

Dr. Roger Green, American Christianity, Session 16, Evangelicalism in the 19th Century, Moody Resources from NotebookLM

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

1. Abstract of Green, American Christianity, Session 16, Evangelicalism in the 19th Century, Moody, Biblicalelearning.org, BeL

Dr. Roger Green's lecture provides insights into **19th-century American Evangelicalism**, specifically focusing on the significant impact of **Dwight L. Moody**. The lecture details **Moody's early life and conversion**, his influential **ministries in Chicago**, including his church and involvement with the YMCA, and his widespread impact as an **international evangelist**. Furthermore, it explores **Moody's approach to ministry and compares his style** to that of Charles Finney, highlighting his establishment of educational institutions and conferences. Finally, the lecture transitions to discuss the broader societal context of **urbanization and industrialization**, outlining the challenges these presented and setting the stage for examining the **churches' responses to these issues**, with an introduction to Walter Rauschenbusch.

**2. 22 - minute Audio Podcast Created on the basis of
Dr. Green, American Christianity, Session 16 – Double click
icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Church History → American Christianity).**



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3. Briefing Document: Green, Session 16, Evangelicalism in the 19th Century, Moody

Briefing Document: 19th Century Evangelicalism and Urban Growth

Overview: This briefing document summarizes the key themes and important facts discussed by Dr. Roger Green in Session 16 of his lectures on American Christianity, focusing on 19th-century Evangelicalism through the lens of Dwight L. Moody's life and ministry, and then introducing the challenges posed by urban growth and industrialization that the churches had to address.

Main Themes & Important Ideas/Facts:

Part 1: Dwight L. Moody and 19th Century Evangelicalism

- **Focus on Key Individuals:** Dr. Green's approach to understanding 19th-century Evangelicalism centers on the impact of significant figures, primarily Charles G. Finney (discussed in a previous session) and Dwight L. Moody. He emphasizes their lives, ministries, and theologies as central to the development of this movement.
- "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."
- **Moody's Early Life and Conversion:** Moody was converted in Boston through the ministry of his Sunday school teacher, Edward Kimball, while working in his uncle's shoe shop. A plaque marks the location of this event.
- **Initial Rejection by Mount Vernon Congregational Church:** Despite his conversion, Moody was initially deemed unlikely to become a strong Christian or useful in public ministry by the membership committee of the Mount Vernon Congregational Church.
- Edward Kimball's assessment: "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... 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."

- This highlights the irony of Moody's later immense impact. He was eventually accepted after a year.
 - **Move to Chicago and Business Success:** In 1856, Moody moved to Chicago and established a successful shoe business, demonstrating his entrepreneurial skills.
 - **Early Church Involvement in Chicago:** While in Chicago, Moody became very active in the Plymouth Congregational Church, gaining recognition as a "great church recruiter" and for his involvement in and development of the Sunday school movement.
 - **Transition to Full-Time Christian Work:** Moody eventually sold his business to dedicate himself to Christian work, operating as a layperson rather than being ordained.
1. **Four Key Ministries of Moody: Speaking at Sunday School Conventions:** His success with Sunday school in Chicago led to numerous speaking engagements at interdenominational Sunday school conventions.
 2. **Preaching to Troops During the Civil War:** Despite being a "Quaker pacifist," Moody felt a ministry to encourage soldiers spiritually.
 3. **Establishing His Own Church in Chicago (Moody Church):** He eventually founded his own church.
 4. **Serving as President of the YMCA in Chicago:** During his time, the YMCA was a strong evangelical movement focused on meeting the social, physical, and spiritual needs of young men in urban centers. Dr. Green notes the shift in the YMCA's identity in America today.
- **International Evangelist:** Moody followed Finney's path by preaching in England, where he was very well received by large audiences and prominent British preachers like Spurgeon and Parker. This international exposure significantly elevated his fame upon his return to America.
 - **Preaching Style:** In contrast to Finney's legalistic and confrontational style, Moody's preaching was characterized by "homespun stories" and a more grandfatherly approach, emphasizing Bible stories. Despite their differences, both were effective preachers through their distinct personalities.
 - "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..."

