

CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

Dwight L. Moody: Did You Know?

Moody left home at age 17 and became a shoe salesman.

The first time he applied for church membership, it was denied him because he failed an oral examination on Christian doctrine.

When he first came to Chicago in 1856, his goal in life was to amass a fortune of \$100,000.

Moody ministered to soldiers in the American Civil War.

His engagement to Emma Revell was formalized by the unassuming announcement that he would no longer be free to escort other young ladies home after church meetings.

Abraham Lincoln visited Moody's Sunday school, and President Grant attended one of his revival services.

He chose to use theaters and lecture halls rather than churches for his meetings.

Moody's house in Chicago burned down twice; his Chicago YMCA building burned three times. Moody raised funds for the rebuilding each time.

D.L. Moody was never pastor of the church that grew out of his Sunday school work and that today bears his name.

At the Chicago World's Exhibition in 1893, in a single day, over 130,000 people attended evangelistic meetings coordinated by Moody.

D.L. and his son Will survived a near-fatal accident at sea.

It is estimated that Moody traveled more than one million miles and addressed more than one hundred million people during his evangelistic career.

Moody's revivals often elicited relief programs for the poor.

Moody once preached on Calvary's hill on an Easter Sunday.

Moody was personally acquainted with George Muller, the orphanage founder; Lord Shaftesbury, the great social reformer; and Charles H. Spurgeon, the prince of preachers.

All three schools founded by Moody in the late nineteenth century are thriving today.

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From the Editor: Delightfully Unconventional

KEVIN A. MILLER

Dwight L. Moody was anything but conventional. To attract poor, urban children to his Sunday school, he bought a little Indian pony and offered rides. To preach the gospel to people who resisted attending church, he held meetings in theaters, auditoriums, and sprawling circus tents. When managers of the 1893 World's Fair in Chicago decided to keep the Fair open on Sunday, many Christian leaders called for a boycott. Not Moody. He said, "Let us open so many preaching places and present the gospel so attractively that people will want to come and hear it."

D.L. Moody earned his famous nickname "Crazy Moody." But in his delightfully unconventional way, he reached 100,000,000 people with the good news of Jesus Christ.

At Christian History, we hope to emulate the spirit of D.L. Moody as we approach the grand task of communicating our Christian heritage. We endeavor to present the people and events that have shaped Christianity in a fresh, intelligent, and engaging manner. Historical reading often is caricatured as dry and dusty. We hope to change that, to live up to the words of Elton Trueblood: "Christian History proves that history need not be boring. It has done a remarkable thing in an unexpected way."

Readers of Christian History also are delightfully unconventional. Compared to readers of most other magazines, you read more of an issue and are far more likely to keep it (93 percent of you save the entire issue). On a recent survey asking for reaction to possible themes for forthcoming issues, over 60 percent of you responded, an unheard-of percentage for such questionnaires.

We value that trust and hope to continue to earn it in every way.

For example, 86 percent of you said you were very interested or somewhat interested in a column exploring the faith of significant persons in history. In response, we have offered in this issue a profile of Florence Nightingale. Let us know what you think of this new feature, and please suggest other people deserving of attention.

In addition, we have formed an editorial advisory board, a select group of recognized church historians who will regularly give counsel and direction to the editors. And Dr. Ken Curtis, the magazine's founder, will continue in an active and ongoing role as senior editor. "When we decided to profile D.L. Moody," he says, "I was excited for two reasons. First, we had not given great attention to Americans who stood out in Christian history. Second, unlike many of the best-known figures in church history, Moody was a layperson. Imagine how intimidated he must have felt as a little-educated American preaching in Oxford and Cambridge! Yet by God's grace, his faith, ability to communicate, and passion to persevere won over his listeners."

Finally, we want you to enjoy reading every issue of Christian History, and in response to letters from readers, we have established a stringent, reader-friendly policy for advertising. We have voluntarily limited advertising. This decision would be incomprehensible to other publishers, but we have made it (thus limiting income) because we believe so strongly in the integrity of Christian History.

These guidelines are, admittedly, unconventional in the world of magazine publishing. But they reflect

our desire, like D.L. Moody's, to do what is necessary to create a lasting and significant ministry.

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The Life & Times of D. L. Moody

How an awkward country boy with a grade-school education became the greatest evangelist of the Gilded Age.

Dr. David Maas is professor of history at Wheaton College, Wheaton, Illinois.

Most Americans today probably would fail even to identify Dwight Lyman Moody as a nineteenth-century evangelist. Yet during his day, he was internationally renowned. Moody often spoke to audiences of ten thousand to twenty thousand people. He presented the plan of Salvation, by voice or pen, to at least one hundred million people. D.L. Moody might well be considered the nineteenth century's "Mr. Protestant."

The Victorian Age

Moody was born in 1837, a few months before Queen Victoria began her reign, and he died in December, 1899, just nine days before the turn of the century. Moody's ministry took place in the Gilded Age, a period of dramatic industrial expansion, urbanization, and economic growth. One historian, obviously critical of both the excesses of the Gilded Age and evangelists like Moody, sarcastically wrote: "There was revivalist Moody, bearded and reckless, with his two hundred and eighty pounds of Adam's flesh, every ounce of which belonged to God." Such a narrow perspective, however, fails to understand Moody.

Moody was not only a product of his age, but also a herald of a new one. He pioneered techniques of evangelism that remain largely unchanged today. He proclaimed a new eschatology of premillennialism and fostered a new ecumenical spirit.

As one ponders Moody's deprived, rural boyhood, his career as an evangelist and educator, and his role as a father, he quickly sheds the image of a Victorian antique and emerges as a real person.

Moody's Youth

Moody's youth contains no hints that he would later become a famous evangelist. He was born in Northfield, Massachusetts, into a brick-mason's family. His father died when he was only 4, leaving his mother, Betsey, in charge of raising nine children, all under 13 years of age.

Possibly because of the size of her brood, Betsey Moody never encouraged Dwight to acquire a good education or to study the Bible. Consequently, his total schooling was the equivalent of a fifth-grade education today. At age 18, when he attempted to join a Congregational Church, he failed a simple test of Bible knowledge administered by the deacons. Moody's education was, by most standards, inadequate: he never went to college or seminary, nor was he ever ordained as a clergyman. He spelled phonetically, so his adult letters and sermon outlines abounded in spelling errors, as well as grammatical ones.

If Moody's education was inadequate, other aspects of his childhood did equip him for his future career. His humble beginnings meant that as an adult he never lost touch with common folk; he disliked pretense or deference toward those of higher social position. From his mother's heroic efforts to hold the family together, Moody learned the virtues of thrift, hard work, and close family ties. From her he also acquired tenderheartedness. As an adult he repeatedly broke into tears upon realizing that he had unwittingly hurt or offended someone. His public apologies to the offended person were profuse and sincere. Growing up in a farm village that, during his childhood, became a town with several businesses, meant that he felt

comfortable in both rural and urban environments. So comfortable, in fact, that at age 17 he struck out on his own to seek employment as a shoe salesman in his uncle's Boston store.

Moody As Evangelist

In Boston, Moody worked in his uncle's shoe store and joined the local YMCA because it offered excellent educational and social opportunities. At age 18, at the urging of his Sunday school teacher, he trusted Christ for forgiveness of sin and was converted. Shortly after this he moved to Chicago, where he had such great success selling shoes, for a variety of employers, that within four years he had saved \$7,000. Contemporaries who knew him during these years recalled his boundless physical energy, natural shrewdness, self-confidence, and eternal optimism. Moody might have become an industrial statesman like John D. Rockefeller or a robber baron like Jay Gould, but instead he was drawn away from business and toward missionary work among poor German and Scandinavian immigrants in the inner city.

In 1858 he established a mission Sunday school at North Market Hall. (From this work, six years later, the precursor to Moody Memorial Church was formed.) In 1861 he gave up business to work full time in social and evangelistic endeavors at the YMCA and his Sunday school. Moody's ecumenical spirit and nondenominational preference permitted him great latitude in enlisting teachers and pupils. Tireless, innovative, and unconventional, he recruited new students by offering them candy and free pony rides. Although a monotone singer, he enthusiastically led songs, taught the Bible lesson, and dismissed each student by name. Meanwhile Moody relentlessly sought financial contributions from rich evangelical businessmen such as John Farwell and Cyrus McCormick. Despite Moody's direct, blunt, impetuous personality, philanthropists recognized that he genuinely cared for the urban poor.

Moody also devised ministries to the adult community of Chicago. Under his leadership the YMCA developed a citywide distribution of tracts and held daily noon prayer meetings. His mission held prayer meetings in the evening for adults, as well as Friday teas, and classes in English for recent immigrants. In 1864 he expanded his mission into a church—the Illinois Street Independent Church—for immigrant families. As president of the Chicago YMCA for four years and a successful church organizer, he became a popular speaker at YMCA conventions and once spent four months visiting and speaking in YMCAs in England.

The Great Chicago Fire in October 1871 caused Moody to leave church work for a career as a traveling revivalist. The famous fire destroyed his church, his home, and the local YMCA. At first he was spiritually depressed, but eventually he realized that too much of his energy had been spent in committee work and fund raising. He determined now to focus on preaching the gospel of Christ, for he was convinced that the world would be changed not by social work, but by the return of Christ and the establishment of his millennial kingdom on earth. His conscious rejection of the old notions of postmillennialism and acceptance of premillennialism impelled him in a vigorous missionary effort for the "evangelization of the world in this generation."

In the summer of 1873 he boldly set out on faith for England with his song leader, Ira Sankey, and their families. After preaching for two years in England, Scotland, and Ireland, he returned to America as an internationally famous revivalist. Immediately, representatives from numerous American cities lobbied him to hold a crusade in their cities. For the next three years, from 1875 till 1878, Moody conducted revival campaigns in both large cities like Philadelphia and small towns like Newburyport, in structures ranging from converted skating rinks to abandoned railroad depots. During these crusades he pioneered many techniques of evangelism: a house-to-house canvass of residents prior to a crusade; an ecumenical approach enlisting cooperation from all local churches and evangelical lay leaders regardless of denominational affiliations; philanthropic support by the business community; the rental of a large, central building; the showcasing of a gospel soloist; and the use of an inquiry room.

Moody As Educator

Although continuing to conduct evangelistic crusades, in 1879 D.L. shifted the main focus of his ministry to education. In that year he established Northfield Seminary for girls, followed two years later by Mount Hermon School for boys. Finally, in 1886, Moody launched the Bible Work Institute of the Chicago Evangelization Society (renamed the Moody Bible Institute shortly before his death). He hoped that providing a Bible-centered education would produce an army of trained lay people for the work of evangelism in the growing cities of America.

In 1880, Moody invited adults and college-age youths to the first of many summer Bible conferences at his home in Northfield. His ecumenical spirit and lack of theological training kept Moody from rigid doctrinal positions, such as those that characterized contemporaries in the holiness, perfectionism, or dispensationalist movements. He invited speakers from diverse theological traditions to these summer conferences. At one conference, The Student Volunteer Movement was founded by one hundred collegians who pledged to work in foreign missions after their college education. In 1894, as part of the lay training at Moody Bible Institute, he started the Colportage Association, an organization using horse-drawn "Gospel Wagons" from which students sold religious books and tracts throughout the nation.

Moody As Father

Moody is usually seen only as a tireless, solidly built revivalist always pleading with sinners on the sawdust trail.

While it is true he preached six sermons a day just a month before his death, it was in his role as a father that his personality is best revealed. In 1862 he married Emma Revell, who became the proverbial personality behind the scenes. She mothered his three children—Emma, William, and Paul—while also serving as his personal secretary.

All three Moody children fondly recalled experiences with a fun-loving, "muscular Christian" father. Paul proudly remembered his dad as "the greatest man and the best man I have ever known."

Moody loved those vacations with his family on his Northfield farm where he could discard his black suits and dress in "disreputable" old clothes. Here he played the role of a gentleman farmer, daily riding horse and buggy at breakneck speed through the fields, taking an afternoon nap, or huddling over hundreds of letters that he personally signed and then spread around the room for the ink to dry. Dinner guests observed his quick-witted, goodnatured personality and his unceasing activity verging on restlessness; they were frequently startled when he opened his mail and then flipped the letter at them, brusquely remarking, "Answer that!"

As a son remembers him at home, Moody was "a stout and bearded Peter Pan, a boy who never really grew up." Possibly compensating for his earlier deprived childhood, he did everything on a dramatic scale. He took baths three times a day in ice-cold water. Noting a shortage of china, he ordered barrels of the same pattern. He bought ascots and suspenders by the gross. His son recalls how once his dad couldn't decide which of several Oriental rugs to buy, so he impulsively bought them all. Moody was a wonderful storyteller, spending time with both his children and his beloved grandchildren. He relished practical jokes, from mild pranks of hiding a deck of playing cards in his son's college room, to dumping a bucket of water on some unsuspecting Northfield students. His advice to his children was often expressed in pithy mottoes: "Don't wait for something to turn up. Go and turn up something." Or, "The devil tempts most men, but a lazy man tempts the devil."

Questions

The life of Dwight Lyman Moody poses a set of fascinating questions:

Why did God choose such a poorly educated, sometimes self-indulgent man?

Would Moody have become a wealthy tycoon had he channeled his dynamic energies into the business world?

If Moody lived in our sophisticated age, would multitudes throng to hear him preach in his rapid style of 230 words per minute, or was he a man that appealed only to hearers of the Victorian era?

In the end, we must answer that it is best to avoid such speculations and instead recognize that God empowered a willing, tireless servant who often said, "There is no use asking God to do things you can do yourself."

