OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

LECTURE 32 - NINETEENTH CENTURY CHURCH AND SOCIETY;
THE OXFORD MOVEMENT; THE SOCIAL GOSPEL

Prayer from the year 1849:

O God, the giver of every good gift, you are the strength of the weak, the refuge of the distressed, the comforter of the sorrowful; we pray for you to have compassion on those who are worn with toil, to extend your mercy to those who are oppressed, to deliver the tempted, and to bring back all who have wandered from your way. Hear us, O heavenly Father, for the sake of Jesus Christ, our Lord and Saviour. Amen.

Rev. Dr. J. Hunter, minister of St. Leonard's Parish Church, St. Andrews, Fife; adapted.

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1. NINETEENTH CENTURY CHURCH WORK AMONG ADULTS

    1.1 Reminder of definition of the 'nineteenth century'
    1.2 The Industrial Revolution (c1760-c1830 in Britain)
    1.3 The Church of England's slow response
    1.4 The evangelical response to the Industrial Revolution
        (a) Methodist 'Classes'
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        (c) The Clapham Sect (c1785-c1830)
        (d) Individual evangelical Christians
        (e) Temperance
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    TOPIC - THE SALVATION ARMY

2 NINETEENTH CENTURY CHURCH WORK AMONG YOUNG PEOPLE

    2.1 Children in mines, factories and chimney sweeping
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3. THE OXFORD MOVEMENT

    3.1 Background
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In preparation, read Cairns, 398-409 and 438 (the Social Gospel);
Lion, 524-9 and 562-3 (Evangelical Social Work), 530-4 (Oxford Movement);
Vos, 139 (Social Gospel).

For William Wilberforce, Elizabeth Fry, George Muller, Thomas Bernardo, William Booth and Catherine Booth, see: Hanks, 70 Great Christians.

1. NINETEENTH CENTURY CHURCH WORK AMONG ADULTS

1.1 Definition of the 'nineteenth century'

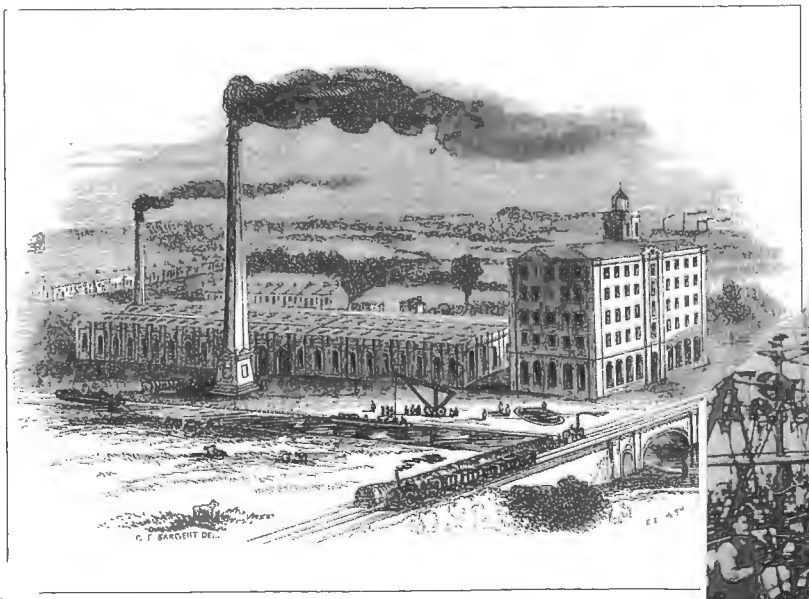
Remember that historians treat the C19 as wider than just 1800-1900 but running from the French Revolution in 1789 to the outbreak of the First World War in 1914; there are therefore references here to dates from that wider period. The background is ...

1.2 The Industrial Revolution (c1760-c1830 in Britain)

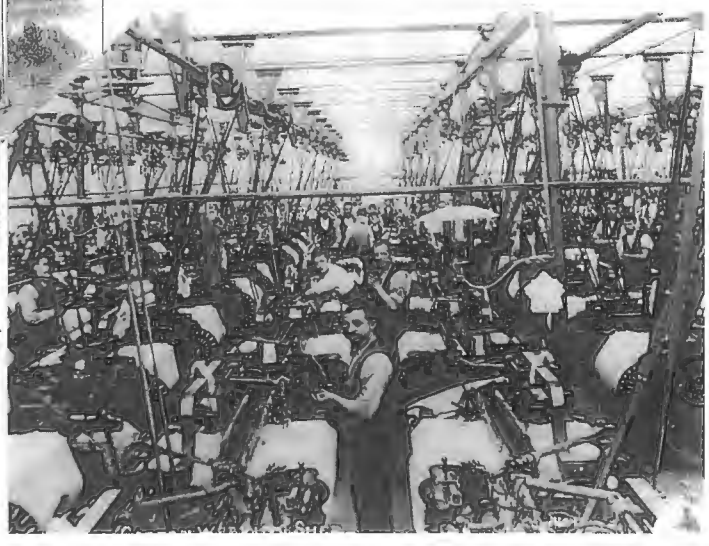
It was not a bloodthirsty Revolution, like the one in France, but starting in England c1760, and spreading to Europe and America, manufacturing was revolutionized by the invention of the steam engine, which powered machinery and replaced manual labour and horse-power.

