

AN ANALYSIS OF THE ELEMENTS OF PERSUASION
USED BY BILLY SUNDAY IN THE
MONMOUTH, ILLINOIS, EVANGELISTIC CAMPAIGN

By

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Chapter I

INTRODUCTION

Purpose of the Study

The purpose of this study is to analyze the elements of persuasion used by Billy Sunday in his Monmouth, Illinois Evangelistic Campaign. This analysis will include an exposition and appraisal of the following elements of persuasion: the background, setting and audiences of the campaign; a picture of the man himself; Mr. Sunday's preparation and presentation of the sermons involved; an analysis of the sermons and an evaluation of the entire campaign.

Previous Studies Related To The Present Study

There have been few scholarly studies on Billy Sunday. The work entitled "Billy Sunday was His Real Name" by William G. McLoughlin has recently been published. An historical study, it treats Billy Sunday's career as a significant religious movement in America. This work was done through a generous traveling fellowship from Harvard University and was completed at Providence, R. I. on March 19, 1955.

One other study, a doctoral thesis, entitled - "A Comparative Study of the Devices of Persuasion used in ten sermons by Harry Emerson Fosdick and in eight sermons by William Ashley Sunday," was made by Paul Rexford Brees in 1948 at the University of Southern California.

Source Materials Of This Study

One of the author's principal sources of information for this study is the newspaper accounts in the Monmouth Review Atlas published daily, during the Billy Sunday Evangelistic Campaign in Monmouth, Illinois, September 19 to October 31, 1926. The writer also visited Monmouth, Illinois and talked with many residents who were active in the campaign.

There are no texts of Billy Sunday's sermons in print today but the Review Atlas published them daily--most in entirety. Billy Sunday made a practice of lending a large printed copy of his sermon to the newspapers. In Monmouth, a reporter unknown to Billy Sunday, would follow the printed copy, adding or deleting copy as needed. This procedure made the Monmouth sermons appear in print exactly as they were delivered.

The two authorized biographies of Billy Sunday "The Real Billy Sunday" by Elijah P. Brown and "Billy Sunday, The Man and His Message" by William T. Ellis, were both published in 1914 and no other authorized works were published during the rest of his lifetime. Therefore these newspaper accounts are very significant.

In addition to the trip to Monmouth, Illinois, the writer visited Winona Lake, Indiana, where he interviewed the widow, Mrs. Helen Sunday and Mr. Bentley D. Ackley who was Billy Sunday's Private Secretary for ten years. He also talked with citizens of Winona Lake and Warsaw, Indiana, who had known or heard Billy Sunday.

Books that are especially helpful for background material are Billy Sunday's "Autobiography" (originally published in the Ladies Home Journal in 1932-33); Homer Rodeheaver's "Twenty Years With Billy Sunday"; and William G. McLoughlin's "Billy Sunday Was His Real Name".

Acknowledgments

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Billy Sunday, The Man

William Ashley Sunday was born November 19, 1862, in a log cabin on his grandfather's farm at Ames, Iowa. His father William Sunday, was a Civil War soldier and wrote from the front lines, "When the baby is born, if it is a boy, name him William Ashley." His father died from pneumonia on December 23, 1862, never having seen his latest child. The widowed mother was left with three children--Willie, the baby; Edward two years old; and Albert, four years old. She was in great financial need but struggled on for six years with a government pension and help from her parents.

Billy was a sickly child for the first three years. Much of the time his mother carried him around on a pillow; Billy could hardly walk. An itinerant French doctor named Avery called at the cabin one day to see if anyone was sick. When he found Billy's condition he went into the woods and picked herbs and made a syrup that cured Billy. "This is probably the reason that he (Billy) often gives expression to a theory that in weeds, herbs and shrubs will some day be found the cure for all the ills that flesh is heir to."¹.

Billy's mother later married a man named Heizer and had two more children. Heizer later deserted the family and so she again went to her parents for help. Billy had not liked Heizer and had already left home to live with his grandparents on their farm. Grandfather Corey took the place of Billy's father.

1. Elijah P. Brown, The Real Billy Sunday, New York. Fleming H. Revell Company, 1914, p. 16.

Billy Sunday describes his grandfather as "the most versatile man I have ever known."² He could build houses, lay stone walls, make spindles, bureaus, water wheels, do blacksmith work, build a mill, make a loom, lance people in the old way to make them bleed, build a cane mill and make almost anything. Billy worked hard on the farm milking cows morning and night, doing other chores, and at eleven, could keep up with the men in the harvest field banding grain. He also helped at the cane mill often until midnight, making molasses.

Poverty came and Billy's mother decided to send Ed and Billy to Glenwood, Iowa, where the Soldiers' Orphan Home was located. Billy described this sad parting and his trip to the orphanage in his autobiography. Enroute a kind lady in a hotel fed them in Council Bluffs, and a train conductor seeing their letter of introduction to the Glenwood home gave them a free ride from Council Bluffs. This same conductor often visited them at the orphanage with small gifts.

Billy and Ed were at Glenwood for about a year and a half when the home was closed and the children were transferred to the Orphans' Home at Davenport, Iowa.

"In the Davenport Home young Billy had the advantage of good schooling and proper religious instruction and in the systematic atmosphere he found there, he was inspired with an ambition to make something out of himself. There he was taught to be earnest and energetic, painstaking and thorough in whatever he undertook."³

2. William Ashley Sunday, Autobiography of Billy Sunday, (written originally for the Ladies' Home Journal and published in pamphlet form by Mrs. W. A. Sunday) Winona Christian Assembly and Bible Conference, Winona Lake, Indiana, no date, p. 6.

3. Brown, op. cit. p.22.

At Davenport, children were taught to be neat; they had to keep their hair combed and shoes polished. If they were caught otherwise, they forfeited the Saturday trip to town. Billy Sunday acquired habits of meticulous dress there that followed him into his campaigns.

At sixteen, boys had to leave Davenport and since Ed was now sixteen, Billy insisted on going along. They returned to the grandfather's farm where they worked hard. Billy got in a quarrel with his grandfather over hitching up a horse and when his grandfather cursed him, Billy left on a neighbor's borrowed horse. Billy was impulsive. He went to the town of Nevada where he secured work in a hotel. One of his jobs was to take charge of the horses. He liked to run with the horses until he could gain great speed. When he went home later to see his mother he stayed two days instead of one and found that he was out of a job when he returned. Colonel John Scott, Lieutenant Governor of Iowa, gave him a job and liked him so well that he took him into his home. He went to High School in Nevada and paid for his books by doing the school janitor work in the early hours of the morning. The Scotts gave him board and room and eight dollars a month for doing daily chores.

At this early date he was interested in public speaking. He says, concerning school:

"Speaking, geography, history and civil government were my long suits. Horatius at the Bridge, Curfew Shall Not Ring Tonight, Spartacus to the Gladiators at Capua, The Raven, Roger and I, and The Arab's Farewell to His Steed, were among my favorites." 4.

4. Sunday, op. cit., p. 23.

"The firebrigade of Marshalltown, Iowa, needed a fast man to help them in their annual fire-fighting tournament, which fell that year on Sunday's graduation day. Since belonging to a fire brigade was considerable honor, Sunday accepted their offer and skipped the graduation ceremony." 5.

He was a fast runner from the days of Glenwood where he could beat any boy. Then his practice trotting with the horses at the hotel kept him in good training. The fourth of July races gave him fame when as a boy he won first place in the mens' class. Because of his speed and ability to judge fly balls, he was playing on the "town" nine, though a country boy. Sunday next got a job as undertaker's assistant in the furniture store run by the undertaker. He played on the Marshalltown ball team where he distinguished himself for fast running and accurate fielding. The team won the State Championship in 1883. He came to the attention of "Pop" Anson, Manager of the old Chicago White Stockings, (now the Cubs) and gave up his undertaking job for professional base-ball at \$60.00 a month.

When Billy Sunday arrived in Chicago, he faced ribbing from his team-mates for being a 'hayseed'. His ability to run stood him in good stead and when he beat the fastest man on the team by fifteen feet in a hundred yard race, he heard no more about being a 'hayseed'.

Anson says of Billy:

"Sunday was, in my opinion, the strongest man in the profession on his feet, and could run the bases like a frightened deer. His greatest lack as a ball player was his inability to bat as well as some of the hard-hitting outfielders. He was a fast and brilliant fielder, a fine thrower, and once on first, he could steal more bases than any of his team-mates." 6.

5. William G. McLoughlin, Jr., Billy Sunday Was His Real Name Chicago: The University of Chicago Press, 1955, p. 4.

6. Brown, op. cit. p. 34

Billy Sunday played baseball from 1883-1891. Most of the time he played right or center field. It is said that he was the first man to hold the record of circling the bases in fourteen seconds.

"Sunday was the sort of figure the bleachers liked. He was always eager--sometimes too eager--to "take a chance". What was a one--base hit for another man was usually good for two bases for him. His slides and stolen bases were adventures beloved of the "fans"--the spice of the game. He also was apt in retort to the comments from the bleachers, but always good-natured. The crowds liked him, even as did his team-mates." 7.

No doubt this phase of his career was excellent training for him in getting practical knowledge of crowd psychology which he used so aptly later on in his evangelistic campaigns. His surprise stolen bases were similar to his surprise techniques he used on the platform.

He was known as a "top notch" player. Mrs. Sunday proudly said to the writer, "few men reach the top in two fields." "Billy did though, in baseball and in evangelism."

In the winter Billy Sunday had other work. He worked as a locomotive fireman for the Chicago and Northwestern Railway. Here he picked up the jargon of the railroad men that made it easy for him to talk with them and reach them for Christ later. He also spent a winter at Northwestern University at Evanston, Illinois, studying and coaching the baseball and football teams. Here he took rhetoric under Dean Cumnock of the school of oratory. He learned proper enunciation and rhetorical flourishes--things for which he was grateful.

7. William T. Ellis, Billy Sunday, The Man and His Message. Philadelphia, John C. Winston Co., 1914, p. 34.

Billy Sunday was converted at the Pacific Garden Mission in Chicago in 1886. To the day of her death, Mrs. Sunday maintained an active interest in and support of this ever-growing work. The message of the mission is down to earth, presenting in terms of men's experiences what Christ can do to save from sin and regenerate a life. Billy's first taste of religion was this factual preaching that reached his heart and made him see himself as a sinner in need of a Savior. It is no wonder that his approach was always "down to earth and hard hitting"--the kind that got results for him.

After his conversion he joined the Jefferson Park Presbyterian Church where he met Helen Amelia Thompson whom he later married. Helen's father was not too happy that Helen was keeping company with a professional baseball player, but after three years gave his consent to their marriage. Mr. Thompson became his most loyal supporter both as a baseball player and as an evangelist. Billy played ball four years after they were married. At the time of his conversion Billy had given up drinking, swearing, gambling and theater going. Now he felt he should take an active part in Christian work and gave talks at the YMCA wherever his team was playing. The boys expected him to talk about baseball but he told them of his conversion and urged them on to "Earnestness in Christian Life".

