

# **Dr. Roger Green, American Christianity, Session 16, Evangelicalism in the 19<sup>th</sup> Century, D. L. Moody**

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This is Dr. Roger Green in his teaching on American Christianity. This is session 16, Evangelicalism in the 19th Century, D.L. Moody.

Lecture number 12, Evangelicalism in the 19th Century, and just a kind of a reminder, the way I kind of approach this lecture is to talk about the two people who kind of single-handedly developed Evangelicalism in the 19th Century with their life, their ministry, their theology, and these were both very remarkable people.

So, I don't come to this lecture from, you know, here are the hallmarks of Evangelical theology or here are the theological kinds of principles. We'll do a little bit of that when we talk about Evangelical theology in the 20th Century, but right now, we're talking about Evangelical theology in the 19th Century. So we talked about Finney and how important this man was and how critical he is, so we need to kind of remember Finney and the Finneyite revival, which I would count as a third Great Awakening in America, and now we're in the midst of talking about Dwight L. Moody.

Okay, just kind of a reminder of what we said: Dwight L. Moody, Northfield, Massachusetts, moved to Boston, worked in his uncle's shoe shop, and there was a man by the name of Edward Kimball, and here right in Boston is the, on the place where the shoe shop was, this is the plaque that still remains today that we'll see on one of our trips through Boston. So converted here, and I think that's about as far as we got through the ministry of his Sunday school teacher, Edward Kimball. I think we stopped with that because Edward Kimball then tried to join a church. That was a natural thing to do for Dwight L. Moody to join a church, and he tried to join a Mount Vernon church, Mount Vernon Congregational Church, we'll show you a picture of that in a minute, but here is Edward Kimball's analysis or, you know, understanding of Dwight L. Moody.

I can truly say, in saying it, I magnify the infinite grace of God as bestowed upon him, that I have seen few persons whose minds were spiritually darker than was his when he came into my Sunday school class. I think that the committee of the Mount Vernon Church, that's the committee to decide whether to become a member, I think that the committee of the Mount Vernon Church seldom met an applicant for membership, more unlikely ever to become a Christian of clear and decided views of gospel truth, still less to fill any extended sphere of public usefulness. Now, this is very interesting that this was said of Dwight L. Moody at this stage in his life because if there's anyone, it's kind of standing on the shoulders of Charles Finney. If there's

anyone who became a Christian clear of decided views of gospel truth and had tremendous public usefulness, it would have been, of course, Dwight L. Moody.

And so, this is very interesting: a Sunday school teacher said this about him. So, for a year, Moody was not accepted into this congregation. They did not feel that he was prepared to become a member of the congregation, that he didn't have the heart for it or the mind for it.

So very interesting. So, here's Moody wanting to join the church and wasn't able to do it. Here is the Mount Vernon Congregational Church in Boston.

It's up on Beacon Hill. It was up on Beacon Hill. And that's the church with the white columns there that you can see along Mount Vernon Street.

Long story short on the church, it's a little bit of a sad story, actually. The church moved from this place in the late 1890s and rebuilt another church. This was torn down.

That's not on Mount Vernon Street anymore. They rebuilt another church on the corner of Mass Avenue and Beacon Street. And now that church has been turned into condominiums.

So, when you see this church with this kind of history, and now it's condominiums, very expensive condominiums in the city of Boston. So, that church is no longer a church. But you might want to remember the name of this church, Mount Vernon Congregational Church, Boston.

That's very important in terms of Moody's own kind of spiritual journey, I guess we could say. I think, okay, we didn't see any of that. So, okay, now 1856 is an important transition in Moody's life.

In 1856, Moody moved to Chicago. While he was in Chicago, he moved there and established a business there. So, he became known as a very good businessman.

Regarding the business he established while he was in Chicago, do you have any idea what business he would have established while he was in Chicago? The shoe shop. He's selling shoes, which is what his company did.

Because that's a trade, he learned from his uncle in Boston, and from Edward Kimball and his Sunday school teacher in Boston, and so forth. So he's a very successful businessman. Now, but as a businessman, he's very active in the church.

There are two things about his church activity that he started to become known for. He went to a church in Chicago, which is not yet his church, but he went to a church

in Chicago called the Plymouth Congregational Church. And there are two things that he kind of became known for in that church.

Number one, he was a great church recruiter. He would speak to people about the Lord and recruit people, bring people into the church, and also bring people into the Sunday school. So, he was a great recruiter for church and Sunday school.

So, this would stand him in good stead, of course, for his later life, no doubt about that. Number two, he got so interested in Sunday school that out of that church, he developed his own Sunday school. He administered the Sunday school.