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Colorful Sayings From Colorful Moody

Moody's common sense and quick wit led to many pithy sayings. A sampling.

On Prayer:

We ought to see the face of God every morning before we see the face of man.

If you have so much business to attend to that you have no time to pray, depend upon it that you have more business on hand than God ever intended you should have.

A man who prays much in private will make short prayers in public.

Some men's prayers need to be cut short at both ends and set on fire in the middle.

Keep short accounts with God.

On the Gospel:

God never made a promise that was too good to be true.

If you can really make a man believe you love him, you have won him; and if I could only make people really believe that God loves them, what a rush we would see for the kingdom of God!

God hates sin, but he loves the sinner.

Law tells me how crooked I am; grace comes along and straightens me out.

As I go into a cemetery I like to think of the time when the dead shall rise from their graves. ... Thank God, our friends are not buried; they are only sown!

On Christian Living:

It is better to be a little too strict than too liberal.

I thought when I became a Christian I had nothing to do but just to lay my oars in the bottom of the boat and float along. But I soon found that I would have to go against the current.

Character is what a man is in the dark.

I believe the religion of Christ covers the whole man. Why shouldn't a man play baseball or lawn-tennis? ... Don't imagine that you have got to go into a cave to be consecrated, and stay there all your life. Whatever you take up, take it up with all your heart.

Excuses are the cradle ... that Satan rocks men off to sleep in.

Forgiveness is not that stripe which says, "I will forgive, but not forget." It is not to bury the hatchet with the handle sticking out of the ground, so you can grasp it the minute you want it.

My friends, you are no match for Satan, and when he wants to fight you just run to your elder Brother, who is more than a match for all the devils in hell.

When a man thinks he has got a good deal of strength, and is self-confident, you may look for his downfall. It may be years before it comes to light, but it is already commenced.

On the Bible:

It is easier for me to have faith in the Bible than to have faith in D.L. Moody, for Moody has fooled me lots of times.

I am glad there are things in the Bible I do not understand. If I could take that book up and read it as I would any other book, I might think I could write a book like that.

On Service:

The reward of service is more service.

When a man gets up so high (spiritual mountaintop) that he cannot reach down and save poor sinners, there is something wrong.

If there had been a committee appointed, Noah's ark would never have been built.

If this world is going to be reached, I am convinced that it must be done by men and women of average talent. After all, there are comparatively few people in the world who have great talents.

On Himself:

I suppose they say of me, "He is a radical; he is a fanatic; he only has one idea." Well, it is a glorious idea. I would rather have that said of me than be a man of ten thousand ideas and do nothing with them.

On his not enlisting in the Civil War: There has never been a time in my life when I felt that I could take a gun and shoot down a fellow-being. In this respect I am a Quaker.

I know perfectly well that, wherever I go and preach, there are many better preachers known and heard than I am; all that I can say about it is that the Lord uses me.

[Doctors] are called devils by the faith healers. Do you ask what I would do if I were ill? Get the best doctor in town, trust in him, and trust in the Lord to work through him.

Life is very sweet to me, and there is no position of power or wealth that could tempt me from the throne God has given me.

Some day you will read in the papers that D.L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that

death cannot touch, that sin cannot taint, a body fashioned like unto his glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856.* [* Editor's Note: When Moody said this, later in life, he apparently misspoke, for it is well documented that his conversion took place in 1855.] That which is born of the flesh may die. That which is born of the Spirit will live forever.

—compiled by Mary Ann Jeffreys

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The World Has Yet to See...

—Mark Fackler

Perhaps the line most frequently attributed to Dwight L. Moody (and spoken by his character in the only film on Moody's life) is the famous quotation: "The world has yet to see what God can do with a man fully consecrated to him. By God's help, I aim to be that man."

In fact, Moody did not originate the line. Henry Varley, a British revivalist who had befriended the young American in Dublin, recalled that in 1873 Moody asked him to recount words they had spoken in private conversation a year earlier, just before Moody's return to the United States. Varley provides this account (as recorded in Paul Gericke's *Crucial Experiences in the Life of D.L. Moody*):

During the afternoon of the day of conference Mr. Moody asked me to join him in the vestry of the Baptist Church. We were alone, and he recalled the night's meeting at Willow Park and our converse the following morning.

"Do you remember your words?" he said.

I replied, "I well remember our interview, but I do not recall any special utterance."

"Don't you remember saying, 'Moody, the world has yet to see what God will do with a man fully consecrated to him?' "

"Not the actual sentence," I replied.

"Ah," said Mr. Moody, "those were the words sent to my soul, through you, from the Living God. As I crossed the wide Atlantic, the boards of the deck of the vessel were engraved with them, and when I reached Chicago, the very paving stones seemed marked with 'Moody, the world has yet to see what God will do with a man fully consecrated to him.' Under the power of those words I have come back to England, and I felt that I must not let more time pass until I let you know how God had used your words to my inmost soul."

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The Nearly Fatal Voyage

D.L. Moody and his son Will boarded the ocean liner *Spree* at Southampton, England, on November 23, 1892. Moody had just finished revival meetings in London, including eight days of services in Spurgeon's Tabernacle, and now he was bound for New York. Foremost in his mind, besides seeing his family and students again, was the great campaign he was planning for the Chicago World's Exhibition the following year.

On the third morning of the trip, passengers were startled by a loud crash and a shock going through the ship. Will hurried out to the deck. He quickly returned to say that the shaft of the vessel was broken. "The ship's sinking, Father," he said.

The disabled ship, carrying hundreds of passengers, drifted helplessly away from the sea lanes. The vessel was taking on so much water that its pumps were useless. The crew prepared lifeboats and provisions, but they realized the small boats would soon perish in the rough seas. So they mustered passengers into a main saloon and waited, hoping to be discovered by a passing vessel.

On the second evening of their torturous wait, Moody led a prayer service that calmed many of the passengers, including himself. Although he was sure of heaven, the thought of his work ending and of never again seeing his family had unsettled him.

One biographer includes another angle to the incident. Prior to the trip, a doctor had found irregularities in Moody's heart and urged him to ease his schedule; if Moody did not, he would die early. Moody determined to slow down, and while sailing homeward, decided to scale down plans for the World's Fair campaign.

During the crisis at sea, however, Moody perceived that God confronted him with a decision: Would Moody press on with all his might to deliver the gospel or would he be cautious, allowing fear to diminish his fervor? Facing death, Moody decided that if God would spare his life, he would work with "all the power that He would give me." And if he should die this year or next, that was in God's hands.

The following morning, however, the steamer *Lake Huron* discovered the stranded ship and towed it one thousand miles to safety. D.L. Moody pressed on with his World's Fair campaign, six months of unceasing labor, from which, in Moody's estimate, "millions ... heard the simple gospel" and "thousands [were] genuinely converted to Christ." Moody died in the midst of his work—seven years later.

—*Vinita Hampton*

Key People in the Life of D. L. Moody: A Gallery

Emma (Revell) Moody

Dwight Moody's indomitable spouse

Emma Revell emigrated from England with her family in 1849. The eldest of four children, Emma was her father's favorite because of her calm sensibility, sensitivity, and keen sense of humor. Nine years later, those qualities attracted the attention of Dwight L. Moody, who later commented in a letter to his mother that his fiancée was "a good Christian girl."

She was 15 when she met Moody in a Baptist Sunday school class; he was recruiting workers for his Sunday school on Chicago Avenue and Wells Street. Emma worked in Moody's organization for one year before she and Moody were engaged in 1859. Not long after, the successful young businessman decided to renounce business to preach the gospel. Emma faced a choice: become the wife of an itinerant evangelist with no guarantee of support, or abandon the man she had grown to love. She took a teaching position in a Chicago public school to support herself during their three-year engagement and continued to work alongside Moody in the Sunday school.

On August 28, 1862, amid the confusion of the Civil War, Emma Revell became a bride. The records of the Moodys' early years together are scanty, due in part to the war and to the fact their first house probably burned down. This was only the portent of a life that would test Emma Moody's mettle.

In 1871 the Chicago Fire gutted the section of the city where the Moodys lived. Moody was preaching at church on the Sunday evening the blaze lit up the Chicago skyline. Alone at home with their two small children, Emma calmly dressed each child in two suits of clothing and led them to the window before they fled, promising them a sight they would never forget: a cityscape engulfed in flames.

Emma provided direction and support throughout her husband's demanding public life. Although responsible for the care of their three children, Emma wrote D.L.'s correspondence and handled their money. From age 15 until her death in 1903 (she outlived her husband by four years), Emma seized every opportunity to teach. In the last year of her life, in fact, she resumed her Sunday school class at the Old Home in Northfield.

The dignity and serenity with which the "good Christian girl" encountered potentially defeating situations counterbalanced her husband's impulsive, emotional nature and became the backbone of Moody's success.

John V. Farwell

Moody's strong supporter

John Farwell came to Chicago in 1848 with \$3.45 and was hired as a bookkeeper in a dry goods store, earning a few dollars a month. Eventually, he became a partner in a dry goods business, his associate a young Marshall Field. Field went on to establish his own business; Farwell also became the head of one of the largest wholesale dry goods firms in the country. (Farwell & Co. was absorbed into Carson, Pirie, Scott & Co. in 1925.)

Farwell met Moody in a young men's class at the Methodist-Episcopal Church in Chicago where both

attended. Moody had been in Chicago but a few years and was scrambling between two churches in his self-appointed role of Sunday school/YMCA street missionary. Farwell was attracted to the young man's work and was elected superintendent of the North Market Hall Mission in 1860, continuing in that position for ten years.

When Moody gave up business for full-time Christian work, Farwell gave him a home rent-free; it was the beginning of a life-long commitment to support Moody's endeavors. Farwell designed and built the Chicago Tabernacle for Moody's revivals there and was a charter member of the Chicago Evangelization Society (later Moody Bible Institute).

Farwell was Moody's Chicago contact when Moody was involved in campaigns abroad. During an 1874 campaign in Scotland, a Chicago lawyer wrote a scurrilous letter attacking Moody and sent it to people connected with the campaign. In the resulting uproar, the committee that had invited Moody to Edinburgh wrote Farwell for help in determining the truth or falsity of the charges. Farwell obtained the signatures of thirty-five Chicago ministers endorsing Moody's character.

In addition, John Farwell helped to organize the United States Christian Commission, which ministered spiritually and medically to troops during the Civil War. He had been a presidential elector on the Lincoln ticket in 1860; it was through his contact that President-elect Lincoln was persuaded to make his famous visit to Moody's Sunday school. Farwell was later Indian Commissioner under President Grant.

Steadfastly concerned with Moody's ministry, Farwell was said to be the "inventor of Dwight L. Moody." To this Farwell answered, "I didn't create Moody; God did."

"Auntie" Sarah Cooke Her prayers changed Moody's ministry

"Few persons in Chicago were better known in certain religious circles than she, for she was continuously going to the missions, street meetings, conventions, camps, conferences, lectures and every kind of religious gathering within her reach. She was the living personification of aggressive evangelism, instant in season and out of season, ever exhorting sinners to flee the wrath of God and urging believers to plunge in the fountain of cleansing."

So quotes a memorial article (*Moody Monthly*, September 1921) for "Auntie Cooke." She arrived in Chicago in 1868—in her words, "a perfect stranger"—but it didn't take her long to become involved in God's work, helping the YMCA on Madison Street. She attended Moody's church when he was young. Cooke described him years later as a "'diamond in the rough'—most truly, with the one desire to do good burning through everything, his very earnestness moving people, but withal such a lack in his teachings of the divine unction and power."

During a St. Charles camp meeting in 1871, she felt burdened for Moody—he needed an anointing of power from the Holy Spirit. She and her friend, Mrs. Hawxhurst, who usually sat on the front row, told Moody they were praying for him to be baptized with the Holy Ghost and fire. Moody was unsure this was a need; nevertheless, he asked the two ladies to meet with him in Farwell Hall every Friday afternoon to discuss this matter and pray. Apparently his hunger increased. Cooke reports that on the Friday before the Great Chicago Fire, "Mr. Moody's agony was so great that he rolled on the floor and in the midst of many tears and groans cried to God to be baptized with the Holy Ghost and fire."

Following the fire, Moody went to New York shortly thereafter to raise funds for the rebuilding of the church and YMCA building. In New York, while walking down Wall Street, the young preacher finally received the spiritual blessing they had prayed for. Moody felt such a sense of the Holy Spirit's filling that he cried, "Hold, Lord, it is enough!"

"I went to preaching again," Moody testified. "The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world."

Auntie Cooke continued in vigorous service and died in Chicago in 1921.

Ira D. Sankey **Partner in song**

Sankey was no newcomer to Christian service when he met Moody in 1870 at the International Convention of the YMCA in Indianapolis. Sankey was converted at 16 and became a member of the Methodist-Episcopal church in New Castle, Pennsylvania. By age 22, Ira was superintendent of the Sunday school and began solo singing. He also became an active member of the New Castle YMCA and later its president.

Sankey was helping with his father's business and working as a local revenue collector, married and with one child, when Moody's path crossed his. Moody heard him sing at the YMCA convention and in his characteristic straightforward way informed Sankey that he would have to quit his job. "I have been looking for you for the past eight years," said the evangelist. But Sankey hesitated to give up the security of a well-paying government job.

