

Dr. Roger Green, Reformation to the Present, Session 17, Salvation Army Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Green, Reformation to the Present, Session 17, Salvation Army, Biblicalelearning.org, BeL

This lecture by Dr. Roger Green from his "Reformation to the Present" course explores **two significant yet contrasting movements within 19th-century English evangelicalism**. First, it examines the **Oxford Movement**, also known as the Tractarian movement, detailing its origins, key figures like John Henry Newman, its shift towards Roman Catholic theology, and the subsequent Anglo-Catholic reaction within the Anglican Church. Secondly, the lecture introduces **the Salvation Army**, highlighting its founding by William Booth, its mission to the poor, its theological distinctives including a focus on holiness and women in ministry, its non-sacramental practices, and its extensive social service. The lecture positions these two movements, a high-church inclination towards Catholicism and a low-church ministry to the marginalized, as key expressions within the religious landscape of Victorian England.

**2. 25 - minute Audio Podcast Created on the basis of
Dr. Green, Reformation to the Present, Session 17 – Double
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3. Briefing Document: Green, Reformation to the Present, Session 17, Salvation Army

Briefing Document: 19th Century Religious Movements in England

This briefing document summarizes the main themes and important ideas presented in Dr. Roger Green's Lecture 17 on "The Salvation Army," situated within a broader discussion of 19th-century evangelical theology, particularly in contrast to the Oxford Movement.

I. Context: The Shift to England and the Focus on Two Movements

Dr. Green begins by noting a shift in the "geographical center of church theology" to England in the 19th century. The lecture focuses on two significant movements within this context:

- **The Oxford Movement (also known as the Tractarian Movement):** A high church movement within the Anglican Church seeking renewal and emphasizing tradition.
- **The Salvation Army:** A low church movement with Methodist roots, focused on ministry to the poor.

Dr. Green positions these two movements as contrasting expressions of evangelicalism in the 19th century, with the Oxford Movement leaning towards Catholicism and the Salvation Army deeply rooted in a Wesleyan understanding and service to the marginalized.

II. The Oxford Movement/Tractarian Movement

- **Origins and Key Figure:** The movement began in 1833 with **John Henry Newman** and his publication of "Tracts for the Times." These "tracts weren't just tracts you hand out on the street corner; these tracts were basic theses that he was writing."
- **The Via Media:** Initially, Newman and the movement saw the Anglican Church as the "**via media**," the "great middle way between Protestantism and Roman Catholicism." They believed it "is and should be the great middle way between Protestantism of the Reformation and Roman Catholicism."
- **Shift Towards Catholicism:** By 1841, with the 90th Tract, Newman concluded that there was no fundamental difference between the teachings of the Anglican

Church and the Roman Catholic Church. **"In other words, by 1841, he sees the Anglican church as Roman Catholic."**

- **Bishop's Intervention:** The Bishop of Oxford halted the "Tracts for the Times" in 1841 due to concerns that the movement was leading towards Roman Catholicism. **"The Bishop of Oxford forbade the continuation of the Tracts."** This marked a "seminal date" for the movement, raising questions about its future.
- **Conversions to Roman Catholicism:** In 1845, **John Henry Newman** himself became Roman Catholic. **"In 1845, John Henry Newman became Roman Catholic. He made his obedience to Rome in 1845."** He later became a Cardinal in 1879 and a significant intellectual leader within the English Catholic Church.
- **Impact of Conversions:** Newman's conversion was followed by "literally several hundred clergy and laymen" moving to the Roman Catholic Church, starting in the mid-1840s.
- **Henry Edward Manning:** Another key figure who converted and became highly influential. He became a Cardinal in 1875 and was known for his concern for the poor and the impact of the industrial revolution. **"Cardinal Manning had a great heart, in a sense, for the poor..."**
- **Established Catholic Hierarchy:** The influx of converts led to a change in the status of the Roman Catholic Church in England, transitioning from a "missionary church" to a fully established entity with its own hierarchy. **"So, a Catholic hierarchy was established in England, and it was kind of on its own."**
- **Anglo-Catholicism:** Those within the Anglican Church who sympathized with the Oxford Movement but did not convert were led by **Edward Pusey**. Their movement became known as **Anglo-Catholicism**. **"The movement that developed under Pusey and others was called Anglo-Catholicism... These people did not have an obedience to Rome. They were still Anglicans..."**
- **Characteristics of Anglo-Catholicism: Enrichment of the Liturgy:** They felt the Anglican liturgy had become "much too Protestant" and desired a renewal with elements reminiscent of the early church and Roman Catholicism. **"They wanted a renewal of the liturgy. They wanted a... an enrichment of the liturgy."**
- **New Emphasis in Theology:** Particularly a theology of the church rooted in the early church and drawing from Catholic theology. **"It wanted to embed that theology in the early church, and it wanted to see the good of church theology from the Catholic church."**

