

MOODY STILL LIVES

WORD PICTURES OF D. L. MOODY

by

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CHAPTER SEVEN

BEGINNINGS OF CONTINUING INFLUENCE, 1863-86

IT WAS inevitable that a man of Mr. Moody's practical sympathy, physical energy and spiritual vision should do something about the temporal and spiritual conditions he found in the course of his evangelistic work. It was always so after his conversion. Recall his Sunday school and church and "Y" activities, with their social implications. Witness his Civil War efforts, and his instant help of sufferers after the Chicago Fire. Recall the many religious and philanthropic agencies that were born or generously nourished wherever he held extended campaigns.

His chief fame and influence rests upon his power as an evangelist. His evangelism, in its objective, its content and its methods, was based upon the Bible. Hence his efforts to promote a knowledge of the Bible, issuing in changed lives, by means of the Sunday school and the "Y," and later by Bible conferences and Bible training schools. When his sympathy moved him to provide better educational opportunities in a day when multitudes of young people had no facilities for such, his plans were definitely religious in character, by-products so to say of his soul-winning efforts. Later, when evangelism by the printed page seemed to be needed and possible, he initiated somewhat new methods to realize his desires.

Northfield and Chicago have figured in preceding pages as the two bases with which Mr. Moody's early career was definitely associated. Northfield and Chicago are the locations of organizations and institutions, founded by him, that are powerhouses generating his worldwide influence to-day. At Chicago the organizations represent the founder on his evangelistic and Bible-teaching side. At Northfield the great academic schools are more prominent.

These may be listed chronologically as follows, giving their present titles:

1. Moody Memorial Church, Chicago, founded 1863;
2. Northfield Seminary for girls, Northfield, 1879;
3. General Conference for Christian Workers, Northfield, 1880;
4. Mount Hermon School for boys, now linked with Northfield Seminary under the corporate name The Northfield Schools, 1881;
5. Moody Bible Institute of Chicago, 1886;
6. Bible Institute Colportage Association, Chicago, 1894.

These exhibit Mr. Moody's genius as a man of affairs as well as an evangelist.

D. L. MOODY MEMORIAL CHURCH, CHICAGO

An imposing church block built of red brick is to be seen near the southern tip of Lincoln Park, Chicago. It represents an investment of a million dollars, on a plot of ground valued at half a million more. It is the D. L. Moody Memorial Church.

It was erected in 1924-5, the fourth in its family line, for this great church is in direct descent from the Illinois Street Church which was dedicated in 1864. When that building was wiped out in the Great Fire of October 8, 1871 a temporary building known as the North Side Tabernacle was erected not far away from the old site, and dedicated on December 24, 1871. Plans to erect a new permanent church were initiated within a year. A plot on Chicago Avenue was bought.

Many Sunday school children all over the land contributed five cents each to buy bricks. For two years, only the basement of the proposed building was erected and used, but hymn book royalties from the British campaigns of 1873-5, voluntarily surrendered by Mr. Moody and Mr. Sankey, paid for the completion of the building, which was known for fifty years as Chicago Avenue Church. This is still standing, but being long outgrown by the increase of religious and social activities in vogue to-day, it was sold to the Moody Bible Institute, and the Memorial Church was erected.

All through its history this organization has been a revival church. It is an independent church that is not officially connected with any denomination. It began that way, taking into membership converts of all the evangelical denominations and of none. Mr. Moody was never ordained or installed as its pastor, though he performed most of the pastoral functions in the early years. He was a member of it till his death, and active in its interest at all times. A book could be written about its long history, its success in gaining converts and members and building them up in the faith, its world reach in mission fields. It has had the reputation in Chicago of welcoming any person who wanted to be saved. Not infrequently at the weekly prayer meeting there have been confessions of faith. The Sunday evening meetings have always been evangelistic. Indeed, the door of salvation has always been kept open at every meeting held in the church or in the open air.

Perhaps a brief summary of reports given at the annual meeting last October will be appropriate here, to show how this organization is carrying on, as its members wish to do, in the steps and the spirit of Mr. Moody.

The church auditorium has 4,040 seats, of which 254 are in the choir section, 2,200 on the floor, the rest in the balcony. There are 19 main rooms in the church proper and the adjoining Sunday school unit. These rooms were used for over 2,500 meetings last year.