Steam-engines had to be housed in purpose-built factories, so people moved in their thousands from the countryside into cities for work. They lived in dreadful conditions, slum housing, worked long hours for low wages, often had no family to support them, no social security, no unemployment benefit. William Blake's poem 'Jerusalem', which is sung lustily at the Last Night of the Proms, asks the question: 'and was Jerusalem builded here, among these dark, satanic mills?' No, it was not, no Jerusalem, just dark satanic mills.

It started with mechanisation in the textile industry. Steam-engines needed coal, so mines were sunk deep into the ground, with hundreds working for long hours at the coalface; then, to transport coal from the mines to the mills, railways were built and then they fitted steam engines into ships as well, so railways took goods to the docks and so it went on.



Heavy smoke (from the coal that factories burned to make steam to drive their machines) blocked out most of the light in many industrial towns.



Thousands of people moved from the countryside into towns, to work machines in textile mills.

1.3 The Church of England's slow response

It was slow for two reasons:

(a) Inflexibility of the parish system. England was divided into parishes and to create new parishes - for the shifting population - needed an Act of Parliament, which was expensive and slow. So in the new industrial centres, what had been a village parish church suddenly had to cater for a whole city, with two consequences - there were not enough clergy, so the urban masses grew up outside the Church, not only spiritually but also literally, because there was no room for incomers in the existing church buildings as well as not enough clergy to care for them.

(b) Fear of revolution. Just across the Channel, the French Revolution of 1789 had made the British ruling classes wary of anything that might encourage 'the workers' to get above themselves - so they deliberately kept migrant workers in servile, degrading conditions.

But there were people who cared - evangelical men and women who had been converted and inspired by the C18 Revivals. So:

1.4 The evangelical response to the Industrial Revolution. We'll look at six areas:

(a) Methodist 'Classes'

Remember that the Wesleys, whom we looked at in Lecture 29, formed their converts initially into Societies and then subdivided the Societies into 'Classes', modelled on the Pietist ones in Germany, meeting during the week and then breaking up into in small groups - what we now call 'home groups', they called them 'Classes', with about twelve in a Class. They met for an hour or two every week, under a trained leader. They encouraged themselves and their neighbours to live a godly life, and (to quote their charter) 'do good of every possible sort, and, as far as possible, to all people': this included feeding the hungry, clothing the naked, visiting or helping the sick and prisoners, etc. These Classes, about 2,500, all over the country, put evangelical social concern into action.

(b) Inter-denominational Societies

We saw in the last Lecture that one of the consequences of the C18/C19 revivals was like-minded Christians from across the denominations, usually laypeople, seeing a need and responding to it by forming a Society for the specific purpose of meeting that need. The next page lists eighteen inter-denominational societies started by evangelical Christians.

(e) The Clapham Sect (c1785-c1830)

This was a group of wealthy evangelical Christians, Anglicans, Church of England, of high social standing, who lived and met in Clapham, three miles south of London, England, 'a network of friends and families, with William Wilberforce as their centre of gravity, who were powerfully bound together by their shared moral and spiritual values, by their religious mission and social activism, by their love for each other, and by marriage'. They are a model to this day of how to tackle evangelical social concerns. They had many interests, Bible Societies, missionary societies, temperance, but they are best know for their efforts to abolish slavery, which we'll look at (f) below.
'They appealed to the rich as the Methodist did to the poor.'