He was a teacher in the Sunday school and was recruited for the Sunday school. And so, this kind of Sunday school movement, which began at the end of the last century in England, comes over here to America. The Sunday school movement in America and Moody became kind of known together.

And so, he starts his recruiting. Now, he's going to be more actively involved in this later on. But right now, he's got a business.

He's got work to do during the week, selling shoes. Belongs to this church, but he's a good recruiter for the church and for Sunday school. Yes, that's right.

Well, right now, we're basically talking about kids that he's recruiting. Right. Okay.

Another thing about Moody, and this becomes important for his life, but also for evangelicalism in the 19th century, is that he decides to leave his business, sell his business, and go into Christian work. I don't want to say full-time because we're all in Christian work full-time. But he decides to go to a different kind of Christian work other than selling shoes.

He decides to do that. And when he goes into this ministry, he is never ordained. So, everything that Moody did in terms of his preaching and his ministry is all as a lay person.

He wasn't like Phinney. Phinney was actually ordained in the Presbyterian ministry. And later, actually, Phinney was ordained in the congregational ministry as well.

But that's not true of Moody. He's a layperson, and he establishes these kinds of ministries as a layperson. So, okay.

So I'm going to mention four of them, four of his ministries, which eventually kind of get glued together. All right. One, he speaks a lot.

Because he became so known for the growth of his Sunday school in Chicago, he speaks a lot at Sunday school conventions. Now, I don't know. Have any of you gone to Sunday school conventions? I grew up in the city of Philadelphia, and in Philadelphia, Philadelphia was big for Sunday school conventions. You've been to one.

But these are different denominations coming together for a whole day in some local church, talking about Sunday school, hearing people speak about Sunday school, showing Sunday school resources, and so forth. Anybody else, does that ring a bell to you in terms of growing up in your own church? Did you meet with other churches to talk about Sunday school stuff? Well, he became very well known for that. His name became attached to the Sunday school work, I guess you could say.

Okay. So that's one thing. A second thing he did was preach to troops during the time of the Civil War.

So, he felt that this might be a ministry that he could have to preach to the troops. Now, he himself, we should take note, he was a pacifist. When he was always asked about this, he said, I'm a Quaker pacifist.

So, he was really with the Quakers on this issue of pacifism, even though he wasn't a Quaker himself, obviously, by denomination or affiliation, but he called himself a Quaker pacifist. But he felt that one ministry he could do was to encourage the troops in their spiritual lives. So, he was a preacher during the period of the Civil War to the troops.

So that's number two. Number three, eventually, he's going to set out and establish his own church. So, he's going to, now we'll talk about that a little bit later, but that's a third kind of ministry that he eventually evolves into.

He established his own church, and Finney did the same thing in New York City. Finney established his church in New York City. Now eventually, he left New York to go to Oberlin College, but he did the same thing.

But Moody establishes church more on that later. The fourth thing he does is serve as the president of the YMCA in Chicago. So I need to just go back here just for a, oh no, I didn't.

Okay. Do I need to? Why am I? Okay. Bless my heart.

Okay. Forget it. Just forget all of this right now.

You're not seeing any of this. You see none of this. None.

Okay. Remember that? Remember that? Remember? Oh yeah. Do you remember all this? Okay.

You're not seeing. Yes. In Chicago, his church.

I wanted to come upon this name. There it is. Yikes.

Yikes. Church was established in Chicago. And we're going to talk about that church a little more.

Well, the YMCA. YMCA was founded by George Williams in England. There are his dates, 1821, 1905.

And we should just mention this because we're going to associate Moody with the YMCA, the Young Men's Christian Association. This was established as an evangelical movement in the inner cities of England and then in the inner cities of America. It was established as a clear evangelical movement.

It was because so many young men were coming into the cities to work in the factories. Many of them were immigrants coming in to work in the factories. Long hours.

Maybe some of them not associated with churches. There was a reach-out ministry, an evangelical ministry known as the YMCA, for them. Well, in Chicago at the time of Moody, he became the president of the YMCA because, at his time, the YMCA is still a very evangelistic movement.

It takes care of these young men in the city who are working, maybe in factories and so forth. They are getting their social needs met. They're getting their physical needs met, but they are also getting their spiritual needs met.

And a lot of these young men came to the Lord through the ministry of the YMCA. So, this international organization. Now, some of you, I think, would know better than I. In America, you don't think of the YMCA as an evangelistic movement, do you, in America? In fact, they've legally changed their name.