The present pastor is Harry Allen Ironside. Other church officers are two associate pastors, an Italian mission pastor, 15 elders, 33 deacons, five trustees, a treasurer and an assistant treasurer, a director of the Sunday school, a director of music, and a director of ushers.

Numerous members are officers in a score of church organizations and committees.

The membership stood last October at 3,950, 160 new members having joined during the year. Over 5,000 personal calls were made by the pastors and visitors.

The church carries on a large and aggressive missionary program. It helped to support no less than 114 home and foreign missionaries last year, 68 of whom were carried in full in the annual budget. Total receipts for missions were \$35,511. A Missionary Library is actively patronized by young and old.

The Sunday school has seven departments, and last year enrolled 1,723, with an average attendance of 1,350. The teaching staff and officers numbered 203. The school supports 26 of the church missionaries. It conducted a Daily Vacation Bible School last summer, with an enrolment of 550.

During the last fiscal year \$386,230 were received for the needs of the home base, including the sale of bonds toward the building debt. Adding the missionary budget, the sum of \$421,742 was raised. The church has no rich members.

The church motto throughout its history has been: "Ever Welcome to This House of God Are Strangers and the Poor." And it has lived up to it. Repeated tests in the services have shown a large number of out-of-town visitors or strangers who have settled in Chicago, while continuous activity prevails winter and summer among the poor and needy and sinful.

In any estimate of Mr. Moody's surviving influence throughout the world, surely the Moody Memorial Church is noteworthy.

THE NORTHFIELD SCHOOLS

Though Mr. Moody made his mark in the world with only a meager formal education he realized what he missed and coveted better advantages for other young people. It is said that as he built up a constituency in the slums of Chicago he thought of starting night classes for the boys and girls.

When he settled in Northfield in the '70s the same need became apparent to him from a different angle. Here it was focused in a family of three girls living on a hill road a mile or more outside the village. The father was an educated man, but a helpless paralytic. Neighborhood schooling was inferior, and what was the outlook afterwards? Boys might leave home and seek work elsewhere, as he himself did at the age of 17, but girls? New England was full of widows and maiden ladies at that time.

The case referred to awakened Mr. Moody to action. There were other large families of girls among his relatives and neighbors. He determined to start a higher or secondary school for girls in their teens, girls of ambition and purpose who would make something of themselves if they got the chance.

During his evangelistic campaign in Boston in the early months of 1877, Mr. Moody stayed at the home of Mr. Henry F. Durant. He was a godly retired lawyer who devoted a large portion of his time to evangelistic work in New England. Mr. Moody had met him in the '60s, and with him had visited Mount Holyoke Seminary, a pioneer college of pronounced and practical Christian character for young women, where Mary Lyon's ideal was that the girls should "live for God and do something."

In 1875 Mr. Durant had founded Wellesley College for young women, based on Christ and the Bible, with academic standards intended to equal those of Harvard College, with charges fixed at the moderate sum of \$250 a year, and the students sharing in the domestic work. Mr. Moody saw these plans in successful operation. They were a model for the school he was incubating in his mind and heart for girls of a younger age. He established a scholarship and became a lifelong trustee of Wellesley College, and Mr. Durant later became a trustee of Northfield Seminary.

Incidentally, at the time we are speaking of, most of the newer colleges and higher schools, East and West, were avowedly founded as Christian institutions and for Christian ends. Christianity was faster-mother of higher education.

In the fall of 1878 the first purchases of land for what is now the Northfield Seminary campus were made, about a hundred acres lying between Mr. Moody's own house and the river and adjoining his place on the north. I marvel at the improvement in the campus to-day compared with what it was even forty years ago—the beautiful buildings, the many wide-spreading elms and maples, the well-kept greensward, the flowering shrubbery. What must it have looked like in 1878 when the area was mostly bare sand hills, without roads or trees or even pasturage? However, it was conveniently situated for Mr. Moody's purpose, and there were gorgeous views. The rest has been man's achievement, under God.

Northfield Seminary opened in November 1879. A recitation hall, since transformed into Revell Hall, was nearly ready for occupation. No school dormitory yet existed. But characteristically Mr. Moody had classes meet temporarily in the dining room of his house and had alterations made upstairs to accommodate the first group of 25 resident students who were knocking for admission. Two of the girls seen in that mountain home were among them. They soon justified his efforts on their behalf. One of them is still living. The first Seminary dormitory, East Hall, was built in 1880, "sung up" by hymn book royalty proceeds. Other buildings followed every year or two: dormitories, a new recitation hall, library, infirmary, gymnasium, a large farm equipment.