Inter-Denominational Societies

STARTED BY EVANGELICAL CHRISTIANS

ORGANISATION	FOUNDER / DATE	ACTIVITY / FUNCTION
PILGRIM HOMES	Committee led by James Bissett, 1807	Accommodation and care for elderly Christians over 60; 13 homes
RSPCA	Richard Martin, 1822	Animal welfare
HOSPITAL AND HOME, PUTNEY	Rev Andrew Reed. DD. 1843	Medical. nursing and rehabilitation for sufferers from severe disability
YMCA	Sir George Williams, 1844	Housing and hostel accommodation for young people in the context of the Christian faith, worldwide
BANDS OF HOPE	Mrs Ann Carlisle and Rev Jabez Tunnicliff 1846	Preventative alcohol and drug education for children and young people
YWCA	Lady Mary Kinnaird and Emma Robart, 1855	Care for homeless teenagers, ethnic victims of violence; youth projects; branches in 80 countries
RED CROSS	Henri Dunant, 1864	Care of wounded prisoners in war time; disaster relief
QUARRIER'S HOMES	William Quarrier, 1864	Child care in Scotland
JOHN GROOMS ASSOCIATION	John Groom, 1866	Care of the disabled - residential care, employment, holidays
RNIB	Dr Thos. Armitage, 1868	Residential homes, education and training; Braille materials.
NATIONAL CHILDREN'S HOMES	Dr Thomas Bowman Stephenson, 1869	Counselling and support for children and young handicapped; support unit for young offenders
SANDES HOMES	Elise Sandes, 1869	Soldiers Centres for recreation and refreshment
FEGAN'S HOMES	J W C Fegan, 1870	Daycare facilities; bed-sits for 16-18 year olds; Counselling services
ROYAL SAILORS' HOMES	Agnes Weston 1876	Moral, social, and spiritual welfare of Navy personnel and families
THE CHILDREN'S SOCIETY	Edward Rudolph 1881	Material, physical, mental and emotional needs of young people
MISSION TO DEEP SEA FISHERMEN	Sir Wilfred Grenfell 1881	Spiritual, material and physical needs of fishermen and families
CHURCH ARMY	Rev Wilson Carlile 1882	Evangelism and social concern
NSPCC	Rev Benjamin Waugh 1884	Child welfare

(d) Individual evangelical Christians

Some evangelical Christians devoted their lives to tackling social problems thrown up by the Industrial Revolution, not by forming a Society but just by getting on with it themselves. Two of the best-known names in prison and penal reform are John Howard and Elizabeth Fry.

John Howard (1726-90), commemorated by the 'Howard League for Penal Reform'.

John had been converted in the Wesleyan revival, and he travelled fifty thousand miles and spent thirty thousand pounds of his own money on prison reform. He urged that prison sentences should be corrective and not just a punishment.

His work was continued by Elizabeth Fry (1780-1845). She was born into a wealthy Norwich family; her father was a banker and her mother was one of the Barclay banking family. She was brought up in the social swirl of the day, but at the age of 18 she was converted under the gospel preaching of a visiting evangelist. She started a Sunday School for poor children, visited the sick and made clothes for the poor. At the age of twenty she married Joseph Fry, a London tea and coffee merchant, and they went to live in the capital, and became members of the Society of Friends (Quakers).

Elizabeth Fry entering Newgate Prison. From 1813 she worked untiringly to improve conditions for women in Newgate and other prisons throughout the country.

In 1813, a friend who had visited Newgate Prison in London told her about the dreadful conditions there; she immediately took food and fresh clothing to the 300 women and children who were packed into four rooms, where they slept, cooked and ate what little food they had. She started a school for the children, and taught the women to knit and sew. She or a colleague read the Bible to them every day, at 9 am and 6 pm, and it was said that her voice melted even the hardest criminals.

The visits were such a success that Ladies Committees were set up around the country to provide help in other prisons, and Elizabeth travelled widely to encourage them. Convicts were shipped to Australia at this time, and for twenty-five years, she visited every convict ship leaving London that carried women. Through her efforts, the number of transports decreased and then ceased. For thirty years, she encouraged more humane treatment in British prisons, and many of her proposals were adopted both here and on the Continent. So, a name to remember, motivated by her conversion.

(e) Temperance

The greatest visible sin of the Industrial Revolution was an increase in drunkenness - in every country to which factories spread. We'll look at Britain and America, but drink was an evil in every industrial nation. Because of their miserable living conditions, people trapped in them saw drink as an escape from their problems, but it was the opposite, because it enslaved them to drink without alleviating their situation.

Evangelicals led concerted drives in the C19 to encourage individuals to limit or (preferably) to abstain altogether from alcohol; to sign the pledge - to abstain altogether

- was to be 'teetotal'. It took courage to do this, as individuals were often ridiculed by their peers, and it took courage to support the movement, because the licensed trade aggressively promoted their products. My maternal grandfather was the manager of an Edinburgh bank; on the day after he had chaired a public temperance meeting, the director of one of the many Edinburgh breweries closed all their accounts with that bank

Tracts were distributed, songs and essays, plays and novels were written, to show the evils of strong drink. Most churches had well-attended 'Band of Hope' meetings for young people; by the 1880s, all the main Protestant Churches, apart from the Church of England, had significant numbers of total abstainers. The Methodist Church was the first, in 1841, to serve only unfermented wine at Communion, and by 1900, all 117 Scottish Baptist ministers were total abstainers and all Scottish Baptist churches used non-alcoholic communion wine.

What some evangelical Christians now call 'social drinking', and take part in it, was unthinkable until only 60 years ago - until the 1950's, evangelicals, at least Scottish evangelicals, did not touch alcohol.