I don't know if this is true internationally, but legally, is it just in America or is it international? What's the legal name of the YMCA now? The Y. The Y. Just the Y. And then in very tiny letters, when you see their logo, very tiny letters. Next to the Y is YMCA, but they're very tiny. So, the Y. Now, it could be in other parts of the world that the YMCA is still maintaining its Christian, evangelical, evangelistic ministry.

Yeah. Really? Okay. Right.

So, there are parts in the world where they are still true to their original founding. So, the YMCA. I was in, I think I was in Taiwan, if I remember, and we saw the YMCA, and I talked to the people in Taiwan, and they said, no, the YMCA here is very evangelistic.

It's a ministry as it was always intended to be. So, I'm not sure what we see in America. I don't know how far around the world that is true, but it is certainly true in America.

Well, he never would have been associated with the YMCA if it weren't still true to its evangelistic purposes. So, he's the president of the YMCA. So, those four things begin to kind of mark him and his ministry.

Okay. Now, another thing about him. Like Finney, Moody goes to England and begins to preach in England.

His first kind of launching ministry in England was from 1873 to 1875. Now, when he went to England, the British received him very well. Literally thousands of people at a time would come out to hear Charles Grandison would hear Dwight L. Moody preach.

Many important British preachers would have them in their churches to preach. Now, one of the most important was a man by the name of Spurgeon. Spurgeon had his tabernacle in London, and Spurgeon would invite Moody to come and preach in the tabernacle.

There was another great church there called City Temple. A fellow by the name of Parker would have Moody come and preach in his church. So, long story short, Moody became known as an international evangelist, and he took trips back to England, Scotland, Wales, Ireland, and so forth.

But when he came back to America, he was accepted like Finney. When Finney went over and then came back after a couple of years, it was with Dwight L. Moody. When he came back to America, he was welcomed by thousands of people as this great international evangelist.

And that's when his kind of international fame, I guess you could say, that's when his fame took hold. Now, here, somewhere along the way, we should talk about his preaching style. Does anybody remember the definition we gave for preaching that I gave in the course? What is preaching? What's the definition for preaching? Preaching is God's truth coming through personality.

That's right. Okay. So, Moody.

Remember we talked about Whitfield and Edwards and how different they were in their preaching style? It's the same thing between Finney and Moody. Finney was the lawyer preaching for two hours, looking you right in the eye. Remember that stare of Finney's looking right at you? If you were a sinner, naming you sometimes in the I see you, you sinner, up in the balcony trying to hide from your sins.

I see. So, that's Finney, the lawyer. Moody, the exact opposite.

Moody, very homespun stories. He was kind of like your grandfather up there preaching and telling you Bible stories and so forth. There couldn't have been a more opposite preacher than Finney and Moody, but God uses them through personality, no doubt about that.

So, okay. So, he settles down, and then he has two; once he settles back into America, he has really two places of operation, two places of where is kind of his headquarters. One place that is headquartered is that he goes to Northfield and returns to his own home, and he establishes Northfield as a very important headquarters for his ministry.

The second place would be Chicago, where he eventually establishes a church, and we'll see that. Okay. So, between Northfield and Chicago, let's talk about some of the ministries that he established.

So, okay. Oops. Okay.

So, oops. Okay. Here we go.

Okay. So, first in Northfield. In Northfield, he establishes two kinds of colleges.

They aren't colleges as we think of them today, but they were places to train men and women in a knowledge of the Bible and a knowledge of Christian history and theology and so forth. And so, that was called the Northfield Seminary for Young Women. Don't be fooled by the word seminary.

It wasn't that these women had gone to college and then are in seminary, but Northfield Seminary for Young Women and Mount Hermon School for Boys. So, 1879, 1881. So, at Northfield, his interest in educating young people and especially educating them to understand the Bible and theology becomes very important for Moody and will stay with him for the rest of his life.

Another thing that became important at Northfield was the Northfield Conferences. Northfield Conferences. Now, what were these? And we're going to talk about these later when we get to American Fundamentalism and Evangelicalism.

Northfield Conferences were summer conferences. They were called prophetic conferences because largely, while mainly the interest was in teaching the Bible, it was in concentrating on the prophecies of the Bible and trying to figure out if the prophecies of the Bible are coming true in our day and so forth. So, they became known as prophetic conferences.

Now, Northfield wouldn't be the only place. It would be one of the first to establish these summer conferences, but it wouldn't be the only place that would do this. There would be other places that would do this.

Now, out of the Northfield Conference, I want to talk about the Northfield Conference, but I did see a hand. Carter, did you have your hand? Yeah. Today, you mean.