A similar school for boys was a natural sequel. The first purchase of land took place in November 1879, but the school was not opened until 1881. Its location is four miles down the Connecticut valley and across the river. Here one has an extensive view of the broadening valley, with hills banked to the East. As at the Seminary, the farms and brush lots and stony hillsides have been transformed into a beautiful campus and fruitful orchards and arable acres.

If there is ennobling influence in location, in the far view of woods and river, of hills and valley, the two Northfield schools are highly favoured by nature.

In both these institutions Mr. Moody had clear conceptions of at least some things he wanted. The Christian life, according to his experience, was the true life, the full life.

The motto chosen for the Seminary was Isaiah 27:3: **“I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.”** The name Mount Hermon was adopted, **“for there the Lord commanded the blessing, even life for evermore”** (Psalm 133:3). A Bible rests in the cornerstone of every main building.

They were not to be merely two more preparatory schools, competing with existing academies. Their justification was that they were to be distinctive in several particulars. Education was to be only a means to a useful Christian life. Everyday life and Christianity were to be blended or welded into one. Intelligent, practical religion and all-round Christian character were to be their goal rather than mere academic education. They were to be definitely Christian in spirit and aim, in dormitory and classroom, on the part of both faculty and students. They must make the Bible prominent in everyday life and teaching. At the dedication of Overtoun Hall we heard Mr. Moody say:

“May these buildings crumble to the ground if these schools are untrue to God!”

Only purposeful boys and girls from homes of limited means and lacking educational privileges where they lived should be admitted, so that those accepted were most likely to value the opportunity given and profit by it. As Mr. Moody used to say, he did not propose to spend \$100 on a ten cent boy. To learn the dignity of labor, and to help reduce expenses, every student must do his or her daily bit in manual or domestic work under supervision. This may sound common place to-day, but it was novel then. All the boys and girls in the early days were probably used to such work at home.

The cost per student was about \$200 a year. Mr. Moody said he wanted to help those who would help themselves, and if the student would raise half the cost he would raise the other half: so he assumed the financial burden of \$100 per student every year. He had to raise it by appealing to friends of Christian education of this type. These friends, by the way, were practically all of them men and women who had known him as an evangelist and trusted him in his practical applications of the gospel.

Students of those earlier years testify not only to the helpful religious life of the schools, but also to the excellent quality of the teaching. “Teaching,” said one, “was regarded as a sacred privilege” characterized by earnestness of purpose and purity of motives. Students of both schools who went to college almost invariably made enviable records for brains and character, so that colleges were keen to welcome Hermon men and Seminary girls.

Mr. Moody always wanted the best. He was fortunate in the teaching staffs of both schools, noble groups of men and women who laboured in genuine sacrificial spirit. Their consecrated influence counted for much with the students. It was they who personified and carried forward the “Hermon spirit” and the “Northfield spirit” from the earliest days.

It was Mr. Moody's intention that from these schools a continual stream of consecrated and gifted young people should flow in into the lay activities of the church. In the early years many Hermon men went into missionary and Y.M.C.A. work or into the ministry, while Seminary girls found life vocations as home and foreign and city missionaries. Actual Christian work was carried on by students in neighboring villages and districts in Sunday schools, Sunday evening services in schoolhouses, home visitation and meetings, etc.

Many Hermon men are now prominent ministers, foreign missionaries, and "Y" secretaries, while Seminary graduates have achieved distinction in home and foreign fields, in city mission and Y.W. work. In the chapels of both schools there are wall tablets in memory of former students who have laid down their lives on foreign fields. Whatever their sphere in life, Mr. Moody wanted the students to exercise an active Christian influence. He wanted to see young men acquire a readiness or ability to do anything anywhere at any time, or as he once put it, "We want to send out from Hermon young men who are able to eat soup with a one-tine fork."

Though the schools were incorporated separately, and each had its own board of trustees and administrative staff, Mr. Moody was the unifying link between the two. Their work ran parallel to each other. He was a trustee of each institution, but held no other official position. The trustees were men and women of large caliber and of sympathetic vision, who were glad to cooperate with the founder in such promising work. They were never figureheads.