The Americans went even further. First the State of Maine passed Prohibition - that is a legal ban on the manufacture, transport or sale of intoxicating beverages, and thirteen other States followed. American Temperance Societies campaigned for outlawing liquor traffic for everyone, as opposed to voluntary abstinence. They achieved this by putting forward candidates at local, state, and national elections. In 1919 the American Congress passed the 18th Amendment to the Constitution, outlawing all 'manufacture, transportation or sale of intoxicating liquors'. It's going beyond the dates for this Lecture but it's worth looking on to 1932, to ask why the 18th Amendment was repealed in 1932.

It was a worthy idea, but it led to smuggling, black-marketing, gangsterism, blackmail and extortion; the problem is illustrated by a story told by an Edinburgh clergyman on his return from a visit to New York in 1930. His friends had taken him to a restaurant, where liquor was openly served with the meal. Toward the end of it, a bell rang; the waiters immediately removed the glasses and replaced them with soft drinks. A moment later, the police burst in, went round all the tables, sniffing at the glasses and declared themselves satisfied. The visitor then said to his friends, 'that was a narrow escape'. Oh, no, they replied, 'the police ring the bell and wait five minutes' - having been bribed to do so. Enforcement of temperance is part of the wider question of how effectively anyone can use the law to uphold moral standards.

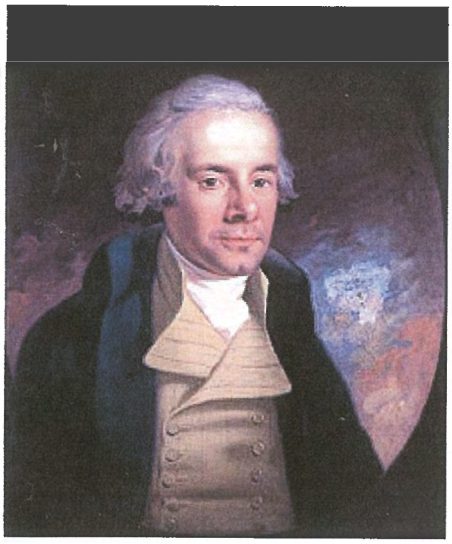
(f) End of the slave trade in the British Empire

One of greatest evils of modern times was slavery, Africans forcibly taken from their homeland and shipped in barbaric conditions to the Americas. Evangelical Christians led the opposition to this evil trade, and the best known of them is William Wilberforce; before we look at him, why was it so difficult to stop the slave trade?

Six of the Southern American States exported tobacco and rice to Europe and to grow this they imported slave labour, but in 1793 an enterprising engineer invented a machine that he called the cotton gin (short for 'engine'), which separated cotton fibers from the seedpods. Overnight, there was a huge demand for cotton, to feed the cotton gins. Planting and harvesting cotton is labour-intensive, hot, sweaty work, so there was suddenly a hugely increased demand for slave labour. Cotton growing was so profitable for the planters that another eight of the Southern States created large cotton

plantations, and imported 80,000 new slaves from Africa. Work became more and more regimented and relentless.

That brings us to the best known member of the Clapham Sect William Wilberforce, a prosperous businessman and a Member of Parliament for forty years. After a dissolute youth, he was converted at the age of 25 and became a keen evangelical; he is a fine example of what a Christian can achieve through the political process. For 23 years he lobbied Parliament to stop the slave trade; in 1807 he succeeded in getting it abolished in British ships, and then in 1815 by most European states, and in 1833, just before his death, throughout the British Empire; 700,000 slaves were freed as the British Government compensated the owners.



William Wilberforce (1759-1833)

Their achievement was not initially the abolition of slavery as such; as mentioned, Wilberforce persuaded Parliament in 1807 to forbid British ships to be used to transport people from Africa to the Americas. 25 years later, he achieved the prohibition of slavery itself throughout the British Empire. Slavery was not abolished in the USA until after the Civil War in 1860s, and segregation was not abolished until the 1960s.

While the Clapham Sect were lobbying Parliament, they themselves did something very practical about slavery; in 1787, they purchased land in West Africa and called it Sierra Leone, with its capital called Freetown, and they made it a home for freed slaves.

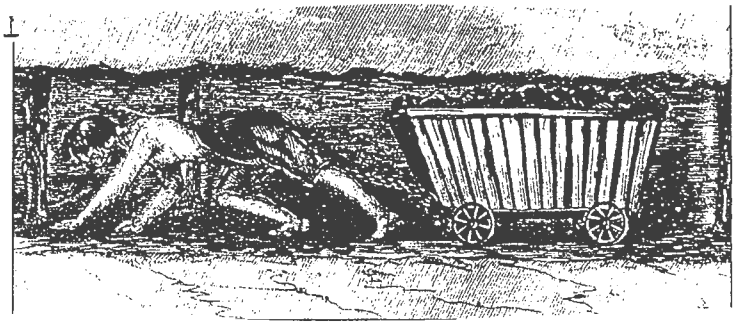
One of the best-known, and also one of the longest-lasting, evangelical work and witness among disadvantaged people is the Salvation Army.