"As a public speaker," said a Pittsburgh newspaper, "William A. Sunday, more familiarly known on the diamond as 'Billy' can compare favorably with a majority of young clergymen in the city pulpits. He is not an ordained minister, but a member of the Pittsburgh baseball team with Christian principles." 8.

8. McLoughlin, op. cit., p. 7.

The newspaper descriptions of his talks indicate that the young convert had not yet adopted the sensational slanginess of expression which later made his preaching so popular.

"When speaking, his delivery is pleasant and grammatical. He has a ready command of the English language and uses many poetical phrases. His knowledge of human nature and the Scriptures were clearly evident in the half-hour address at the YMCA yesterday afternoon. He made no reference to the baseball profession and instead of using slang, his words were well chosen. He spoke earnestly, but at first seemed somewhat nervous." 9.

Billy Sunday had signed a three year contract to play for the Philadelphia team. He felt definitely called to enter Christian work at the YMCA. Several winters he had studied Bible there and worked long hours without any pay. He was under contract and asked for his release but it was not granted. He made it a matter of prayer and said if he didn't get his release by March 25, he would feel it was God's will for him to remain in baseball. On March 17, his release came but also a temptation to stay in baseball, for Cincinnati was offering him \$500 a month while the job at the YMCA paid \$83., a month. He decided in favor of Christian work at the Philadelphia YMCA. Mrs. Sunday said it was hard work from early morning (8 A.M.) until late at night (10 P.M.) and he was even gone on holidays. This was hard on her, for she now had two children, George and Helen. Sunday tried several measures to economize, such as walking to and from work, had his clothes dyed and remade, went without lunch often and wore celluloid collars. He worked hard as the first religious-work director at the YMCA. Often they asked him to take over the physical

9. Ibid., P. 7.

education work but he declined in favor of what he was doing.

"His work consisted of distributing tracts in saloons, giving talks on street corners, providing speakers for association meetings at Farwell Hall, leading prayer meetings and helping 'down and outers' to find salvation and jobs." 10.

Perhaps this outdoor preaching helped develop the voice that was later needed for large buildings with no public address systems.

He worked three years at the YMCA, but at times his salary fell in arrears due to depression donations on which the YMCA depended. P.P.Bilhorn, gospel singer and hymn writer, recommended Billy Sunday to J. Wilbur Chapman who was looking for an assistant to help him in his revival meetings. He offered Billy \$40.00 a week and Billy accepted. It was Christian work and Billy thought it would be a help to him in the future.

"He was a sort of general roustabout for the evangelist. His duties were multifarious. He was advance agent, going ahead to arrange meetings, to organize choirs, to help the local committee of arrangements with its advertising or other preparations, and, in general, tying up all loose ends. When tents were used, he would help erect them with his own hands; the fists that so sturdily beat pulpits today, have often driven home tent pegs. Sunday sold the evangelist's song books and sermons at the meetings; helped take up the collection, and, when need arose, spoke from the platform. The persons who wonder at the amazing efficiency for organization displayed by Sunday overlook this unique apprenticeship to a distinguished evangelist." 11.

In 1895 Chapman had told Billy Sunday of his excellent offer to return to his pastorate at the Bethany Presbyterian Church in Philadelphia, but he had not indicated that he would accept. It was during the Christmas holidays when Billy Sunday

10. McLoughlin, op. cit. p. 9.

11. Ellis, op. cit. p. 56.

was home with his family that he received word that Chapman was giving up revivalism to return to the pastorate. This came as a shock and left Sunday with no job and a family to support. Mrs. Sunday told the writer how terribly blue they were and what anguish they went through at this sudden news. It was several days before the letter came that started Billy Sunday on his evangelistic career. Mrs. Sunday said, in describing the arrival of the letter from Garner, Iowa, asking him to conduct a week's campaign there, "God answered our prayers. We laughed and then we cried, we were so overjoyed."

It was quite a venture for Billy Sunday to go to Garner on his own. He had no 'advance man' and he took seven of Chapman's sermons to preach. "He was well received and there were nearly 100 converts during the meetings." 12.

He had invitations from five other towns before returning home. From that time on, he never lacked for places to hold meetings.

Since he had only eight sermons, including his YMCA talk on Christian Earnestness, he could not conduct a longer campaign at the beginning, even though he was asked to stay longer. Billy Sunday wrote concerning this, "The reason I could not stay longer was that I was at the bottom of my sermon barrel." 13.

Billy worked hard reading and studying to get more sermons and as his experience broadened, larger towns began to call him.

12. Hancock Signal (Garner, Iowa) Jan. 15, 1896, p. 3.

13. Sunday, op. cit., p. 54.

In the next five years he held over sixty campaigns in the towns of the Midwest. Here, he usually preached in the churches. Later on he used tents, rented by the churches, which he helped to erect and care for. After the 1905 Salida, Colorado, episode in which a severe snowstorm buckled the tent poles and ripped the tent to shreds, he never used another tent.

In 1905 Sunday decided to hire a gospel singer to travel with him, for he believed music should have a prominent part in the meetings. He chose Fred Fischer who was a cousin to P.P.Bilhorn who had recommended him to Wilbur Chapman. Through the years he also used B.D.Ackley as pianist and secretary, Homer Rodeheaver, and Harry Clarke. Sunday paid a third of the salary and the rest was paid out of campaign expenses.

Sunday was ordained to the ministry in 1903 by the Presbytery of Chicago. This is Sunday's description of the ordination:

"The day I was ordained I lost twenty pounds. My knees trembled as badly as old Belshazzar's must have done when God wrote his funeral notice on the wall of the banquet hall in Babylon. Dr.J.G. K.McClure, president of Lake Forest, was the moderator. He appointed Professor Zenos, of McCormick Theological Seminary, to examine me on church history, and when the professor asked me about St. Augustine, I replied, "He didn't play in the National League, I don't know him." So I muffed the first ball he threw me. I tried to steal second, but they caught me between bases. The umpire, Dr. Herrick Johnson, then said, "Mr. Moderator, I move this needless examination stop. What difference does it make if he knows about Alexander, Savonarola and Cleopatra, or 'Pop' Anson? God has used him to win more souls to Christ than all of us combined, and must have ordained him long before we even thought of it.

I move that he be admitted to the Presbytery and we give him the right hand of fellowship and the authority of the Presbyterian Church." When Dr. Johnson said that, I threw my arms around him for helping me reach home." 14.

J. E. Chapman preached the ordination sermon.

Billy Sunday had Mrs. Sunday's help as business manager. Billy hated figures and she loved them and the handling of business details. She spent as much time as possible with her husband on the campaigns. In 1901 and 1907 two more children were born. They stayed with their grandparents and later were sent to boarding schools.

During the first ten years of his campaigns, Sunday preached in the corn belt; over half of his campaigns were in Iowa. Only once or twice did he leave the area. He never held campaigns in Wisconsin. Both Mrs. Sunday and B. D. Ackley told the writer that Sunday considered Wisconsin too 'hard' a state.

As he became more popular he demanded more of the minister's cooperation, asking them to close their churches for the extent of the campaign. Many of the more conservative clergymen disliked the way he berated ministers. They felt that his meetings took on an aspect of entertainment.

"If Sunday did not please all the ministers, he did succeed in pleasing most of the lay members of the churches--especially those merchants and business men who admired the aggressive, enterprising, up-to-date approach which they associated with business enterprise." 15.

The first tabernacle that Billy Sunday had built especially for his campaign, was in Perry, Iowa in 1891. He had a master

15. McLoughlin, op. cit. p. 18.

plan and his own architect to plan the future tabernacles. The Perry tabernacle was a success and after this campaign he often required tabernacles, a fact which created the principal problem of expense. Money for building the tabernacle was raised before the meetings and the offerings covered the notes that were held. Often frantic appeals were made for money--but it was always raised. Usually the next to the last Sunday was the time when special efforts were made to meet the campaign expenses.

As the campaigns went into bigger cities, greater and greater organizational techniques were used. At one time Billy had seventeen experts and five assistants working on his campaigns. Billy Sunday had invitations for a year in advance by 1904. He hired an advance man to do the work similar to what he had done for Chapman. He also hired a man to take care of the tabernacle and to see that it was safe from vandalism or fire. He provided photographs for the press and sometimes (depending on whim) advance copies of sermons. No pictures could be taken in the meetings to detract from the service. His choirs grew larger and his musical programs more organized. Press coverage was said to be the largest any evangelist ever had. It covered all aspects including cottage prayer meetings, cooperating pastors, special delegations that came to see Mr. Sunday, special services outside of the tabernacle, collection totals, converts, etc.

"There was a great deal of variety of material in Mr. Sunday's sermons and equal variance in style and diction. He was master of both pathos and bathos. His humor was infectious and he could bring tears at will. Flights of imaginative fancy carried his auditors with him to pin-

nacles of oratorical beauty. Sudden contrasts in both ideas and phraseology particularly characterized his discourses. He seemed to know exactly how long the average hearer could sustain serious thought, and at regular intervals a lighter strain would relieve the tension. His sermons averaged an hour in length. In preaching he recognized the presence of elemental passions in his audience; love of home, the fighting instinct, the strength of blood ties, the American sense of humor. Every sermon touched one or two of these vulnerable spots and many touched all of them....the American platform has known no greater master of juxtaposition and contrast. He would pass from the ridiculous to the sublime with lightning rapidity. He would drop from some pinnacle of word imagery to the jargon of the gutter so suddenly that it was breath-taking....His strongest appeal was his unquestioned personal sincerity. Next to that was his reasonableness....Consciously or unconsciously he knew that 50 percent of all impressions are received through the eye. That was the basis for his constant movement when on the platform. Because he was in motion so much of the time he could control the attention of vast crowds." 16.

Through the years Sunday remained bubbling with vitality, an excellent mime, an adept and picturesque showman who spoke in the vernacular of the people often employing slang and shocking realism. He attracted huge crowds wherever he went. He was known by many as the acrobatic preacher because of his feats on the platform.

Billy Sunday had served his apprenticeship in the Middle West and moved on to bigger cities from 1905 - 1918 which is said to be the peak of his campaigns. The country was full of reform and Billy preached it also. He stressed the personal reformation through Jesus Christ and put forth in his

16. Homer Rodeheaver, Twenty Years With Billy Sunday, Winona Lake, Indiana. Rodeheaver Hall-Mack Co., 1936, pps. 20-22.

sermons the idea that good government could come only from good men. The prohibition movement found a staunch supporter in Sunday whose most famous sermon came to be "Booze, or Get on the Water Wagon".

