

**NARRATIVE OF MESSRS. MOODY
AND SANKEY'S LABORS IN
GREAT BRITAIN AND IRELAND:
WITH ELEVEN ADDRESSES AND
LECTURES IN FULL**

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Narrative of Messrs. Moody and Sankey's labors in Great Britain and Ireland: with eleven addresses and lectures in full by Various

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VARIOUS

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GREAT BRITAIN AND IRELAND,
WITH
ELEVEN ADDRESSES AND LECTURES IN FULL.

NEW AND COMPLETE EDITION.

*No other published account of the GREAT AWAKENING is more complete, while
no other has Verbatim Reports of ADDRESSES.*



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NOTE.

I.

THE following Narrative of the Religious Awakening in Great Britain and Ireland has been compiled from the voluminous correspondence of the BRITISH EVANGELIST, and THE CHRISTIAN, two weekly journals published in London.

In the preparation of this Narrative it was found necessary to condense the original matter, in order to bring the volume within reasonable limits. The aim of the editor, however, has been to present a consecutive account of the development and progress of the work in each of the places where it was prosecuted, and it is believed that the American reader will, in these pages, obtain something like a comprehensive view of this wonderful movement, and its immediate and marvelous results.

It is the design of the present publishers to issue in April or May, a supplementary pamphlet, which shall embrace an account of the subsequent labors of Messrs. Moody and Sankey in other parts of England.

FEBRUARY, 1875.

II.

The Supplementary Issue, which now follows page 122 of this volume, has been enlarged, and brings down the Narrative to the close of the work in England.

OCTOBER, 1875.

INTRODUCTION.

MESSRS. MOODY AND SANKEY.

THE HISTORY OF THEIR WORK.

IT is for obvious reasons desirable, when strangers like Messrs. Moody and Sankey are exciting so much interest, and producing so great an impression, that the public should be made acquainted with the circumstances that have brought them into the position which they now occupy. It ought to be known that they have not run unsent, and have not taken upon themselves, without due cause, the responsibility of the work which they are now carrying on. A brief sketch of the chief facts in Mr. Moody's life will show clearly how this matter stands.

Mr. Moody was born in the year 1837, in the State of Massachusetts, in the district which was the scene of the great awakening, under Jonathan Edwards, about a hundred years before. But so far from his inheriting anything from that remarkable movement, he had not even heard the Gospel of the grace of God till he was about seventeen years of age. Going about that time to Boston, to be trained for business in the establishment of an uncle, he one day went into the church of Dr. Kirk, a Congregational minister in that city. There, for the first time, he listened to an evangelical sermon. It had the effect of making him uncomfortable, and he resolved not to go back. He felt that his heart had been laid bare, and he wondered who had told the preacher about him. Something, however, induced him to go back next Sunday, and the impression was renewed. A Sunday-school teacher in whose class he had been, having come to see him and ask for him at his place of business, he opened up his mind to him, and he was enabled to enter into that peace and joy in believing to which he has been the instrument of introducing so many.

Not very long after this, Mr. Moody left Boston and proceeded to Chicago, where he entered into business for himself. Being full of the desire to be useful, he went

into a Sunday-school, and asked the superintendent if he would give him a class. In this school there were twelve teachers and sixteen pupils; and the answer to his application was that if he could gather a class for himself he would be allowed to teach them. Mr. Moody went out into the streets, and by personal application, succeeded in bringing in a score of boys. He enjoyed so much the work of bringing in recruits, that instead of teaching the class himself, he handed it over to another teacher, and so on, until he had filled the school. Then he began to entertain the notion of having a school of his own. He went to work in a neglected part of the city. Sunday is the day devoted by many to concerts, balls, and pleasure generally. Mr. Moody saw that to succeed in such a population, a school must be exceedingly lively and attractive, and as he observed that the Germans made constant use of music in their meetings, he was led to consider whether music might not be employed somewhat prominently in the service of Christ. Not being himself a singer, he got a friend who could sing to help him, and for the first few evenings the time was spent between singing hymns and telling stories to the children, so as to awaken their interest and induce them to return. A void having in this way been established, the school was divided into classes, and conducted more in the usual way.

This school became the basis of wider operations. After a time a lively interest in divine things began to appear among the children. This led to the holding of meetings every night, and to the offering of prayers and delivery of addresses suitable to the circumstances of the children. These meetings began to be attended also by the parents, some of whom shared the blessing. It may be stated here that some of those young persons who were converted at this time, remain to the present day the

most valuable and active coadjutors in the work with which Mr. Moody is associated in Chicago.

In most cases neither the children nor their parents had hitherto been connected with any Christian Church. Mr. Moody began to find himself constrained to supply them with spiritual food. At first he encouraged them to connect themselves with other congregations. But it was found that in these they were next to lost or swallowed up: they felt themselves strangers, sometimes unwelcome strangers, while they lost all the benefit of neighborhood, mutual interest, and combination in the worship of God. Gradually, therefore, Mr. Moody felt shut up to taking charge of them, and supplying them with Christian instruction. Both school and church continued to increase, the school amounting to about a thousand, and suitable buildings were erected through the liberality of friends. Mr. Moody had by this time given up business, so that he might be free to give his whole time and attention to the work. As he felt himself called by the Lord to this step, he resolved to decline all salary or allowance from any quarter, and trust for his maintenance solely to what it might be put into the hearts of God's people to contribute. Being quite destitute of private means, this resolution showed that his faith in a divine call to give himself to Christian work was capable of bearing a great strain. At the same time, while adopting this course for himself, he has never pressed it upon others, unless they should clearly see it to be their duty. And while believing himself called to a kind of supplementary work in the ministry, he is very far from prescribing the same *rôle* to others. On the contrary, he is the steady friend of a regular ministry, being fully persuaded that in "ordaining elders in every city," the apostles meant to set up the permanent platform of the Christian Church. Mr. Moody is delighted to obtain the co-operation of the clergy; and among the many subjects of congratulation and thankfulness which his visit to Edinburgh has supplied, one of the most important has been, that from the very first he has been received most readily by the ministers, and has obtained from all denominations very cordial support. The clergy have shown by this that they take the same view substantially as Mr. Moody himself of the relation of the regular to

the irregular ministry. While believing the ministry to be a divine institution, they do not believe that it monopolizes the grace of God for the conversion of men and the upbuilding of the Church. God may move out of the regular course, and often does to show His sovereignty and to impress the truth. "Not by might, nor by power, but by my Spirit, saith the Lord."