So the next day, according to one writer, "Moody ... asked to meet him on a certain street corner. When Sankey arrived, he found Moody setting up a barrel on the sidewalk. Moody called to Sankey to climb up and start singing. Startled, Sankey hardly remembered how, but he found himself on the barrel singing 'Am I a Soldier of the Cross?' The crowd of factory workers heading home stopped and stayed for Moody's sermon. One example was worth a thousand arguments to Sankey. He knew he must return home and seriously consider joining Moody in Chicago."

He did, and their names became inseparably linked. Although Sankey was not college-educated, and his voice was untrained, the enrapturing quality of his sound and his sensitivity to the use of music in spiritual capacities became his trademarks. It was said of him: "Mr. Sankey sings with the conviction that souls are receiving Jesus between one note and the next."

Sankey also composed hymns, although many of his successful solo performances used the hymns of P. P. Bliss, another singer associated with Moody. One of Sankey's most famous hymns, "The Ninety and Nine," was a poem he found in a Scottish newspaper; two nights later he sang it to a large audience, improvising the melody as he went.

Moody and Sankey became famous during their campaign in the British Isles in 1873–75. Sankey was an oddity to the puritanistic Scots, singing hymns a form unfamiliar to them and playing a harmonium, which shocked congregations not accustomed to musical instruments in church services. His musical eloquence, however, won them over, and it became necessary for Moody and Sankey to print hymnbooks so congregations could learn the songs they used. ***Sacred Songs and Solos*** is said to have reached a circulation of seventy million by 1927. A successor, ***Gospel Hymns and Sacred Songs***, sold over fifty million copies. Both Moody and Sankey relinquished rights to the hymnbook royalties; the money was used toward the work of the gospel.

Sankey's role in the partnership diminished with the gradual weakening of his voice. By the 1880s his talent as a singer was nearly spent, and he accompanied Moody less. Sankey was blind the last five years of his life and died in 1908.

William Moody **Dwight's elder son**

William Revell Moody, born March 25, 1869, the second child of Emma and Dwight Moody, published the first "official" biography of his father's life. The announcement of unauthorized biographies prompted him to hastily pen, in 1900, the first version, which was revised in 1930.

D.L. Moody's thoughts were never far from his children, and stories about young Willie often made their way into his sermons. Moody once remarked that he taught Willie the concept of faith by having him jump from the table into his father's arms.

In his teenage years, Will and older sister Emma accompanied their father on his second overseas tour in 1870. Although Moody traveled extensively, Will and Emma spent most of their time in London boarding schools.

In the fall of 1887 Will entered Yale, which became a point of contention between Moody and his ultra-conservative critics. Moody paid little attention to them; he trusted his children to evaluate the liberal religious views for which Yale was gaining a reputation. (In fact, he preached on campus each year that Will, and later, son Paul, were there.)

This trust was put on trial. Will began to vacillate between commitment to Christ and the current philosophies promoted in the college. At one point, Will communicated an increasing dislike for the Bible, an observation that left the Moodys devastated. Four months later, however, the Moodys were encouraged with the news that their son had decided to take a stand for Christ.

Will's strong family ties brought him home to Northfield following his graduation; there he married and reared a family. Eventually he assumed leadership of the schools his father established in Northfield and Chicago. He served in a general leadership capacity over the Moody legacy for over thirty years. His evangelical viewpoint, more conservative than his father's, set the tone for those schools after 1900.

Paul Moody **He carved his niche outside the Moody legacy**

D.L. Moody desired that his sons, Paul and Will, jointly manage his Northfield Schools. Will was to be in charge of Mount Hermon School for Boys, and Paul to be responsible for Northfield Seminary. But soon after their father's death, the Moody brothers became estranged. Will was conservative and formal, while Paul had an easygoing nature and a reputation for being a practical joker like his father.

Will pressed for the incorporation of the two schools' boards; under the new consolidation, Paul would be forced out altogether. A bill proposing the merger was presented to the Committee on Mercantile Affairs on April 8, 1912. Despite opposition to the timing of the proposal, which gave Paul, away in Chicago at the time, no chance to voice his opinion, the bill passed.

Paul then carved out a distinguished career for himself independent of Moody circles, primarily among the liberal wing of American Protestantism. After graduating from Hartford Theological Seminary in 1912, he pastored a church in Saint Johnsbury, Vermont, and during World War I he was commissioned senior chaplain of the American Expeditionary Forces. After the war he served as president of Middlebury College for 21 years. Paul also published a biography of his father, ***My Father: An Intimate Portrait of Dwight Moody***.

The remarkable breadth of D.L. Moody's life and faith can be seen no more clearly than in the theological differences of his two sons. He was a man who stood in the gap, inviting differing theological perspectives—all the while preaching with unmitigated certainty the necessity for the sinner to repent.

Charles Haddon Spurgeon **Moody's preaching mentor**

Dwight Moody first encountered Spurgeon through newspaper accounts of London's celebrated preachers. Moody began to read everything he could about and by this popular preacher, and he determined that one day he would hear him preach. In 1867, following his first sea voyage, Moody remarked that the fourteen days of seasickness were worth it because he had accomplished a lifelong ambition: hearing Spurgeon preach at the Metropolitan Tabernacle in London. Moody was moved by Spurgeon's sermon and inspired by his prayers. Moody later recalled that the veteran preacher gave him the incentive to begin his own preaching ministry.

The relationship between the two famous preachers was distant, perhaps due to the fact that Spurgeon's philosophy of ministry clashed with Moody's. Years before Moody gained the reputation of being a revivalist, Spurgeon said he was suspicious of anyone who called himself a revivalist, and the title, if it were applied to him, would be derisive. Despite this, Moody and Spurgeon supported and complemented each other's ministries. Spurgeon became part of an evangelistic movement that heralded the potential of every person to be forgiven and saved. His work laid an essential foundation for the acceptance and sensational success of Moody's revivals of 1873.

Like Moody, Spurgeon was concerned that biblical education be accessible to the general public. He founded a pastors' college as well as schools and facilities for the poor and orphaned. He edited a magazine, *The Sword and the Trowel*, and wrote many tracts emphasizing the atonement of Christ.

For thirty years Spurgeon held the pulpit in the Metropolitan Tabernacle, which was built (seating 6,000) to accommodate the large crowds he drew. On Spurgeon's fiftieth birthday, in 1884, the church sponsored a jubilee celebration, and Moody was invited to give an address. In his reply, Moody wrote to Spurgeon that not only would he consider it a great honor to be invited to speak on that occasion, but also he would consider it an honor to blacken the boots of the great preacher.

Cyrus H. McCormick **Inventor of the reaper who financed Moody's spiritual harvest**

During Cyrus McCormick's boyhood, farmers faced the unwieldy task of harvesting increasingly larger crops of grain. McCormick inherited his father's dream to perfect a mechanical reaping machine. When he did (assisted by a slave named Jo Anderson), Cyrus McCormick made history. In 1847 McCormick moved to Chicago to oversee manufacture of his reaper, and in one year he sold 1,500 machines. At age 40, McCormick was heralded as a captain of industry.

A Presbyterian layman, McCormick lived by the creed that business and Christianity are compatible; the latter ought to serve the former. In that context, he enticed the Presbyterian Theological Seminary of the Northwest to move to Chicago by promising to endow a chair if it relocated. The seminary not only moved, but also adopted McCormick's name.

It took an extraordinary man to convince McCormick to invest in projects outside his own denomination. Dwight L. Moody succeeded. When the young revivalist described his vision for a Chicago YMCA building that would be larger than the Crosby Opera House, McCormick warmed to his tenacity.

Moody boldly asked McCormick for an initial investment of \$10,000. His plan was to raise \$125,000 by selling stocks in the YMCA association. The association then hoped to repay investors from its paying boarders. McCormick's name, Moody said, would start the ball rolling. Two years later, in 1866, the full sum was pledged.

The building was hardly built when it burned down. McCormick again purchased \$10,000 in stocks, and

in 1869 the new hall was dedicated to him.

McCormick contributed yearly to the YMCA and periodically to Moody's campaigns in Chicago. In 1886, when Moody began raising funds for the Bible Institute, McCormick offered \$50,000. "Better make it a hundred," Moody told him. "That will require some consideration," McCormick replied with a smile, ending the conversation. But he later consented to give the larger amount.

Reuben Archer Torrey **Moody's opposite, yet his successor**

Torrey was distinguished from other revivalists in his time by his level of education: he graduated from Yale University and Yale Divinity School. He was ordained in 1878 a minister of the Congregational Church and studied theology from 1882 to 1883 in Leipzig and Erlangen.

Torrey was an agnostic during his first years at Yale, and as a young Christian he adopted liberal views. By his own admission, he was unorthodox in his beliefs. He came back to conservatism while studying abroad. He was working in Minneapolis with International Christian Workers Conventions when Moody heard of him.

Torrey served as a pastor in Ohio and Minnesota before coming to Chicago at Moody's request to superintend the Bible Institute of the Chicago Evangelization Society (later Moody Bible Institute) in 1889. An associate described the two men: "Moody was brusque, impulsive, and uneducated; Torrey polished, logical, and scholarly." Complements to one another, they were close friends. Torrey eventually built a summer home in Northfield, where the two of them could be seen early mornings in a carriage, touring the countryside and discussing matters of faith. Another friend once said that "Moody was the only person who ever dared tell Torrey what to preach."

Torrey contributed much to the Chicago school's curriculum. He also served as a trustee of the Northfield Schools until well after Moody's death. Torrey was one of the most popular lecturers during the summer conferences at Northfield, although there was some conflict over his strong preaching of the "baptism of the Holy Spirit," a doctrine not held by some teachers at Northfield.

R. A. Torrey lectured frequently at conventions around the country. He also was a revivalist whose meetings reaped similar effects as those of Moody. This reputation, as well as his close affiliation with the Bible Institute and Moody's church, identified him in public consciousness as Moody's successor.

Torrey pastored Moody's Church from 1894 to 1906, although from 1902 to 1906 he also conducted evangelistic tours in ten or more countries. From 1912 to 1924 he was dean of the Bible Institute of Los Angeles; the last ten of those years he was pastor at the Church of the Open Door, also in Los Angeles. In 1927 Torrey returned to Moody Bible Institute as special lecturer.

Torrey authored at least 40 books, among them ***The Fundamentalist Doctrines of the Christian Faith***, ***The Baptism of the Holy Spirit***, and ***How to Study the Bible for the Greatest Profit***.

CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

The Three Rs of Moody's Theology

Three great Bible truths were central to all of Moody's preaching.

Stanley N. Gundry is publisher for academic and professional books and general manager of Zondervan Publishing House in Grand Rapids, Michigan. His book *Love Them In: The Life and Theology of D. L. Moody* (Moody, 1976, and Baker, 1982) is the definitive study of Moody's theology.

"I want to be frank with you, Mr. Moody," one of his listeners once told him. "I want you to know that I do not believe in your theology."

"My theology!" Moody exclaimed. "I didn't know that I had any. I wish you would tell me what my theology is."

Was Moody serious? Did he not have a theology?

Obviously, D.L. Moody was not a professional theologian, not even an ordained minister. He was a lay evangelist who preferred to be called, simply, Mr. Moody. But he was quite aware that theology was implicit in his preaching. While Moody tended to sit loose to the finer details of theological debate, he had no doubt that what one believed was important.

Near the end of his life Moody told a reporter for the Detroit *Journal*, "Some people in Minneapolis the other day declared that Moody's theology is thirty years old. Well, if I was sure it wasn't six thousand years old, I'd pitch it into the Mississippi. I believe that sin is the same today as then and that its remedy is the same. I'm an Abelite. If I could go back behind Abel for my theology, I'd do it, but I can't."

The Source of Moody's Theology

Moody had no formal theological training and only the doubtful equivalent of a fourth- or fifth-grade education. Although he said he read the works of the great Baptist preacher Charles Haddon Spurgeon, Moody did not read widely. What he learned from others he learned in conversation. Moody would typically ask ministers for their best thought for the day or ply them with questions about the Bible and doctrine. On one such occasion, Henry Moorhouse, the well-known British Bible teacher known as the Boy Preacher, advised, "If you will stop preaching your own words and preach God's Word, he will make you a power for good."

From that point on, Moody determined to be a preacher of the Word. He avidly read the Bible and mastered its factual content. Many of his sermons consisted of the biblical narratives retold in the vernacular of the common people who attended his meetings. The key themes of his sermons were the themes he found in the Bible. If it was not in the Bible, it was not worth believing. But if it was in the Bible, there could be no question about believing it.

When preaching on heaven, for example, Moody introduced his sermon with a question. "On this important matter how are we to gain reliable information? Simply by Scripture. Here then is our guidebook, our textbook—the Word. If I utter a syllable that is not justified by the Scriptures, don't believe me. The Bible is the only rule. Walk by it and it alone."

Reflecting at least an awareness of developing liberalism in the churches, he warned of any minister who

used a "penknife on the Bible, clipping out this and that part because it contains the supernatural or something he cannot understand." Moody had no use for the so-called higher criticism of the Bible. He told a reporter, "You want to know what I think of the effect of higher criticism upon the Bible and upon Christians? Frankly, I don't know anything about the higher critics of late. I haven't seen 'em. I've been six months in the wilderness of Judea calling upon people to repent." Moody had no patience with anything that would undercut the source of Christian belief—the Bible—because that source contains the very heart of Christian belief—the gospel.

Three great Bible truths were central to all of Moody's preaching. W. H. Daniels, compiler of a book of Moody's sermons, reported that Moody customarily spoke on the "three Rs" of the Bible and that his evangelistic campaigns were structured around these. Indeed, so far as Daniels could see, Moody did not engage in theological speculation beyond the three doctrines.