TOPIC - the Salvation Army - was taken at this point in the Lecture; here, it is printed at the end of the Notes for this Lecture

From evangelical social work among adults, we turn to:

2. NINETEENTH CENTURY CHURCH WORK AMONG YOUNG PEOPLE

2.1 Children in mines, factories and chimney sweeping



The children of workers who had moved into towns as part of the Industrial Revolution were expected to work, sometimes from as young as four or five. Thousands of children worked down coal mines (see sketch), thousands worked in cotton mills for long hours, with little fresh air. There were serious accidents, especially when children fell asleep and got caught in the machinery. It was horrid.

The Earl of Shaftesbury (1801-85) was converted as a youngster through the witness of his nurse - his parents were 'in society' - and for over thirty years he fought in Parliament for the safety of women and children, especially younger children. He

persuaded Parliament to pass legislation which stopped children under ten from working underground in coal mines and for legislation that stopped children working for long hours in factories or having to climb chimneys to sweep them from the inside. Shaftesbury Avenue in London is a permanent memorial to his achievements.

The Earl of Shaftesbury. At the age of fourteen he dedicated his life to the service of the poor. His nurse was responsible for his conversion to Christianity.

When someone challenged Shaftesbury about the time that he gave to social welfare, as opposed to preaching the gospel, he replied: 'When people say we should think more of the soul and less of the body, my answer is that the same God who made the soul made the body also.' He worked to save both.

So, to sum up, there were three ways for evangelicals to combat the worst features of the Industrial Revolution. (1) Wilberforce and Shaftesbury worked through Parliament, a specialist area, not open to everyone, but following their conversions, they used their position in society for the welfare of others, (2) Some, as we saw, formed Societies, (3) Others, like John Howard and Elizabeth Fry, saw needs and took action themselves.

Orphanages, which are our next heading, were started largely by individuals.

2.2 Orphanages

George Muller (1805-98) founded Muller's Orphanages in Bristol.

George Muller was a tearaway youth in Germany, in prison for fraud, but he was taken one evening to a Bible study and was converted. He became a pastor and when, in 1832, he moved to Bristol, he noticed the large number of ragged children running wild in the streets. He opened three orphanages, one for girls, one for infants and one for boys - 130 children in all. There were constant shortages of money. Perhaps the best-known story about Muller is the morning when there was no food in the larder and no money to buy any; Muller said grace at breakfast: `Dear Father, we thank thee for what thou art going to give us to eat.' As he finished, a milkman knocked on the door; his cart had broken down and he asked Muller to take the milk so that he could repair the cart. Then a baker arrived with fresh bread; the Lord had told the baker it was needed. Many similar 'answers to prayer' were recorded about Muller's 'life of faith'.

When boys and girls were old enough to leave the Homes, Muller sent them to work with Christian people, who were able to keep an eye on them. Further Homes followed, and by 1870 there were five Homes - with schools - caring for, feeding and housing, 2,050 children every day of every year, and giving them a firm grounding in the Christian Faith.

Thomas Barnardo (1845-1905) founded Barnardo's Homes

Barnardo was born into a prosperous fur-trading family in Dublin. At the age of 16, he declared himself to be agnostic, but shortly after that, he was soundly converted to Christ. He become a doctor and he was challenged by the problem of homeless children. He rented a large house and fixed a notice outside it: 'No destitute child ever refused admittance'. He then opened a Village for Girls, cottages, each with a 'mother' to care for them. He opened a home for babies, two homes for''cripples', a home for incurables and a Nautical Training School for Boys. When Barnardo died, aged 60, it was from sheer exhaustion.

Thomas Barnardo helping to feed some of the hungry homeless boys of Victorian London. Barnardo (1845–1905) set up a huge institution to care for the homeless children of England. He belonged to the Brethren.

" In many cases, because the children are so destitute that they cannot be taught, we give food—generally soup, occasionally meat, and good wholesome bread, sometimes coffee or cocoa, and bread and cheese. In one school they feed about two hundred twice or thrice a week. . . The children who come to the schools pay nothing; all the Ragged Schools are quite free, being intended only for the destitute.

Kindness, Christian love to the children, and teaching them their duty to their neighbours and to their God, and making the Bible the theme of all our instruction. . . "

MR WILLIAM LOCKE reports on the English Ragged Schools, 1844

Charles Hadden Spurgeon's orphanage, 1866

Spurgeon was the minister of the Metropolitan Tabernacle in London from 1861 until his death in 1892. He is best known for his preaching, but in 1866, a gift of £20,000 enabled him to start an orphanage in London, providing a home and education for 500 homeless boys and girls..

2.3 Sunday Schools

Another legacy of the C18 revivals was the novel idea that laypeople could teach the Bible to others. Robert Raikes (1735-1811) was a newspaper man. As he was walking through Gloucester in England one Sunday, he was concerned that so many children, who had been working all day for the other six days of the week, were hanging about the streets, bored, with nothing to do. He hired a hall and started a Sunday School in 1780, teaching the Bible, reading and writing. He publicized this through his newspaper and the idea caught on.