- **Concern for the Poor:** Anglo-Catholics often built or renovated churches in industrial cities, emphasizing a rich liturgy as a way to uplift the poor. **"When poor people come into the church, they should be able to come into a place of beauty. They should be able to come into a place where their minds can be lifted up to God and Christ and the saints..."**
- **"Today's Oxford Movement":** Dr. Green highlights that the Oxford Movement has echoes in the present day, with continued conversions from Protestantism (particularly Anglicanism) to Roman Catholicism. He cites examples like English professor Thomas Howard of Gordon College in the 1980s and, more recently, a former president of the Evangelical Theological Society and a Gordon College graduate, Chris Smith. Howard is quoted as saying, **"evangelicalism is me getting saved, my soul in God, and me thumbing through the New Testament, unquote... The claims of the Roman church says Howard... present themselves as almost inevitable..."**

III. The Salvation Army

- **Dr. Green's Personal Connection:** Dr. Green discloses his personal membership in the Salvation Army, emphasizing its identity as "a Christian church, as well as a registered charity" within the Protestant Wesleyan tradition. He notes the common misconception in America that it is solely a charitable organization.
- **Owen Chadwick's Assessment:** Historian Owen Chadwick considered the Salvation Army "one of the greatest expressions of evangelicalism in the 19th century in the Victorian Church," positioning it as a significant movement worthy of study.
- **Counterpart to the Oxford Movement:** Dr. Green presents the Salvation Army as a direct contrast to the Oxford Movement: a "low church movement, ministering primarily to the poor in England in the 19th century... basically Methodist."
- **Leaders of the Movement: William Booth (1829-1912):** Founder of the Christian Mission in 1865 in the East End of London, driven by concern for the poor. This mission evolved into the Salvation Army in 1878.
- **Catherine Mumford Booth (1829-1890):** William's wife and a strong advocate for women in ministry. While she preached publicly from 1860, she was never ordained within a denomination or as a Salvation Army officer (minister).
- **William Bramwell Booth (1856-1929):** Eldest son of William and Catherine, who succeeded his father as the second General of the Salvation Army.