Ruined by the Fall

The gospel message began with the fact that Adam's sin made everyone absolutely helpless and morally corrupt. "There are no naturally good men...." Moody said. "The natural man I declare to be morally unsound from the crown of his head to the sole of his foot." Human efforts to heal spiritual helplessness and sinfulness are doomed to failure. "We may try to patch up our old Adam nature, but it is of no use. It will be a failure. Men have tried to do it for six thousand years, and what God cannot do, men need not try. God has said that it is bad.... When I was born of my parents in 1837, I received my human nature from them, and it was a very bad nature, too. The nature they received from their forefathers was bad also, and we might trace it right back to Adam.... You might say that the earth is a vast hospital. Every man and woman coming into it needs a physician. If you search, you will find everyone wounded. By nature we are sinners."

To Moody, inherited sin places everyone under the sentence of hell. To deny that fact is a delusion and a snare of the devil. However, Moody seldom preached on hell, and when he did, one gets the impression he did so grudgingly, just often enough to demonstrate his orthodoxy and to leave his listeners without excuse. He once started a sermon on Luke 16:25 with this story: "A man came to me the other day and said, 'I like your preaching, because you don't preach on hell. I suppose you don't believe in that doctrine?' I don't want any man to rise up in judgment and say that I was unfaithful while here—that I preached only one side of the truth.... The same Bible that pictures to me heaven, with all its beauty and glory, tells me of hell."

Nevertheless, researchers are hard-pressed to find any Moody sermons devoted solely to this dismal subject, and it is seldom mentioned in his sermons. Why this strange silence, when other revivalists of the eighteenth and nineteenth centuries used description of the torments of hell as a basic tool of their trade? The answer is profound in its simplicity. God wants to draw sons to himself by love, not to draw slaves by fear. Moody had grasped that to manipulate crowds by appeals to fear was out of character with God and did not produce the results that God desired.

Moody responded to his critics on this point. "A great many people say I don't preach up the terrors of religion. I don't want to scare men into the kingdom of God. I don't believe in preaching that way.... If I wanted to scare men into heaven, I would just hold the terrors of hell over their heads and say, 'Go right in.' But that is not the way to win men. They don't have any slaves in heaven; they are all sons, and they must accept salvation voluntarily."

Even though helpless sinners ruined by the Fall are destined for hell, it is the message of God's love that breaks the rebellious heart. The goodness of God produces repentance. "It was the love of God," Moody testified, "that broke my heart years ago." And so Moody preached the love of God.

Redeemed by the Blood

The center of the gospel is that God's love provides a remedy for human ruin; the blood of Jesus redeems. "There is nothing, my friends, that brings out the love of God like the cross of Christ; it tells of the breadth, the length, and the height of his love. If you want to know how much God loves you, you must go to Calvary to find out."

Redemption by the Blood was as prominent in Moody's preaching as hell was absent. He called himself an Abelite because he understood Abel's offering as redemption by the shedding of blood. His great sermon "Tracing the Scarlet Thread" followed the theme through Scripture. Adam by his disobedience had broken the law of God, and there is no law without penalty. But God intervened, and Moody found the principles of substitution and the blood atonement implied in the coats of skin that God provided for Adam and Eve. Moody saw it again in the sacrifices of Abel and of Noah. The theme continues in the story of Abraham's sacrifice of Isaac on Mount Moriah, the account of the Passover lamb, and the entire sacrificial ritual of the Book of Leviticus. These all pointed to the blood of Christ.

"The first man that went to heaven went by the way of the blood, and the last man that passes through those pearly gates must go the same way. We find not only Abel, and Abraham, and Isaac, and Jacob, but all of them went through an atonement. We don't start from the cradle to heaven, but from the Cross. That's where eternal life begins—when we come to Calvary."

Because of Moody's emphasis on God's love, a few historians have argued that he did not believe in a substitutionary atonement. But in so doing, they totally miss the relationship between God's love and substitutionary atonement in Moody's sermons, and they simply fail to read what Moody so clearly said. "This atonement is the only hope of my eternal life. Take the doctrine of substitution out of my Bible, and I would not take it home with me tonight If Christ did not teach it, and also the Apostles—if Christ did not preach it, then I have read my Bible wrong all these years."

Regenerated by the Spirit

Still another reason why Moody refused to scare people into heaven by preaching hellfire was that he had a profound awareness that regeneration was the work of the Holy Spirit. For the same reason, Moody did not conclude his sermons with high-pressure invitations. Those concerned for their soul's well-being were directed to the inquiry room—a calm, sober place where seekers were encouraged to respond to the Spirit's movement. The Spirit was responsible for conviction, conversion, repentance, and faith.

"Every dead soul brought to life must be brought to life by the power of the Spirit.... The idea of educating people into the kingdom of God is not the way. You may educate them and educate them, but they will be as far from conversion as ever. How many people have come to me and said of some one, 'I cannot bring him into the light of Christ!' You can't? That's not extraordinary. My friend, you can only bring people to a certain length, and then the Spirit of the Holy Ghost must show them the light; and when he does it, he will do it thoroughly. We cannot force inquirers into the kingdom of God. The Holy Spirit must quicken."

Moody also warned of the preachers of reformation who supposed that regeneration was not necessary. Regeneration was not going to church, being baptized, being confirmed, saying one's prayers, reading the Bible, doing the best one could, or turning over a new leaf. "Except a man be born again, he cannot see the kingdom of God, much less inherit it!"

Moody probably preached the "New Birth" sermon more frequently than any other [see The New Birth]. His notes show that between October 1881 and November 1899 he preached it from Savannah and Scranton to Cambridge and Oxford—183 recorded instances; and he was as preaching the same sermon at least six years prior to existing notes.

As Far As Doctrine Goes

The triad at the heart of Moody's theology is: Ruined by the Fall, Redeemed by the Blood, and Regenerated by the Spirit.

But Mr. Moody would not want us to leave a discussion of his theology at that. He would tell us that while ***what one believes*** is important, ***in whom one believes*** is of ultimate importance. Theological propositions, doctrines, and creeds are not the objects of saving faith. Having a correct theology is as important as taking the right road home, but it holds no value if one does not enter in the door. "Doctrines are all right in their places," Moody said, "but when you put them in the place of faith or salvation, they become sin. If a man should ask me to his house to dinner tomorrow, the street would be a very good thing to take me to his house, but if I didn't get into the house, I wouldn't get any dinner. Now a creed is a road or a street. It is very good as far as it goes, but if it doesn't take us to Christ, it is worthless."

Moody would ask us not only if we have found the right road and the house, but also if we have entered in.

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Questions About Moody's Theology

The five that people ask most often

Dr. Stanley N. Gundry is publisher for academic and professional books and general manager of Zondervan Publishing House in Grand Rapids, Michigan. His book *Love Them In: The Life and Theology of D. L. Moody* (Moody, 1976, and Baker, 1982) is the definitive study of Moody's theology.

1. Was Moody a Calvinist or an Arminian?

Both Calvinists and Arminians cooperated with him in his meetings, although neither camp was entirely comfortable with his views. Moody had been profoundly affected by both the Arminianizing trends of North American evangelicalism and the more Calvinistic views of British evangelicals.

Arminians were ill at ease with Moody's "once in grace, always in grace" views, and they were not happy with Moody's statements about election. But Calvinists felt uncomfortable with Moody's evangelistic emphasis on human responsibility to believe and the universal provision and offer of salvation. In Moody's words, "I don't try to reconcile God's sovereignty and man's free agency."

2. Did Moody experience or teach a second work of grace, commonly known as the "second blessing?"

Moody believed that the Holy Spirit established a permanent relationship with the believer at the moment of regeneration. Nevertheless, he believed that something more was needed for effective Christian work. That "something more" was the "Holy Spirit upon us for service." He had such an experience himself in 1871, and on those rare occasions when he referred to it, he spoke of it as a filling, a baptism, an anointing, an empowerment for service. However Moody disavowed that such an experience led to entire sanctification, eradication of the sin nature, or perfection.

3. Did Moody speak in tongues or advocate the practice?

No. Moody seldom mentioned the subject; when he did, he never did so in a way suggesting sympathy with the practice or the belief.

4. Was Moody a premillennialist? a dispensationalist?

Moody was clearly a premillennialist; in fact, he was the first premillennial evangelist of note in North American history (the rest had been postmillennialists). History was on a downhill trend, and Christ would return in judgment before his kingdom would be set up. In Moody's words, God had given him a lifeboat to rescue people off this world as off a sinking vessel. This was a key motive to evangelism. But Moody's eschatology was hardly more specific than this. He was sympathetic to dispensationalists and dispensationalism, but his sermons only indirectly reflect dispensational themes. It is even difficult to establish that he believed in the pretribulation rapture of the church. When premillennial ranks began to splinter on this point in the 1890s he said, "Don't criticize if our watches don't agree about the time we know that he is coming." He later warned, "I don't think anyone knows what is going to happen."

5. Was Moody tolerant of theological liberalism?

Moody had cordial relationships with several scholars and theologians known for their liberal tendencies

(e.g., Henry Drummond, William Rainey Harper, George Adam Smith). He even would invite them to speak under his auspices if he thought they had a positive contribution to make to his ministry. But this reflected his high regard for them as individuals and for the genuineness of their faith, in spite of his reservations about their theological tendencies. He specifically disapproved of their theology and often expressed concern and dismay over trends that, after his death, were to come to fruition in what we now call modernism.

-Stanley N. Gundry

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CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

Dwight L. Moody (1837-1899) and His World: Christian History Timeline

Dwight L. Moody

1837: Born February 5 at Northfield, Mass.

1854: Leaves home for Boston; begins work in S.S. Holton shoe store; joins, YMCA

1855: Converted April 21 through Sunday school teacher; denied membership at Mt. Vernorn Congregational Church

1856: Accepted as member of Mt. Vernon Church; moves to Chicago; employed by C.E. Wiswall as shoe salesman

1858: Meets Emma C. Revell; organizes North Market Hall sabbath School

1860: John V. Farwell elected superintendent of the North Market Mission; Abraham Lincoln visits

1861: Gives up business

1862: Marries Emma C. Revell on August 28; as delegate of U.S. Christian Commission, works with Civil War soldiers

1863: Appointed missionary of YMCA of Chicago

1864: Helps form Illinois Street Independent Church

1865: Enrolls as student in Baptist Theological Seminary, Chicago

1866: Elected president of Chicago YMCA

1867: First visit to Great Britain; meets Earl of Shaftesburv, Charles H. Spurgeon, and George Muller

1870: Meets Ira Sankey at International Convention of YMCA; second visit to Great Britain

1871: Great Chicago Fire destroys Illinois Street Church and Moody's home; Moody experiences new endowment of power

1872: Third visit to Great Britain; preaches in London and Dublin

1873: First great campaign in U.K. begins in June (continues until July 1875); first form of Sacred Songs and Solos used

1874: Meetings in Scotland (Jan Aug.); Ireland (Sept.-Nov.); Manchcster (Dec.)

1875: Meetings at Oxford and Cambridge; in Great London campaign March July, speaks to 2.5 million; campaigns in Brooklyn and Philadelphia

1876: Elected president of Illinois Sunday School Union; purchases farm at Northfield; Chicago Avenue Church dedicated; evangelistic campaigns in Chicago, Nashville, Kansas City

1877: Evangelistic meetings in Boston and in Mexico and Canada

1877-78: Meetings throughout New England; in October 1878 begins seven-month Baltimore campaign

1879: Northfield Seminary opens November 3; six months' meetings in St. Louis

1880: First Northfield Conference

1881: Mt. Hermon School for boys established; second major campaign in U.K. begins (continues to April 1883)

1882: Meetings throughout England, including Oxford and Cambridge; twice preaches in Paris

1883: January through April, meetings in Ireland and England; returns to America

1885: Evangelistic meetings in southeastern U.S.

1886: Student Volunteer movement begins; Chicago Evangelization Society formed; conference of college students at Mt. Hermon; campaigns in New Orleans, Washington, New York

1887: Four-month campaign in Chicago; second conference at Northfield

1888: Evangelistic meetings on West Coast and in Canada and England

1889: Meetings in Scotland and Ireland; Bible Institute formally opened in Chicago

1890: Chicago Bible Institute building dedicated

1891: Seventh visit to England

1892: Travel through Europe and Holy Land; meetings in England and Ireland, including eight days at Spurgeon's Tabernacle; accident at sea

1893: Great campaign at Chicago World's Fair

1894: Meetings across Eastern Seaboard and in Canada

1895: Meetings in New York, Boston, Dallas, Mexico City

1896: Elected President of International Sunday School Association; meetings in New York

1897: Meetings in Boston, Chicago, Ottawa, elsewhere

1898: Works among soldiers of Spanish- American War; preaches in Colorado, Montreal, Tampa Bay

1899: Meetings throughout western US; dies December 22 at Northfield home

Other Significant Dates

1840: Renoir, Monet, and Tchaikovsky born

1844: YMCA founded in England by George Williams

1846: Irish potato famine

1846–48: Mexican-American War

1848: California gold rush; Marx's Communist Manifesto

1850: US population hits 17 million

1852: Stowe's ***Uncle Tom's Cabin***

1854: Hudson Taylor arrives in China; War for Bleeding Kansas over state slavery rights

1858: Third Great Awakening begins

1859: Darwin's ***On the Origin of Species***

1861: Dickens's ***Great Expectations***

1861–1865: U.S. Civil War

1864: Pasteur invents pasteurization . 1865 Lincoln assassinated i 1867 Russia sells Alaska to U.S.