To promote Sunday Schools and to provide teaching materials, the Sunday School Union was formed - another example of evangelicals coming together under the umbrella of a Society created for a specific purpose.

"SUNDAY SCHOOL CLASS" BY ISAAC MAYER

Having begun in c.1780 with the aim of educating boys and girls from impoverished homes Sunday Schools soon became (as the State began to provide universal education) a source of religious training for children of all classes and circumstances, which remained their role in the 1990s.

Sunday Schools then 'took off'; by 1900, three-quarters of British children between the age of 5 and 15 attended Sunday School. For much of the C19, Sunday Schools not only enabled poor children to read (especially the Bible) but also taught them writing, numeracy and other skills.

Churches promoted Sunday Schools as their chief means of outreach, but unfortunately not as many Sunday School children as they hoped went on to join the church

Let me mention one other organisation for young people

2.4 Young Men's Christian Association (YMCA)

In 1844, an Englishman, an evangelical Christian, started the Young Men's Christian Association, to meet the need of young men in the city for exercise, social life, and for lodging in a Christian environment - with the aim of winning them for Christ. It was copied in the United States in 1851.

Who invented basketball? The YMCA, a religious Society outside the Church, run by church people. What do you do with youngsters who have nowhere for recreation in winter? Hire a hall and hang a basket at each end of it and call the game 'basketball'. When summer comes, go to a local park, put down five jackets and play a game which people then called baseball; the YMCA didn't invent baseball, but they saw it as a good idea, took it up and popularised it - Christian people evangelising along with social work - a healthy mind in a healthy body.

3. THE OXFORD MOVEMENT

3.1 Background

If, after we finish this Course, someone asks you what you thought about the Oxford Movement, I would be embarrassed if you replied, 'we didn't cover it in our lectures'. Although at the opposite end of the theological spectrum from evangelicalism, the Oxford Movement is not unconnected with everything we have looked at in this Lecture, because its members emphasised the importance of Christian service to the poor and the exploited. They tried, as one put it, 'to bring beauty and holiness into the squalor and depression of slum parishes, as a witness to Jesus Christ, the incarnate God, present and active in his world.'

We looked in the last Lecture at the divergence, in the Church of England, between 'Low Church' and 'High Church'. In consequence of the revivals, a growing number of evangelicals within the Church of England (Low Church) made common cause with non-conformists, Chapel people, hoping to eliminate the remaining elements of Roman Catholicism which were practiced in the traditional and hidebound High Churchmen in the Church of England. When the High Churchmen felt threatened in the 1830s (that is threatened by evangelicals within and Chapel folk without), their reaction was to form:

3.2 The Oxford Movement from 1833

so called because it started at Oxford University, where it was formally launched by a sermon preached by an Established Churchman on 'The National Apostasy', by which he meant the activities of Low Churchmen. In 1833, the Oxford Movement publicized its views in a series of 90 'Tracts for the Times', so they are sometimes known as Tractarians. Most were written by the leader of the Movement, John Henry Newman. The next page is about him, and we pick up on the Oxford Movement again on page 12.

JOHN HENRY NEWMAN

JOHN Henry Newman (1801–90) helped to found the Oxford Movement, then became a Catholic in 1845, and was eventually made a cardinal in 1879. Famous

Newman's abandoning of his Anglican faith caused a great stir in the mid-19th century.

In the 19th century, Newman saw the Anglican church as a way to bring Christians back to Roman Catholicism. It is instructive to learn that, early in 1833, months before the launch of the Oxford Movement, Newman and his friend Hurrell Froude, had visited Monsignor (subsequently Cardinal) Wiseman in Rome.

Evangelical background

John Henry Newman was born in London in 1801. Within Anglicanism, Newman's family had maintained strong bonds to biblical faith. He enjoyed reading the Bible during his childhood years and, at the age of 15, during his last year at school, he considered himself 'converted'. This happened during an illness and following the failure of his father's bank consequent upon the collapse of the economy after the Napoleonic wars. One of his schoolmasters, Walter Mayers, who had himself shortly before been converted to a Reformed form of evangelicalism was instrumental in this. The tone of Newman's mind at this time became evangelical and Reformed and, significantly, he held to the conviction that the pope was antichrist.

Turning point

In December 1816, he matriculated at Trinity College, Oxford and, in June of the following year, went into residence there, graduating in 1821. He was elected a fellow of Oriel College in April 1822 and in 1824 ordained as an Anglican priest. Then at the suggestion of E.B. Pusey, a fellow at Oriel, he served as a curate of St. Clements, Oxford.

In 1829, the Catholic Emancipation Act triggered the arrival in England of the Jesuits, the prompt appearance of the Tractarians, and then the launch of the Oxford Movement in 1833.