Mr. Moody had acquired a position of much influence in the United States in connection with Sunday-school and mission work, when the war broke out between North and South. This led to a new turn being given to his labors. There was a large camp in the neighborhood of Chicago, to which he gave much attention, going there night after night and striving to bring the soldiers under the influence of divine grace. When the Christian Commission was organized, under the presidency of his friend, George H. Stuart, of Philadelphia, Mr. Moody became one of his most energetic coadjutors. He did not go into the army as an agent of the Commission, but he was President of the Executive branch for Chicago, and nine different times he went to one or other of the scenes of warfare, remaining some weeks and working with all his might. These services with the army were of no little use, not only in producing direct fruit, but also in developing that prompt and urgent method of dealing with men, that strenuous endeavor to get them to accept immediate salvation, which is still so conspicuous a feature of his mode of address. With wounded men hovering between life and death, or with men in march, resting for an evening in some place which they were to leave to-morrow, it was plainly, so far at least as he was concerned, the alternative of "now or never;" and as he could not allow himself or allow them to be satisfied with the "never," he bent his whole energies to the "now."

Mr. Moody's labors in the army were often much blessed. Of all his campaigns of this kind there was none on which he looked back with more pleasure than one in the State of Tennessee, in connection with troops under the command of General Howard. That General being in the fullest sympathy with Mr. Moody, their work together was very earnest and much blessed.

The war being ended, Mr. Moody had more time to develop his work in Chicago.

To set others to work in the vineyard had long been one of his chief aims, and by means of the Young Men's Christian Association, in which he took a great interest, he was highly successful. It is to be observed, that in America these associations are much larger and more influential than they usually are in this country, and that their operations ramify over a much more extensive sphere. Mr. Moody strove to inspire the Chicago Association with his own spirit, and to send them to work in the vineyard. The hall of the association became one of the stated scenes of his own labors. The association was very unfortunate in the matter of fires—its first building having been burnt down in 1867, and its second in the great fire of Chicago in 1871. According to Mr. David Macrae, "the lightning city" showed such activity of movement that the money for the second building was all subscribed before the fire had completed the destruction of the first. This, we believe, is somewhat hyperbolic; but in sober truth, the arrangements for the restoration of the building after the first fire were made with wonderful rapidity. The new building contained a hall of enormous size. Mr. Moody was accustomed to preach to his own people in the morning, to superintend a Sunday-school of about a thousand in the afternoon, and to preach again in the evening in the hall of the Young Men's Association.

In October, 1871, occurred the terrible fire which destroyed a great part of Chicago. Mr. Moody, with his wife and two children, was roused in the middle of the night to find the fierce fire approaching their dwelling, and, leaving his house and household gear to their fate (all the property he possessed), had to hurry along to seek shelter in the houses of friends. Mr. Moody's school and church, as well as the buildings of the Young Men's Christian Association, perished likewise in the conflagration. The feelings of himself and his fellow-citizens, on going to see the ruins, can hardly be conceived. But after the first stunning sensation was got over, faith and hope revived. In one month after the fire, a temporary erection was completed! No small energy must have been required to accomplish this, amid the confusion, the bustle, and the infinity of things that had to be attended to. But reared the wooden building was, and it has served the purpose of church and

school till now, when a new and substantial building is sufficiently advanced to allow the basement story to be used for public services.

Besides what he did for his own place of meeting, Mr. Moody took an active part in putting things in order after the fire. As President of the Young Men's Association, and having under him a staff of active workers, he received the contributions of many friends. Among the rest, the sum contributed by Edinburgh, approaching, if we remember rightly, to £2,000, was consigned to the care of the Mayor and himself. He fully shared in the feeling of affectionate gratitude which the ready help of this country on that occasion inspired. Many were moved to tears by that token of good-will and sympathy; it was hardly credible to them that Great Britain should be hastening to their help. There is less danger now of such men misunderstanding the real feeling of England towards the United States.

It was shortly before the fire that Mr. Moody and Mr. Sankey began to work together. Mr. Sankey was in business somewhere in Pennsylvania, and Mr. Moody, happening on some public occasion to sit near him, was attracted by his beautiful voice. The thought struck him that Mr. Sankey would be a valuable assistant to him in many ways, in the Sunday-school, in the church, and in the training of the Young Men's Christian Association. He accordingly entered into an engagement with him, and he has come with Mr. Moody to this country to help him in his work by conducting "The Service of Song." Mr. Moody has always been eager to secure music—and especially good music—as an aid in preaching the gospel. It is his belief that the gospel may be presented in song as well as in speech, and that while the song has a marvelously attractive power, it is also fitted to express better than plain speech the emotion suitable to the truths of the gospel. Abhorring the notion of providing a musical entertainment merely to please those who are not in the kingdom of God, he seeks to move their hearts and win them to Christ by truth expressed in the most winning tones. The idea of profaning the worship of God by uttering sacred words not felt by the singer, would be revolting; but it must occur to every one who has heard Mr. Sankey that the charm of his service is in the blending