1869: First Vatican Council

1870: Rockefeller founds Standard Oil

1872: Ulysses S. Grant reelected; Whistler's ***The Artist's Mother***

1875: Mary Baker Eddy's ***Science and Health***

1876: Alexander Graham Bell invents telephone

1878: Treaty of Berlin settles Russo- Turkish Wars; Salvation Army begins

1880: Edison devises practical electric light

1881: President Garfield assassinated

1883: First skyscraper (10 stories, in Chicago)

1884: Grover Cleveland elected

1889: Dakotas, Montana, and Washington become states

1890: Global flu epidemics

1892: Tchaikovsky's ***The Nutcracker***

1894–1895: Chinese-Japanese War

1895: Röntgen discovers x-rays

1896: First modern Olympics held Athens

1898: Spanish-American War

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How Moody Changed Revivalism

The evangelist converted mass evangelism.

Dr. David W. Bebbington is lecturer in history at University of Stirling in Stirling, Scotland.

It was as a successful evangelist in Britain—among (according to *The New York Observer*) “men who are not emotional or enthusiastic, who are the furthest removed from religious fanaticism”—that D.L. Moody first achieved fame. With his campaigns in 1873 and succeeding years, he was catapulted into the foremost place in the transatlantic revivalist world.

It was an opportune time, for society was changing in broadly parallel ways on the two sides of the Atlantic. Industrialization was gathering force; by 1880 nearly half the American and well over half the British workforces were employed in industry. The ups and downs of the business cycle meant that unemployment, with its attendant misery and discontent, was a serious threat. More strikingly, however, industry had brought prosperity. In both countries real wages roughly doubled between 1860 and 1890. With increased leisure time and improved transport, working people had money to spend on entertainment—in saloons and music halls, billiard parlors and sports grounds. And more of them lived in urban areas—by 1870 a quarter of the American population and already more than half the people of Britain. Chicago and Glasgow—the two cities Moody knew best—experienced a mushroom growth and felt proud of their modernity. Could evangelical religion flourish in the new urban-industrial age as it had in the less-developed past?

It was Moody's achievement to help ensure the future of evangelicalism by adaptation. Already, before Moody's rise to prominence, revivalism had been altering its character. Moody observed the direction of change, identified himself with it, organized it, and accelerated it.

Moody's impact was felt in six key ways.

Interdenominational Work

In the previous generation the greatest revivalists, such as Methodist James Caughey, had commonly confined their ministry to a single denomination. Now the trend was toward interdenominational work. The Young Men's Christian Association, whose work markedly expanded during the Civil War, existed to combine Christians of different traditions for special forms of mission, particularly in the burgeoning cities. Moody's early training came from the YMCA, and later on his outreach scrupulously avoided giving offense to any Christian body. In Scotland combined support for Moody's missions helped to heal the wounds inflicted by forty years of sharp intra-Presbyterian rivalry. It is no exaggeration to see Moody's work as one of the roots of the ecumenical movement. Men in his circle, of whom John R. Mott is probably the most famous, went on to promote rapprochement between the churches in the twentieth century.

Lay Participation

A second trend was toward greater lay participation and leadership—from all social strata—in revivalist activities. Moody was a layman and reinforced the unclerical tone of his campaigns by using halls and theaters rather than churches. Businessmen such as John Wanamaker, the Philadelphia pioneer of department stores, gave him generous support. Higher social groups were penetrated in Britain, where weekends at the home of Lady Ashburton were remembered for Moody's “energetic croquet.” Yet

Moody did not buckle to his superiors. He stubbornly refused to alter his London preaching place even at the request of the redoubtable Lord Shaftesbury. The respectability of Moody's campaigns—he dropped, for instance, the "anxious seat" for isolating awakened sinners—was as much a matter of his choice as of his patrons' preferences. Perhaps some working people, whom Moody eagerly wanted to reach, were deterred from attending by the preacher's association with the elite. Yet Moody was successful in inducing the wealthy to help promote the interests of the gospel.

Social Reform

Moody reinforced the existing link between revivalism and social reform. It is unjust to see him as a social conservative. He frequently insisted that there must be public display of the fruits of the faith, and he was associated with many of the progressive causes of his day. "Although their mission," observed a Scottish newspaper of Moody and Sankey, "is not distinctly to promote the Temperance cause, it has operated powerfully in this direction." In Glasgow free breakfasts for sleepers out at night and day refuges for destitute children were begun in the wake of the visit of the evangelists. Several councillors were inspired to set about making the city a model of civic virtue. Moody, noted a leading Scottish minister, issued a "Christian call to righteousness and even philanthropy." It is increasingly appreciated that the social gospel movement had evangelical roots. Some of them were nurtured in soil prepared by Moody.

Romanticism in Theology

The fourth trend was in the sphere of theology. Moody was not, as is sometimes supposed, an Arminian, dismissing predestination and believing that redemption was achieved for all. In Britain Methodists upholding that view criticized his preaching; Calvinists defended him. Moody's position was compatible with traditional Reformed teaching but avoided doctrinal matters as far as possible. The right perspective is to see Moody, like a growing number of evangelical leaders in his day, as influenced by Romanticism, the body of thought stressing will and emotion in reaction against the emphasis on reason in earlier Christian thinking swayed by the Enlightenment. Such an appreciation of Moody's intellectual position helps explain why sentimentalism was allowed to enter so many of his addresses. It also shows why he favored certain specific teachings that derived from Romantic ways of looking at the world.

One was premillennialism, the doctrine that the Second Advent is imminent, preceding the millennium. Moody probably derived this view from the so-called Plymouth Brethren, whose brand of premillennial teaching was spreading in revivalist circles around 1870; the ultimate source of this teaching was Edward Irving, the erratic London preacher of the 1820s who posed as a Romantic genius.

Another strand of popular theology with which Moody was associated was the holiness movement, again Romantic in inspiration. Although he never identified with the Keswick form of holiness teaching (let alone any other variant), he did appear on the Keswick platform in 1892, and his attitude toward sanctification came close to its principle of holiness by faith rather than by works.

The idea that mission must be undertaken in faith, waiting on God for his provision, also affected his message. Again it was a Romantic notion going back to Irving. Moody's encouragement of foreign missions along such lines had its effect. After a visit to Cambridge, England, in 1882, a group of young men from the university, the "Cambridge Seven," offered themselves as missionaries; and a student conference summoned by Moody at his Northfield, Massachusetts, base in 1886 led to the creation of the Student Volunteer Movement for Foreign Missions. The emphases in Moody's preaching caught the imagination of the young for they were part of the rising spirit of the age.

Refined Techniques

A fifth tendency that Moody accelerated was the refinement of revivalist technique into a more efficient

tool of evangelism. The spontaneous, community-based revivals of the early nineteenth century were giving way by the 1870s to carefully organized events more appropriate to sophisticated city dwellers. Moody's greatest innovation was to team up with Ira D. Sankey, whose expressive singing was as powerful in its way as his partner's preaching. At the start of a meeting there would be half an hour of congregational singing; at the end those seeking spiritual guidance would be invited to a separate inquiry room. Methods begun in Britain were applied in America: organizational preparations in advance and house-to-house visitation. Moody kept on learning, but at no time did he make general appeals for money. He did, however, seek to multiply his work by training lay missionaries at Northfield, Chicago, and (under his inspiration rather than direction) Glasgow. Women were not excluded. He even permitted them to preach from the pulpit. John Kennedy, a doughty Highland divine, censured Moody for his willingness to change. Perhaps, on the contrary, that was the essence of his genius.

Unity

If Moody helped turn evangelicalism into new and effective channels, his further achievement was the preservation of its unity. Conservative and liberal tendencies were already apparent in the movement on both sides of the Atlantic. Eventually they would issue in the controversies of the fundamentalists against the modernists in the 1920s. But Moody kept the tendencies together in interaction. Once in 1893 when the Scottish college evangelist Henry Drummond aroused opposition from conservatives at Northfield, no doubt for his pro-evolution sympathies, Moody insisted that he be allowed to speak. Moody's legacy, as we have seen, included the liberal causes of church unity and social reform as well as the conservative ones of premillennialism and faith missions. He was big enough to combine what others put asunder. Deeply attached to the four cardinal evangelical verities of conversion the Bible, the cross, and activism, Moody was a bridge between the conservative and the liberal, as well as between the old and the new.

CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

What Is Revivalism?

Dr. David W. Bebbington is lecturer in history at University of Stirling in Stirling, Scotland.

Revivalism is a strand within the evangelical tradition. Evangelicalism has been marked over time by four characteristics:

1. **Conversionism**, the belief that lives need to be changed by faith in Christ;
2. **Biblicism**, a high estimation of the teaching of Scripture;
3. **Crucicentrism**, a concentration in theology on the doctrine of the Atonement;
4. **Activism**, a variety of efforts for the welfare of others' souls.

Revivalism is a form of activism, involvement in a movement producing conversions not in ones and twos but *en masse*.

In the nineteenth century revivalism was more widespread in America than in Britain. The pulse of mass revival felt in America in 1857–58 nevertheless extended, via Ulster, to Britain in 1859–60. There was created a network of zealous Christians eager for a fast spiritual tempo. With these British believers the young D.L. Moody made contact, traveling across the Atlantic to visit them in 1867 and again in 1872. Returning in the following year, his campaigns made a major impact on several cities.

-David W. Bebbington

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The Popular Educator

Moody was not an educational theorist or systematizer, but he was a popular educator par excellence.

Virginia Lieson Brereton

For Dwight L. Moody the main task in life was evangelism, to "win men to Christ," to save souls.

The salvation message, then, must be delivered as persuasively and as clearly as possible, and by as many evangelists as could be summoned for the task. Moody conceived of education as the means to prepare religious workers—first by converting them and then by training them to evangelize others. Not only seminary-trained pastors with B.D.'s were to be enlisted for the effort, but also legions of devoted laypersons who had received a brief but effective training. Since in Moody's mind education and evangelism were so closely connected, most of his notions about education derived from his conception of the evangelistic task.

Moody's Own Education

Moody himself had received only the most rudimentary education—about the equivalent of the fifth grade. In an era when most people did not attend high school, this was not remarkable, except that the lack of learning and polish showed all over Moody. During his early days in Chicago his grammar was impossible; his pronunciation smacked of the Massachusetts hill country of his boyhood; his vocabulary was poor; and his spelling can be described only as imaginative. His physical appearance struck even the street Arabs of Chicago as "uncouth." He moved awkwardly, spoke awkwardly, and stumbled when he read. In short, Moody was not only ill educated; he also struck observers as a country bumpkin, a rube in the big city. An early Chicago acquaintance recalled, "No one ever thought he would amount to much on account of that fact that he was so poorly educated."

Eventually Moody's more polished and better educated wife, Emma Revell, gently went to work on him. Reportedly they spent an hour every day studying to make up Moody's deficit. As a result, the evangelist became more presentable, though his grammar, spelling, and pronunciation always remained rough and uncertain.

He never became a student, never a real reader. He was too restless, too constantly intent on action. Theology never greatly interested him, nor did literature. The details of contemporary events the frequent labor troubles, the radical political movements, American involvement abroad failed to capture his attention. The clash of ideas did not stimulate him; mostly he surrounded himself with workers who agreed with him. He remained immune to theorizing, systematizing, and the codification of ideas; one gets the feeling that he regarded theorizers tolerantly as somewhat curious and quaint creatures. One book truly captivated his attention: the English Bible. An acquaintance recalled the Moody library as crowded not with works of theology or literary classics but with Bibles and biblical commentaries and interpretations. Even in this respect, Moody was far from a scholar. He was oblivious to the higher critical theories then achieving currency in the United States. Nor did he care about studying the Bible in its original languages.

In fact, Moody regarded the Bible as remarkably unproblematic, uncomplicated; it was self-interpreting if only one approached it in the proper spirit. Problems of consistency and obscurity of meaning that worried conservatives and liberals alike gave him hardly a moment's pause. For Moody the Bible was a sort of commonplace book, a source of compelling stories and quotations, any of which was capable of

going unaided directly to the human heart. Bible study need not even be very systematic. One of the women in Moody's Chicago church recalled that after one Sunday meal, Mr. Moody said, " 'Now we'll have honey out of the rock.' He would go around the table calling on each one for a thought from the Bible."

Other books, though less rich and certainly less inspired than the Bible, were useful in some of the same ways: to be combed for lively anecdotes and timely quotations. He once hired a woman student at Northfield School to mark passages in books "you haven't heard me use" to be employed as illustrations for his sermons and addresses.

Inclusive Educational Ideas

Moody was not greatly interested in complex questions of pedagogy, despite the fact that his was an age of educational experimentation and theory: the ideas of the European educators Herbart, Pestalozzi, and Froebel permeated the air, and the American progressive educators like John Dewey were beginning their work. Educational leaders debated how best to connect education to real life, how to motivate students, and how to gear the content of learning to student understanding. Moody was smart and attuned enough to current educational ideas to pull them from the atmosphere, and perhaps in addition he had a natural instinct for the pedagogically sound approach; for instance, he vigorously preached the coordination of classroom knowledge with actual experience. An early Moody Bible Institute prospectus asserted, "Study and work go hand in hand." And discipline in Moody's Sunday schools came more from keeping students interested than from threatening them with a whipping. On the other hand, the question of motivation remained a simple matter to him, not a weighty pedagogical consideration. Persuading students to attend his Sunday school in Chicago involved unsubtle promises of "missionary sugar," picnics, and pony rides, and the fun of roughhousing with Moody himself.