Tractarian movement

By 1833, Newman was completely won over to accepting what he saw as the Roman Catholic heritage of the Anglican Church, including the papal concepts of infused justification and baptismal regeneration. At Oxford, together with other High Church academics including John Keble, Hurrell Froude, William Palmer and E.B. Pusey, he began to publish numerous tracts.

Rome's original policy was to encourage the Tractarians to defect from the Church of England to her own fold. In 1845, Newman was one of the first to actually do this. Rome, we believe, then changed her policy and advised such clergy to stay in the Church of England, to take its salary and swear its solemn vows, without the least intention of keeping them, and betray the church from within.

In the words of *The Catholic Encyclopaedia*, 'It was meant ultimately to absorb the various English denominations and parties into the Roman Church, whence their ancestors had come out at the Reformation'.

Newman's contemporary, Roman Catholic historian Lord Acton, admired 'the power and the charm of Newman's style', but considered him 'to be a sophist; the manipulator, and not the servant of truth'. As leader of the Tractarian Society, which was characterised by its secretiveness, Newman had defended what he called the 'economical' mode of teaching and arguing, i.e. setting out the truth advantageously, or withholding it (today it is described as 'spin').

The Oxford Movement wanted the Church of England to emphasize ritual in worship, with symbolic acts like turning toward the altar, bending the knee, elevating the cross, wearing rich clerical garments, having incense on the altar, music by only trained voices, etc. And not just in ritual - in theology they insisted on baptismal regeneration, that only ordained ministers might celebrate the Lord's Supper, that Christ was present in the bread and the wine, and, perhaps most objectionable of all to the evangelicals, that priests had the power to forgive sins. They wanted to continue the Roman Catholic practices which some in the Church of England had not given up at the Reformation and had still not given up.

Many Anglican churchmen (that is the non-evangelical ones) accepted his ideas, but step by step Newman moved toward the Church of Rome and in 1845 he became a Roman Catholic. 875 others followed him, of whom 250 were ministers, but most of the others stayed in the Church of England and their new leader was Edward Pusey (1800-82), professor of Hebrew in Oxford.

The ones who remained became known - and are still known - as Anglo-Catholics, that is Anglicans who value the Roman Catholic tradition, but who refuse to accept the supremacy of the pope. The Evangelical ('Low Church') and Anglo-Catholic wings of the Church of England are with us to this day.

4 THE SOCIAL GOSPEL, 1880-1930+

We've looked in this Lecture at the Evangelical response to the Industrial Revolution, and then briefly at the Oxford Movement, but both of these were overshadowed, for fifty years from 1880 onward, by the response of Liberal Christians, which became known as the Social Gospel.

4.1 Definition of the Social Gospel

The Liberal response to the inequalities and miseries of late C19 society became known as the Social Gospel - by which they meant that the Gospel must be expressed in social action, not in individual conversion. It started in 1880 and continued until after the Great Depression of 1929. It still concerned evangelicals until the outbreak of the Second World War in 1939.

It was initially an American response to slum housing, popularised by a best-selling novel in 1896 by Charles M. Sheldon, entitled *In His Steps or What Would Jesus Do?* Sheldon was the pastor of a Congregational Church in Topeka, Kansas, and in his book a thirty-year-old stranger arrives in the city, clearly in need of help. What should the minister and his congregation do? In the book, they ask themselves: what would Jesus do? Their attitudes change completely: the landlord stops charging exorbitant rents; the newspaper editor refuses liquor or tobacco ads. An opera singer decides to sing gospel songs rather than give stage performances, and so on. The publisher didn't copyright the book, so it was widely and freely copied, and more than ten million copies were sold.

If God is Father of all, they said, and if all are brothers and sisters, then our primary duty is to care for the welfare of all. So far, so good, but Social Gospellers focussed all their attention on social, moral and political issues, completely ignoring evangelism and the need for individual redemption.

There is a chart on the next page, and the narrative resumes on page 14.

C19 and C20 Evangelical and Liberal, theology and practice

This chart is a bit of a mish-mash; (1) in the first line, the teaching that the 'Bible contains God's Word', came from a C20 theologian called Karl Barth who opposed Liberals– we'll come to him next week, in lecture 33, but (2) much of the rest, especially the points highlighted in yellow, refers to the Social Gospel, which was popular from the 1880s to the 1930s, and which is our subject now.
The chart doesn't show how Liberalism developed and changed from mid-C19 to mid-C20, so use the chart with caution as far as dates are concerned.