- **Ministry Headquarters:** Moody established two main centers for his ministry: Northfield, Massachusetts (his hometown), and Chicago.
- **Ministries Established in Northfield: Northfield Seminary for Young Women (1879) and Mount Hermon School for Boys (1881):** These institutions focused on training young people in biblical knowledge, Christian history, and theology. They later merged to become the Northfield Mount Hermon School.
- **Northfield Conferences:** These summer "prophetic conferences" focused on Bible teaching, particularly on prophecy, attracting attendees from various colleges and universities.
- **Student Volunteer Movement:** This significant missionary movement among college students emerged from the Northfield Conferences, reflecting the strong missionary emphasis of the 19th century.
- **Theological Stance:** Moody was identified as an "American fundamentalist," though a "very moderate" one. He was not a "hardened Dispensational Premillennialist."
- His self-described ministry was a "lifeboat ministry," focused on saving as many perishing souls as possible.
- **Legacy:** Moody's established ministries, including the Moody Church and Moody Bible Institute, continued to flourish after his death. Dr. Green praises the Moody Bible Institute for its focused mission on biblical training.
- **Characteristics of 19th Century Protestant Evangelicalism (as exemplified by Finney and Moody):**
 - Biblical
 - Revivalistic
 - Transatlantic
 - Increasingly recognizing the equality of women and men (e.g., Oberlin College)
 - Willing to take social stands (e.g., abolitionism)
 - Emphasis on preaching
 - Strong on evangelism
 - Significant cultural impact, with figures like Finney and Moody becoming well-known "public theologians."

Part 2: Urban Growth and the Challenges for Churches

- **Rapid Economic Transformation:** Both England and America were experiencing a rapid shift from an agrarian to an urban economy, with cities becoming economic centers.
- **Breakdown of Traditional Structures:** Urbanization led to a breakdown in the family structures prevalent in agrarian societies, as immigrants moved to cities (often without families initially) and factory work consumed the time of all family members.
- **Impact of Transportation:** The growth of the railroad system expanded markets for city-produced goods, leading to increased demands on urban factories and workers.
- **Shrinking Agricultural Centers:** The expansion of cities absorbed surrounding agricultural areas.
- **The Factory System and its Threats:** The rise of the factory system in America presented three major challenges:
 1. **Low Wages:** Workers, including men, women, and children, earned meager wages (e.g., an average of \$6 per week before 1835), barely sufficient for survival.
 2. **Long Hours:** 14-hour workdays were common, often six or seven days a week, in grueling and monotonous factory conditions. While later reduced to 10 hours, the lack of Sabbath rest persisted for many.
 3. **Concentration of Wealth:** A small group of wealthy individuals controlled the factories and accumulated vast fortunes, while factory workers remained impoverished.
- **Living Conditions in Urban Tenements:** Dr. Green illustrates the harsh realities of urban poverty using the Lower East Side Tenement Museum in New York City as an example. He describes overcrowded, unsanitary living conditions with small rooms housing large families, lack of running water and toilets, extreme temperatures, and the prevalence of disease.
- **The Immense Gap:** A stark contrast existed between the lives of factory workers in tenements and the opulent lifestyles of the factory owners, exemplified by the mansions of Newport, Rhode Island, used only as summer residences with numerous servants.

- **The Church's Response Required:** The significant social and economic disparities created by industrialization and urbanization demanded a response from the churches.
- **Introduction of Walter Rauschenbusch:** Dr. Green introduces Walter Rauschenbusch as a key figure who engaged with these issues. Despite being later known for his Social Gospel emphasis, Rauschenbusch had an "evangelical heart for the people" and maintained a friendship with the more fundamentalist Dwight L. Moody, even attending Moody's conferences.
- **The Church's Role in Addressing Urban Problems:** The lecture concludes by posing the question of how the churches responded to the challenges of the factory system and the living conditions of the urban poor. Dr. Green cites Owen Chadwick's "The Victorian Church" to highlight the inadequacy of existing city infrastructure (including churches) to cope with the influx of people and the associated problems (sanitation, health, housing, etc.).