The evangelist also strongly believed in providing more educational opportunity for those who, like himself, had been deprived. Quite clearly Moody regarded his lack of education as a handicap, and yet he had demonstrated that a smart, earnest, and energetic young man, no matter how poor and uneducated, could prove astonishingly effective in religious work. He had also absorbed the egalitarian thinking common in America—"he was just as cordial with the humblest as with the highest," an early acquaintance observed. And he was firmly convinced that those who had grown up in poverty were the best—equipped once they had received training—to proselytize among the poor, to stand as "gap men," in his famous phrase, between the well-educated religious leaders and the masses.

Among the groups normally excluded from schooling, those without economic means found a welcome in Moody's educational institutions. Neither the Northfield schools nor Moody Bible Institute charged tuition. The Northfield schools were intended for poor mountain kids, the Institute for students who had to work their way through school.

The evangelist was also well aware that girls and women had frequently been barred from educational institutions. The first of the Northfield schools was for girls; the school for boys came later. The early program he began in the 1870s with Emma Dryer that predated his Bible Institute involved only the training of women—not men—as evangelists. Moody initially assumed that the seminaries could take care of the men.

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The habit of inclusiveness was so firmly established at Moody Bible Institute that when, early in the twentieth century, Dean James M. Gray tried to limit admission to high school graduates, a barrage of opposition forced him to back down. Visiting instructors at the Institute were often nonplused at the wildly disparate educational backgrounds of early Institute students, all collected indiscriminately into the

same classes.

Moody's philosophy of inclusiveness educating the largest possible number whatever economic, educational, and geographical disabilities might limit them—unquestionably led to many of the Institute's educational activities: the evening, extension, and correspondence classes; the *Christian Workers Magazine* published by MBI; and the Institute-sponsored Bible conferences. Moody himself organized the Bible Institute Colportage Association, which made possible the energetic distribution of inexpensive religious books. No doubt this same inclusive spirit, continued after Moody's death, was responsible for the important role MBI played in evangelical broadcasting (with radio station WMBI) and in the production of religious films.

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When Everyone Needed Training

Dwight Moody, then, was a popular educator par excellence. His educational institutions encouraged all to attend. MBI especially reached out beyond its Chicago confines through correspondence, conferences, extension, publications, and broadcasting. Moody's primary educational text—the Bible—was, he thought, thoroughly comprehensible to all who approached it with a good heart. He did not aim to train pastors with B.D.'s but rather laypersons (as he himself was a layperson)—including women. He had few formal educational theories about how to reach the greatest numbers of people with the message of salvation; instinctively, it seems, he did what worked and was aided in the process by a personality most people found charming and irresistible. In 1860, for example, Moody's huge Sunday school (numbering as many as five hundred to six hundred students) attracted so much attention that Abraham Lincoln visited it during a trip to Chicago.

The late nineteenth century celebrated popular education and popular educators. The reasons for this enthusiasm were numerous: the educational needs of a rapidly industrializing nation; a renewed romance with the notion of democracy, in which all ought equally to receive enlightenment; and concern for Americanizing the thousands of new immigrants. As the turn of the century approached, more and more young people attended high schools, including the new manual training institutions. The first universities were just emerging, and they offered education not only for the elite, but also for the broader public: extension courses, popular Journals, summer schools and institutions evening schools, and learning by mail. Everyone, it seemed, needed training, and there were new schools started for salespeople, nurses, teachers, and engineers, among others. Even younger children were drawn in with the appearance of the German innovation of kindergarten. Religious leaders like Moody ardently joined the popular education efforts, fostering a religious education movement: the Chautauquas, Bible study conferences and classes, the International Sunday School Lessons, and of course the Bible institutes.

What precisely was the place of Moody in his era's intense enthusiasm for popular education? Certainly he did not originate the attitudes nor the institutional forms. But as the foremost embodiment of "ordinary man," and as inspired evangelist, fund raiser, publicist, institution builder, and salesman extraordinaire, he did as much as anyone to spread the gospel of popular education, especially popular religious education.

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Moody Bible Institute would continue long after its founder's death to educate and evangelize widely. By the late 1920s it would enroll 1,000 students in each of its day and evening programs. Today, its day enrollment numbers 1,500, while extension and correspondence courses attract another 12,000 students.

When Everyone Needed Training

Dwight Moody, then, was a popular educator par excellence. His educational institutions encouraged all to attend. MBI especially reached out beyond its Chicago confines through correspondence, conferences, extension, publications, and broadcasting. Moody's primary educational text—the Bible—was, he thought, thoroughly comprehensible to all who approached it with a good heart. He did not aim to train pastors with B.D.'s but rather laypersons (as he himself was a layperson)—including women. He had few formal educational theories about how to reach the greatest numbers of people with the message of salvation; instinctively, it seems, he did what worked and was aided in the process by a personality most people found charming and irresistible. In 1860, for example, Moody's huge Sunday school (numbering as many as five hundred to six hundred students) attracted so much attention that Abraham Lincoln visited it during a trip to Chicago.

The late nineteenth century celebrated popular education and popular educators. The reasons for this enthusiasm were numerous: the educational needs of a rapidly industrializing nation; a renewed romance with the notion of democracy, in which all ought equally to receive enlightenment; and concern for Americanizing the thousands of new immigrants. As the turn of the century approached, more and more young people attended high schools, including the new manual training institutions. The first universities were just emerging, and they offered education not only for the elite, but also for the broader public: extension courses, popular Journals, summer schools and institutions evening schools, and learning by mail. Everyone, it seemed, needed training, and there were new schools started for salespeople, nurses, teachers, and engineers, among others. Even younger children were drawn in with the appearance of the German innovation of kindergarten. Religious leaders like Moody ardently joined the popular education efforts, fostering a religious education movement: the Chautauquas, Bible study conferences and classes, the International Sunday School Lessons, and of course the Bible institutes.

What precisely was the place of Moody in his era's intense enthusiasm for popular education? Certainly he did not originate the attitudes nor the institutional forms. But as the foremost embodiment of "ordinary man," and as inspired evangelist, fund raiser, publicist, institution builder, and salesman extraordinaire, he did as much as anyone to spread the gospel of popular education, especially popular religious education.

CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

D. L. Moody's Contribution to Christian Publishing

He was the catalyst for two of America's largest religious book publishers.

Allan Fisher is editor, academic and reference books, for Baker Book House in Grand Rapids, Michigan

Early in his evangelistic career and then again during his final years, D.L. Moody made contributions to Christian publishing that have received scant notice. Though his legacy in evangelism was greater, his influence on the early development of evangelical book publishing cries out for acknowledgment.

Origins of Fleming H. Revell Company

In 1869 Moody was a leading Christian layman in Chicago, known especially for his tireless efforts on behalf of the YMCA and his Illinois Street Church. He had been married to Emma Revell for seven years, and for at least a year they had had a boarder: Emma's 20-year-old brother, Fleming. In that year Fleming established a publishing company at the urging of his brother-in-law.

The company initially published weekly Sunday school papers. Soon after a business trip to England and the destruction of his office in the Chicago Fire, Fleming turned to publishing books. His first was W. R. McKay's *Grace and Truth*.

As Moody acquired an increasingly national and international reputation, his sermons appeared in newspapers and then in books—all pirated editions. Dissatisfied with the quality of these volumes, he named Revell the publisher of his sermons. In 1880 Revell issued Moody's *Twelve Select Sermons* and one year later his *Select Sermons*. These volumes, as well as several more during the last five years of Moody's life, helped to establish Revell by 1900 as the largest American publisher of religious books.

Moody's role in Revell's early history looms larger as one realizes that this company served as prototype for the large evangelical publishers of our century. Most of them are also privately owned, profit-making, nondenominational, parachurch, and lay-oriented.

Origins of Moody Press

By the early 1890s Moody devoted much of his time to evangelistic meetings in cities throughout North America. While preaching in midwestern and western states, he became aware that Christian books were stocked by few bookstores and were prohibitively expensive.

Drawing on his earlier business experience, Moody conceived of a series of pocket-sized paperback books that would be priced right: 10¢! The volumes would be reprints of established books or new books by established authors, books that were readable and nondenominational.

Early in 1895 the first two volumes appeared: *All of Grace* by Charles Spurgeon and *The Way to God and How to Find It* by Moody himself (seven of the first eleven books were his).

Moody established an organization to distribute these books, the Bible Institute Colportage Association (BICA), headed by his son-in-law, A. P. Fitt. Students at the Bible Institute, furnished with horse-drawn

wagons stocked with books, sold the volumes throughout the nation's hinterland, while the evangelist invited his audiences to subscribe to the series.

Moody did not, however, organize the new company to publish the books. For this he depended on Revell, which owned the rights to many titles Moody included in the series. Fleming Revell's assistant, George Doran, became the liaison between the publisher and the evangelist.

Many years later Doran recalled the negotiations carried on by Revell and Moody: "Revell contended that as he was being invited to build up a strong competing organization, he was entitled to more than an ordinary profit. Mr. Moody, and especially Fitt, maintained that the Colportage work was benevolent and that Revell should not be extortionate."

Doran surmised that Moody wished to avoid "an open rupture" with his brother-in-law. "I had many a battle with Revell over price-concessions to Mr. Moody and Fitt," Doran wrote, "but in the end succeeded in preserving the balance of equity and deterred Fitt from embarking, as he very well might have done, on a publishing operation on his own account."

By 1900, one year after Moody's death, the Colportage Library included more than ninety titles. The fears of Revell and Doran that this library could become the foundation for a rival publishing house were not without reason. In 1941, after more than 12 million books in this series had been sold, BICA became Moody Press.

Evangelical publishing today owes D.L. Moody far more than the companies that bear his name and his brother-in-law's. Perhaps Moody, more than any other person, deserves to be called the father of this influential medium that ministers to both evangelicalism and American society.

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CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

From the Archives: The New Birth

Excerpts from a sermon that Moody preached at least 183 times.

I will direct your attention to the third chapter of John and the third verse: "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." ... If there are a thousand people here tonight who want to know what love God has for them, let them read the third chapter of John, and they will find it there, and find eternal life. They need not go out of this hall tonight to find eternal life. They will find it here in this chapter, and find eternal life before these services close....

Now, let me say what regeneration is not. It is not going to church. Very often I see people and ask them if they are Christians. "Yes, of course I am, at least I think I am; I go to church every Sunday." Why, I could say to them, the very Devil goes to church every Sunday, and no one goes more regularly to church than he does.... Why if going to church was regeneration—being born again—there is hope even for Satan himself. But there never was a church erected but that the Devil was the first to enter and the last to leave.

But still there is another class of Christians, or who think they are Christians. They say, "I am trying to do what is right—am I not a Christian? Is not that a new birth?" No; I tell you, no. What has that to do with being born again?

There is yet another class those who have turned over a new leaf and think they are regenerated. No; forming a new resolution is not being born again. That will not do you any good...

But another man comes and says, "I say my prayers regular." Still, I say, that that is not being born again. That is not being born of the Spirit.

It is a very solemn question, then, that comes up before us, and would that every one should ask himself earnestly and faithfully: "Have I been born again? Have I been born of the Spirit? Have I passed from death unto life?"

Now there is another class of men who say that these meetings are very good for a certain class of people. That they would be very good if you could get the drunkard here, or get the gambler here, or get other vicious people here—that would do a great deal of good. There are certain men that need to be converted, who say: "Who did Christ say this to? Who was Nicodemus? Was he a drunkard, a gambler, or a thief?" He was one of the very best men of Jerusalem; no doubt about that He was an honorable councillor; he belonged to the Sanhedrim [sic]; he held a very high position; he was one of the best men in the state; he was an orthodox man; he was one of the very soundest men. Why, if he were here today, he would be made a president of one of our colleges; he would be put at once into one of our seminaries and have the "Reverend" put before his name, "Reverend Nicodemus, D.D.," or even "LL.D." And yet, what did Christ say to him? "Except a man be born again, he cannot see the kingdom of God."

See Nicodemus. He, with Joseph of Arimathea, took down the body of Jesus and brought it away, and stayed by Jesus to the last. I never knew a man that had a personal interview with Jesus that did not stay by him. Oh, make up your mind that you will seek him and follow him until you have an interview with him; for never man spake as that man spake. He is just the man that everyone wants.

But I can imagine someone say, "If that is to have a new birth, what am I to do? I can't create life. I certainly can't save myself." You certainly can't, and we don't preach that you can. We tell you it is utterly impossible to make a man better without Christ, and that is what men are trying to do. They are trying to patch up this old Adam's nature. There must be a new creation. Regeneration is a new creation, and if it is a new creation it must be the work of God. In the first chapter of Genesis man don't appear. There is no one there but God. Man is not there to help or take part. When God created the earth, he was alone. When God redeemed the world he was alone. "That which was born of the flesh is flesh, and that which is born of the Spirit is Spirit." ... A man might just as well try to leap over the moon as to serve God in the flesh. Therefore that which is born of the flesh is flesh and that which is born of the Spirit is Spirit. Now God tells us in this chapter how we are to get into his kingdom. We are not to work our way in, not but that salvation is worth working for. We admit all that. If there were rivers and mountains in the way, it would be worth swimming those rivers and climbing those mountains. There is no doubt that salvation is worth all that, but we don't get it by our works. It is to him that worketh not, but believeth. We work because we are saved; we don't work to be saved. We work from the cross but not towards it. Now it is written, "Work out your salvation with fear and trembling." Why you must have your salvation before you can work it out. Suppose I say to my little boy, "Go and work out that garden," I must furnish him the garden before he can work it out. Suppose I say to him, "I want you to spend that \$100 carefully." "Well," he says, "let me have the \$100 and I will be careful how I spend it." I remember when I first left home and went to Boston, I had spent all my money, and I went to the post-office three times a day. I knew there was only one mail a day from home, but I thought by some possibility there might be a letter for me. At last I got a letter from my little sister, and I was awful glad to get it. She had heard that there were a great many pickpockets in Boston, and a large part of that letter was to have me be very careful not to let anybody pick my pocket. Now I had got to have something in my pocket in order to have it picked. So you have got to have salvation before you can work it out.