- **George Scott Railton (1849-1913):** Initially training to be a Wesleyan Methodist preacher, he joined the Christian Mission in 1872 and became a key leader, formally bringing the Salvation Army to the United States in 1880. He was drawn by William Booth's pamphlet, "**How to Reach the Masses with the Gospel.**"
- **Theology of the Salvation Army: Doctrine of Holiness:** Central to their theology, rooted in the Wesleyan tradition of sanctification and perfect love. Salvation Army churches often feature a "**holiness table**" to visually emphasize this doctrine.
- **Doctrine of Women in Ministry:** Catherine Booth's conviction that God calls both men and women to ministry is foundational. The Salvation Army today is noted for having a high per capita ordination of women, with a shared ministry model where both husband and wife are typically ordained. "**Your sons and your daughters shall prophesy...**"
- **Doctrine of the Sacramental Life:** Unlike the Oxford Movement's emphasis on traditional sacraments, the Salvation Army (like the Quakers) does not practice the Lord's Supper or baptism. They believe "**that Christ is the one true sacrament, the one true visible sign of God's invisible grace**" and that "**all of life is sacramental.**" They emphasize the baptism of the Holy Spirit over water baptism and see every common meal as potentially sacramental.
- **Service to the Poor:** A defining characteristic, solidified by William Booth's 1890 book, *In Darkest England and the Way Out*. This book aimed to raise funds for the Salvation Army's social ministry, which includes care for the homeless, feeding programs, and support for marginalized individuals. "**The Salvation Army was convinced that the greatest service you can do to God is to serve the poor... love your neighbor as yourself, who's your neighbor, your neighbor is the poorest among you.**" Dr. Green illustrates this with the example of the Salvation Army's ministry to wealthy individuals who lost their homes in fires, highlighting that "service to the poor doesn't always mean service to people who have no money... but it's service to people who are in situations in which there is great poverty... in their own lives."

IV. Conclusion

Dr. Green concludes by reiterating the contrasting nature of the Oxford Movement (high church, moving towards Catholicism) and the Salvation Army (low church, focused on the poor), positioning them as key examples within the diverse landscape of 19th-century evangelicalism in England. He then prepares to move on to the theology of the Roman Catholic Church in the 19th century in the subsequent lecture.

4. Study Guide: Green, Reformation to the Present, Session 17, Salvation Army

Study Guide: The Oxford Movement and The Salvation Army

Key Concepts and Themes

- **The Oxford Movement (Tractarian Movement):** A 19th-century movement within the Church of England advocating for a return to High Church ideals and a view of the Anglican Church as a *via media* (middle way) between Protestantism and Roman Catholicism.
- **Tracts for the Times:** A series of theological essays written by members of the Oxford Movement, most notably John Henry Newman, arguing for their theological positions.
- **Via Media:**** The concept that the Anglican Church occupies a middle ground between the extremes of Protestantism and Roman Catholicism, retaining elements of both traditions.
- **Anglo-Catholicism:** The continuation of High Church ideals within the Anglican Church after some members of the Oxford Movement converted to Roman Catholicism. Anglo-Catholics emphasized liturgical enrichment, a renewed theology of the Church grounded in the early church and Catholic tradition, and social concern for the poor.
- **The Salvation Army:** A 19th-century evangelical movement founded by William and Catherine Booth in London's East End, focused on ministering to the poor and marginalized. It operates as both a Christian church in the Wesleyan tradition and a registered charity.
- **Low Church Movement:** A general term for Protestant denominations and movements that emphasize the authority of Scripture, personal conversion, and a less formal style of worship, in contrast to High Church traditions.
- **Holiness Theology:** A central theological tenet of the Salvation Army, rooted in the Wesleyan tradition, emphasizing sanctification and "perfect love" of God and neighbor.
- **Women in Ministry:** A significant aspect of Salvation Army theology and practice, with Catherine Booth being a key advocate. The Salvation Army has historically ordained women as ministers.

- **Non-Sacramental Practice:** The Salvation Army, similar to Quakers, does not practice the traditional sacraments of Holy Communion (Lord's Supper) and water baptism, believing that Christ is the true sacrament and that all of life can be sacramental.
- **Service to the Poor:** A core mission of the Salvation Army, stemming from its founding in response to the poverty of industrial England. This commitment is reflected in its extensive social outreach and charitable activities.

