American evangelist Dwight L. Moody became the most noted traveling preacher of the late 19th century. He set the pattern for later evangelism in large cities. Dwight Lyman Moody was born on February 5, 1837, in East Northfield, Massachusetts. In 1870 he met Ira D. Sankey, a hymn writer, and the pair became noted for contributing to the growth of the gospel hymn (see gospel music). They made extended evangelical tours in Great Britain from 1873 to 1875 and from 1881 to 1884. Moody shunned divisive sectarian doctrines and deplored the theory of evolution. His preaching emphasized a literal interpretation of the Bible and looking toward the Second Coming (the return of Christ). See what's new with book lending at the Internet Archive. The American evangelists, D.L. Moody and Ira D. Sankey: in Great Britain and Ireland. Item Preview. remove-circle. The American evangelists, D.L. Moody and Ira D. Sankey: in Great Britain and Ireland. by Hall, John. The evangelist and the press used one another in creating a sense of civic excitement that manufactured the largest crowds in municipal history. Critics claimed this machinery of revival was man-made. At his death on the eve of the 20th century, D.L. Moody was widely recognized as one of the most beloved and important of men in 19th-century America. A Chicago shoe salesman with a fourth grade education, Moody rose from obscurity to become God's man for the Gilded Age. Beginning in Britain in 1873 and extending across America's urban landscape, first in Brooklyn and then in Philadelphia, New York, Chicago, and Boston, Moody used the power of prayer and publicity to stage citywide crusades that became civic spectacles. An edition of The American evangelists, D.L. Moody and Ira D. Sankey, in Great Britain and Ireland (1875). The American evangelists, D.L. Moody and Ira D. Sankey, in Great Britain and Ireland. D. L. Moody and Swedes: Shaping Evangelical Identity among Swedish Mission Friends 1867-1899. David M. Gustafson. Songs of Moody's musical partner, Ira D. Sankey, were translated into Swedish by Erik Nyström and sung in homes and mission houses. As Mission Friends adopted Moody's alliance ideal, beliefs, and methods, their evangelical identity shifted in the direction of Moody's new American evangelicalism. Preface My interest in this study piqued as I read books by various authors who described how D. L. Moody played a role in shaping Swedish Free Mission Friends in America.