Let it be understood that Mr. Moody did not pose as an educator! He never learned or practiced the technique of education, but left the administrative direction to competent principals. His personality permeated rather than dominated. He was a practical adviser, and tactful in advancing his ideas, but he did not interfere arbitrarily in details.

Everybody believed in him and wanted to please him. He brought out the best that was in them. Being an evangelist, he watched over the genuine Christian tone of the schools, and planned for a balanced place in their curricula for the English Bible. Other teachers were engaged by the principals, but he had his say in selecting the Bible teachers. He wanted those who knew and could teach the Bible constructively and spiritually. Teachers, who would discredit the Bible and undermine the faith of adolescent boys and girls were out of the question.

His personal influence and power were felt among the students in several intimate ways.

First of all in his personal relationships. The students loved him like a father: many of them in the early days had no father, no home. After school opened in September until he left town for evangelistic work, and again after he returned in May until the close of school, the students saw more or less of him every day. He used to drive around in a buggy or a four-wheeler wagon: it refreshed and rested him, and gave him opportunities to be kind. The students would wave and call to him as he passed. He would invite one or another to "get in and ride," especially if they were carrying a suitcase or bundle. Sick boys and girls were not forgotten. He would often plead for a boy who was in trouble that he be given another chance. Both schools telegraphed greetings on his birthday.

They also got close to him in his preaching and Bible teaching. He was all the time interested in their spiritual life, and at the beginning of the school year he would urge them to become out-and-out believers in Christ. There was no undue pressure, but he wanted every student to be a wholesome, happy Christian. As opportunity presented itself he might talk with individuals, or those who sought his advice, but his chief contact as numbers increased was by taking daily chapel. Perhaps he would give a series of Bible talks extending over a week. Students and faculty loved to hear him, he was so animated and practical. Occasionally he would preach on a Sunday.

On the other hand, he would ask the schools to pray for him when he was away preaching, keeping them informed of his whereabouts, so that they might follow him intelligently with their prayers. And they did.

They saw the lighter side of his character in various ways. He believed in hard work, but also in recreation and fun and social comradeship. He was interested in their athletics and outdoor sports, and in their social life indoors. He would give and take in practical jokes.

Walking down Northfield street one day he joined two girls and in a loud voice demanded: "Your money or your life!"

"You will have to take our lives, Mr. Moody, for we haven't any money," they laughingly rejoined.

"Well, your life is worth more than money; see that you use it well," he replied as he passed on.

"A penny for your thoughts," he said once to another girl.

"I was thinking of something my mother said to me," was the answer, which pleased him so much that he immediately handed her five cents. By the next mail he received four cents in change, and that pleased him still more.

The tenor in a Mount Hermon quartet caught cold and could not sing at one meeting. The next day when he was explaining his absence Mr. Moody said:

"You don't want to catch cold: you want to catch fire."

One occasion is recalled when he brought a party of visitors into a room where a spelling class was in session. Presently he aroused enthusiastic rivalry among the pupils by calling out:

"I'll give a silver dollar to the first one that spells 'Nebuchadnezzar' right."

The success of the schools was apparent from the start. Applications for admission poured in from near and far, from just the class that he wished to give a better start in life. In the early years many whose education had been cut short by the necessity of self or family support, or other reasons, were now glad of a school where their advanced years were not a handicap. Applications for admission have always largely outnumbered accommodations.

The new or newly emphasized ideas that Mr. Moody incorporated in his schools have since come to be regarded by professional educators as thoroughly sound, and even essential for well-rounded citizenship in an intelligent democracy.

Henry Drummond wrote that no stronger proof of Mr. Moody's breadth of mind need be demanded than that he should have inaugurated this work:

"For an evangelist seriously to concern himself with such matters is unusual, but that the greatest evangelist of his day, not when his powers were failing but in the prime of life and in the zenith of his success, should divert so great a measure of his strength into educational channels is a phenomenal circumstance . . . Mr. Moody saw that the object of Christianity was to make good men and good women. Hence he founded institutions for turning out such characters. His pupils should have a chance at becoming useful, educated, God-fearing men."

His example was soon followed by others. I could name evangelists and other Christian leaders in the homeland and missionaries in other lands, who started schools on his model, and found his aims and methods workable.

THE NORTHFIELD CONFERENCES

There had been conferences before, but nothing anywhere quite like the conferences Mr. Moody built up at Northfield.