Quiz

1. What was the primary aim of the Oxford Movement in its early stages, as articulated by John Henry Newman?
2. Explain the concept of the Anglican Church as the *via media* and how Newman's view on this changed by 1841.
3. What was the significance of the Bishop of Oxford's decision in 1841 regarding the *Tracts for the Times*?
4. Identify two key figures who converted from Anglicanism to Roman Catholicism as part of the Oxford Movement and briefly describe their subsequent roles.
5. What were three distinguishing characteristics or emphases of the Anglo-Catholic movement that remained within the Anglican Church?
6. Describe the founding of the Christian Mission by William Booth and its subsequent evolution into the Salvation Army.
7. Explain why the lecturer highlights the Salvation Army as a "perfect counterpart" to the Oxford Movement in 19th-century England.
8. What is the central theological doctrine of the Salvation Army, and how is this emphasized in their church gatherings?
9. Describe the Salvation Army's stance on women in ministry and provide an example from the lecture to illustrate this practice.
10. Explain the Salvation Army's approach to the sacramental life, contrasting it with traditional practices like water baptism and Holy Communion.

Quiz Answer Key

1. The primary aim of the Oxford Movement in its early stages, according to Newman, was the renewal of the Anglican Church and a return to what they saw

as its Catholic roots, emphasizing its identity as a middle way between Protestantism and Roman Catholicism.

2. The *via media* refers to the idea that the Anglican Church is a middle way, straddling the theological and ecclesiastical positions of Protestantism and Roman Catholicism. By 1841, Newman concluded that there was no fundamental difference between the teachings of the Anglican Church (specifically the 39 Articles) and Roman Catholic doctrine.
3. The Bishop of Oxford's decision to stop the *Tracts for the Times* in 1841 was significant because he recognized that the Oxford Movement, particularly under Newman's leadership, was increasingly leaning towards Roman Catholicism, a direction he did not support.
4. Two key figures who converted to Roman Catholicism were John Henry Newman, who became a cardinal and an influential intellectual leader in the English Catholic Church, and Henry Edward Manning, who also became a cardinal and focused on the social implications of the Industrial Revolution and the Church's role in urban areas.
5. Three key marks of Anglo-Catholicism were an enrichment of the liturgy, a new emphasis in theology (particularly ecclesiology rooted in the early church and Catholic tradition), and a strong concern for the poor, often expressed through establishing churches with rich liturgies in impoverished urban areas.
6. William Booth founded the Christian Mission in the East End of London in 1865 out of concern for the poor and outcasts. In 1878, this mission naturally evolved into the Salvation Army, retaining its focus on ministry to the marginalized but adopting a more militaristic structure and name.
7. The lecturer highlights the Salvation Army as a perfect counterpart to the Oxford Movement because the Oxford Movement was a High Church movement moving towards Catholicism with elaborate liturgy, while the Salvation Army was a Low Church movement with a simpler, Methodist-based approach, focused on the poor.
8. The central theological doctrine of the Salvation Army is holiness in the Wesleyan tradition, emphasizing the pursuit of sanctification and loving God and neighbor fully. This is visually represented in their churches by a "holiness table."
9. The Salvation Army believes that God calls both women and men to ministry, a conviction strongly advocated by Catherine Booth. An example is the requirement

that both husband and wife must be ordained to serve as ministers in the Salvation Army, reflecting a shared ministry.

10. The Salvation Army does not practice water baptism or the Lord's Supper, believing that Christ himself is the one true sacrament and that all of life can be a visible sign of God's grace. They emphasize the "baptism of the Holy Spirit" over water baptism and see every common meal as potentially sacramental.

Essay Format Questions

1. Analyze the key theological and ecclesiological differences between the Oxford Movement and the Salvation Army as expressions of 19th-century evangelicalism in England. Consider their approaches to church tradition, worship style, and social engagement.
2. Discuss the significance of John Henry Newman's intellectual journey and his role in the Oxford Movement. How did his evolving understanding of the Anglican Church lead to the conversion of others, and what was the long-term impact of this shift?
3. Evaluate the contributions of Catherine and William Booth to the founding and development of the Salvation Army. Consider their individual roles, theological convictions (particularly regarding holiness and women in ministry), and their impact on the social landscape of Victorian England.
4. Compare and contrast the Anglo-Catholic response to the Oxford Movement with the emergence of the Salvation Army. How did each movement seek to address the spiritual and social needs of 19th-century England, and what were their distinct approaches to Christian life and practice?
5. To what extent does the "New Oxford Movement" described in the lecture reflect the core concerns and trajectories of the original 19th-century movement? Consider the reasons for conversion to Roman Catholicism cited in both periods and the broader context of evangelicalism.