Yes. Right. These two merged about, I want to say, in 1950 or so.

I'd have to check that out. These two merged, and there's still a Northfield Mount Hermon School for boys and girls. That's the beginning of it.

Yeah. This is where it starts. Yeah.

Northfield is kind of Central North Massachusetts. Have you been to Northfield? Can you tell us Northfield? You've been to Northfield. Are we right? Central North Massachusetts, kind of Northfield.

Right. So, yeah, these did merge, and the school still exists today, but this is the beginning of that school. Is it? Right.

I don't know anything about the school, but yeah. So, like Oberlin College. Right.

Yeah. Okay. Right.

Right. There you go. So, I don't know.

I don't know that much about it, but yeah. Yes. He never was ordained.

He never was ordained. What he did, he did as a lay person, even his preaching and ministry. He was never ordained to the ministry like Finney was.

Yeah. Yes, he did up until the point where he found his own church and then Moody Bible Institute. That became an independent church then, but congregationalism was what he was reared in kind of after his conversion.



When he went to Chicago, he joined a congregational church. So that was his kind of tradition. Okay.

So, the Northfield Conference. Now, part of the Northfield Conference was called the Student Volunteer Movement. So, you want to associate that with the Northfield Conference because that kind of came out of the Northfield Conference because a lot of the people who went to the conference, to the prophetic Bible conference, were students from various colleges and universities.

So now we have the Student Volunteer Movement. Now, the Student Volunteer Movement was primarily a movement of college students for missions. It was a movement of college students and university students who gave themselves to be missionaries.

This is certainly in keeping with the fact that the 19th century was really the greatest century for missions in the history of the church. And this is a reflection of that. Now, remember about this same time, a little bit later, later than this, but remember about this same time is when Gordon College was founded.

We were founded as a missionary training school in the basement of the Clarendon Street Church to train men and women to go to the Belgian Congo. So our very institution started, and we'll mention that when we talk about the 20th century, but our very institution started out of this movement as well. So now what we want to take note of is that there is a movement that we're going to talk a lot about called dispensational premillennialism.

So, we're going to have a long lecture on Dispensational Premillennialism. Now, so let's just say this about Dispensational Premillennialism. Dwight L. Moody was an American fundamentalist.

There's no doubt about that, and we'll be describing this as we get into fundamentalism, but he was an American fundamentalist, no question. But he was a very moderate American fundamentalist. And when it came to Dispensational Premillennialism, he was not a hardened Dispensational Premillennialist.

There were some people, as we'll see, we won't worry about that today, we'll see this in a later lecture, but there are some people, as we'll see, who were kind of hardened Dispensational Premillennialists and hardened fundamentalists. You couldn't put you couldn't put Moody in that mold. So often when Moody asked, when Moody asked, what's your ministry all about? You're a Dispensational Premillennialist, you're preaching the gospel, you've started schools and so forth, and churches.

What is your ministry all about? And the way he always described his ministry was that my ministry is a lifeboat ministry. People are perishing in the waters of the sea, and I'm rowing out the lifeboat, and I'm saving as many as I can. That's how he felt; that was the ministry that God had given to him.

So, you're out in the lifeboat. You're saving as many people from drowning in the waters as you possibly can. So, that was often his kind of vision for his own ministry. So, no kind of, he wasn't university trained, he wasn't college trained, he didn't have the same legal training that Finney had, he didn't have the same even kind of seminary training that Finney had, pretty much the opposite.

And so, as a lay person, this is what he does for the rest of his life. Okay, you would know him best. We mentioned that he established a church in Chicago, so you might know him best for what became the Moody Church on the right-hand side there, and then the left-hand side of that is Moody Bible Institute.

So those both became established by Dwight L. Moody. Yeah, right. Right.

We're going to talk about that at great length. So right now, just for the sake of dispensational premillennialism, right just quickly, is a belief, if you open up your Bible and read it carefully, you find out that there are various dispensations in which God made a covenant with people and then the covenant was broken. And so he makes another covenant.

So he might make a covenant with Adam and Eve, then he might make a covenant with Abraham, and so forth. If you read your Bible carefully, you'll find that there are these various epochs in history in which God made a covenant, and the people broke the covenants, that kind of thing. We're going to talk a lot about it.

But for him, he wasn't what we would call a hardened dispensational premillennialist. There were people who came along who said, this is the only way to interpret the Bible. If you're not interpreting it this way, you're not interpreting it correctly.

Well, Moody wasn't like that. That wasn't the kind of person he was. So, yeah.

