,000	1,659,000
Orthodox	115,855,000	143,967,000	256,808,000	0.61	284,704,000	291,868,000	301,332,000
Unaffiliated Christians	36,448,000	110,212,000	98,140,000	0.57	108,146,000	111,710,000	111,504,000
Evangelicals ²	80,912,000	105,864,000	239,460,000	2.12	341,904,000	400,076,000	581,134,000
Pentecostals/Charismatics ³	981,000	62,689,000	460,698,000	2.22	669,177,000	795,734,000	1,091,314,000
Denominations	1,600	18,800	34,200	1.89	47,000	55,000	70,000
Congregations	400,000	1,408,000	3,400,000	2.90	5,527,000	7,500,000	9,000,000

Note: Categories below do not add up to affiliated Christians because of double-affiliation (between traditions).

¹Including Anglicans. Past tables have listed Anglicans separately.

²Churches and individuals who self-identify as Evangelicals by membership in denominations linked to Evangelical alliances (e.g. World Evangelical Alliance) or by self-identification in polls.

³Church members involved in the Pentecostal/Charismatic/Independent Charismatic renewal in the Holy Spirit, also known collectively as "Renewalists".

*Column % p.a. Trend. Average annual rate of change, 2000–2017, as % per year.

Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

Table 5. Christian Affiliation by Continent and Christian Mission and Evangelization, 1900–2050.

	1900	1970	2000	% p.a.*	mid-2017	2025	2050
Christian Affiliation by Continent							
Africa (5 regions)	8,736,000	114,723,000	359,637,000	2.88	582,372,000	721,645,000	1,253,035,000
Asia (5 regions)	20,774,000	91,604,000	271,445,000	2.14	388,777,000	461,788,000	588,290,000
Europe (including Russia; 4 regions)	368,254,000	467,640,000	545,620,000	0.09	554,198,000	541,703,000	494,958,000
Latin America (3 regions)	60,027,000	263,589,000	481,879,000	1.21	591,094,000	633,162,000	704,585,000
Northern America (1 region)	59,570,000	168,477,000	208,302,000	0.59	230,277,000	235,777,000	258,540,000
Oceania (4 regions)	4,323,000	14,442,000	20,984,000	0.96	24,698,000	26,456,000	32,785,000
Christian Mission and Evangelization							
National workers (citizens)	2,100,000	4,600,000	10,900,000	1.00	12,900,000	14,000,000	17,000,000
Foreign missionaries	62,000	240,000	420,000	0.54	430,000	550,000	700,000
Foreign mission sending agencies	600	2,200	4,000	1.67	5,300	6,000	7,500
Christian martyrs per year ¹	34,400	377,000	160,000	-3.33	90,000	100,000	100,000
% in Christian countries ²	95.0	76.0	59.2	-0.65	53.0	52.9	52.0
Non-Christians who know a Christian (%)	5.6	13.6	17.7	0.23	18.4	19.2	19.9
Unevangelized population ³	880,122,000	1,650,954,000	1,840,175,000	0.88	2,136,536,000	2,318,317,000	2,742,657,000
Unevangelized as % of world population	54.3	44.8	30.0	-0.32	28.4	28.5	28.2
World evangelization plans since 30 CE ⁴	250	510	1,500	2.80	2,400	3,000	4,000

¹Ten-year average. World totals of current long-term trend for all confessions. See David B. Barrett and Todd M. Johnson, *World Christian Trends* (Pasadena: William Carey Library, 2001), part 4, "Martyrology."

²Percentage of all Christians living in countries $\geq 80\%$ Christian.

³Defined in *World Christian Trends*, part 25, "Macroevangelistics."

⁴Grand total of all distinct plans and proposals for accomplishing world evangelization made by Christians since 30 CE. See *World Christian Trends*, part 27, "GeoStrategies."

*Column % p.a. Trend. Average annual rate of change, 2000–2017, as % per year.

Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

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Table 6. Christian Media and Finance, 1900–2050.