Some of his largest campaigns were in Chicago, New York, Philadelphia, and Boston. He is said to have had over 300 campaigns in all. It is estimated that he preached to 80,000,000 persons in his lifetime--all without the aid of a public address system.

By 1920 the interest in great united evangelistic efforts was beginning to wane. The emphasis was changing to one of Social Gospel, Humanitarianism, and Christian Education. Mr. Sunday still had many invitations but under growing adverse conditions. He employed the tabernacle when he could. He continued his same methods and message. It began to be evident that years of strenuous work were showing and rest periods became more necessary. He was taken ill several times in meetings that had to be discontinued.

"Despite the more modest scope of his activity, however, Sunday was far from inactive during the 1920's. The fact that twenty-nine of his campaigns were in cities of over 50,000 (including Cincinnati, Dayton, Memphis, Portland, and Nashville) indicates the remarkable ability of the profession to the changing times and the stubborn perseverance of the tradition of mass evangelism. In a poll of 90,000 clergymen in the nation in 1924 the Christian Century asked, "Whom do you regard as the most influential minister in the American Church?" and, out of 1,146 ministers named in the 21,843 replies, Billy Sunday ranked among the top twenty-five." 17.

17. McLoughlin, op. cit., pp. 271-272.

Billy Sunday's first heart attack was in 1933 but he recovered and preached for two more years. His last service was in Mishawaka, Indiana, on October 27, 1935. It is interesting to note that the sermon he preached - "What Must I Do To Be Saved?" - was the one he used to close his campaigns. He died on November 6, 1935 in Chicago. Moody Memorial Church was crowded with 4,400 persons for his funeral. He is buried in Forest Hills Cemetery in Chicago.

He died a rich man with his will probated at \$50,000., with trust funds for his wife and two remaining children, plus an additional \$150,000 in government bonds. He was the poor boy who made good and reached millions doing so. He had been friends with the rich and the poor and many famous men sent telegrams of condolence at his death.

Mrs. Sunday said of her husband:

"Mr. Sunday was a typical, great hearted, sentimental American husband. He really had no social life. He was a lonely man. Take his preaching away from his record and ninety per cent of his life would be gone." 18.

Chapter III

THE BACKGROUND, SETTING AND AUDIENCES OF THE MONMOUTH,
ILLINOIS,
BILLY SUNDAY EVANGELISTIC CAMPAIGNPreparation for the Campaign

The Town Preparation

Monmouth, Illinois began its preparation for the Billy Sunday Evangelistic Campaign on January 7, 1926 by forming the first Inter-Church Council. It was believed more could be done by organizing an Inter-Church Council, for they realized that if they wanted Billy Sunday they would have to be united; this was one of his prerequisites to holding a campaign. A decision was made by the Council to contact Billy Sunday in regard to coming to Monmouth.

On March 4 it was announced by the Monmouth Review Atlas that Billy Sunday would come for a campaign. The April 8 newspaper stated that the Billy Sunday meetings were to begin September 19 and that Mr. Sunday would send his advance man, Albert E. Peterson. It was also stated that the local committee feels "exceptionally fortunate" in being able to get such a date (fall). On May 12 a nominating committee met to set up sub-committees and announced that the advance man is due May 25. The local steering committee was made up of Fred A. Martin, (now deceased) an insurance man; John J. Kritzer, (still living) a lawyer; and Dr. W. H. Craine, (now deceased) a Methodist minister. August 6 it was decided to use the Kilgore home as a nursery as it was adjacent to the property selected for the site of the tabernacle. A nursery

was always set up because Billy Sunday allowed no children under six in his meetings. Sunday was annoyed at any distractions in the meetings.

Billy Sunday made a practice of requiring that all money for the tabernacle erection be subscribed before the meeting. Usually this was in the form of notes which a bank held. These notes were destroyed as offerings came in to cover them. In the case of the Monmouth Campaign, Billy Sunday sent word that he particularly wanted to come to Monmouth and would require that only half the cost be raised prior to the meeting. The cost was estimated at between \$4,000 and \$5,000. If this arrangement could not be met, Billy Sunday would arrange to hold meetings in Butte, Montana, instead.

The Advance Man

Albert E. Peterson was advance man for Billy Sunday. His duties included going ahead to organize choirs, to help the local committee of arrangements with its advertising and preparations, and, in general, tying up loose ends. He came to Monmouth on May 25 to make the preliminary arrangements with the committee and then returned to the current Billy Sunday Campaign. He returned to Monmouth in August to be there for the construction of the tabernacle and various other organizational duties. On September 6 the paper ran a list of approximately twenty four homes where cottage prayer meetings were to be held. Mr. Peterson's job included organizing these prayer services. He also arranged for ushers, secretaries, and other working committees.

Setting of the Campaign

Monmouth, Illinois and its people.

The population of Monmouth Illinois in 1926 was 9,100. Now in 1958 it has a population of over 11,000. Many retired farmers in this beef center of the world resided in Monmouth. Monmouth College (United Presbyterian) is also located in the town. It was a typical Midwestern town with its community affairs, such as fall and Christmas festivals, band concerts, etc. The newspaper editor said that the farmers really failed financially in 1921 and that the town held the line until 1929. These were the days of prohibition when church councils were calling for enforcement. There was a nucleus attempting to show that prohibition would fail. Before prohibition there were nineteen saloons and nineteen churches in Monmouth. Today there are ten taverns and twenty two churches.

The newspaper editor stated in our conversation that the town had had a number of prominent evangelists prior to Billy Sunday, such as Gypsy Smith, W. E. Biederwolf, and a blind evangelist named Boone. The last evangelist in 1916 was Rev. George Stephens.

During the Billy Sunday meetings a Mr. Guard who created the radio program "Little Brown Church in the Vale" gave a twenty minute radio talk on October 10 over WLS on "The Old Rugged Cross". This was at the time when radio was making its debut....the beginning of a new era. In response to the program he received 10,343 favorable comments. Critics had claimed that preaching was one thing that would not "work"

over this new medium of communication. The Monmouth Review Atlas stated that it was the first real use of radio preaching. Radio was making inroads on the Chautauqua and Revival Meetings.

The town still talks of the 3 S's of 1926. They included Stephanson, a world traveler who gave lectures on his unusual travels. Next came Billy Sunday at the newly erected tabernacle. John Philip Sousa had a concert in the tabernacle the night following the evangelistic campaign.

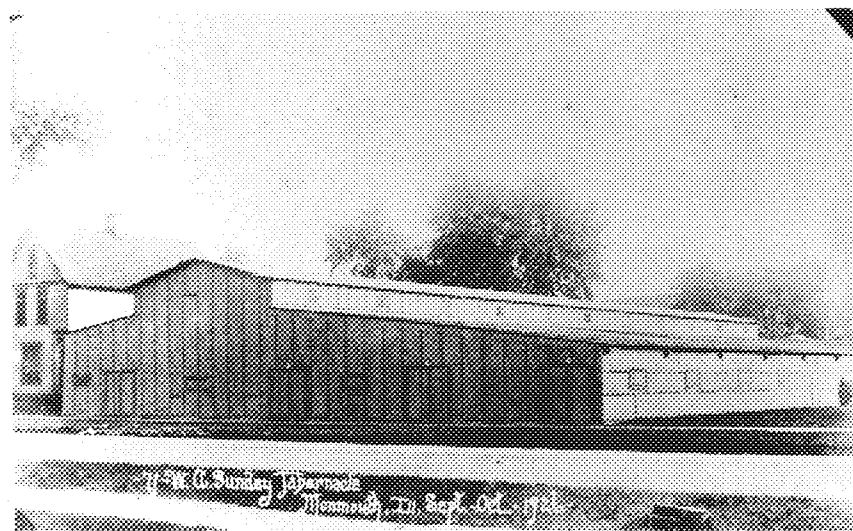


The Tabernacle

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outside of the fire restrictions for the downtown area. The building was a wooden structure patterned after the master plan for a Billy Sunday Tabernacle. It was 120 feet wide and 180 feet long with 80,000 feet of lumber used in the construction. The platform and pulpit were placed at one end. The roof was tar paper, and they had to work hard to repair some leaks in the roof before the campaign began. The tabernacle had twelve openings at the front and sides and was lighted with incandescent lights. It had a seating capacity of 3,500 backless benches and standing room for 5000. The floor was of sawdust. The building was finished by the weekend of September 11. The Fall Festival used the Tabernacle to house farm products before the benches and lights were installed.

"The possibilities of panic in a massed multitude of thousands are best understood by those who have had most to do with crowds. Sunday's watchfulness against this, marks the shrewd American caution of the man. His tabernacles, no matter whether they seat five, eight, ten, fifteen, or twenty thousand persons, are built under the direction of his own helper, who has traveled with him for years. He knows that nothing will break down, or go askew. His tabernacles are fairly panic-proof. Thus every aisle, lengthwise and crosswise, ends in a door.

So careful is he of the emergency that might arise for a quick exit that no board in the whole tabernacle is fastened with more than two nails; so that one could put his foot through the side of the wall if there was need to get out hurriedly. Describing the building of the choir platform, Sunday says, with a grim shutting of his jaws: "You could run a locomotive over it and never faze it." His own platform, on which he does some amazing gymnastic stunts at every meeting, is made to withstand all shocks. About the walls of the tabernacle are fire extinguishers, and a squad of firemen and policemen are on duty with every audience.

There is nothing about a Sunday tabernacle to

to suggest a cathedral. It is a big turtleback barn of raw, unfinished lumber, but it has been constructed for its special purpose, and every mechanical device is used to assist the speaker's voice. Sunday can make twenty five thousand persons hear perfectly in one of his big tabernacles. A huge sounding board more useful than beautiful, hangs like an inverted sugar scoop over the evangelist's platform." 1.

The Tabernacle was dedicated on Wednesday, September 15, 1926. The Dedication Sermon was given by Dr. Mc Michael, president of Monmouth College. His sermon topic was taken from Mark 14 and entitled, "Why Was This Waste of Ointment Made?" In his address he likened the people of Monmouth who were critical of the money spent for these meetings to those who criticized the use of the ointment in anointing Christ's head. He answered those who criticized the spending of money for the Tabernacle.

In many towns the tabernacles were left up and used as community buildings. This was not the case in Monmouth. The night following the campaign John Philip Sousa presented a concert to five thousand, one of his largest audiences. On November 2, 1926 the Tabernacle was torn down. It was purchased by the Home Ice Company.