We have a long lecture on American fundamentalism and evangelicalism. So, we got into this a lot during that lecture. Okay.

So, here's the Moody Church and the Moody Bible Institute. And still faithful to the ministry that God gave them. Have any of you been to the Moody Church or the Moody Bible Institute by any chance? You've been there.

You've seen it. Do you go for a service or just see the institute? Oh, right. Right.

Yeah. Let me just say something about it: I don't know the Moody Church. It's obviously an independent church, but Moody Bible Institute.

Moody Bible Institute, what it does, it does exceedingly well. It doesn't claim to be an undergraduate liberal arts college like Gordon College. It claims to be a Bible Institute where they train people to understand the Bible and maybe go into ministry, missions, or something.

But what it does, it does exceedingly well. And I have a high regard for Moody Bible Institute because they're very clear about what they're called to do. And they do that.

They don't try to be like somebody else. They don't try to imitate somebody else. So, they do well.

So those are some of the ministries of Dwight L. Moody. And then, when he died, all these kinds of ministries were really flourishing. So, okay.

So that's Dwight L. Moody. First of all, do you have any questions about him? Just the biographical, any biographical things about Moody? Pretty powerful guy, no doubt. He was married and had nine children, as I recall.

And so had a family. Yeah. He was married, and I think he had nine children.

Oh, the church in Boston? Yes. Okay. I'll just go back to that quotation about the significance of that church.

The significance of that church is that after he was converted through the ministry of Edward Kimball, a Sunday school teacher, he wanted to go to this church. This was the church where Edward Kimball was a member. So, he wanted membership in the church.

And it took him a whole year to get that membership. As Edward Kimball said, when he came before the committee, that is, the membership committee, seldom an applicant for membership, more unlikely ever to become a Christian of clear and decided views of the gospel, still less likely to fill any extent of the sphere of public use. So that's what they said about this guy, Dwight L. Moody.

He's unlikely to become very successful in ministry. So, we're not going to accept him. But he kept at it.

After one year, they finally accepted him for ministry. But no, I mentioned this only because of its irony, in a sense. They did not see the potential of Dwight L. Moody after he was converted.

But he persevered. He kept learning the Bible so he could become a member of this church. And he did eventually.

But it took a long time. And this is what Edward Kimball, his own teacher, said about him, which I think is ironic because of what he did become. So you never know who you're dealing with.

When you're dealing with people who come to the Lord, you never know what their potential is going to be as they fulfill that calling, do you? Well, here's Dwight L. Moody. Does that help Ricardo? Why did we mention that church? Yeah. When they called him spiritually dark, was that something specifically to do with him? No, just whose minds were spiritually dark because he didn't know one verse of the Bible at all.

He couldn't tell you one verse from another verse. For these people, biblical understanding is the way to express their Christianity, their conversion, and so forth. So that's what they were talking about when they talked about spiritually dark.

Okay, anything else about Moody himself? Okay, just a couple of minutes. I'll start the next lecture. But for just a couple minutes now, we have used Finney and Moody as a way of describing evangelicalism, Protestant evangelicalism in the 19th century.

So, let's just kind of mention some things that we know about Protestant evangelicalism now in the 19th century because we've looked at Finney and Moody. Well, it certainly was biblical, wasn't it? These people are Bible teachers, Bible preachers. It certainly was revivalistic, wasn't it? It was really strong on revivalism.

That would be true of evangelicalism in the 19th century. It certainly was transatlantic because these people are like Finney and Moody are preaching the gospel in England as well as America. And English revivalists are coming over to America and holding revivals.

So, it certainly is transatlantic. It certainly is beginning to understand the equality of women and men at Oberlin College, the first co-educational institution in America. It was not afraid to take social stands on, for instance, abolitionism.

What else? Can you think of any other characteristic when you think of Finney and Moody, such as preaching being important, obviously, to these people? Anything else? I mean, those are just some things that come to my mind as we think of Finney and Moody and what their contributions have been. Were there other contributions

you can think of, Rachel? Big on evangelism, revivalism, evangelism, very, very important. Using the Bible as their preaching text has an impact on the culture and the broader culture, no doubt about that.

Both Finney and Moody had an impact on the broader culture. These people were seen as public theologians, and Finney and Moody were public preachers. People in America knew the names of Finney and Moody.

They might not know the name of their senator or congressman from their state, but they would know the name of Finney and Moody. They are public figures, no doubt. Anything else that comes to your mind? This is how we would describe evangelicalism in the 19th century.