Glossary of Key Terms

- **Anglican Church:** The Church of England and the churches in other parts of the world that are in communion with the Archbishop of Canterbury.
- **Anglo-Catholicism:** A movement within Anglicanism that emphasizes the Catholic heritage and identity of the Anglican Church, often characterized by liturgical practices and theological views similar to Roman Catholicism, but without allegiance to the Pope.
- **Evangelicalism:** A Protestant movement emphasizing the experience of conversion, the authority of Scripture, and the importance of sharing the Christian message.
- **High Church:** A tradition within Anglicanism that emphasizes the importance of liturgy, sacraments, and the historical continuity of the church with the early Christian and Catholic traditions.
- **Holiness Movement:** A 19th-century movement within Protestantism, particularly Methodism, emphasizing the possibility of Christian perfection or entire sanctification through the power of the Holy Spirit.
- **Liturgy:** The customary public worship performed by a religious group, often involving prescribed forms and ceremonies.
- **Low Church:** A tradition within Anglicanism (and broader Protestantism) that places less emphasis on ritual, sacraments, and clerical authority, focusing more on personal piety and the preaching of the Word.
- **Methodism:** A Protestant denomination founded by John Wesley, emphasizing personal piety, social action, and the possibility of experiencing God's grace and living a holy life.
- **Ordination:** The process by which a person is formally recognized and authorized to serve as a minister or officer within a church.
- **Oxford Movement (Tractarian Movement):** See definition in Key Concepts and Themes.
- **Protestantism:** A major branch of Christianity that originated in the 16th-century Reformation in protest against certain doctrines and practices of the Roman Catholic Church.

- **Roman Catholicism:** The branch of Christianity that acknowledges the authority of the Pope as the successor of Saint Peter and the leader of the worldwide Catholic Church.
- **Sacrament:** A religious ceremony or act regarded as an outward and visible sign of inward and spiritual divine grace, instituted by Christ. Traditional Protestantism generally recognizes two sacraments: baptism and Holy Communion.
- **Salvation Army:** See definition in Key Concepts and Themes.
- **Sanctification:** The process of becoming holy or being set apart for God's purposes; in Wesleyan theology, it often refers to a second work of grace after conversion that brings about Christian perfection or perfect love.
- **Via Media:**** See definition in Key Concepts and Themes.
- **Wesleyan Tradition:** The theological and spiritual heritage derived from the teachings of John Wesley, emphasizing grace, free will, assurance of salvation, and Christian perfection.

5. FAQs Green, Reformation to the Present, Session 17, Salvation Army, Biblicalelearning.org (BeL)

Frequently Asked Questions: 19th Century Religious Movements in England

1. What was the Oxford Movement, and what were its primary goals? The Oxford Movement, also known as the Tractarian Movement, was a 19th-century movement within the Church of England that sought to renew the Anglican Church by emphasizing its Catholic heritage. Initiated around 1833, its proponents believed the Anglican Church was a "via media," a middle way between Protestantism and Roman Catholicism. Their primary goals included highlighting the importance of church tradition and authority, and initially, they aimed for a renewal within Anglicanism, believing its teachings were not fundamentally different from Roman Catholicism.