	1900	1970	2000	% p.a.*	mid-2017	2025	2050
Christian Media							
Books (titles) about Christianity	300,000	1,800,000	4,800,000	3.63	8,800,000	11,800,000	14,500,000
Christian periodicals (titles)	3,500	23,000	35,000	4.25	71,000	100,000	120,000
Bibles printed per year	5 million	25 million	54 million	2.91	87 million	110 million	135 million
Scriptures (including selections) printed per year	20 million	281 million	4,600 million	1.07	5,120 million	6,000 million	9,800 million
Bible density (copies in place)	108 million	443 million	1,400 million	1.97	1,950 million	2,280 million	3,700 million
Users of radio/TV/Internet	0	750 million	1,830 million	1.17	2,230 million	2,440 million	2,920 million
Christian Finance (in US\$, per year)							
Personal income of Christians	270 billion	4,100 billion	18,000 billion	6.56	53,000 billion	71,000 billion	200,000 billion
Giving to Christian causes	8 billion	70 billion	320 billion	6.27	900 billion	1,200 billion	3,300 billion
Churches' income	7 billion	50 billion	130 billion	6.17	360 billion	480 billion	1,300 billion
Parachurch and institutional income	1 billion	20 billion	190 billion	6.34	540 billion	720 billion	2,000 billion
Ecclesiastical crime ¹	300,000	5,000,000	19 billion	6.92	59 billion	80 billion	250 billion
Income of global foreign missions	200 million	3 billion	18 billion	6.65	53 billion	70 billion	180 billion

¹Amounts embezzled by top custodians of Christian monies (U.S. dollar equivalents, per year).

*Column % p.a. Trend. Average annual rate of change, 2000–2017, as % per year.

Source: Todd M. Johnson and Gina A. Zurlo, eds., *World Christian Database* (Leiden: Brill, accessed July 2016).

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Notes

1. While Anglicans—who trace their origins back to the first century—often consider themselves distinct from Protestants, we include them in our Protestant demographic figures. These and other Protestant traditions (Lutherans, Baptists, etc.) can be accessed at Todd M. Johnson and Gina A. Zurlo, eds. *World Christian Database* (Leiden: Brill, 2017), www.worldchristiandatabase.org.
2. Protestant figures for 1910 and 2010 are contrasted in Todd M. Johnson and Kenneth R. Ross, eds., *Atlas of Global Christianity* (Edinburgh: Edinburgh Univ. Press, 2009), 70–73 and 88–91.
3. Here we consider countries that, in 2010, had a population greater than 100,000.
4. Information on Evangelicals is derived from Gina A. Zurlo, “Demographics of Global Evangelicalism,” in *Evangelicals around the World: A Global Handbook for the Twenty-First Century*, ed. Brian C. Stiller, Todd M. Johnson, Karen Stiller, and Mark Hutchinson (Nashville: Thomas Nelson, 2015), 34–47.
5. Mark A. Noll, *American Evangelical Christianity: An Introduction* (Oxford: Blackwell, 2001), 10.
6. *Ibid.*
7. Martin E. Marty, *Protestantism: Its Churches and Cultures, Rituals and Doctrines, Yesterday and Today* (New York: Holt, Rinehart & Winston, 1972), xi.
8. *Ibid.*, 13.
9. Note that Jason Mandryk’s *Operation World*, 7th ed. (Carlisle, UK: Paternoster Press, 2010), utilizes a broader definition of Evangelical based on theological criteria. He estimated that there were 546 million Evangelicals worldwide in 2010.
10. This section is derived from Todd M. Johnson, “Counting Pentecostals Worldwide,” *Pneuma* 36 (2014): 265–88.
11. Most scholars have moved to a “multiple origins” theory of the birth of modern Pentecostalism, emphasizing early activity outside the Western World. See Allan Anderson et al., *Studying Global Pentecostalism: Theories and Methods* (Berkeley: Univ. of California Press, 2009), esp. chap. 1, “Varieties, Taxonomies, and Definitions,” 22.
12. Vinson Synan documents this early history and its links to the Holiness tradition in *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans, 1972).
13. See Ron Phillips, *An Essential Guide to Speaking in Tongues: Foundations of the Holy Spirit* (Lake Mary, FL: Charisma House, 2011).
14. The Pew Forum suggests 40 percent of Pentecostals do not speak in tongues. “Spirit and Power: A Ten-Country Survey of Pentecostals,” October 5, 2006, <http://www.pewforum.org/2006/10/05/spirit-and-power>.
15. See Johnson and Zurlo, *World Christian Database*, accessed July 2016.

Author biographies



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