"It is to him that worketh not but believeth." When Christ shouted on Calvary, "It is finished," he meant what he said. All that men have to do now is just to accept of the work of Jesus Christ. There is no hope for a man or a woman as long as they are trying to work out their salvation. I can imagine there are some people here who will say, as Nicodemus did, "This is a very mysterious thing." I see the scowl on that Pharisee's brow as he says, "How can these things be?" It sounds very strange to his ear. "Born again; born of the Spirit? How can these things be?" A great many people say, "You must reason it out, but if you don't reason it out, don't ask us to believe it." Now, I can imagine a great many people in this hall saying that. When you ask me to reason it out, I tell you frankly I can't do it. "The wind bloweth where it listeth, and you hear the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." I can't understand all about the wind. You ask me to reason it out. I can't. It may blow due north here, and up to Boston it may blow due south. I may go up a few hundred feet and find it blowing in an entirely opposite direction from what it is down here. You ask me to explain these currents of wind, but because I can't explain it, and because I don't understand it, suppose I stand here and assert, "O humph! There is no such thing as wind." ... My friends, you might just as well tell me tonight that there is no wind as to tell me there is no such thing as a man born of the Spirit. I have felt the Spirit of God working in my heart just as much as I have felt the wind blowing in my face...

I can't help believing in the regeneration of man when I see men that have been reclaimed...

Look you, down there in the dark alleys of New York is a poor drunkard. I think if you want to get near hell, go to a poor drunkard's home. Go to the house of that poor miserable drunkard. Is there anything nearer like hell on earth? See the want and distress that reigns there. But hark! A footstep is heard at the door, and the children run and hide themselves. The patient wife waits to meet him. The man has been her torment. Many a time she has borne about for weeks the marks of blows. Many a time that strong right hand has been brought down on her defenseless head. And now she waits expecting to hear his oaths and suffer his brutal treatment. He comes in and says to her: "I have been to the meeting, and I heard there that if I will I can be converted. I believe that God is able to save me." Go

down to that house again in a few weeks and what a change! As you approach you hear someone singing. It is not the song of a reveler, but they are singing the "Rock of Ages." The children are no longer afraid of him, but cluster around his knee. His wife is near him, her face lit up with a happy glow. Is not that a picture of regeneration? I can take you to thousands of such homes, made happy by the regenerating power of the religion of Christ. What men want is the power to overcome temptation, the power to lead a right life.

The only way to get into the kingdom of God is to be born into it. If the archangel Gabriel was to wing his way here tonight, and we could have a chance to tell him all our wishes, we couldn't ask him for a better way of getting into the kingdom of God. Christ has made salvation ready for us, and all we must do is just to take it. Oh, may we not hesitate to take it! There is a law in this country requiring that the president must be born in the country. When foreigners come to our shores they have no right to complain against such a law which forbids them from ever becoming presidents. Now hasn't God a right to make a law that all those who become heirs of eternal life must be born into his kingdom? An unregenerated man would rather be in hell than in heaven. Take a man whose heart is full of corruption and wickedness, and place him in heaven among the pure, the holy, and the redeemed, and he wouldn't want to stay there. My friends, if we are to be happy in heaven we must begin to make a heaven here on earth. Heaven is a prepared place for a prepared people. If a gambler or blasphemer were taken out of the streets of New York and placed on the crystal pavement of heaven and under the shadow of the tree of life he would say, "I don't want to stay here." If men were taken to heaven just as they are by nature, without having their hearts regenerated, there would be another rebellion in heaven. Heaven is filled with a company of those that are twice born. When I was born in 1837 I received my old Adam nature, and when I was born again in 1856 I had another nature given to me.

It is impossible to serve God a right unless you first make up your mind to be born again. If a house is built upon the sand, it falls; but if it is founded upon a rock, it stands firm against the wind and wave. Our faith can never endure unless it is founded on Christ. We may travel through the earth and see many countries, but there is one country—the land of Beulah, which John Bunyan saw in vision—that country we shall never see unless we are born again—regenerated by Christ. We look abroad and see many beautiful trees, but the tree of life we shall never see until our eyes are made clear by faith in the Savior. You may see the beautiful rivers of the earth—the Ohio, the Mississippi, the Hudson—you may ride upon their bosoms, but bear in mind that your eye will never rest upon the river which bursts out from the throne of God and flows through the upper kingdom. God has said it, and not man. You will never see the kingdom of God except you are born again. You may see the kings and lords of the earth, but the King of Kings and Lord of Lords you will never see except you are born again. When you are in London you may go to the Tower and see the crown of England, which is worth millions, and is guarded there by soldiers; but bear in mind that your eye will never rest upon the crown of life except you are born again. You may come to these meetings and hear the songs of Zion which are sung here, but one song—that of Moses and the Lamb—the uncircumcised ear shall never hear that song unless you are born again. We may see the beautiful mansions of New York and the Hudson, but bear in mind that the mansions which Christ has gone to prepare you shall never see unless you are born again. It is God who says it. You may see ten thousand beautiful things in this world, but the city that Abraham caught sight of—and from that time he became pilgrim and a sojourner, you shall never see unless you are born again. Many of you may be invited to marriage feasts here, but you will never attend the marriage supper of the Lamb except you are born again. It is God who says it, dear friend. You may be looking on the face of your sainted mother tonight, and feel that she is praying for you, but the time will come when you shall never see her again except you are born again. I may be speaking to a young man or a young lady who has recently stood by the bedside of a dying mother, and she said to you, "Be sure and meet me in heaven," and you made the promise. Ah! You shall never see her again except you are born again. I believe Jesus of Nazareth sooner than those infidels who say you do not have to be born again. If you see your children who have gone before, you must be born of the Spirit. I may be speaking tonight to a father and mother who have recently borne a loved one to the grave, and how dark your home seems! You will never see her again except you are born again. If you wish to meet your loved ones you must be born again...

Yes, we all have an elder Brother there. Nearly 1,900 years ago he crossed over, and from the heavenly shores he is calling you to heaven. Let us turn our back upon the world. Let us give a deaf ear to the world. Let us get our heart in the kingdom of God, and cry, "Life! Life! Eternal life!" Let us pray that God may keep every soul now here from going out of this building tonight without being born again!

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CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

D. L. Moody: Recommended Resources

(Resources listed alphabetically, by title, within each category. with asterisks denote those still in print.)

On Moody

Gamaliel Bradford, *D. L. Moody: A Worker in Souls* (New York: George H. Doran, 1927). An important early biography by a non-Christian scholar.

*James F. Findlay, Jr., *Dwight L. Moody, American Evangelist: 1837–1899* (Chicago: University of Chicago Press, 1969; now available through Ann Arbor, Michigan: Books on Demand, University Microfilms International). An eminent study; highly recommended.

Wilbur M. Smith, *Dwight Lyman Moody: An Annotated Bibliography* (Chicago: Moody, 1948). A guide, itself interesting reading, to works on Moody published before 1948; includes a timeline of Moody's life.

William R. Moody, *The Life of Dwight L. Moody* (New York: Fleming H. Revell Co., 1900). The first official biography of Moody, written by his older son. It sold approximately 400,000 copies and is, according to one writer, "the most important single volume on Mr. Moody." In 1930 Will Moody wrote a second volume, *D. L. Moody* (New York: Macmillan), which was more accurate.

Stanley N. Gundry, *Love Them In: The Life and Theology of D. L. Moody* (Chicago: Moody, 1976; Grand Rapids, Mich.: Baker Book House, 1982). The book of choice for those interested in Moody's theology.

**Moody* (Quadras, 55 min.). The only film of Moody's life; available in VHS video from Christian video rental companies or from Christian bookstores.

*John C. Pollock, *Moody: The Biography* (Chicago: Moody, 1984). Previously issued as *Moody: A Biographical Portrait of the Pacesetter in Modern Mass Evangelism* by John C. Pollock (New York: Macmillan, 1963; Grand Rapids: Zondervan, 1963). Lively, readable.

Paul Moody, *My Father: An Intimate Portrait of Dwight L. Moody* (Boston: Little, Brown, 1938). Includes delightful humorous stories as only a son could tell.

Arthur P. Fitt and Paul Moody, *The Shorter Life of D. L. Moody, Vol. II, His Work* (Chicago: Bible Institute Colportage Association, 1900). Early recollections from Dwight Moody's younger son and son-in-law.

By Moody

**Dwight L. Moody: The Best from All His Works* abridged and edited by Stephen Rost (Nashville: Thomas Nelson, 1989). Sixteen sermons and addresses.

**The Way to God* (Springdale, Penn.: Whitaker House, 1983). An inexpensive paperback edition, edited, of *The Way to God and How to Find It*, a collection of Moody's sermons published in 1884 that sold 435,000 copies by 1900.

Stanley & Patricia Gundry, *The Wit & Wisdom of D. L. Moody* (Chicago: Moody, 1974; Grand Rapids, Mich.: Baker Book House, 1982). Over 250 quotable statements culled from over forty sources.

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The Faith Behind the Famous: Florence Nightingale: Christian History Sampler

She singlehandedly revolutionized the field of nursing, a mission that began with a call to God's service at age 17.

Mary Lewis Coakley is the author of twelve books and resides in Wyncote, Pennsylvania.

Say "Florence Nightingale," and instantly the word *nurse* pairs with it. Probably she was the most extraordinary nurse in history. Kings, queens, and princes all consulted her, as did the president of the United States, who wanted her advice about military hospitals during the Civil War.

It was Florence Nightingale who revolutionized hospital methods in England—and indeed throughout the world. During the Crimean War, she served in the first field hospital ever run and tended by women. She established schools for training nurses, and she introduced procedures that have been benefiting people ever since.

Still, this is an incomplete portrait. For years Florence acted as behind-the-scenes British secretary of war, managing to considerably better conditions for men in the armed services by setting up a system of health administration that was without precedent.

Suffering, wherever it existed, challenged her. She even set up a system for extending nursing care to the poor and the criminal underworld in the slums of English cities.

One reason Florence managed to accomplish so much was because any occupation but working for improved health standards seemed to her a waste of time. And Florence had remarkable stamina. When she was young, she sometimes worked twenty-two out of twenty-four hours.

Then, too, she was gifted with a peculiar genius: She could assimilate information in prodigious quantities, retain it, marshal her facts, and use them effectively. A relative wrote that when Flo was exhausted, the sight of a column of figures was "perfectly reviving to her." Altogether she wrote eight lengthy reports and seventeen books on medical and nursing subjects.

Early Family Life

Florence was born in 1820 while her English parents, Fanny and William, were vacationing in Florence, Italy. She was named for her birthplace, although at that time Florence was not listed among feminine names, as it has been since Miss Nightingale gave it fame. She had an older sister, Parthenope (always called Parthe), who was also named for her birthplace.

Florence's beautiful and intelligent mother and her wealthy, dilettante father were not very compatible, nor were the two little girls. Parthe, though she all but adored her sister, at the same time was envious and selfishly possessive of her.

It was impossible to find a tutor with the intellectual prowess demanded by Mr. Nightingale. So he assumed the responsibility himself, teaching the children Latin, Greek, German, Italian, French, English grammar, philosophy, and history. A governess was trusted to teach them only music and drawing.

When Parthe was eighteen and Flo sixteen, study was somewhat curtailed. The girls were presented at court and introduced to society. Their life then included many parties and much travel on the Continent.

Flo was tall, willowy, graceful, and pretty. Two young men promptly fell in love with her and proposed marriage. She liked them both, but she wasn't ready to marry either.

Divine Mission

Then a strange thing happened. Though she did not think herself deeply religious and never thought she became so, on February 7, 1837, when she was scarcely 17 years old, she felt that God spoke to her, calling her to future "service." From that time on her life was changed.

At first the call disturbed her. Not knowing the nature of the "service," she feared making herself unworthy of whatever it was by leading the frivolous life that her mother and her social set demanded of her. Now she was given to periods of preoccupation, or to what she called "dreams" of how to fulfill her mission. Meanwhile she spent all her spare time visiting the cottages on her family estate and bringing neighboring poor people food and medicine.

When a family friend died in childbirth, Flo begged her parents to let her stay at the country home year round and take care of the baby instead of making her go to London for the winter social season. They vetoed the idea, believing she should mingle in society, eventually choose a husband, and bear children of the family bloodline. Too, Parthe had hysterics at the thought of the "ungrateful and unfeeling Flo" wanting to be separated from her.

In London one of Flo's suitors again pressed her for an answer to his marriage proposal. She liked him, but she could not bring herself to say yes, especially when she did not know what "service" lay ahead.

Visiting her family home at the time were Dr. Howe and his wife, Julia Ward Howe (author of the "Battle Hymn of the Republic"). Florence asked Dr. Howe, "Do you think it unsuitable and unbecoming for a young Englishwoman to devote herself to works of charity in hospitals and elsewhere as Catholic sisters do? Do you think it would be a dreadful thing?"

He answered that it would be unusual and "whatever is unusual in England is thought unsuitable." Nonetheless he advised her, "Act on your inspiration."