2. Who were the key figures in the Oxford Movement, and how did their views evolve?

Key figures included John Henry Newman, Edward Pusey, and others. Newman initially spearheaded the movement by writing the "Tracts for the Times." Initially, he saw the Anglican Church as the true middle ground. However, by 1841, with his 90th Tract, Newman concluded that there was no substantial difference between the teachings of the Anglican Church (specifically the 39 Articles) and Roman Catholicism. This led him to convert to Roman Catholicism in 1845, a pivotal moment for the movement. Edward Pusey, on the other hand, remained within the Anglican Church and became a leading figure in the Anglo-Catholicism movement, which embraced many Catholic liturgical and theological elements while maintaining Anglican identity.

3. What was the significance of John Henry Newman's conversion to Roman Catholicism for the Oxford Movement and the Catholic Church in England? John Henry Newman's conversion in 1845 was a turning point for the Oxford Movement, demonstrating a trajectory towards Roman Catholicism for some of its adherents. His move was followed by several hundred clergy and laymen. Furthermore, Newman became a significant intellectual and ecclesiastical leader within the Roman Catholic Church in England, even becoming a cardinal in 1879. This influx of converts and leadership helped to fully establish the Roman Catholic Church in England, moving it beyond a missionary outpost and leading to the establishment of a Catholic hierarchy.

4. What was Anglo-Catholicism, and how did it differ from the original aims of the Oxford Movement? Anglo-Catholicism was the movement within the Anglican Church led by figures like Edward Pusey, which emerged as a reaction to those who converted to Roman Catholicism. While inspired by the Oxford Movement's emphasis on Catholic tradition, Anglo-Catholics remained within the Anglican Church and did not seek obedience to Rome. They aimed to "enrich" Anglican liturgy, place a new emphasis on theology (especially ecclesiology rooted in the early church and Catholic thought), and interestingly, often established churches with rich liturgical practices in poor, industrial areas, believing that beauty in worship could uplift the lives of the poor.

5. What is the Salvation Army, and what are its origins and foundational principles?

The Salvation Army is a Christian church and registered charity founded by William Booth in the East End of London in 1865. It originated as the Christian Mission, evolving into the Salvation Army in 1878. Booth was deeply concerned with the poverty and misery of the urban poor. The Salvation Army is rooted in the Protestant Wesleyan-Holiness tradition, with the doctrine of holiness as its central tenet. It emphasizes ministering to the poor and marginalized as a fundamental expression of Christian faith.

6. Who were the key leaders in the early Salvation Army, and what were their contributions? Key early leaders included William Booth, the founder; his wife, Catherine Booth, who was a strong advocate for women in ministry and a powerful preacher; their eldest son, William Bramwell Booth, who succeeded his father as the second General; and George Scott Railton, instrumental in the early leadership and for formally bringing the Salvation Army to the United States in 1880. Catherine Booth was particularly influential in establishing the principle of women in ministry within the movement.

7. What are some of the distinctive theological beliefs and practices of the Salvation Army, particularly in contrast to the Oxford Movement? The Salvation Army presents a stark contrast to the Oxford Movement. Theologically, it emphasizes Wesleyan holiness and a strong belief in women in ministry, ordaining both husbands and wives. In terms of practice, a key distinction is its non-practice of the Lord's Supper and baptism, believing instead that Christ is the ultimate sacrament and that all of life can be sacramental. This is a direct opposite to the Oxford Movement's and Anglo-Catholicism's emphasis on liturgical enrichment and sacraments. Furthermore, the Salvation Army places a strong emphasis on practical service to the poor as a core expression of its faith.

8. How does the lecture portray the relationship between the Oxford Movement and the Salvation Army in the context of 19th-century English evangelicalism? The lecture presents the Oxford Movement and the Salvation Army as contrasting expressions within 19th-century English evangelicalism. The Oxford Movement is characterized as a "high church" movement with tendencies towards Catholicism, focusing on liturgical tradition and theological renewal. Conversely, the Salvation Army is depicted as a "low church" movement primarily focused on ministering to the poor in England, with roots in Methodism and a distinct approach to church practice and sacraments. The lecturer uses these two movements as examples to illustrate the diverse landscape of evangelicalism during that period.