Quotes:

- *"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."*
- *"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... 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." (Edward Kimball on Dwight L. Moody)*
- *"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..."*
- *"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." (Dwight L. Moody describing his ministry)*
- *"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..." (Owen Chadwick, "The Victorian Church")

Next Steps/Further Discussion: The subsequent lecture (number 13) will delve into the specific ways in which the churches responded to the problems of industrialization and urbanization.

4. Study Guide: Green, American Christianity, Session 16, Evangelicalism in the 19th Century, Moody

Dwight L. Moody and 19th Century Evangelicalism

Study Guide

Key Individuals:

- **Dwight L. Moody:** A significant figure in 19th-century American Evangelicalism, known for his lay preaching, evangelistic campaigns, and establishment of influential Christian institutions.
- **Charles Finney:** Another key figure in 19th-century Evangelicalism, known for his revivalistic preaching style and emphasis on free will. Moody is presented as quite different in style and background from Finney.
- **Edward Kimball:** Moody's Sunday school teacher in Boston who played a role in Moody's conversion.
- **George Williams:** Founder of the YMCA in England.
- **C. H. Spurgeon:** Prominent British Baptist preacher who invited Moody to preach in his tabernacle in London.
- **Joseph Parker:** Pastor of City Temple in London who also invited Moody to preach.
- **Walter Rauschenbusch:** A later figure concerned with the social implications of Christianity in the context of industrialization and urbanization, who surprisingly had connections with Moody.

Key Concepts:

- **19th Century Evangelicalism:** Characterized by its biblical focus, revivalistic nature, transatlantic reach, increasing recognition of gender equality (as seen at Oberlin), and engagement with social issues like abolitionism. Preaching and evangelism were central.
- **Lay Ministry:** Ministry performed by individuals who are not ordained clergy. Moody's entire ministry was conducted as a layperson.
- **Sunday School Movement:** A movement focused on providing religious education, particularly to children. Moody was heavily involved in this movement.

- **YMCA (Young Men's Christian Association):** An evangelical movement founded in England and later established in America to minister to young men in urban areas. In Moody's time, it was explicitly evangelistic.
- **Northfield Conferences:** Summer conferences founded by Moody, initially focused on Bible teaching and prophecy (prophetic conferences). They played a role in the rise of dispensational premillennialism and fostered movements like the Student Volunteer Movement.
- **Student Volunteer Movement:** A movement that arose out of the Northfield Conferences, dedicated to mobilizing college and university students for missionary service.
- **Dispensational Premillennialism:** A theological system involving the belief that history is divided into distinct periods (dispensations) and that Christ will return before a literal thousand-year reign on Earth. While Moody was considered a fundamentalist, he was a moderate in his adherence to this specific theology.
- **Lifeboat Ministry:** Moody's own description of his ministry, emphasizing the urgency of saving souls from perishing.
- **Urbanization and Industrialization:** The significant societal shifts occurring in the 19th century, leading to the growth of cities and the rise of factory-based economies. This created social problems like low wages, long working hours, and poor living conditions in tenements.

Key Locations and Institutions:

- **Northfield, Massachusetts:** Moody's hometown and the location of the Northfield Seminary for Young Women and the Mount Hermon School for Boys, as well as the Northfield Conferences.
- **Boston, Massachusetts:** Where Moody worked in his uncle's shoe shop and was converted through the ministry of Edward Kimball. He attempted to join the Mount Vernon Congregational Church.
- **Mount Vernon Congregational Church (Boston):** The church Moody initially struggled to join, highlighting early skepticism about his spiritual potential.
- **Chicago, Illinois:** Where Moody moved and established a successful shoe business. He became active in the Plymouth Congregational Church and later founded his own Sunday school, the Moody Church, and the Moody Bible Institute.