Evangelical	Liberal
Bible is God's Word	Bible contains God's Word
Sin in individual by heredity	Social structures—sin in environment
Evangelism—proclamation of Gospel	Social action to correct evils
Justification	Justice
Vertical—relate to God by Faith	Horizontal—love to man
Salvation of eternal soul	Service for temporal physical well-being
Saved to serve	Saved in and by service
Church, Christ's bride	Kingdom on earth by man's efforts
Faith	Works
Individual salvation	Reformation of society (corporate)
Amillennial or premillennial	Postmillennial
Cataclysmic supernational end to age	Church will cleanse world of racism, war, injustice, and inequality
God is transcendent	God is immanent
Transform individual by new birth	Transform society by education and legislation
Stress theology	Stress social sciences
Other-world orientation	This-worldly orientation
Indirect social action through individuals	Direct social action by church
Christ-centered	Man-centered
Spiritual conviction	Social conscience
Proximate solution to man's problems in time, final beyond history	Final solutions in history often socialistic or Marxian
Millennium (Eden regained)	Utopian order
Renovation	Reforms or revolution

The truth lies not in "either/or" but in "both/and." The task of the church is first evangelism (Matt. 28:18–20; Acts 1:8) to relate persons vertically to God by faith. These persons will then show love in action in society as they live and serve until their hope of Christ's second coming becomes fact (Eph. 2:10; 1 Cor. 3:11–12; Titus 3:8).

4.2 Evangelical response

Because of the Liberal focus on social action (only), many Evangelicals regrettably turned away from any social action in the late C19 and early C20, in case it was seen as endorsing the Social Gospel. They preached conversion, and they helped converted people, but they didn't have a social concern for the poor and underprivileged as part and parcel of what it is to be a Christian, in the way that the early and mid-C19 Evangelicals had done before the Social Gospel came along. That is now seen as unfortunate, but evangelical social reform was blunted while the Social Gospel flourished from the 1880's until the 1930's. After the Second World War, evangelicals rediscovered the need to be involved in society and that will be explored in the next Lecture.

4.3 Modern Liberals

Liberalism is not as strong now as it was a hundred years ago, and in the next Lecture we'll see how Evangelicalism has made a comeback and is growing, while Liberalism has less and less to say to our modern world. However, you'll hear them on the radio and TV, and we need to be able to identify them and to answer them. How do we identify them; they downplay doctrine; they downplay individual belief - conversion - they emphasize 'ethical education and social activism'. (Olson, p. 553)

Seven characteristics of modern Liberalism are:

1. True religion is not based on external authority.
   'Modern thought and experience' is elevated above Bible teaching; you work it out, don't take it from Scripture.

2. Christianity is a movement of social reconstruction.
   … to bring Christian thought into organic unity with the evolutionary world view, the expectation of the coming of the Kingdom of God on earth.

3. Christianity must be credible and relevant to modern people
   … open to the verdicts of modern intellectual inquiry, especially the social sciences, to make Christianity credible and socially relevant.

4. Truth can be know only through changing symbols and forms.
   All our difficulties and controversies regarding revelation are caused by people treating the symbolic forms of their truths as the truths themselves.

5. Theological controversy is about language, not about truth.
   Terms that are only analogies, and mysteries that are most significant when taken only as symbols, are made to affirm something wiser and more exact than what they express.

6. The accuracies of biblical facts and events are not crucial, so long as we meet Jesus..
   The faithful reader of scripture is not obliged to assume the truth of the Gospel narrative by which the manner and facts of the life of Jesus are reported to us. The more that we study the figure of Jesus, the more clearly we are brought into the source and light of all truth.

7. True religion is the way of Christ, not any particular doctrines about Christ.
   Liberals believe they are making Christianity relevant, credible, beneficial, and humane. Evangelicals believe they are making something other than Christianity. That was the dividing line a century ago, and the division persists.

OVERVIEW OF CHURCH HISTORY IN 36 ILLUSTRATED LECTURES

TOPIC FOR LECTURE 27 - THE SALVATION ARMY

Please tell us about William Booth and his wife Catherine, how they came to start a mission in the East End of London, why it came to be called the 'Salvation Army', what it has accomplished and how it has spread internationally.

There are brief references in Cairns at 407 and 438,
a good introduction in the Lion Handbook, 522-523
and full details at 70 Great Christians, 236-241 (William) and 241-246 Catherine)

See also the picture overleaf:

William Booth

The Salvation Army has always been known for its uniforms and music. This Salvation Army band is from Penzance, Cornwall, and was photographed in the 1880s. General Booth can be seen in the middle of the back row, with a long beard and top hat.

Evangeline Booth (1865–1950), daughter of the founder of the Salvation Army, distributes baskets of food on Christmas Day to the poor of New York City. After being Commander-in-chief of the Army in the United States from 1904 to 1934, she was General of the world Army from 1934 to 1939.

"SALVATION ARMY PREACHER" BY JEAN FRANCOIS RAFFAELLI

The Salvation Army employed such unique methods as holding services in theatres and factories, and attracting crowds with lively band music. By these means, and its compassionate service of the poor, it became a thriving organization, successfully reaching the deprived and unchurched. Salvation Army officers were predominantly working class, and women were accepted as officers, preachers, and evangelists on the same terms as men – both very unusual features by the standards of the day.