The Kilgore Home

The Kilgore Home, adjacent to the Tabernacle, was used for the nursery. The Monmouth Review Atlas said on Sept. 18, 1926:

"Nursery arrangements are also completed. The Kilgore Home on the corner of West Broadway and South A Street will be used for this purpose,

1. William T. Ellis, Billy Sunday, The Man and His Message, Philadelphia, John C. Winston Co., 1914, pp. 65-66.

and all children six years of age and under may be left there. They will be checked and properly cared for by competent caretakers during the service. This is done in order that the evangelist will not be interrupted during any of the services." 2.

Billy Sunday was very particular about having quiet audiences.

"One of his idiosyncrasies is that he must have a perfectly still audience. He will stop in the midst of a sermon to let a single person walk down the aisle. When auditors start coughing he stops preaching. He never lets his crowd get for an instant, out of hand. The result is that probably never were so many persons gathered together in one building at one time in such uniform quietness." 3.

In the New York campaign Billy Sunday and Homer Rodeheaver worked together to impress people how unmuffled coughs could upset the meeting. First, Rodeheaver stood and coughed loudly with no handkerchief. Then Billy Sunday coughed just as loudly but used a handkerchief to muffle it. All this was done with their inimitable showmanship. The audience got the point and when someone coughed without a handkerchief he was sure to be stared at coldly by the audience. The health commissioner said that the campaign was worth all the effort just for its educational value in showing people how to keep from spreading disease.

Audiences: Size, Growth, Delegations

An editorial in the Monmouth Review Atlas on September 18, 1925 called for all to cooperate in the campaign. The beginning

2. Monmouth Review Atlas, Sept. 18, 1920, p. 1.

3. Ellis, op. cit., p. 65.

meetings were not well attended as is shown by the October 30, 1926 editorial comment reflecting on the meetings:

"Mr Sunday came here to encounter quite a feeling of hostility and resentment from those people who had heard of his spectacular style of preaching and the plainness with which he assailed professed Christians who appeared not to be living up to their vows. At first the adverse feeling seemed likely to interfere very much with the success of the campaign. But as the meetings went on into the second and third week, the hostility began to clear away, and now, as the meetings near their close, Mr. Sunday seems to have won the favor and good will of nearly everyone in the community." 4.

The attendance grew steadily and on October 10, 1926, five thousand were turned away - 75 per cent of these were not residents of Monmouth. After October 10 crowds were turned away every night, so much so, that the police said that every night looks like Saturday night in town and traffic was rerouted for three blocks.

Billy Sunday said, "Never have I had so many from other campaigns." He mentioned the following towns: Davenport, Iowa; Moline, Illinois; Rock Island, Illinois; Burlington, Iowa; Fort Madison, Illinois; Keokuk, Iowa; LaSalle, Illinois; Princeton, Illinois; Kewanee, Illinois; and Galva, Illinois.

Delegations came from the following groups during the campaign. All delegations were acknowledged and often special songs were sung by them or for them.

4. Monmouth Review Atlas, October 30, 1926, p. 2.

Y.M.C.A. Boys
 Philathea Class of Blandingsville
 Beta Kappa Fraternity
 Exchangites
 Spanish War Veterans
 Spanish War Auxiliary
 G.A.R.
 The Redmen
 Norwood Presbyterian Church
 Wesleyan Class of Methodist Church
 Cameron Christian Church and vicinity
 First Baptist Mens' Class
 Brown Lynch Scott Co. Employees
 Post Office Employees
 Rotarians and Their Wives
 Masons of Monmouth, Roseville, Joy, Millersburg
 Ponemah Parent Teachers Association
 Auctioneers
 200 College Students
 Young Married Peoples' Class of First Presbyterian
 Epworth League of Burlington
 Kiwanis and Drum Corps
 Burlington Hi-Y
 Groups from Aledo and Berwick
 Berean Class of Second Presbyterian
 Tri-States Union
 Local Union Representatives
 R.M. Work Bible Class of Second Presbyterian
 Groups from North Henderson and Smithshire
 Boys Glee Club of Monmouth High School
 Railroad Men
 Eastern Star
 Warren County Farm Bureau
 B Square Bible Class of First Baptist, Burlington
 Girl Reserves of Monmouth High School
 Moose Lodge
 City Nurses
 Business Women
 Phi Delta Sigma Sorority
 Phi Kappa Pi Fraternity
 Salvation Army
 Groups from Galesburg, Rock Island, Macomb
 Century Class of the Christian Church
 Eastern Star from Kirkwood
 Methodist Brotherhood of Monmouth
 Methodist Standard Bearers
 Brotherhood Class of Christian Church
 Colored Baptist Sunday School
 Modern Woodmen
 Royal Neighbors
 Group from Cold Brook
 Tri-State Lodges
 Calvary Baptist Church
 St. James A.M.E.

Odd Fellows
 Gerlaw Community
 Amiei Class
 Insurance Men
 Group from Keithsburg
 John C. Store Employees
 Western Stoneware Plant #2 Employees
 Aledo Presbyterian Church
 Cameron Christian Church
 Daughters of Veterans
 Princeton Baptist
 Rotarians from Bushnell, Galesburg, Abingdon
 and Macomb
 Burlington Kiwanis
 New Century Club
 Teachers of Henderson and Warren Counties
 String Orchestra from First Presbyterian
 Burlington Bible Institute
 Work and Win Class of Fairview Center
 United Brethren Church
 American Legion
 Workers from E.B. Colwell
 Group from Bardolph
 Each city church including Catholics

The above listing was made in order that the cross section of the audience might be ascertained. It shows that the audience was composed of people from many walks of life. It is noted that these groups were special delegations while the mass of people who attended were unclassified.

Billy Sunday well knew that people liked to be recognized in public meetings. He made good use of this point in dealing with tabernacle crowds. Surely, this technique brought out larger delegations who wanted "their organization" to get publicity. It also helped Billy Sunday by showing to the public how many different organizations were supporting his meetings. Recognition of delegations gave Billy Sunday tremendous 'ethical proofs'.

Chapter IV

THE PREPARATION AND PRESENTATION OF SERMONS

Habits of Speech Preparation

Invention of Ideas

Billy Sunday never claimed to be original in the preparation of his sermons.

"He never failed to state in opening sermons that he gathered his material from every possible source. He simply stated to his listeners that they were to give credit where credit was due. He invited them to make use of whatever material his sermons contained, just as he had used everything that had come to his hand.

He was a window dresser using other men's material; but when he used their outline and put in his illustrations from real life it had a freshness and dynamic punch that made it more effective than when used by its originator." 1.

McLoughlin quotes from a rough draft of a letter written in June 1915, to a Mr. Fenley:

"I was a special student under Professor Lloyd in my early days and have the outline of four sermons he gave me - M. B. Williams helped me in my early days, and I have material I got from him. I have illustrations from Sam Jones. I have no outline of his sermons - I have illustrations from Talmage. I have the outline of one sermon Frank Talmage gave me - I have some outlines that Dr. Chapman gave me and have illustrations and material from Elijah "Rams Horn" Brown - Morgan - Gypsy Smith - Moody - Pentecost - Munhall - Burrell - Jowett - Hillis - Cadman - and Guthrie - Shakespeare - Bacon - Plato - from editorials by Dana - Greeley - Brisbane - Medill - Keelly (sic) - and dozens of others - from statesmen - Washington - Lincoln - Garfield - Bryan - Ingersoll. But I am not a thief." 2.

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1. Homer Rodeheaver, Twenty Years With Billy Sunday, Winona Lake, Indiana: Rodeheaver Hall-Mack Co., 1936, pp. 22-23.
 2. William G. McLoughlin, Billy Sunday Was His Real Name. Chicago: University of Chicago, 1955, p. 165.

Once Billy Sunday told divinity students at the Episcopal Theological Seminary in Cambridge, Massachusetts that he had a large envelope for each subject and that he added stories, biographies, clippings and pertinent material to them as he found them or as they were sent to him. He would add new ideas to his sermons this way.

In 1906 Billy Sunday hired Elijah P. Brown to collect, write, and outline material for his sermons. Brown had edited an evangelical magazine called "Ram's Horn" and he wrote several columns which contained humorous proverbs which were often used in Sunday's sermons.

"Sunday is not an original thinker. He has founded no school of Scriptural interpretation. He has not given any new exposition of Bible passages, nor has he developed any fresh lines of thought. Nobody hears anything new from him. His discourse may have a variety of origin, but they all sound like Billy Sunday when he delivers them." ³.

It was Billy Sunday's desire that everyone in his audience know what he was talking about. For this reason he used to hunt through a book of synonyms for the simplest word he thought people could understand.

Sunday liked catch phrases and curt statements. Mrs. Sunday told the writer that her husband used to look for catchy advertising phrases that he could 'twist' to fit the sermon. She stated that he also was especially watchful for medical or historical incidents that he could incorporate into his sermons.

3. William T. Ellis, Billy Sunday, The Man and His Message, Philadelphia; John C. Winston Co., 1914, p. 122.

Sunday kept his sermons in skeleton form in loose leaf notebooks. Some of the notes were very profuse and others so sketchy that nobody else could have interpreted them. He took these notes to the pulpit with him.

He took stories or sermon parts from others and re-worked them with his own style and made them a part of his message. He made great use of the vernacular, and he modernized out-of-date stories with the language of the common people. Sometimes he would take lengthy stories and condense them into two or three pithy sentences, while at other times he would take a sentence or two and build it up to a page full of reality and suspense.

Speech Presentation

Voice

Billy Sunday's voice was somewhat husky, but he always made himself heard.

"Early in his ministry he may have strained his vocal cords, and there was always evident a sort of huskiness. Folks hearing him for the first time experienced some difficulty in understanding all of his rapid-fire talk. But it may be that even this fact helped in securing closer attention." 4.

He did not have a monotone by any means, but rather his voice rose and fell creating a tenseness in the audience.

"Seldom does he lower his voice for effect", wrote one reporter, "But often he lingers on a word or a syllable, his tone rising in pitch almost to a falsetto and resulting in a wail that penetrates to the air outside the building. It is weird, but it is effective." 5.

4. Ibid., p. 18.

5. McLoughlin, Op. Cit., p. 158.

As Sunday spoke he had plenty of variety in rate. He purposely accelerated and decelerated his speed to build up audience tenseness to the point where the crowd would respond en masse with laughter, tears, gasps of pain or horror, or with applause. He kept the audience so much under control that he practically forced reactions from them as he eloquently wove pitch, rate, and gesture together to bring the response he wanted.

McLoughlin reported that at times he spoke so rapidly that the press stenographers said it was often at the rate of three hundred words per minute.

Sunday spoke with a fierce intensity that had people on the edge of their seats until he broke the spell with a word or a phrase. A gasp of laughter would come from the vast crowd spontaneously. He built up to climax after climax, keeping his audience under perfect control all the time. His change in rate as well as the change in inflection helped him control the attention of his audience.