If Florence was to consider nursing her "service"—and she was beginning to believe it must be—then she needed training. She proposed going to an infirmary run by a family friend.

Her parents were shocked, horrified, angry! She was a gentlewoman! Their objections were understandable. In that era English hospitals were places of degradation and filth. The malodorous "hospital smell" was literally nauseating to many, and nurses usually drank heavily to dull their senses. Florence herself admitted that the head nurse of a London hospital told her that "in the course of her long experience she had never known a nurse who was not drunken, and there was immoral conduct in the very wards."

Years of Preparation

But at least Florence could study on her own. From a friend in Parliament, Sidney Herbert, she procured government reports on national health conditions. Then she got up at predawn every morning and pored over them by the light of an oil lamp, filling notebook after notebook with facts and figures, which she indexed and tabulated.

She planned to acquire practical experience by going to the unquestionably moral Institution of Lutheran Deaconesses in Kaiserwerth, Germany. Although her father called the move "theatrical," and although Parthe again had hysterics, her parents reluctantly allowed her to go. After the Kaiserwerth stint the old pattern reappeared: Her parents wanted her to lead a "normal" life and were baffled and annoyed when she turned down another eligible suitor and seemed indifferent to marriage.

Then Florence met and confided in Cardinal Manning. He understood her aims, and she wondered if Catholicism could be her gateway to "service." She proposed becoming a Catholic, but the cardinal demurred because she rejected certain Catholic tenets.

However he arranged for her to enter a Paris hospital staffed by nuns who obviously didn't resort to drink. She would wear the postulant habit but live apart from the nuns. Shortly after she arrived, ironically, she came down with measles and had to leave.

Back in England, the Institution for Care of Sick Gentlewomen in Distressed Circumstances needed a superintendent. Florence's study of health, hospital problems, and management recommended her. While she held this job, cholera broke out and nurses, fearing the disease, refused to serve, so Florence acted as a nurse herself and earned universal respect.

Opposition and Adulation

Then the Crimean War erupted. English military hospitals were a disgrace; in them a wounded man had almost no chance of recovery. When a reporter wrote that the French took far better care of their wounded, English consciences were stung into action.

Sidney Herbert, now secretary of war, not only authorized the purchase of hospital equipment, but also created a new official position to which he appointed the best qualified person he knew, Florence Nightingale. She became "Superintendent of the Female Nursing Establishment of the English General Hospitals in Turkey." She was to go to Crimea with plenary authority, taking nurses of her choice.

Previously no woman had ever entered a military hospital. But because of Miss Nightingale's reputation (she was called Miss Nightingale by the public), the order was applauded.

Now to implement it! First, how was she to find good nurses? Through Cardinal Manning a great concession was made: ten Catholic sisters were allowed to go to Turkey under Miss Nightingale's leadership, subject to her orders. Eight Anglican sisters joined too, and Florence painstakingly gathered other women.

On arrival they found moldy food, scarce water, filth, overcrowding, no sanitary arrangements, no bedsheets, no operating tables, no medical supplies. The forty nurses were allotted a kitchen and five rat-and-vermin infested bedrooms; this meant crowding many nurses into each room.

Miss Nightingale had authority to requisition supplies, so she quickly asked for towels and soap and insisted that clothes be washed and floors scrubbed. That's when she ran into trouble; some officers and doctors grumbled about her power. The superior of the Catholic sisters, although she had agreed to accept Miss Nightingale's leadership, questioned why anyone but herself should direct the sisters, and she constantly made trouble. The Anglican nuns felt that Florence favored the Catholics.

Only the patients—the wounded men—fully approved of her. They all but adored the "Lady of the Lamp," as they called her when she visited the wards at the end of the day. They spoke of "kissing her very shadow" as she passed.

The Cost of Caring

Despite difficulties, Miss Nightingale went on working. She dressed wounds, administered or supervised medical treatments, instructed nurses, and made rounds of the wards. Then, before she dropped exhausted into bed near midnight, she spent an hour or two writing reports for the government at home.

She also suggested legislation to help the men. For example, the old law mandated that hospitalized men, since they were no longer in danger of being shot, have their pay cut. But their wounds often handicapped them for life, so Miss Nightingale opposed the pay cuts and wrote directly to Queen Victoria to explain why. The men's pay was restored, just one instance among many where she suggested or wrote legislation that her friend Sidney Herbert introduced in Parliament.

When the war ended, she was the sole hero to emerge. As one biographer said, "She had the country at her feet." The queen presented Florence with a diamond brooch. The inscription on the reverse side read, "To Miss Florence Nightingale as a mark of esteem and gratitude for her devotion toward the queen's brave soldiers from Victoria R. 1855."

Fighter for Reform

In Crimea, Florence had collapsed once or twice from overwork, and she returned home gaunt, pale, and suffering from several ailments. But she had no intention of resting. Military reforms were urgently needed. The mortality rate (73 percent in six months from diseases alone) was outrageous and resulted not from battlefield casualties but from the execrable state of the British army's health administration.

Her aims were furthered when the queen summoned her to palace visits. Amazingly, the queen even made informal visits to her home. The women became friends, and Florence convinced Victoria of the value of her reforms. Although royalty could not act directly, the queen summoned the secretary of state to the palace along with Florence, so that she had an opportunity to present her ideas to him and to try to persuade him to act. Florence kept at him until he at least appointed a commission to study the matter.

The secretary of state then asked her for a detailed report. Night and day, she worked on the report; it ran 1,000 pages. Then she collapsed. She was seriously ill, but she had won her point. The government acted.

A friend, Sir John McNeill, wrote her, "To you, more than to any other man or woman alive, will henceforth be due the welfare and efficiency of the British army. I thank God that I have lived to see your success."

Adviser, Writer, Educator

When her health improved, people came to her for advice, among them the queen of Holland and the crown prince of Prussia. Between visitors, she wrote books. *Notes on Hospitals* ran into three editions and was widely translated into other languages. After its publication, the king of Portugal asked her to design a hospital in Lisbon, and the government of India consulted her. Her next book, *Notes on Nursing*, sold thousands of copies in factories, villages, and schools and was translated into French, German, and Italian.

Writing mostly at night and working by day, she opened a nurses' training school, using money given to a Nightingale Fund by the grateful British troops. If she had not done so before, surely now she changed forever the image of a nurse from that of a "drunken hussy" to that of an efficient attendant of the ill.

Despite illness, she pushed for reorganization of the War Office. One of her friends said that she was

virtually secretary of state in the War Office for the next five years.

Her next big task came when a prominent Liverpool philanthropist approached her, begging nursing care for slum dwellers and workhouse inmates. She arranged to supply the care. Moreover, she called for legislation that would provide separate facilities for the children, the insane, and the victims of communicable diseases, who had previously lived cheek by jowl in the same workhouses.

No letup followed. Next came the Franco-Prussian War, during which Florence worked with the National Society for Aid to the Sick and Wounded, later called the British Red Cross Aid Society. When the war ended, Jean Henri Dunant said, "Though I'm known as the founder of the Red Cross ... it is to an Englishwoman that all the honor is due. What inspired me ... was the work of Florence Nightingale."

For an interval, however, she did slacken her public work to devote herself to nursing first her dying father, then her dying mother, and then her dying sister, Parthe, with whom she was closer than in bygone years.

Florence lived on into old age, always supervising work at the Nightingale Fund School and always and everywhere being treated with a respect akin to awe. In 1907 Edward VII bestowed on her the Order of Merit; it was the first time it had ever been given to a woman. She continued to write until her sight failed, her memory dulled, and she became a little vague. On August 13, 1910, she fell asleep around noon and did not awaken.

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CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

A Forceful Faith

Excerpts from Florence Nightingale's letters and diaries [Sources: Lonely Crusader by Cecil Woodham-Smith New York: McGraw-Hill, 1951). "Soldiers' Heroine Florence Nightingale" by W.C. Wilson in Apollo in Pygmyland and Other True Stories (London: Edinburgh House Press, 1946). God's Servant at the Battlefield: Florence Nightingale by David R. Collins (Milford, Michigan: Mott Media, 1985).]

I am 30, the age at which Christ began his mission. Now no more childish things, no more vain things, no more love, no more marriage. Now, Lord, let me only think of thy will.

Nursing, professional nursing, must be lifted to the true position that God wishes it to be. If it takes all of my strength, I shall pay the price to put it there.

On her mother's disapproval of her desire to be a nurse: *Oh, dear good woman, when I feel her disappointment in me, it is as if I were going insane ... what a murderer am I to disturb their happiness.... What am I that their life is not good enough for me? O God, what am I? The thoughts and feelings that I have now, I can remember since I was six years old. It was not I that made them. O God, how did they come?*

Unmarried at age 32, writing on December 31, 1852: *I am so glad that this year is over; yet it has not been wasted, I trust.... I have learned to know God. I have recast my social belief.... All my admirers are married; most of my friends are dead; and I stand with all the world before me, where to choose a path to make in it.*

A hundred struggle and drown in the breakers. One discovers the new world. But rather, ten times rather, die in the surf, heralding the way to that new world, than stand idly on the shore.

I must remember God is not my private secretary.

On the motives of the nurse: *The natural motive is the love of nursing which may entirely conquer (as I know by personal experience) a physical loathing and fainting at the sight of operations, etc. The professional motive is the desire and perpetual effort to do the thing as well as it can be done, which exists just as much in the nurse as in the astronomer in search of a new star or in the artist completing a picture. But I do entirely and constantly believe that the religious motive is essential for the highest kind of nurse. There are many disappointments, such sickenings of the heart that they can only be borne by the feeling that one is called to the work by God, that it is a part of his work, that one is a fellow-worker with God.*

Events in the Life of Florence Nightingale

1820 Born May 12 in Florence, Italy

1837 February 7, records in diary a call to God's service

1839 Presented to Queen Victoria

1842 Introduced to Richard Monckton Milnes

1843 Decides to work in hospitals

1844 Declines wedding proposal of Milnes

1845 Seeks training at Salisbury Infirmary; parents object

1847 Visits hospitals in Italy and observes Catholic sisters fulfilling nursing duties

1850 Visits Kaiserwerth Institution in Germany

1851 Returns to Kaiserwerth and joins in active nursing duties

1853 Becomes Superintendent of the Institution for the Care of Sick Gentlewomen in Distressed Circumstances

1854 Crimean War begins; appointed Superintendent of the Female Nursing Establishment of the English General Hospitals in Turkey; arrives at Scutari on the Crimean War front

1855 Contracts Crimean Fever and almost dies

1856 Crimean War ends; returns to England; declines wedding proposal of Sir Harry Verney

1859 Publishes ***Notes on Hospitals*** and ***Notes on Nursing***

1860 Nightingale Training School is opened

1861 Assists U.S. in organizing soldiers' hospitals in Civil War

1865 Settles in her Mayfair home in London

1897 Diamond Jubilee of Queen Victoria includes exhibition of Florence Nightingale's nursing contributions

1907 Awarded the Order of Merit

1910 Dies in sleep August 13

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CHRISTIAN HISTORY

Issue 25: Dwight L. Moody: 19th c. Evangelist

Why Study Church History?

Surprising answers from a variety of writers

How shall we labor with any effect to build up the church, if we have no thorough knowledge of her history, or fail to apprehend it from the proper point of observation? History is, and must ever continue to be, next to God's Word, the highest foundation of wisdom, and the surest guide to all successful practical activity.

—*Philip Schaff*

The pleasures of reading history are manifold; it exercises the imagination and furnishes it, discloses the nuances of the familiar with the unfamiliar, brings out the heroic in mankind side by side with the vile, tempers absolute partisanship by showing how few monsters of error there have been, and in all these ways induces a relative serenity.

—*Jacques Barzun*

Of all the means of estimating American character ... the pursuit of religious history is the most complete.

—*Franklin Jameson*

There is an aphorism: He who forgets his own history is condemned to repeat it. If we don't know our own history, we will simply have to endure all the same mistakes, sacrifices, and absurdities all over again.

—*Aleksandr Solzhenitsyn*

There is certainly nothing wrong with the church looking ahead, but it is terribly important that it should be done in connection with the look inside, into the church's own nature and mission, and a look behind at her own history. If the church does this, she is less likely to take her cues from the business community, the corporation, or the marketplace.

—*Joseph Sittler*

The map of God's activity, then, is not a blank ocean between the apostolic shores and our modern day. So we need to remember—and search for our roots in—the luminaries, risk takers, and movements of the church through the centuries. To neglect them is not only to risk repeating past errors, it is to fall victim to a narrowing amnesia that leaves us floundering.

—*Timothy K. Jones*

The first step in liquidating a people is to erase its memory. Destroy its books, its culture, its history.... Before long the nation will forget what it is, and what it was.

—*Milan Hubl*

Ironically, the best way to develop an attitude of responsibility toward the future is to cultivate a sense of responsibility toward the past.... We are born into a world that we didn't make, and it is only fair that we should be grateful to those who did make it. Such gratitude carries with it the imperative that we preserve and at least slightly improve the world that has been given us before passing it on to subsequent generations. We stand in the midst of many generations. If we are indifferent to those who went before us and actually existed, how can we expect to be concerned for the well-being of those who come after us and only potentially exist?

—David R. Carlin, Jr.

The example of noble deaths such as the Spartans and others hardly move us, for we do not see what good it is to us. But the example of the deaths of Christian martyrs move us, for they are our members, having a common bond with them, so that their devotion inspires us not only by their example, but because we should have the same...

The history of the church should more accurately be called the history of truth.

—Blaise Pascal

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