We have seen how in the late '70s when he was in Northfield during the summer months he opened his home for Bible readings, to which neighbors and visitors in town crowded. Before long a history-making event occurred when he called the first public conference. It was apparently suggested by an experience he had at Cleveland, Ohio, in November 1879, when he was holding an evangelistic campaign in that city. One morning at a gathering for prayer a brief address on "Prayer for the Church" was made by Dr. H. B. Hartzler.

"Mr. Moody sat immediately in front of me," said Dr. Hartzler. "He listened with bowed head. Suddenly he raised his head, flashed a glance at me as if struck with a thought, and then resumed his former position." As soon as the meeting was over he asked Dr. Hartzler to come to Northfield the next summer to hold a similar meeting. The following August (1880) he wrote Dr. Hartzler:

"Enclosed you will find a circular that will explain itself. I got a start towards it in your city when you spoke at the convention there about November 1st."

The circular was a call for "A Convocation for Prayer," to be held September 1-10. "The object is not so much to study the Bible, (though the Scriptures will be searched daily for instruction and promises), as for solemn self-consecration, for pleading God's promises, and waiting upon him for a fresh anointment of power from on high. . . ." Signed, D. L. Moody.

A goodly number of people from this and other lands attended. The gathering followed the lines laid down in the Call, and marked spiritual blessing was evident.

That first gathering was a convocation for prayer. Next year 1881 the plans were quite different, and Bible teaching was more prominent. Dr. Andrew A. Bonar of Glasgow, Scotland, spent the month of August in Northfield, and with other well known leaders conducted meetings for the study of the Bible twice daily. Thereafter the annual gatherings became known as Bible conferences, though of course prayer and Christian service had their place in the program.

Mr. Moody's platform was distinguished for utmost breadth consistent with loyalty to the Bible. "A well-rounded Christian lives not on parts but on the whole Bible," he used to say. Hence no one truth was exalted at the expense of others. He allowed no theological hobbies or extravagances, no rationalistic speculations. Northfield has been singularly free from "isms."

Men of every branch of the Church were heard from the platform, and since they had the good judgment to avoid controversial topics and minor differences, as out of place there, the effect was a grand affirmation of evangelical truth and a warm enjoyment of understanding fellowship. Many fast friendships have been formed at Northfield among speakers of diverse persuasions, as also among those who composed the audiences.

Mr. Moody constantly sought to secure the foremost living able expositors and preachers. Hence well known men were brought from abroad, and younger men were developed. Among the speakers were the ablest men in modern Christian life—college presidents and professors from theological seminaries; pastors, teachers and evangelists; missionaries, home and foreign; reformers and philanthropists; business men and leaders of young people. It was therefore impossible to treat other than seriously the testimony that went out from Northfield.

The way the attendance increased at these conferences may be inferred by noting the successive places where they met: first in the parlors and porches of his own home, next in the first Seminary recitation hall seating about a hundred, and the small Trinitarian church holding a couple of hundred, then in 1880 a tent to accommodate over 300, next the upper room in Stone Hall capable of crowding in over a thousand, and which served as the place of gathering from 1885 until the present Auditorium was erected in 1894, with a seating capacity of 2,500.

The problem of taking care of these increasing numbers in a small village had also to be solved. At the first visitors could find rooms in the village homes, though many townspeople did not relish seeing the place overrun by outsiders. However, there was money in it, and the best class of people. Some lived in tents. Mr. Moody pioneered once again in using the school buildings during the summer recess for accommodating the visitors, and so men and women who wished to spend a week or two during vacation, sitting at the feet of great Bible teachers and preachers, were comfortably taken care of.

One conference led to a second, a college students' conference. The project was suggested to Mr. Moody by Luther D. Wishard, a secretary of the International Y.M.C.A. committee who devoted his time to work in colleges.

Mr. Moody did not feel drawn to pose as a leader of college men, but finally it was agreed that if Mr. Wishard and his associate secretary, Charles K. Ober, would work up the attendance, the delegates might use the Mount Hermon buildings and he would have a number of prominent men to address them. And so the first intercollegiate religious conference was born, assembling on July 7, 1886, and continuing through the month. Two hundred and fifty-one students from 89 colleges in the United States and Canada were present. Next year it began to meet at Northfield, where greater conveniences were available. Soon similar student conferences were established in other sections of the country, but Northfield still attracted hundreds of delegates from about 150 schools and colleges in the East, Yale sending nearly a hundred one year.