He often shouted, especially when denouncing some sin or some group. He would practically bellow condemnation as he dashed back and forth, waving his fists and twisting his face to portray his feelings.

He kept up his vocal projection at all times. When one realizes that he preached to thousands at a time without the help of a public address system, it becomes apparent how important it was for him to maintain his projection.

Visual Persuasiveness

"Sunday is a physical sermon." 6.

It is reported that he was never still for more than thirty seconds at a time. It is estimated that for each message he traveled one mile on the platform. He did not just walk, he acted out his illustrations which might require falling prostrate, kneeling, running, jumping, throwing himself, staggering, sliding, falling, twirling around, pounding the floor or anything else close by. He was a sermon in motion. His physical training as a baseball player served him well and made him nimble enough to go through these strenuous gestures.

"No posture is too extreme for this restless gymnast. Yet it all seems natural. Like his speech it is an integral part of the man. Every muscle of his body preaches in accord with his voice." 7.

Not only did he make startling and noisy gestures but he also made nimble and graceful ones. He could imitate cruel and coarse men and follow it with an imitation of sweet and tender mothers.

With all the possible distractions in an audience of thousands, Sunday knew that people follow with their eyes as well as their ears. His constant movement left little time for other distractions to capture his audience.

Many stories are told about him climbing on chairs and the pulpit, breaking chairs, or twirling chairs over his

6. Ellis, op. cit., p. 139.

7. Ibid., pp. 138-139.

head to emphasize a point. Mrs. Mowery of Warsaw, Indiana, told the writer that she heard Billy Sunday only once--but that she will never forget the complete grave that he dug on the Presbyterian Church Platform. (Some writers say he never did such things in churches, only in tabernacles--but this disproves that contention). Others recall his violent gestures, taking off his coat and sliding across the platform, his active mimicry of some person he was poking fun at, or his passionate fervor as he portrayed a serious point.

He used all manner of facial grimaces and contortions.

"The fierce intensity of Sunday's expression gripped even the reporters who watched him day after day." 8.

He would often spend as much as five or ten minutes acting out a story from real life or from a biblical story. His acting was called superior and many people came to see him for that fact alone.

His gestures appeared spontaneous, but many people who had heard the same sermon before said the gestures were in the same place each time. Mrs. Sunday reported that her husband always went over a sermon before each meeting no matter how many times he had delivered it. Apparently the whole delivery was planned from beginning to end.

8. McLoughlin, op. cit., p. 159.

Notes

Billy Sunday kept his notes in loose leaf notebooks. He took the notebook to the pulpit with him. He was often so intent on going over his notes before he preached that he would get up during the musical preliminaries and start flicking the pages, oblivious to the fact that he might be interfering with the musical number.

He was restless and, though he knew the necessity of warming up the audience, he was eager to get to preaching. Often his notes were very sketchy; sometimes they were copious. It is a good thing that he knew his material well, for he could not have traveled all over the platform as he did without referring to his notes. His notes never interfered with his preaching for they stayed on the pulpit. He preached for at least an hour and so it is no wonder that he was eager to go over his notes just before he began to preach.

Chapter V

USE OF LANGUAGE

Billy Sunday used simple words, catch phrases, and much slang to build a point. A great deal of his slang came from the area of sports where he had adequate opportunity to pick it up. He used long descriptions which often included alliterations. It seemed the more ridiculous a description was the better Sunday liked it. He made wide use of superlatives --especially in the matter of invective. His denunciations were so vivid that they usually drew applause. Sensational stories were often employed to arouse the audience. Personalized stories of people commonly known to all classes were used to bring the illustration home to the audience. Contrast was used in his sermons. Often he went from the ridiculous to the sublime. He used scorn, satire, and ridicule so openly that people felt impelled to agree with him.

He kept his words simple enough for all to understand. He said that he liked to keep the jam and cookies on the lower shelf, meaning of course, where everyone could get the thought.

He did not try to be 'nice' in his descriptions. He was so down to earth that at times it was shocking. When one reads his sermons, parts sound even coarse. It was said that the Sunday personality showed through the words. It was the "charm" of Sunday that seemed to make the difference.

Moody and Finney were attacked for their use of the vernacular and their defense was that Jesus used the language

of the common people. Sunday was constantly attacked for his slanginess. He answered: "I want people to know what I mean and that's why I get down where they live." He copied two other evangelists (M. B. Williams and Samuel P. Jones) who used a great deal of slang.

The following example of Williams and Sunday show how Sunday modified Williams' story with even more down to earth language. I quote it from McLoughlin: ¹.

Williams

Now carefully look over your chronology. You will find that when Cain went out to court his wife he was a lusty youth of 128 years of age. If you read some of the things in Darwin's writings on population you will find him quoting Malthus, who in turn quotes Euler, the great statistician, regarding population. He says that under favorable circumstances population can double twice in a quarter of a century.

I look back on the circumstances in which man started out life and find they were most favorable for rapid increase in population. One day I sat down and figured it out for my own satisfaction, and I found in calculating these things, and allowing at the end of twelve years that there were seven pairs on earth and Cain married at 128 years of age, at that time, at that rate of

Sunday

It is wonderful so many people take an interest in where Cain got his wife, and the neighbor's wife around the corner, bothers you old geezers more than Cain's did They are hard put to it when they have to go 4,000 years back and try and find a flaw against God. If, however, you will sit down and read the Scripture you will find that Cain was 128 years old when he went courting.

Darwin, that old infidel, quoting from other writers of his like, says that the population will double twice in twenty-five years and allowing seven pairs, when Cain was 128 years old there must have been 11,940 people on earth at that time.

It is reasonable to suppose that half of these were females, which would mean that there were 5,970 buxom damsels for Cain to choose from, and

1. McLoughlin, op. cit., p. 173.

increase, there would be 11,940 people on the face of the earth.

If half of them were females, there would be, as you see, 5,970 buxom damsels out of whom Cain might pick and have his choice for a wife.

There would be enough people on earth to make a chain of cities reaching from the Gulf of Mexico to the Great Lakes, ten miles apart-such cities as they had in those days. And yet men have stumbled over some little thing like that.

that was enough to satisfy the most fastidious.

There were all kinds, blue eyes, brown eyes, bleached hair - no not the latter, for in those days they didn't do that. I feel sorry for any girl who dyes her hair. Let it be like God made it. If He had thought you would have looked better with another color, He would have given it to you.

These two excerpts show how Sunday borrowed from Williams' material and how much he did to make it more slangy and common. His addition at the end of the comments on the kind of hair showed his personal opinion about how women should adorn themselves. It had nothing to do with Cain's wife but it was a bit of Sunday's philosophy that he wanted to get across.

It was unfortunate that this slanginess carried over into his prayers and made them seem applause seeking. He alluded to his own activities and meetings in his prayers and this brought criticism. His prayers were not all slangy and they were sincere. However, this seeming lack of reverence was often pointed to.

Although there is no record of his Monmouth prayers, there is reason to believe that this same type of thing occurred in the Monmouth Campaign. This conclusion from a prayer in Richmond, Virginia, will show how he summarized his

activities in prayer. 2.

"Yes, I told them everything, Jesus, I told them, Lord, all over this country, over these towns and cities, New York, Boston, Richmond, Chicago, Detroit, Buffalo, and in Washington and Baltimore, and down in Chattanooga, Tenn., and in Atlanta, Ga., up and down the mountains of Virginia, all through Richmond and Norfolk. I have preached out there in California. I have preached in Los Angeles, 'Frisco, Portland, St. Louis, in Dakota, down in Texas, Dallas, and Fort Worth. Lord, I have gone up and down. I have preached it in Spartanburg, S.C., and wherever I have gone. I have preached it, Lord, up and down - Wisconsin, Minnesota, Nebraska, and Kansas, Lord; I have told them of Jesus Christ, I have preached to a bunch of Mormons out in Salt Lake City. I preached to them, Jesus, in Seattle, Bellingham, and Tacoma, and I told them that there was nobody but Jesus Christ could save. But I have not preached up in Milwaukee yet. I haven't told them up there yet. I hope I may get to sometime. I told them in Columbus, Lord, and I am going to Dayton and tell them that Christ is God. What can I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved. Amen."

Some examples of his use of language follow:

Invective

Was Jesus the son of Joseph?
If you have a preacher who thinks he is
after he's heard this sermon--throw him
out on his head--he's a fool and a crook. 3.

The time has come for every real citizen
and churchman to stop "pussy-footing";
stop using a tack hammer and get out a
sledge hammer. We ought to be ready to
carry a gun if we can't get results any
other way. Perhaps it might help things
to line up a few of the whiskey criminals
before a firing squad. 4.

It is a travesty on justice for a judge
to pass sentence upon a man when his breath
would stink a polecat out of his hole. 5.

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2. Rodeheaver, op. cit., pp. 38-39
 3. Monmouth Review Atlas, Oct. 16, 1926, p. 3.
 4. Ibid., Oct. 18, 1926, p. 3.
 5. Ibid., Oct. 18, 1926, p. 3.

I don't blame the people half as much as I blame a lot of mutts who care to call themselves preachers. 6.

Slang:

And Pilate was willing to let that gang nail Jesus Christ on the cross to keep their friendship and hold his job.

They made a mistake when they gave the dirty pups the power.

I am not that low down. I don't want to trim with the gang. 7.

And so Jesus said, "This day must I abide at your house." So it was up to Zacchaeus to come across with the grub. Jesus didn't give a rap what people of Jerusalem would say about Zacchaeus climbing a tree to see Him. 8.

I don't believe in that blasted theory of evolution. 9.

And you chew the rag at me because I preach about it. 10.

Nathan shot out his finger at him and said, 'Thou are the man. You are the lobster.' 11.

She started for the woods and she rubbered and was stricken down, and the cows have been licking her on the plains ever since. 12.

I said, 'Tom why the devil are you singing a song like this, this cold morning?' 13.

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- 6. Ibid., Oct. 25, 1926, p. 4
 - 7. Ibid., Oct. 26, 1926, p. 3
 - 8. Ibid., Oct. 22, 1926, p. 3
 - 9. Ibid., Sept. 22, 1926, p. 3
 - 10. Ibid., Sept. 22, 1926, p. 3
 - 11. Ibid., Oct. 6, 1926, p. 3
 - 12. Ibid., Oct. 18, 1926, p. 2
 - 13. Ibid., Oct. 4, 1926, p. 3

Descriptions with alliterations and hyphenated words series:

They hid that great big, kind, generous, humanitarian, God-fearing, sympathetic soul in that long, lean, lank, homely, gaunt, ungainly, cadaverous body. (Abe Lincoln) 14.

These long-tailed, double-breasted coat, kid-gloved, horizontal, perpendicular, stiff, petrified, mildewed, stamped-on-the-cork, dyed-in-the-wool, blown-in-the-bottle old Pharisees. 15.

Pilate was a standpat, free-lunch, pie-counter, pliable plastic, lick-spittle, rat-hole, tin-horn, weasel-eyed, ward-heeling, grafter, whiskey-soaked politician of his day.

He was a miserable white-livered coward.

Herod thought that Jesus was a sort of sleight-of-hand performer, legerdemainist, Chautauqua entertainer and had a bunch of high rollers. 16.

--true to the man she swore to honor at the wedding, or that infamous, God-forsaken, white-livered, weasel-eyed, black-hearted, rapacious, mendacious buffoon. 17.

It's a good deal like watering a horse. A bow-legged, pigeon-toed, cross-eyed, freckle-faced, red-headed kid with a stone bruise on each heel can ride a Kentucky thorough-bred to water, but a college professor with mutton-chop whiskers and forty nine diplomas can't make the horse drink if he doesn't want to. 18.

Personification

Oh, the waves of criticism that break, and the lightning bolts of hate may descend and the cutting wind of sarcasm may sting and the clouds of unbelief may obscure, but bye and bye the waves and the tempests will pass and the mists will roll away and there will stand the cross of Jesus Christ silhouetted against the blue background of eternity. 19.

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- 14. Ibid., Sept. 25, 1926 p. 4
 - 15. Ibid., Sept. 30, 1926 p. 3
 - 16. Ibid., Oct. 26, 1926 p. 3
 - 17. Ibid., Oct. 25, 1926 p. 3
 - 18. Ibid., Sept. 26, 1926 p. 3
 - 19. Ibid., Oct. 26, 1926 p. 2

The church is all right as long as she's in the world; she is all wrong when the world is in her, and one of the troubles of the church today, my friends, is that she's joined the world and that's the reason why the world won't join the church. 20.

I tell you there is hardly a city that doesn't need to be taken down to God's bath house and have the hose turned on it for righteousness and truth in the name of the Lord. 21.

Well, you might ask me how I think a tack would feel in a keg of nails if a tack could feel and soliloquize. I think the tack would say, "I'm not going to be fool enough to be a tack all my life, I'm not going to be contented until I am as big as the biggest spike in this barrel." 22.

Culture, what have you done? Show me what you have done to save the world. (An apostrophe) 23.

Your hopes are assassinated and your ambitions are noble things electrocuted. 24.

Reason has also soared above the globe and it has found the magnitude and distance of the planets. 25.

Hyperbole:

The governor can turn that key and let every man out of the state's prison if he wants to. 26.

God won't use a 13 inch shell to kill a canary bird. 27.

Solomon not only came into the world with a golden spoon in his mouth, but it had a diamond sunburst handle. 28.

It does not make any difference if you are ten miles off in your theology, Jesus will understand and He will save you. 29.

Some modern people have to have wagon loads of sermons dumped upon them. 30.

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| 20. Ibid., Sept. 22, 1926, p.3 | 25. Ibid., Oct. 26, 1926, p.2 |
| 21. Ibid., Sept. 22, 1926, p.2 | 26. Ibid., Oct. 28, 1926, p.3 |
| 22. Ibid., Sept. 29, 1926, p.3 | 27. Ibid., Oct. 28, 1926, p.3 |
| 23. Ibid., Oct. 8, 1926, p.3 | 28. Ibid., Oct. 28, 1926, p.3 |
| 24. Ibid., Oct. 17, 1926, p.3 | 29. Ibid., Sept. 30, 1926, p.3 |
| 30. Ibid., Oct. 14, 1926, p.2. | |

And if he is as low in stature as he is in principle, he could kiss a rat without bending his knee. 31.

The time will come when you would give 10,000 worlds like this to have the chance to accept Jesus. 32.

Here's a fellow who wants to be generous. He finds himself selfish, rasping, grasping,- he'd make old Scrooge and Marley of Dickens look like a plugged counterfeit cent by the side of a thousand dollar government loan. 33.

Figurative Analogy and Simile:

Tomorrow is a soft couch upon which multitudes lie down. 34.

Procrastination, irresolution, languidness, idleness, weakness of character, are the milestones which lead over the precipice we call "failure". 35.

Liquor is the bloodsucker of humanity. 36.

This anarchistic gang of lawbreakers trample the constitution and flag under their feet. 37.

Lightning is nothing but the luster of God's eye. The thunder is simply the clapping of His hands. 38.

The dead shall clamber up the coral reefs which are but tombstones erected in the cemeteries of lost ships. 39.

To Jesus Christ the human heart is a good deal like a big piano, at which He sits and which He plays. 40.

They will pour out money like water. 41.

It is like the key log in a river jam. 42.

The homes are like streams pouring forth their current into the great emblem of eternity we call the world. 43.

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| 31. Ibid., Oct.21,1926, p.3 | 37. Ibid., Oct.17,1926, p.3 |
| 32. Ibid., Oct.21,1926, p.3 | 38. Ibid., Oct.26,1926, p.3 |
| 33. Ibid., Oct.26,1926, p.3 | 39. Ibid., Oct.26,1926, p.2 |
| 34. Ibid., Nov. 1,1926, p.3 | 40. Ibid., Oct.26,1926, p.3 |
| 35. Ibid., Nov. 1,1926, p.3 | 41. Ibid., Oct. 3,1926, p.3 |
| 26. Ibid., Oct.17,1926, p.3 | 42. Ibid., Nov. 1,1926, p.3 |
| 43. Ibid., Oct.23,1926, p. 3. | |

Oh, look at that electric searchlight piercing the midnight sky line like a finger. 44.

The heart started like a pump. 45.

So you put your thumbs in the armholes of your vest and swell up like a poisoned pup. 46.

Euphemism:

We have all got to fall into the grave sometime. 47.

Then they surely thought that she had gone into the skies. 48.

Some day this old house that I used to live in will fall over. 49.

Antithesis:

Let hope die, and despair will reign in the human heart. 50.

Bifocal politicians and judges; they see 'wet' out of one eye and 'dry' out of the other. 51.

Heaven is the place where we say welcome, earth is the place where we say good-bye. 52.

What God wants is workers, not knockers. Builders, not iconoclasts. Helpers, not critics. Live wires, not dead ones. 53.

Sensational Stories:

Sunday used much of his colorful language in story form. A sample of the type of sensational story that Billy Sunday used to illustrate his sermons follows:

The Royal Charter had circumnavigated the globe. She touched at Queenstown. On the morrow she was due at Liverpool. The lord mayor at London, the lord mayor of Dublin, had, with others, assembled to bid welcome to the captain and his crew.

44. Ibid., Sept.25,1926, p.3

45. Ibid., Oct.19,1926, p.3

46. Ibid., Oct. 5,1926, p.3

47. Ibid., Oct.17,1926, p.3

48. Ibid., Oct.13,1926, p.3

49. Ibid., Oct.19,1926, p.3

50. Ibid., Oct.25,1926, p.3

51. Ibid., Oct.17,1926, p.3

52. Ibid., Oct.14,1926, p.3

53. Ibid.,Sept.29,1926, p.3

That night she backed from her wharf and steered for the open sea. A terrific storm arose and the ship was beaten and pounded to kindling wood, and only one of the passengers or crew ever reached the shore. He climbed up an almost precipitous rock and reached land and sent a message to Dr. William M. Taylor.

The captain's wife was a member of his church and he was given the sad message to tell her. He went to the home in the morning, rang the doorbell and the captain's little girl, dressed in her best, almost leaped into his arms, and then, starting back, apologized and said: 'Oh, it's you, Dr. Taylor. I thought you were Papa. You know Papa will be home.'

And the captain's wife came and apologized for the breakfast table waiting and said: 'You know the Royal Charter should have been in here this morning. Stay and enjoy the meal with us.'

Dr. Taylor looked at her, fought back the tears, then burst out crying. The tears streamed down his cheeks as he said: 'My dear woman, it breaks my heart to tell you, but the Royal Charter went down last night and your husband was lost.'

She looked at him, threw her hands to her head, fell at his feet, and cried: 'My God, Dr. Taylor, so near home and yet lost!'

So near home! God pity you. In hell some of you will say, 'My how near I was to going forward, I stood in the street and listened, I was so near, but I fought it off.'

God pity you! God pity you! 54.

He also used short stories to illustrate his sermons making use of suspense: (from the sermon on "Home")

Years ago a famous American died over seas. Plans were made to bring the body back for burial on native soil. The port city where the ship was to dock was decked in mourning. School children lined the street up which the body would be carried under its escort of marines and draped with the American flag. The boys and girls held tiny American flags inverted.

Who was it the city and nation sought to pay high respect? What battle had he fought? What painting had he wrought? What piece of sculpture had he made? What international diplomacy had he taken care of? None, none. He had written a little song sung by the rich, sung by the poor, sung at the hearth-side, sung by the sailor on his ship at sea; John Howard Payne had written:

'Be it ever so humble
There's no place like home.' 55.

Thus we see that Mr. Sunday had a varied use of language. Not only did he employ vivid stories, but he also made use of many figures of speech. His sermons were 'alive' because of the wide variety of language he used. A selected sampling of this variety (or change) that he used follows:

When you die the grave will have your body;
your heirs will have your estate; and eternity will have your soul. 56.

Such men ought to be afraid to be left alone for fear they would steal their own intestines and sell them to hot dog joints. 57.

I would rather be a hyena and rob graveyards; be a maggot and live in the carcass of a polecat or be an itch bacillus and live in cancer than be a traitor against God and country. 58.

Some church members have the hoof and mouth disease; they run around the neighborhood and windjam about their neighbors and talk about them. 59.

God likes to see a man leave the misty valley, climb the sunlit hills, leave the subways of life and go up on the roof garden. 60.

Come down from your perch of curiosity
Come down from your pride
Come down from your morality. 61.

55. Ibid., Oct. 24, 1926, p.3

56. Ibid., Oct. 14, 1926, p.3

57. Ibid., Oct. 17, 1926, p.3

58. Ibid., Oct. 17, 1926, p.3

59. Ibid., Sept. 22, 1926, p.3

60. Ibid., Sept. 25, 1926, p.3

61. Ibid., Oct. 21, 1926, p. 3.

God walked out into the fields and slew the beasts. 62.

Doesn't God hold in His hands the seas as they wash to and fro? Doesn't He hold in His hands the winds as they blow? 63.

Oh, the waves of criticism that break and the lightning bolts of hate may descend and the cutting winds of sarcasm may sting and the clouds of unbelief may obscure..... 64.

You can go and pick up the dewdrops from the doorstep, and may find in them a rainbow on which an angel will stand and weep over a dying world. 65.

Well, Solomon not only drank the well of knowledge dry, but he turned off the faucet and pulled out the pump. 66.

The web of a nation is made from the thread that is spun in the home. 67.

It is a fact that there is a great giant in steam that waited for ages and begged for the privilege of coming and turning our machinery and doing our hard work. 68.

Examination of the use of language in the Monmouth Campaign shows that it was extremely varied. Never did Billy Sunday allow his audience to become bored due to a lack of variety of word pictures. His use of visual imagery was indeed helpful to him in dramatizing his message. Sunday achieved acceptance by his excellent use of language.

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- 62. Ibid., Oct. 25, 1926, p. 3
 - 63. Ibid., Oct. 21, 1926, p. 3
 - 64. Ibid., Oct. 16, 1926, p. 3
 - 65. Ibid., Oct. 3, 1926, p. 3
 - 66. Ibid., Oct. 25, 1926, p. 3
 - 67. Ibid., Oct. 23, 1926, p. 3
 - 68. Ibid., Oct. 17, 1926, p. 3

Chapter VI

AN ANALYSIS OF THE ELEMENTS OF PERSUASION USED IN THE SERMONS

The writer has been concerned with the factors of persuasion that Billy Sunday used in his sermons. The concern, therefore, is not with the particular religious doctrines espoused by Billy Sunday but rather the means of persuasion he used in getting these doctrines accepted by others.

This analysis includes an examination of specific attention devices; use of emotional appeals and psychological forms; use of ethos; and use of the logical techniques of persuasion.

The writer has chosen selected examples of the various factors of persuasion and they are representative of what Billy Sunday said in his Monmouth, Illinois Campaign.

Attention Devices:

Winans has said, "Persuasion is the process of inducing others to give fair, favorable, or undivided attention to propositions." 1.

There are certain methods of arousing and holding interest that the evangelist uses consciously or unconsciously if he is to be successful in getting people to hear what he says and then do what he wants. "One is using these attention values when he speaks with penetrating intensity of tone; when he talks in a loud voice; when he pronounces a sentence with

1. Robert T. Oliver, The Psychology of Persuasive Speech, New York: Longmans, Green And Co., 1940, p. 199.

unusual deliberation, or repeats it; when he emphasizes what he says with a gesture or change of position; and when he varies his mood, his vocal rate, force, or pitch, or changes his speaking style. He may vary his short sentences with a long one, his declarative sentences with several questions, his commonplace vocabulary with some striking words." 2.

The writer will try to show the factors of attention that can be found in the sermons of Billy Sunday. The attention devices the writer will consider are:

1. Intensity
2. Repetition
3. Animation
4. Change or Variety
5. Proximity
6. The Novel
7. The Familiar
8. The Vital
9. Suspense
10. The Concrete
11. Conflict
12. Humor

Intensity:

Contrasts are usually necessary to produce intensity.

Billy Sunday began his sermon, "The Three Crosses" 3. by shouting, "If you are the Son of God". Mr. Sunday took advantage of the words of the thief on the cross to drive with all the force of his body and soul the word "if". He continued to shout the word "if" louder and louder to arouse the audience to the importance of this one word. His

2. Ibid., p. 206.

3. Monmouth Review Atlas, Oct. 17, 1926, p. 2.

following words in the sermon show the importance of the word "if". He continues to emphasize this word of the thief by shouting, "Jesus Christ might have said to the thief on His left hand, 'How dare you insult me? How dare you speak to me, you cur? I am the Lord of heaven and earth'."

This use of intensity of tone was a common one of Billy Sunday. He shouted for emphasis, not just to vary the loudness.

In his sermon "What Think Ye of Christ?" 4.

Mr. Sunday made use of contrast of ideas to get intensity.

You measure Jesus by the task He came to perform and the task He came to perform was not a man's task. No man could do it, no man ever has or ever will. No man aspiring to be a God could, but God condescending to be a man could do it.

Again he used contrast of ideas to get intensity in
"The Son of Man is Come to Seek and to Save the Lost" 5.

Morality is included in Christianity, but
 Christianity is not included in morality.

REPETITION:

Billy Sunday made use of Repetition by reiterating the same words or the same idea in different words.

In "The Three Crosses"⁶ Billy Sunday uses this repetition:

The Cross of Jesus Christ is the only one for you.
 The Cross of Jesus Christ is the only one for you -
 to walk with into the presence of Jesus Christ.

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- 4. Monmouth Review Atlas, Sept. 27, 1926, p. 3.
 - 5. Ibid., Oct. 21, 1926, p. 2.
 - 6. Ibid., Oct. 15, 1926, p. 2.

In "Is It Well With Thee?" 7. Billy Sunday describes his conversation with a woman and then repeats those same words to the women to whom they may apply in the audience.

"Pray for my Husband, he is by my side. I believe he is listening to his last sermon. God is giving him his last chance." And she sat down weeping.

If a lot of you women had had some concern for your old reprobate of a husband, he wouldn't be keeping somebody on the side now and disgracing you. 'Pray for my husband, he is by my side, and I believe he is listening to his last sermon he will ever hear. I believe this is his last chance.'

"What Think Ye of Christ?" 8. makes use of the following repetition:

It wasn't the common people - no - that led the mob. The common people heard him gladly. The common people shouted, "Hosanna". The common people pressed upon Him to hear the Word of God. The common people plucked branches from the trees and they tore the flowers and paved His way with mementos of esteem. The common people tore off their garments and threw them at His feet for paving stones as He went down the streets of Jerusalem. The common people? No.

Repetition from "David's Sin and Pardon" 9. gives the idea that as God reasons, so reasons Billy Sunday.

God says, "I don't give a rap now what you have done." I don't give a rap what you have done.... God doesn't.

Repetition as used by Billy Sunday, did not become monotonous. It was precise and clear cut and served as an effective type of persuasion.

7. Ibid., Oct. 19, 1926, p. 2

8. Ibid., Sept. 27, 1926, p. 2

9. Ibid., Oct. 6, 1926, p. 2

ANIMATION:

"The alert, animated person often becomes looked upon as interesting, a person who has direction and purpose. The speaker who 'Looks Alive' and whose speech composition moves with interesting zest will arrest the attention of others." 10.

Billy Sunday was like an animated cartoon while he preached...he was always moving or mimicing someone in his stories. He appeared to know just what he purposed to do on the platform for he certainly "looked alive". This vitality that he expressed through his movement carried over into his speaking, and people were eager to pay attention and see what he would do next. Even his facial contortions were animated. He did not need particular stories and illustrations to get him into a mood to come to life and move around. He was so used to moving and using gestures to illustrate all that he said that almost any story with any life at all would appear animated when told by him.

His sermon on "Judgment" 11. tells in the words spoken just what animation to expect from the speaker.

What we want is a well-developed proposition all around, a fellow who can get out and throw a ball like this.

CHANGE OR VARIETY:

"When once attention is gained, the stimulus or stimuli must be changing in nature to maintain attention." 12.

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- 10. Winston L. Brembeck and William S. Howell, Persuasion New York: Prentice-Hall Inc., 1952, p. 269.
 - 11. Monmouth Review Atlas, Oct. 10, 1926, p. 2.
 - 12. Brembeck and Howell, op. cit., p. 267.

Billy Sunday used so much variety in his sermons that at times it is difficult to see just how the new illustration fits into the thought of the sermon as a whole. But reading a sermon is different from hearing and seeing it delivered. However it can never be said that he failed to interest his audience. From the point of critical analysis, one could say that his extreme use of change and variety may not always have helped the theme of the message; but it certainly helped the speaker to hold the undivided attention of his audience who were not concerned with critical analysis of the message at hand.

In the sermon "What Think Ye of Christ?"¹³. Mr. Sunday had been talking about the "Historical Jesus". He said:

What will you do with the historical Jesus?
What will these fools, weakminded and all
those that sneer at Jesus' strong intellect
do? Was Grover Cleveland a fool? Was Benjamin Harrison a fool? Are the members of the United States Senate and House of Representatives, and Justices of the Supreme Court - are they all fools? They are believers in Jesus Christ as the Son of God.

Then Mr. Sunday brings the story of the late William McKinley into his sermon and gives his audience quite a change in thought. He appeals to their emotions for love of country and patriotism. It seems for a while that he has forgotten his subject.

Down the streets of Buffalo went the funeral procession and the band played, "Nearer My God to Thee".

13. Monmouth Review Atlas, Sept. 27, 1926, p. 2.

The railroad track from Buffalo to Washington was lined with people that stood with bowed, uncovered heads and tear-stained cheeks and they sang, "Nearer My God to Thee":

Following this line of thought he spoke about three hundred words describing the funeral and the important men that were there. At the conclusion of his description of this moving event he brought his audience back to his thought, "of standing with the best men beneath the Cross of Christ". The audience had been moved to tears by this very emotional story of McKinley's funeral and were ready to grasp at the emotional appeal at the end that the many great men at the funeral believed in Christ as the Son of God - therefore they ought to do the same.

The variety of images that move across the mind as Billy Sunday preaches can be illustrated by this excerpt from "If Christ Came to Monmouth". 14.

Wait a minute. I said if Christ came into this city. Oh, there is no if about it. If qualifies, Jesus Christ is here. Every now and then some fellow writes a book like W. T. Stead's, "If Christ Came to Chicago". Well, there is a sort of faithfulness about every such book and title. Jesus Christ has never been out of Chicago.

He was there when Michigan Boulevard was a sewer of Lake Michigan. He was there when State Street was a swamp. He was there when the Indians massacred on the banks of the Chicago River. He was there before P. D. Armour ever arrived. He was there before Marshall Field started his store. He was there before J. V. Farwell and Carson, Pirie and Scott. He was there before the First National Bank or the Continental Commercial or the Merchant's Loan and Trust Company.

14. Monmouth Review Atlas, Oct. 10, 1926, p. 2.

Jesus Christ was in New York- oh, long before the Dutch ever landed there. He was in New York long before old Peter Stuyvesant used to walk up and down with his wooden leg. He was in New York when pastures and cabbage patches used to be where the St Regis and the McAlpin and the Waldorf-Astoria and Tiffany's now stand. He has never been out of New York. He was there before they ever dug a subway. He was there before they ever had an "L". He was there before that new one - what is it, the Queensborough? I was there before then myself.

He was in Philadelphia before Ben Franklin walked the streets gnawing on a loaf of rye bread. He was in Philadelphia before old Liberty Bell ever rang out liberty to the inhabitants thereof. He was in Philadelphia, my friends, long before the Continental Congress convened.

He was in Boston long before the massacre; long before Paul Revere's ride; long before they fought the battle of Lexington and the battle of Concord; long before they ever waved the lantern from the old church tower. He was in Boston long before they ever built Faneuil Hall.

He was in Pittsburgh before Washington ever went out there. He was in Denver before old David Moffatt and the other crowd arrived. He was in Los Angeles when it was a howling wilderness, roamed over by wolves and coyotes. Oh, He has never been out, and He has heard every lie that everybody has uttered. He has seen every false vote that's ever been cast and He's seen every vicious thought that ever was conceived or spoken. He's heard every sneer at high and holy things. He's seen all yielding to low, vicious, vile, impure thoughts and desires. He's heard every oath that ever fell from human lips. He's seen every thief that's ever pilfered from mankind. He's heard the explosion of all dynamite or nitroglycerine that ever cracked a safe.

Oh, He has moved in the maddened crowd of every strike. He has seen all the elements of justice or of injustice or of selfishness that moved that crowd. He has heard the cry of every broken-hearted wife whose husband staggered and reeled and vomited into her presence and damned and cursed and villified. He's heard the wail of hungry children as they moaned themselves to sleep living below the hunger line. Oh, He's heard every prayer that's ever gone from the lips of man-
"God be merciful to me a sinner."

He has been at every council table at every big convention and He knows when property rights have been placed above human rights. Oh, He knows the motive back of every act. His judgment of me and of you is not based upon what He reads in the newspapers or by your rating by Bradstreet or by R. G. Dun but what He knows and sees in your life every day.

As the writer has read the sermons used during the Monmouth Evangelistic Campaign, he has been amazed at the amount of variety Sunday consistently used. It is no wonder that he could hold the attention of his audience for an hour or more. It seems to the writer that the variety did not always follow the theme of the message, but the variety was always interesting.

PROXIMITY:

"Generally the elements of any situation of which we are a part are of interest to us, and we tend to be alert to references to them. References to the history of the place of meeting, the lights, decorations, uncomfortable seats, or to some person in the audience or event on the program, usually gains some attention." 15.

As a rule, Sunday used the factor of proximity before he began his sermons. He used his musical staff to help him acknowledge special delegations. Special songs were often dedicated to them and they sat in conspicuous roped off sections. People from the town churches felt a part of the meetings as "their" minister got up to pray or make announcements. Sometimes Reverend Sunday let the delegations perform on the platform or from their section in the tabernacle.

15. Bremback and Howell, op. cit., p. 272.

He made it a practice never to allow a soloist, but he would allow a group to sing. Marching in with drums or singing together was often done by the groups. They often brought special greetings which might include poetry or take-offs on hymns. It was informal and the people loved it. The people enjoyed this preliminary to the sermons, for after all, weren't they vicariously experiencing being a part of this vast crowd by associating themselves with friends or relatives in the delegations that were "performing".

Sunday planned on having certain delegations for certain sermons. One night when the masons were there as a special delegation he used a story about the masons to illustrate his message. At another time he used the young people from the Monmouth College to start the meeting which was to center on amusements.

He told a story about a Knight Templar who was a hypocrite in "If A Man Will Do His Will": 16.

In a town one time in Illinois something was said in a sermon that made a young fellow mad. He went out cursing and damning and said he did not believe in the Bible or God. That young fellow was a Mason. So they had a session called at the Lodge.

The next day a friend of mine met an officer of the lodge and said, 'I understand you had an all-night session laboring for an erring brother'.

That young fellow didn't believe in God or Christ or anybody else. That young fellow

16. Monmouth Review Atlas, Oct. 23, 1926, p. 3.

was a Knight Templar. He can come to a thirty-third degree and believe in God but when a man wears the white flag and blue uniform he has got to believe in Jesus Christ and the New Testament.

In a Degree of the Masonic Lodge they say these words: "No infidel can walk here and he can not get in."

If there is any bunch of God Almighty's dirt that I have a right to expect co-operation of, it is the men who wear the Masonic Badge. Yank it off or profess your faith. This young man was a Knight Templar and they labored all night over his case. And finally they decided not to turn him out of the lodge.

Say, there is not a lodge in this city that has not hypocrites in its membership. Is that any argument against a lodge? When a man uses it as an argument he is a fool.

In the same message Billy Sunday referred to Church Members as follows:

And there is not a church, either Catholic or Protestant, that has not hypocrites in its membership. Is that any argument against Christianity or Jesus Christ? If any man thinks it is an argument he is a fool and he is a jackass of a fool if he does.

These words from "What Think Ye Of Caesar?" made people think of their own town: 17.

Oh, and he was willing to sacrifice Jesus Christ to please old Caesar and to please the gang that had no use for Jesus Christ. I despise a man like that. But hold on, I don't have to go out of this city to find people of the same lowdown type as old Pilate was.

Sunday always used situations where audience participation had a part. It did more to warm up the people than any

17. Ibid., Sept. 27, 1926, p. 2.

other thing. This was the stage of the program where he used his musical assistants and advance man. The writer believes the use of proximity was chiefly confined to the warm-up period. Billy Sunday's sermons were used in many places and since they were memorized, allusions to proximity could be of a general nature only.

This device can be skillfully used as we find in

"The Judgment": 18.

If I had no feeling in that arm, or that side, or that limb, do you know what I'd do? I'd hire the best doctors in this city--and you have some crackerjacks.

Billy Sunday used proximity both generally and specifically to command attention.

THE NOVEL:

"He who cuts his language and ideas from the same old cloth may be doomed to failure, but he who tailors his thoughts in terms of the familiar, yet adds the challenge and vivacity that comes with the novel and new, will carry us with him." 19.

The Novel statement need not be long. For example, from

"O Lord, Revive Thy Work": 20.

The ordinary sermon will make no more impression than shooting green peas at a battleship with a popgun--it can't make a dent.

From "The Son of Man is Come to Seek and to Save the Lost" 21.

Referring to Jesus' statement that He will go to

Zacchaeus' Home, Billy Sunday tries in a novel way to show

18. Ibid., Oct. 11, 1926, p. 2.

19. Brembeck and Howell, op. cit., p. 271.

20. Monmouth Review Atlas, Sept. 22, 1926, p. 2.

21. Ibid., Oct. 25, 1926, p. 2.

Zacchaeus' reaction:

Why, how do you do, Jesus. If I had had the slightest idea that you were coming up here to see me, I would have had my limousine here, but I didn't know you were coming. Too bad, for I just bought a new Pierce-Arrow. It isn't very far over or I would phone the chauffeur to bring it over, but you don't mind walking do you?

"The Word Was Made Flesh" 22. has this example of the Novel:

Man may study mineralogy, but that won't tell you of the Pearl of Greatest Price. You may study biology, but that won't tell you about the man, Christ Jesus. Man may study astronomy, but that won't tell you of the Star of Bethlehem. You can study geology, but that won't tell you of the Rock of Ages.

From "If Christ Came to Monmouth": 23.

No philosopher ever found in Caesar the key that unlocks the riddles and explains the mystery of life and death. The name is not chanted in any cathedral nor lingered over by the peasant in his log cabin or cottage. No little children lisp the name of Caesar. No child gets down and says: Now I lay me down to sleep, I pray Caesar my soul to keep. This I ask for Caesar's sake."

From "If Any Man Will Do His Will": 24.

In the day of judgment God Almighty will say to you hypocrites, "Step over to the left, your elevator will be going down in a few minutes."

Sunday made good use of the Novel. He used it often in conjunction with the familiar so that what people already knew and were used to was presented in an interesting and new way to them.

22. Ibid., Oct. 14, 1926, p. 2.

23. Ibid., Oct. 10, 1926, p. 2.

24. Ibid., Oct. 30, 1926, p. 3.

THE FAMILIAR

An audience responds in terms of what it knows - to understand the new it must be linked with the known. People like the familiar - they feel at home with it.

An example of the familiar from "Be Sure Your Sin Will Find You Out" ²⁵ follows:

A fly may light upon the filth, fly away to your home and light on the butter, or drop into the milk and you may eat it. He will leave a germ there that will put your baby in the grave. It comes from filth, so your child has to die because somebody a half mile away was a fool and didn't live the way she should.

When preaching "The Devil's Boomerang" ²⁶ Billy Sunday preached for an hour and a half and kept his audience spell-bound. Near the close he began telling his famous baseball story. In this he cites the score as being 3 to 2. Mr. Sunday sought to hold the attention after having spoken so long. The fact that he was a ball player before conversion always interested people. They liked to listen to his baseball stories. While telling his story he suddenly said, "By the way, that's the score now, the series is over, St. Louis is Champion." (The use of this interjected thought again showed his realization that people like what is familiar).

In trying to describe a sinner, Billy Sunday makes this use of the familiar in "The Atonement": ²⁷.

25. Ibid., Oct. 14, 1926, p. 2.

26. Ibid., Oct. 10, 1926, p. 2.

27. Ibid., Oct. 25, 1926, p. 2.

A sinner is an alien, he is in his attitude toward God what an alien is in his attitude. An alien can claim none of the protection of this government, he is not a citizen. A sinner is not a citizen of heaven, he is an alien and God will not deal in mercy with that sinner until he returns through faith in the shed blood of Jesus Christ, then he can claim all the protection and friendship of heaven.

THE VITAL:

"The use of the vital simply means linking to the wants of the hearers that which the speaker wants. Our homes, our families, our means of livelihood, our health, are vital to us. Speak in terms of these, and we will attend to you." 28.

An example of the vital from "The People Had a Mind to Work", 29 is as follows:

The Presbyterians placed two hundred and fifty thousand names on the suspended roll in the past few years; they had allowed their membership to lapse or they had dropped out or moved away and didn't take the membership with them. When you move to another city you don't leave your wife behind, do you? Or your children? You even take the dog with you. The piano, your furniture. All right - your marriage certificate and your automobile - but you leave your church membership.

Two examples of the vital from "Judgment" 30 show how Billy Sunday brings the illustration to bear on vital facts of everyday life:

And I say to you, I'd rather be the humblest German peasant that ever lived seated by my cottage, vineclad, kissed by the rays of the setting sun as it dies out in the west, with my open Bible on my knees and my family about me at peace with the world and at peace with God, through my faith in Jesus Christ, than to be the greatest infidel on earth or in hell - or whoever will be on earth or in hell.

28. Brembeck and Howell, op. cit., p. 270.

29. Monmouth Review Atlas, Sept. 29, 1926, p. 2.

30. Ibid., Oct. 10, 1926, p. 2.

Everything that has happened can happen in the next hour. In the next hour children will be born, 6,000 persons will die, your house may burn, your fortune may be stolen, your train may go in the ditch, an automobile may turn turtle, you may be on the operating table, you may be in heaven or you may be in hell - everything that has happened can happen in the next hour or in the next twenty-four hours.

SUSPENSE:

"Incomplete situations tug at us.----The uncertain is so strong in its appeal that some of us complete the situations for our own peace of mind." 31.

Billy Sunday uses suspense in "Be Sure Your Sins Will Find You Out" ³² as follows:

Come with me, my friends, to a great city. