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**MOODY'S MINISTRY TO MEN**  
**By Willard Francis Mallalieu**

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Life and Labors of Dwight L. Moody  
By Henry Davenport Northrop

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**01 -- THE ABSENCE OF MEN FROM PUBLIC WORSHIP**

One of the peculiarities of the times in which we live is the marked absence of men from the public worship of God on the Sabbath. As a rule a large proportion of the average

congregation is composed of women. There must be reasons for this condition of things. It will not do to assume that any one reason will afford a sufficient explanation. Manifestly there are three or four reasons that have a very direct bearing upon the problem.

First of all, it is evident that the modern, reckless rush of business so taxes the mental and physical strength of men, that, when Sunday dawns upon this working world, all toilers, whether of hand or brain, are very much inclined to make it a day of rest, and, if not prevented by religious scruples, a day of recreation. There must be an occasional interval when toil ceases or the strongest and most enduring constitutions will certainly break down.

Evidently it has not occurred to many of these toilers that one way, and, indeed, one of the best ways, to rest and refresh both body and mind is to lay aside the usual work-day clothing, put on the Sunday suit, and go to church, and so enjoy the singing, give interested attention to all the services, and mingle with the people. For one day in the week, at least, this will break up the monotony of life; and toil ceases to be a drudgery when these restful seasons are both regular and frequent.

In this connection it must not be forgotten that the vast changes that have taken place in our modes of life within recent years have most seriously affected the status of working men and women. Fifty, even forty, years ago there was very little work on Sunday, except that of mercy and necessity. In those days there were no Sunday trolleys, no railroad passenger trains, no freight trains, no open places of amusement, no misnamed sacred concerts, no public performances in public squares and commons and parks by brass bands--in fact, but very little, if any, open and inexcusable desecration of the holy day. Now we have them all. The change in the business and social affairs of our rapidly growing and very heterogeneous nation involves the employment of large numbers of men on the Sabbath, and, by consequence, they are prevented from attendance on public worship, even if they were so disposed. Hundreds of thousands are thus deprived of Sabbath rights and privileges or they are thrown out of their positions, so that they must work on Sunday or starve.

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## 02 -- MANY THOUSANDS EMPLOYED ON SUNDAY

Then the Sunday newspaper that lives and thrives from one end of our country to the other, not only involves the running of special railroad trains, but the employment of many tens of thousands of men and boys in selling and distributing. These papers are not religious, they are very far from it. Many of them are full of foul reports, and they are the chroniclers of scandals and crime. Not a few of them in their spirit and tendency are thoroughly immoral.

Notwithstanding all this these papers go into millions of our homes every Sunday morning, and there is not one of them all that can be considered helpful to the development of religious thought, or pure intellectual culture. These papers are utterly worldly, and a large percentage of them are unfit to be tolerated in Christian homes. The men who read these papers are, for the most part, tempted to stay away from church, and multitudes yield to the temptation.

Again it cannot be successfully denied that there is a decided drift towards skepticism on the part of great numbers of men. This drift has been fostered and stimulated, if not created, by the absurd hypotheses of our so-called modern science. Possibly the worst results come from the theories of evolutionists. These theories are in direct opposition to the teachings of the Bible in regard to the origin of man; they eliminate from the life the supernatural so far as prophecy and miracle are concerned; they leave no place for the testimony of the Word of God in regard to the supernatural origin of the human nature of Jesus; they do not assume to recognize the immortality of the soul.

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### 03 -- MEN WHO HAVE NO USE FOR CHURCHES

This modern form of undiluted and crass materialism is really as old as the mud philosophy of Egypt and the atomic theory of Greece, is essentially destructive to all forms of religious faith and worship and leaves man in a helpless and hopeless condition in regard to a future life. Logically enough when men accept these views and theories they have very little use for churches or public worship. Then if, in addition to all this, we have authorized religious teachers who hold and promulgate these unBiblical and unChristian ideas, and moreover spend a good share of their time in tearing the Bible to shreds, and attempting to prove its untrustworthiness, is it at all remarkable that busy, hard-working, earnest men should turn away from the sanctuary, and restrain prayer, and cast off the fear of God, and year by year drift heathenward, and in many cases with sadly accelerated velocity?

Now the whole world knows that Dwight L. Moody stood boldly, manfully and squarely against all these things that have been mentioned and others more or less intimately related to them. On the other hand, it is known and universally conceded that first, last and always he was the friend of the working man. He most strenuously opposed the oppression of the poor. In the interest of all toilers he antagonized the desecration of the Sabbath, not only because it is a violation of the divine command, but because it is a cruelty inflicted upon every son of honest labor, and upon wives and children.

He knew very well that the Sunday newspaper is one of the worst enemies of the Sabbath institution, and of the holy convocation of the people for the purpose of public worship. He had not the remotest sympathy for the oppositions of science, falsely so-called, nor for the destructive rationalistic criticism of the present day, that discredits the reliability of the Word of God; and, he did not fear to declare his convictions in regard to these two insidious but deadly foes of the Gospel and the house of God.

His pronounced views and intense antagonism of these all too prevalent evils did not hinder men from attending the preaching of Mr. Moody. Men of brains and good sense, men who have ideas and convictions of their own, are not possessed of itching ears. They are not found crowding the pews of invertebrate preachers. They are not much given to seeking for preachers who deal in weak and lachrymose platitudes, or use only honeyed words.

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## 04 -- MEN LIKE POINTED PREACHING

A real stalwart man likes a preacher that probes his conscience, that compels him to look straight into his own heart, that sets him to thinking about the ultimate outcome of his personal conduct. Men knew when they listened to Mr. Moody that he was a man among men; that he had a great throbbing heart akin to their own; they knew that he was no doctrinaire with abundant learning, and very little or no real common sense; they knew that whether he had more or less of scholarship he certainly understood the daily life of men, and that he could search through their inmost souls, holding aloft the blazing torch of divine truth. Men like to hear such a preacher, and they will go to hear him, and they went to hear Mr. Moody.

Dwight Lyman Moody was a prophet of God! When one of the flaming chariots of the heavens swung low on Friday noon of the twenty-second of December, 1899, he stepped in and ascended to the eternal glory. This supreme century has produced no such prophet as he who has walked and lived among us for the past sixty-two years. Indeed the century has produced very few men who can be considered his equals, especially when we have an adequate conception of the extent and power of his influence to mold and fashion the lives of men.

He was familiarly known wherever the English language is spoken, for though he had not traveled extensively in foreign lands, yet his various books, and the books that have been written about him, and the Gospel Hymns which have been scattered far and wide by multiplied millions have carried his name and fame to the ends of the earth. Humanity owes him a debt of gratitude which it can never repay, and the debt will continually increase as the years go on.

For all time his name will be written with the names of Finney, Edwards, Asbury, Wesley, Whitefield, Luther, Huss, Wycliff, and other prophets, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Men always loved to hear such prophets as these, and they loved to hear Mr. Moody, and they went to hear him as they have gone to hear no other.

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## 05 -- BENEFACTOR OF YOUNG MEN

Pre-eminently he was a benefactor of men, especially of young men, who waited on his ministry. He possessed to a very unusual degree those native qualities and characteristics that command the confidence and loyal following of men, whether young or old. Not all but some of them may be mentioned, at the same time suggesting that the elements of success are measurably within the reach of all, and that in proportion as they are possessed, developed and utilized will be the influence and usefulness resulting from association with men.

It seems somewhat paradoxical, and yet it is eminently true, that his nature was composite, and in him two decided opposites were most happily combined. There was something

about him as attractive and beautiful as the blue Connecticut winding through the lovely meadows and beside the graceful slopes of Northfield Valley, while there was also something about him as rugged and strong and stable as the forest-clad craggy hills where he was reared. Men enjoy this combination of opposite qualities in a preacher, for it appeals to what they themselves know and feel.

Again, he knew men and things; he knew truth and God. His early life on the farm, his experience in business as a clerk, his service in the Christian Commission during the Civil War, his continual mingling with men, gave him an abundance of practical knowledge in regard to the affairs of daily life. In the various enterprises which he instituted and carried forward to success, he showed such aptitude in planning, directing and controlling that he commended himself to earnest, thorough and successful business men.

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## 06 -- DEVOTED STUDENT OF THE BIBLE

He knew the truth as the result of the most persistent and honest study of the Bible. If ever the sufficiency and excellence of the English translation of the Bible has been illustrated it was in his case. Without knowing a word of Greek or Hebrew, he sought for the treasures of wisdom stored in the sacred volume, and he found them, and gave them to the people in rich abundance.

He knew God in personal and abiding communion. He took the divine challenge, "Ye shall seek for me, and find me, when ye shall search for me with all your heart." He found God and walked with Him for years in blessed fellowship as real as that of Enoch. Like Stephen of old he was full of faith and the Holy Ghost. Thus equipped he was a veritable dynamo of power, and whenever and wherever he touched the world men were compelled to acknowledge that his was a masterful spirit, and so as he led they followed.

Dwight Moody with all his soul despised and hated shams of any and every kind and quality. Life was to him a tremendous reality, and he was tremendously real. Wherever he went he invariably created this impression of himself. He never wore a mask and never attempted to conceal his real thought and purpose. He was candid to the last degree and was as honest in all his being as the sunlight.

There was not the slightest trace of the modern effeminate, emasculated namby-pamby-ism about his thought, speech or methods. He was a broad-gauge, noble, virile, whole-souled man. Nobody ever took him for a weakling. He did not need petting and flattery. He stood out before the world as a man of strength both in purpose and action.

He never affected to be more than he really was. He did not think more highly of himself than he ought, but his personality was most pronounced. He was himself always and everywhere. He was perfectly sincere. He lived in the full light of unclouded noonday with all the windows of his soul wide open to all the universe. There is small occasion for subterfuge or concealment on

the part of honest people, and he was so absolutely honest that it never occurred to him that there was anything to be concealed.

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## 07 -- HIS UNIVERSITY WAS THE COUNTRY SCHOOL

It is true that he held no college diplomas. The New England District School was his only Alma Mater, and yet all his life long he was most eager to learn. With unfeigned delight he could sit at the feet of any real teacher who excelled him in knowledge; but he had his own convictions in regard to all questions of doctrines and experience. These convictions were not vagaries; they were not the offspring of fanaticism. These convictions were not reached by any hasty generalizations; as a rule they were slowly and cautiously formed, and, in the last analysis, only those were retained that were based on what to him were the clean and explicit teachings of the Word of God.

The Bible was the touchstone by which he invariably tested all theories and the standard by which he weighed and measured his own conclusions and experiences. He would build only on the solid rock of divine truth, and never on the ever-shifting sands of worldly, intellectual speculations.

His whole public life was a continual exemplification of the fact that he never sought for personal financial gain or emolument. He might easily have accumulated an abundant fortune; he might have left large wealth to his family, but he did neither. If ever a man illustrated the theory of John Wesley, to get all possible, to save all possible, and then give all gotten and saved, Mr. Moody did just this to a most singular degree. More than this, it may be said of him that he never sought for the good-will or applause of his fellow-men by any compromise with any form of iniquity or worldliness, no matter how popular, nor by surrendering in the slightest degree his inborn conviction of truth and duty.

He would probably have come over in the Mayflower with Miles Standish if he had been in Holland at the time the Pilgrims were leaving, and he would have stood on the bleak hill-top at Plymouth and watched the lone ship in the offing as she spread her white wings for her return voyage, and not a sigh or murmur would have escaped his lips or heaved his breast, and not a tear of regret would have brimmed his eyelids. He would have been among those who said, It is ours to break the ice through with bleeding, freezing feet, if so we may open the way for men to worship God according to the dictates of their own consciences, and read the Bible each for himself with none to molest or make afraid.

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## 08 -- A MAN WHO NEVER KNEW FEAR

If he had lived in the time of Cromwell he would have marched beside that greatest of Englishmen with his unconquerable Ironsides. He was completely fearless. It is altogether doubtful if he knew the meaning of the word fear as applied to men and things. And why should

he fear? He had a conscience void of offense toward God and man, and so with his face to the sunlight he went boldly forward in the discharge of every duty. It was never a question with him, "how many, but where are the enemy?"

If he had been in Luther's place in Wartburg Castle undoubtedly he would have thrown the historic ink-stand with a better aim and a steadier and more vigorous hand than did Luther; and most likely he would have grappled with the intruder and thrust him headlong out of the narrow window. In the olden times; yes, in these times, men look up to other men who are fearless. Leaders of men are never the craven, trembling cowards that are forever taking good care of their own precious bodies and souls.

He was truthful to the last degree. Like General Grant, he would stop talking when he came to the end of truth telling. No man ever doubted his word. The cunning arts of diplomacy, and the baser arts of duplicity were absolutely foreign to his nature and his ingrained principles.

His conscience was quick as the apple of the eye, and tender as the heart of an angel, but it was well and wisely trained and properly balanced, and also thoroughly informed and inspired by his extraordinary knowledge of the unchangeable, inerrant and absolutely infallible Word of God.

He was constant and steadfast in all the work and duties of public and private life, and was always hopeful and cheerful even amid the sorest disappointments. He was free from the slightest suspicion of moroseness, he was never gloomy or despondent, he was not over-reticent or taciturn; indeed, he possessed a vein of genuine humor that sometimes sparkled with keenest and kindest wit; but he was never light and trifling, never frivolous, never giddy, never inane and foolish. He lived too near to God, and his fellowship with Jesus was too intimate and unbroken to admit of frivolity.

In him was realized the answer to the prayer. Would that it might be realized in thousands of others:

"Lord give us men!  
Strong and stalwart ones;  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample self beneath them,  
Men who make their country wreath them  
As her noble sons,  
Worthy of their sires!  
Men who never shame their mothers,  
Men who never fail their brothers,  
Men who tread where saints have trod,  
Men for country, home and God.  
Lord, give us men!"

Then, to crown all, his close touch with the poor and lowly, whose daily life and struggles he knew so well; his personal apprehension of the infinite compassion and love of God for humanity so wrought upon his entire being that his divinely and graciously renewed heart became the source of the most genuine and ardent sympathy for all men, and apparently obliterated in him all traces of selfishness and unworthy ambition, so that it may be said of him that he lived not for himself but for others. Men everywhere, and almost all of them, admire pure, unmixed self-sacrifice, they prize most highly freedom from selfishness, and they are willing to follow men who are free from whatever is sordid and base.

It is a sad mistake when men suppose that learning gained in the schools, that culture and refinement, that wealth and social position are absolutely essential to the greatest possible usefulness. It is character that counts. Holy living, which is the outward manifestation of holy, Christ-like character, is more influential, more potent for good than all eloquence, than all learning, than all superficial culture. One may have all these natural and acquired gifts and graces, and not having Christ-like character may live a very worthless life.

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## 09 -- HE WAS A BROTHERLY MAN

Then, if this character be possessed, the additional important element that is needed to insure supreme usefulness is plain, simple brotherliness. There must be in the make-up of every man who would move humanity upward and God-ward a touch of nature that makes all men akin. To benefit the lowliest and the humblest the arms of love and faith must reach down to the nethermost stratum of society. It greatly helps if one has been there himself; yes, if he originally came from there. The Captain of our salvation was made perfect through suffering. He was born in a stable, the only refuge His mother could find in the home of her royal ancestor; his cradle was a manger, and he had not where, even at his best estate, a place of his own where he might lay his head.

It was distinctly to Mr. Moody's advantage that in early life he was inured to poverty and toil; that his poor widowed mother had hard work to keep the wolf from the door. How else could he have come so near, and always in a helpful way, to the great masses of working people, if he had not known all about the hardships incident to a very scant subsistence in early life?

Thus constituted and nurtured, it is not strange that he had a most astonishing influence over men, especially over young men. In spite of the unpromising character of his youthful environment, his meager scholastic opportunities, the multiplied obstacles and discouragements that were thrown and piled in his way by shortsighted though well-meaning friends, how surprising, indeed, how glorious, his career. And is not this career well calculated to humble all preachers who complain that men do not throng the sanctuaries where they minister when they remember how needlessly they are unlike this honored servant of God?

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## 10 -- VAST RESULTS OF HIS GREAT LABORS



During his public life it is estimated that his congregations would aggregate not less than one hundred million people. Of this vast multitude at least twenty-five million were young men. By his word and example, by his unreserved consecration and his quenchless zeal, by his tender sympathy and heartfelt love unnumbered thousands of these were made better for all time; while scores of thousands of them were turned from sin to righteousness and brought into the fold of the Good Shepherd.

Magnificent man, faithful Christian, peerless Evangelist of the Nineteenth Century, he has left us! We shall never again in this life behold his manly form; never again listen to his startling pleading voice; never again will his earnest prayers bring us near the mercy seat. His work is done, though his influence will abide through all time. Our upward longing gaze follows him as earth recedes, and heaven opens, and God calls, until we see him pass the gate of pearl. Beholding now the King in his beauty, he walks the streets of gold, he wears his crown in paradise.

If we may not equal him in his high achievements, may God grant that, at least, the shadow of his falling mantle may rest upon us, and so our souls be moved to fuller consecration, to holier ambitions, and to more faithful, heroic and unselfish service and sacrifice than we have ever known in all the past.

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THE END