A World's Student Christian Federation was then formed, which carried the conference plan around the world, John R. Mott being its general secretary. In 1898 the Northfield conference was international in character. Among the six hundred young men who attended there were about sixty foreign delegates, representing twenty-seven different nations. At one meeting prayer was offered in twenty-seven different tongues. Who can tell what it meant thus to bind together in Christian work students from all parts of the world? Think what this movement meant. Picked religious leaders in the colleges were receiving Bible teaching, training, vision and inspiration, which they carried back to their own institutions, inaugurating systematic Bible study and developing men in more active Christian work and witness for Christ.

That first "College Students' Summer School for Bible Study" is also memorable for another quite unexpected product. One of the greatest missionary movements of modern times was born at Mount Hermon but conceived at Princeton. For among the delegates was a Princeton man Robert P. Wilder, a member of the Princeton Foreign Missionary Society that had been organized in 1883, who himself expected to go as a missionary to India. He and two other Princeton men came to Mount Hermon with a deep conviction that God would call some in that conference into foreign mission work. To that end they gathered a few like-minded men to pray that a missionary spirit might pervade the gathering. Following some addresses by missionaries and mission leaders the interest rose to such fervor that by the end of the month a full hundred had signified that they were "willing and desirous, God permitting, to become foreign missionaries." A bronze wall tablet identifies the room in which they met.

It was decided to extend this missionary interest by sending a deputation to visit colleges. This was done with such encouraging success that at the Student Conference of 1888 it was decided to organize "The Student Volunteer Movement for Foreign Missions." Its watchword was "The Evangelization of the World in This Generation." John R. Mott, one of the original hundred, was chairman. Robert E. Speer became one of its first travelling secretaries. It found entrance into a thousand institutions of higher learning in this country and Canada, both of men and women, organizing the systematic and progressive study of missions and enrolling thousands of volunteers. Immediately the movement spread to the British Isles and other lands. For years the mission forces of all evangelical denominations were recruited from this choice band of young college people. Over 13,000 members of the movement on this continent have become foreign missionaries. Many of them on foreign fields to-day look back to Northfield as the place where they formed life decisions and gained courage and impulse.

THE MOODY BIBLE INSTITUTE OF CHICAGO

As Mr. Moody moved up and down the land holding meetings, he realized that multitudes of people were not being reached by the churches. In his own meetings many young people of both sexes were being converted and revived. He saw possibilities in these, if only they were taught the Bible and trained in Christian service, of supplementing the efforts of the regular ministry by lay activities. But how solve the problem of supply and demand? Once again he was facing a practical but untried task. The Moody Bible Institute was the final solution.

It was, however, a slow evolution. It began in Bible classes for women led by Miss Emma E. Dryer in connection with the North Side Tabernacle immediately after the Fire. Training women for Bible reading and home visitation in connection with churches was the next step. Then the idea of a training school began to take shape.

At first it was for women only, but when it was seen that men were also needed, the plan for a Bible school was widened to include them. Miss Dryer for a time engaged rooms in the central "Y" building as headquarters for her Bible work.

The need of a home for the workers was then felt. At length on January 22, 1886 Mr. Moody delivered an address in Chicago on "City Evangelization." He pictured the needs of the unreached workingmen and their families, and spoke of the churches closed six days a week and in many cases all summer. "We have got to have gap-men," he said, "men who are trained to fill the gap between the ministers and the common people."

At that time theological seminaries confined their training strictly to preparation for the ordained ministry. Mr. Moody had no idea of trespassing on that field. He had something quite different in mind.

The Chicago Evangelization Society was the next advance. A nucleus of friends was formed, funds were raised, an evangelist was engaged whose base was a tent located in a lawless section of the city. Tent meetings were held every night, and the workers visited in the neighborhood in the afternoon. After a few weeks the tent was moved to another location. In winter the band held meetings in missions and churches. Numbers were reached with the gospel, and those who were converted were turned over to the churches. Was it not the plan of his London campaign in a new setting?

One feature of the Bible work was an institute in May, when some prominent Bible teacher was engaged to give lectures in morning sessions which were open to all. Mr. Moody himself was a speaker in 1889, and the attendance of about 200 workers satisfied him that the time was ripe for an all-the-year school. So land and three buildings adjoining Chicago Avenue Church were acquired. The buildings were used for the women, and a men's building was erected on the land, and was formally opened on September 26 of that year with the title of the Bible Institute for Home and Foreign Missions.

It proved to be not only the beginning of a new institution, but of a new movement in training for Christian work.

R. A. Torrey, a Congregational minister, graduate of Yale College and Divinity School, and at the time superintendent of the Congregational City Mission Society of Minneapolis, was selected by Mr. Moody for the post of superintendent and Bible instructor. It was his responsibility to devise a course of instruction in the Bible and methods of Christian work, suited to the special character and aims of the institution, and to direct students in all kinds of actual Christian service in the city.

He was assisted by Mrs. S. B. Capron, a retired missionary from India, as superintendent of women. Within a few years the curriculum was systematized on an academic and practical basis in a two-year course, two years of twelve months each, for the Institute never closed from the day it opened. Mr. Moody always said the summer was the best time to reach the masses in the open air.

In addition to the Bible and Practical Work courses there was also a Music course, intended not only to give thorough training to those who wished to become evangelistic singers and church choristers, but also to impress the whole student body with the power and value of the gospel in song.

In addition to the regular instructors, it was the plan to have prominent teachers and preachers of this and other lands spend some time at the Institute, giving the cream of their knowledge and experience in condensed form. Personal contact with these great men was invaluable to the students.

The student personnel consisted mostly of men and women who felt called to devote their lives to forms of Christian work outside the regular ministry. But there were always those who desired to supplement the valuable education received at other schools by intensive study of the English Bible and methods of aggressive Christian work, besides many who only desired to know their Bibles better in order to be able to win others to Christ while remaining in their secular callings.

At the Northfield schools we have seen that Mr. Moody kept his hands off because he did not pretend to know the technique of academic education. At the Bible Institute it was different. He knew just what he wanted, and how to get it.

“Let us take our stand here,” he said, “that any man can teach upon our platforms with absolute freedom whatever he finds in the Bible, but no man shall be allowed to pick the Bible to pieces.

He was himself president of the Institute, he made friends and raised the money for it, he kept tab on the teaching and training, he lived in the men’s building when he was in Chicago. Room 10 on the second floor was his office or parlor, Room 11 his bedroom, with bathroom between, Room 9 on the other side was kept for interviews, faculty conferences, etc. He took his meals in the dining room with the students at the faculty table. Thus closely did he enter into the school life while in Chicago. Dr. Torrey dictated a letter to him the first thing every Monday morning, telling him what sort of a Sunday he had in Chicago Avenue Church, of which he was pastor, and enclosing a statistical report of the Institute for the previous week.

At the time of Mr. Moody's death the Bible Institute had completed its first decade. Over 3,000 men and women had been enrolled for the full course or shorter terms. He was pleased with the fitness and capacity of students for undermanned positions in the expansion of the Church in needy fields.

Under date of February 24, 1890 he wrote a friend, relative to the Bible Institute:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much until the century closes, but when I am gone I shall leave some grand men and women behind."

A week before his health broke down he was pointedly asked:

"Do you consider the Bible Institute a success? If you were starting over again, would you follow the same plan?"

"Yes," was his reply, "it has been a great success and a wonderful blessing. I would do the same again."

As a matter of fact, after the hotel was built at Northfield, he used it during the winter months for a training school for women, giving the same kind of training as at the Chicago Institute, but with more special reference to village problems. After his death Dr. C. I. Scofield of Scofield Bible fame, then pastor of the local church, Became its president and leading Bible Instructor.

After he left Northfield the school was merged in the Bible department of Northfield Seminary. On his last visit to Glasgow, in 1892, Mr. Moody organized a similar Bible Institute for Scotland, which is still functioning.

BIBLE INSTITUTE COLPORTAGE ASSOCIATION

At the beginning of this chapter I listed one more organization among existing sources of Mr. Moody's continuing power and influence, namely, the Bible Institute Colportage Association of Chicago. As this was not started until 1894, however, I will postpone the story of it until a later chapter.

A colporter is a man or woman who carries books and other gospel literature from door to door for sale or distribution. This form of Christian work originated in Europe, and has been well adapted to the needs of this country.

~ end of chapter 7 ~

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