Later on, we'll have a long lecture on fundamentalism and evangelicalism in the 20th century. We're going to start this lecture to save some time, a little bit of time, because when we get back, as I say, we've only got the Monday. Then we're off on the Wednesday and Friday.

On Monday, we get ready for the exam, on Wednesday, the exam, and on Good Friday. So, wow, okay, where's that time going? So, we're going to start this lecture. So this is lecture number 13, Urban Growth and the Churches, lecture 13.

And we're going to do three things. The first, I don't think I'll get through the first one today, so at least we'll get it started. Okay, A, problems of industrialization and urbanization.

Problems of industrialization and urbanization. Let me change my view here. Okay.

Okay. Now, the first thing we want to remember is urbanization and industrialization. The first thing we want to remember is that the economy is rapidly changing. And this is true in England.

This is true in America. It's rapidly changing. It's rapidly changing from an agrarian economy, and that agrarian economy was kind of ruled by the patriarch, you know, of the land.

It's rapidly moving from an agrarian economy to an urban economy. The urban centers of the world, like London, New York, or Boston, are becoming absolutely the economic centers of Western society. But with that change, it often means a breakdown in what people had been used to because in an agrarian society, people were used to a family structure.

People belonged to a family. And the family life and the family structure was the center of your life in an agrarian economy and agrarian life. In an urban economy now, an urban life, the family structure is broken down.

Immigrants come to work in the cities, often without their families, having to leave their families back home, or if they come and work with their families, everybody in the family is working, so they hardly ever see each other, which we'll talk about as well. So, okay, so that's one thing. Here's another thing.

In America, the transportation business is changing with the growth of the railroad system. So, with the growth of the railroad system with the transportation system, what that meant was expanding markets for the goods that were being produced in cities. The markets are expanding out west, down south.

Okay, and the more the markets are expanding, the more calls there are for those city products, which means that the people in the cities have to work harder in the factories to be able to produce the material that's being sent out west or being sent down south. That is going to be very, very problematic, as we will see. So, okay, another thing that we should take note of is that the agricultural centers are shrinking because the cities are growing.

So, the cities are expanding, and as the cities are expanding, they're absorbing the agricultural centers. So, agricultural or agrarian life is being absorbed into this broader kind of city life that people are living through. So what you had in America is a factory system.

You had a system of factories, and we are right in the middle of this because some of those initial factories, massive factories, were up in Lowell, Massachusetts, not very far from here. So the factory system gets expanded, and when the factory system really becomes part of American cultural and economic life, there are three major threats that it brings with it, and the church is going to have to kind of decide how are we going to work with these three major threats of the factory system. Okay, so, but it's Wednesday.

I'm going to treat this like a Friday, so I'm going to give you 10 seconds to just, no exodus now, just a system that the church is going to have to face up to. Okay, number one, low wages, low wages for the workers, low wages for the workers. Okay, now these low wages, before 1835, there happened to be a bit of a change in 1835. The average pay per week was six dollars.

It was basically a dollar a day. Now, even in 1835, that is not much. Now here's the tragedy that produced what the church is going to have to face up to.

The tragedy is that the wages were so low that men, women, and children were all working in the factories. The factories were places where you could find old men, you could find the wives of men, you could find children five, six, seven years old standing at the looms. That's the first threat to it.

They rarely secured enough income to really have a decent level of existence, no doubt about that. So that's one problem. The second problem, the second threat of the factory system, is long, long hours, long hours.

Now, working 14 hours a day was pretty common, and that was six and often seven days a week. So that was pretty common. Now remember that this is grinding work that people are at when they're in these factories, boring work, grinding work, horrible work, and you're there for 14 hours a day.

Not only are you, as a husband and wife, there, but your children are also working in that factory. So this is gruesome, this is awful, this is terrible. So, the long, exhausting hours, eventually after 1835, were reduced to 10 hours a day, but still, that would be seven days for many people.

There was no Sabbath rest, so it would be seven days a week. So that's number two. the third problem is that the control of factories were controlled by a few very wealthy individuals.

They were the ones who controlled the factories, a small group of financiers, and those people were becoming extremely wealthy while the people who worked in the factories were becoming extremely poor. So, I want to just, I've got some pictures here we'll show in just a minute, but I want to just, of the factory system, but I want to just talk about, I've got my fan here, this is my fan. In New York, there is the greatest living museum that I have ever visited, and I've seen a lot of living museums all throughout Europe.

Living museums are museums like Plymouth where there are people, you know, and so forth. This is the greatest living museum that I ever visited; it's called the Lower East Side Tenement Museum, and there it is, and they give you a fan. Now the Lower East Side Tenement Museum is really, you know, the next time you're in New York, you need to go to this.