- **Moody Church (Chicago):** The church founded by Dwight L. Moody.
- **Moody Bible Institute (Chicago):** An institution founded by Moody focused on training individuals in biblical knowledge and Christian ministry.
- **London, England:** Where Moody conducted significant evangelistic campaigns, preaching in prominent churches like Spurgeon's Tabernacle and City Temple.
- **Lower East Side, New York City:** Mentioned as an example of the densely populated and impoverished tenement districts that arose due to urbanization and industrialization.

Quiz

1. Describe Edward Kimball's initial assessment of Dwight L. Moody's spiritual condition and future potential when Moody joined his Sunday school class. Why is this assessment considered ironic in retrospect?
2. What were the two main activities Moody became known for during his time at the Plymouth Congregational Church in Chicago before dedicating himself fully to Christian work?
3. Explain the significance of Moody remaining a layperson throughout his ministry. How did this contrast with a contemporary figure like Charles Finney?
4. Name two of the four types of ministries that Moody developed before his significant work in England. Briefly describe each of these ministries.
5. How was Moody received during his initial preaching tours in England? Mention at least one prominent British preacher who supported his ministry.
6. Contrast the preaching styles of Charles Finney and Dwight L. Moody, highlighting key differences in their approach and delivery.
7. Identify the two primary locations in the United States that served as headquarters for Moody's ministry after his return from England. What were some of the key initiatives he established at one of these locations?
8. What was the primary focus of the Northfield Conferences, and what significant movement for Christian missions emerged from these gatherings?
9. Explain Moody's understanding of his own ministry using the metaphor of the "lifeboat." What does this metaphor reveal about his priorities and approach to evangelism?

10. Briefly describe the social conditions in urban centers during the 19th century that Walter Rauschenbusch would later address. What were some of the major problems faced by the working class?

Answer Key

1. Edward Kimball described Moody's mind as "spiritually darker" than almost anyone he had seen and doubted his potential to become a clear Christian or be publicly useful. This is ironic because Moody went on to become a highly influential Christian leader with a clear theological focus and a vast sphere of public ministry.
2. Moody became known as a great church recruiter, bringing people into the church and Sunday school. Additionally, he became deeply involved in the Sunday school movement, eventually developing and administering his own Sunday school.
3. Moody's lay ministry meant he operated without formal ordination, distinguishing him from figures like Finney, who was ordained in Presbyterian and Congregational ministries. This demonstrates that significant religious influence could be exerted by individuals outside of traditional clerical roles.
4. Two of Moody's early ministries were speaking at Sunday school conventions, where he gained recognition for his work in Sunday school growth, and preaching to troops during the Civil War, motivated by his Quaker pacifist beliefs despite his support for their spiritual well-being.
5. Moody was very well-received in England, with thousands attending his preaching engagements. Prominent British preachers like C. H. Spurgeon invited him to preach in their influential churches, such as Spurgeon's Tabernacle.
6. Finney was a lawyer-like preacher who delivered lengthy, direct sermons, often addressing individuals pointedly. In contrast, Moody employed a more homespun style, using stories and a less confrontational approach, akin to a grandfather sharing Bible stories.
7. Moody's two main headquarters were Northfield, Massachusetts, where he established educational institutions like the Northfield Seminary for Young Women and the Mount Hermon School for Boys, as well as the Northfield Conferences, and Chicago, Illinois, where he founded the Moody Church and Moody Bible Institute.

8. The primary focus of the Northfield Conferences was Bible teaching, particularly concentrating on biblical prophecy. The Student Volunteer Movement, a significant movement dedicated to recruiting college students for missionary service, emerged from these conferences.
9. Moody described his ministry as a "lifeboat ministry," where he saw himself rescuing perishing individuals from the "waters of the sea." This illustrates his sense of urgency in evangelism and his focus on saving as many souls as possible.
10. Urban centers in the 19th century faced significant problems due to rapid industrialization and urbanization, including low wages that forced entire families to work, long and exhausting working hours (often 14 hours a day, six or seven days a week), and a stark wealth disparity between factory owners and workers, leading to impoverished living conditions in overcrowded tenements.

Essay Format Questions

1. Analyze the key characteristics of 19th-century American Evangelicalism as exemplified in the life and ministry of Dwight L. Moody. In what ways did he both embody and shape this religious movement?
2. Compare and contrast the approaches and backgrounds of Charles Finney and Dwight L. Moody as influential figures in 19th-century American Evangelicalism. How did their differences contribute to the broader landscape of the movement?
3. Discuss the significance of Dwight L. Moody's decision to remain a layperson throughout his extensive ministry. How might his lack of formal ordination have impacted his influence and the development of his various initiatives?
4. Evaluate the long-term impact of the institutions founded by Dwight L. Moody (Northfield Schools, Moody Church, Moody Bible Institute) on American Christianity and global missions. What enduring legacies can be attributed to his work?
5. Considering the brief introduction of Walter Rauschenbusch in the context of 19th-century social problems, explore the potential points of connection and divergence between Moody's evangelicalism and the emerging social gospel movement. How might their differing perspectives have responded to the challenges of industrialization and urbanization?

Glossary of Key Terms

- **Evangelicalism:** A Protestant movement emphasizing personal conversion, the authority of Scripture, and the importance of sharing the Christian message (evangelizing).
- **Revivalism:** A movement within Protestantism characterized by a belief in the necessity of spiritual awakenings or revivals to convert individuals and renew the church.
- **Transatlantic:** Involving or extending across the Atlantic Ocean, particularly between Europe and North America.
- **Abolitionism:** The movement to end slavery.
- **Co-educational:** An institution where students of both sexes are educated together.
- **Ordained:** Officially recognized and authorized for religious ministry, typically through a ceremony or process established by a religious denomination.
- **Layperson:** A member of a religious community who is not an ordained minister or priest.
- **Congregational Church:** A Protestant denomination in which each local church governs its own affairs independently.
- **Pacifist:** A person who believes that war and violence are unjustifiable and advocates for peaceful solutions to conflict.
- **Prophetic Conferences:** Religious conferences focused on the study and interpretation of biblical prophecies, particularly those related to the end times.
- **Missions:** Organized efforts by Christians to spread their faith to others, often involving travel to different countries or regions.
- **Dispensationalism:** A theological system that divides biblical history into distinct periods or dispensations in which God interacts with humanity in different ways.
- **Premillennialism:** The belief that Jesus Christ will return to Earth before a literal thousand-year period of peace and righteousness.
- **Fundamentalism:** A conservative Protestant movement of the early 20th century that emphasized the literal interpretation of the Bible and opposed modernist

theological trends. Moody is described as a moderate fundamentalist of the 19th century in the lecture.

- **Agrarian Economy:** An economy based primarily on agriculture and farming.
- **Urban Economy:** An economy concentrated in cities, often driven by manufacturing, commerce, and service industries.
- **Patriarch:** The male head of a family or tribal line.
- **Tenement:** A run-down and often overcrowded apartment house, especially in a poor section of a city.
- **Sanitation:** The provision of clean conditions through measures such as sewage disposal and waste removal.
- **Social Gospel:** A Protestant intellectual movement that applied Christian ethics to social problems, such as poverty, inequality, and injustice, particularly prominent in the late 19th and early 20th centuries.

5. FAQs Green, American Christianity, Session 16, Evangelicalism in the 19th Century, Moody, Biblicalelearning.org (BeL)

Frequently Asked Questions: Dwight L. Moody and 19th Century Evangelicalism

1. Who were the key figures in shaping 19th-century Evangelicalism according to this source, and what was Dr. Green's approach to discussing this period?

The source identifies Charles Finney and Dwight L. Moody as the two individuals who "single-handedly developed Evangelicalism in the 19th Century" through their lives, ministries, and theology. Dr. Green's approach in this session is not to define Evangelical theology through principles or hallmarks but rather to understand it through the impact and work of these two remarkable individuals, particularly focusing on D.L. Moody in this lecture, building upon the previous discussion of Finney and the "Finneyite revival" as a potential third Great Awakening.

2. What were some of the early challenges and experiences in Dwight L. Moody's spiritual journey, as highlighted in the source?

Initially, Dwight L. Moody was perceived as someone with a "spiritually darker" mind who was unlikely to become a Christian with clear views or be publicly useful, according to his Sunday school teacher Edward Kimball. This assessment was so strong that Moody was denied membership to the Mount Vernon Congregational Church in Boston for a year because the committee didn't believe he was prepared. This early struggle highlights the ironic contrast with his later immense success and influence in the evangelical movement.

3. How did Dwight L. Moody's activities in Chicago contribute to his growing influence and the development of his ministry?

After moving to Chicago in 1856, Moody became a successful businessman but also very active in the Plymouth Congregational Church. He gained recognition as a "great church recruiter," bringing people to church and Sunday school. This led him to develop and administer his own independent Sunday school. Eventually, Moody left his business to dedicate himself to Christian work as a layperson, establishing several key ministries, including speaking at Sunday school conventions, preaching to troops during the Civil War (despite being a pacifist), establishing his own church (later known as Moody Church), and serving as president of the evangelistically-focused YMCA in Chicago.

4. What was significant about Dwight L. Moody's international ministry, particularly his reception in England?

Dwight L. Moody's ministry in England, beginning in 1873, was met with remarkable success. He preached to thousands, and prominent British preachers like Spurgeon invited him to speak in their churches. This international exposure led to his widespread fame and acceptance in America upon his return, solidifying his status as a significant international evangelist.

5. How did Dwight L. Moody's preaching style differ from that of Charles Finney, and what does this illustrate about preaching in general?

Moody's preaching style was described as the "exact opposite" of Finney's. While Finney was likened to a lawyer who preached for long durations with a direct and confrontational style, Moody used a more "homespun" approach, telling Bible stories in a way that resembled a grandfather speaking. This stark contrast between two highly effective evangelists illustrates the principle that preaching is "God's truth coming through personality," emphasizing the diverse ways God can use individuals with different styles to communicate His message.

6. What were the key ministries and institutions established by Dwight L. Moody in Northfield, Massachusetts, and Chicago?

In Northfield, Moody established the Northfield Seminary for Young Women and the Mount Hermon School for Boys, reflecting his commitment to biblical and theological education for young people. He also initiated the Northfield Conferences, summer gatherings that became known as prophetic conferences focused on Bible prophecy. Out of these conferences emerged the Student Volunteer Movement for missions. In Chicago, he established the Moody Church and the Moody Bible Institute, both of which continued his ministry and remain significant institutions.

7. How was Dwight L. Moody associated with the theological movement of his time, and what was his general approach to it?

Dwight L. Moody is identified as an American fundamentalist, a movement that will be discussed in more detail later in the course. However, he is characterized as a "very moderate American fundamentalist" who was not a "hardened Dispensational Premillennialist," a specific way of interpreting the Bible common in fundamentalist circles. Moody's own description of his ministry as a "lifeboat ministry," focused on saving as many perishing people as possible, underscores his practical and evangelistic focus rather than strict adherence to specific theological frameworks.

8. Based on the initial discussion of "Urban Growth and the Churches," what were some of the major societal changes and challenges that churches in the 19th century had to confront, particularly in relation to industrialization and urbanization?

The rapid shift from an agrarian to an urban economy brought about significant societal changes, including the breakdown of traditional family structures as people moved to cities for work. The growth of the railroad system expanded markets but also increased demands on urban factory workers. The factory system itself presented major threats that churches had to address: low wages (often necessitating the labor of entire families, including children), long and exhausting working hours with little to no Sabbath rest, and the vast economic disparity between wealthy factory owners and impoverished workers. Overcrowded and unsanitary living conditions in urban tenements further compounded these challenges, demanding a response from both government and religious institutions.