Make it, you know, you plan to go to the Lower East Side Tenement Museum. So, what it is is tenements that were made for the working, poor working people of New York. It's down in the Lower East Side.

The Lower East Side in New York City at the turn of the century, 1900, was the most densely populated area in the world. There was no more densely populated area than the Lower East Side, and what they have done is they've gotten a hold of some

of those tenements where people lived, and they haven't tried to reconstruct the tenements and make them look nice. They've kept the tenements as they were, as people were living in them, and when you go to the museum, what you can do is there's about eight tours.

They're great tours because they're given by university people who are studying this stuff. There are about eight tours that you can choose from. Karen and I only had time for one tour.

No, two. We took two tours. We took a tour of a Jewish family and a tour of an Italian family, and so they took us up. The first tour, they took us up to the first tenement we were in.

It was about five flights up, three very, very small rooms, and in those three small rooms lived a family of eight. I mean, unbelievable, and it also was the place, this happened to be the Jewish family, it was also the place where the father was a tailor by trade, made clothes, and so in the kitchen, which is kind of in the middle, you've got a little parlor, then you've got a kitchen in the middle, and then you've got a bedroom, but in the kitchen, which is kind of in the middle, the stove had to be on all day long. If it got to be 105 degrees outside, no matter.

The stove had to be on because a presser was there all day just pressing the clothes that the man and the wife were making, and so, of course, there was no running water. You need all the water you need, and you've got to go down five flights to get it. Of course, there are no toilets. The toilets that you need are down in the basement, so there's no running water, and there are no toilets.

In the dead of summer, it is brutal. That's one of the reasons they gave us the fans, because we were packed in there with other tourists, and they said, so it's a little warm in here, isn't it? Imagine if you lived here, and in the winter, there is often a lack of heat. It was a pretty brutal experience, but it's an experience you need to see, and what they did, which we thought was really interesting, they traced the families, the family history.

Now, the first family we saw, the Jewish family, finally made it out. I mean, they were entrapped in this, and the kid ate six kids, so the kids have to, you've got to make up at night, you've got to make up, put some bedding on the floor, so that all the kids can sleep on the parlor floor, you know, but that family, just through sheer industry, they made it out. They were finally able to get out, get a home, have a better business, and so forth.

The second family that we saw, God bless you, the second family that we saw was an Irish family, and the same kind of thing, lots of kids, and where do you, but they didn't make it out. They died in that little tenement. They died of disease.



The father died early. The kids had diseases. It was a terrible ending for the family, but that's called the Lower East Side Tenement Museum, and you don't want to miss that if you're ever in New York City.

It's a great living museum, but the gap between that life and the life of the people who ran the factories that these people were all working in, or working for, you could do the work in your home, like that Taylor did in the first one. The gap was an immense gap, and the churches had to come to grips with this and say, you know, what should we do about this? So, there it is. Now, one of the great books that talks about this is Owen Chadwick.

He has a book, a two-volume work called *The Victorian Church*, and boy, it takes a long time to read through it. It's pretty thick, but it's basically the English church in Victoria talk, and in sections of the book, he talks about these kinds of crowded conditions. So, I'll be right with you.

I'll just read one quick paragraph from *The Victorian Church*. The parish churches, the dissenting chapels, and the Roman Catholic chapels were not equipped to cope with the tide of immigrants who came into the British cities. The churches and chapels were not unique.

Nothing in the cities was equipped to cope. Municipal government, building, sanitation, health, cemeteries, hospitals, roads, paving, lighting, police, dentists, schools, all the organs of city life were strained till they were bursting, and that would be true also of American life. So just think, when you think of how you're running a society or how you're developing a culture, just here are things you don't think about, but building, sanitation, health conditions, cemeteries, you don't think about that.

Hospitals, roads, paving, lighting, police, dentists, doctors, and all these things that people need to live a decent kind of life are lacking, and so Owen Chadwick does a great job talking about that. Yeah? The family, no, these are families who would have lived in those tenements in the late 1800s, 1900s, so yeah, these are families who lived there, and they lived there in the 19, 19, they lived there in the turn of the century, 1900, finally, finally by about 1930, well, earlier than that, but finally the government came into this. Now churches were very interested in this, Roch and Bush was very interested in this, but finally the churches came into this, but okay, so what are we going to do? Well, we're going to have, we need toilets for these people, we need sanitation for these people, we need running water for these people, we need gas for these people, so finally there was, the government kind of intervened, but so did the churches, to give them some better living conditions, but the tenements finally got so bad they just shut them down in the 1920s, 30s, and had to build new places and so forth, so this is, these are not observable families now,

but they know the history, they've been able to track the history of some of these families and see where they went, so who would be alive today of those families would be like great-great-grandchildren or great-great-great-grandchildren.

They do sometimes too. When I talk about a living museum, what I mean is not just going into the museum and looking at things, but having someone take you through and talk about it, and sometimes they do have actors like they do in Concord, for example, sometimes they would have actors there and so forth, but yeah, so it's, yeah, it's that kind of, that's what it is, it's Lower East Side Tenement Museum and, you know, we're grateful that we don't live in those tenements, no doubt about that. So, okay, now just to kind of, just to kind of picture this, the difference here, so these are just pictures, they're not texts, so here is what life would look like in an urban center in the, in Britain and in England, in Britain and in America. This, now this is what we saw in the, we saw pictures like this in the Lower East Side Tenement Museum.

Here's a woman with her two children; she's sitting in the kitchen; there's not much else to do there all day long. Here's the factory system, which was, you know, buildings of 10, 20, 30, 40 stories high, and you're jammed in there and that's what you're doing 14 hours a day, you're sitting at those machines, you know, seven days a week, I mean, that's the factory system. There were some tragic, by the way, of course, in New York and other places, but there were some tragic fires because they used to, they used to, they used to block the fire exit so that people couldn't go out and smoke or get a cup of coffee or something.

Fire exits would be blocked when the fire came, and thousands of people would be killed in the fires; it was pretty brutal. Factory life, a woman standing there 14 hours a day, seven days a week, how would you like to spend your life doing that? I mean, pretty brutal. There was union conflict, of course, because people wanted to join unions to express their opinions, so the whole union movement came into that.

Now, the contrast here, the contrast here is Newport, Rhode Island, the mansions of Newport. How many of you have been to the mansions of Newport, Matt? Okay, four or five of you have been to the mansions of Newport. Now, the contrast is to the owners of the factories because these are the things we want to remember when you go to the mansions of Newport. These mansions are the Marble House in Newport; these mansions were summer residences only.

This is where they went for summer. Now, they had 60 or 70 servants in the home to keep the home going all winter long and then in the summer when the people came, but this is summer only. This is eight weeks in these homes only. I found this one fascinating because it was the dining room.

I think this was of the Marble House if I'm not mistaken, but the chairs were so heavy, they were immovable. So, when all these wealthy people came to dinner, they had to have a servant stand behind each chair and be able to pull the chair out for the person to be able to sit down and push the chair in so the person could enjoy his or her meal. This is, you've got to have a lot of servants for that.

This, again, is the ballroom of the Marble House, which is pretty elaborate compared to the tenements we just saw. So, those are strategies for saving faith, but we won't get into that. So, the difference.

Now, the question is with this difference, it's not only the government that has to take some responsibility for this, but the churches have to start looking at this and saying, what are we going to do about this whole factory system and the way people are living and what are we going to do about the difference because people are making such low income, but yet the people who own the factories are so, so, so extremely wealthy. Now, one person who entered into this project was Walter Rauschenbusch. I'd like you just to jot his name down here because we have a whole lecture on Rauschenbusch, but one person who decided to get into this project was Walter Rauschenbusch.

And you're reading his biography. I hope you're reading about a chapter a week or something just so you keep up with that biography. You don't want to read it the night before the final exam, but that's Walter Rauschenbusch.

Now, let me just say here about Walter Rauschenbusch: his heart for ministry was evangelical. Walter Rauschenbusch is called by his biographer, the biographer Evans, that you're going to be reading. He labels Walter Rauschenbusch as an evangelical.

So, he has an evangelical heart for the people. And by the way, Walter Rauschenbusch, which you'll see in the biography, was a very good friend of Dwight. So here you have Dwight L. Moody, this more fundamentalistic person and you have Walter Rauschenbusch, this more kind of liberal person interested in social change, but they are friends. And Rauschenbusch used to attend Moody's prophetic conferences in Northfield.

So that shows you that there can be friendships. Even though there might be some theological differences, friendships are there. But Rauschenbusch will be very concerned with all the stuff we've shown and all the stuff we've mentioned. So we'll have to watch for this when we get to Rauschenbusch.

So, when we come back, let's see how the churches respond to all of this. So that gets us started. Have a great break.

This is Dr. Roger Green in his teaching on American Christianity. This is session 16, Evangelicalism in the 19th Century, D.L. Moody.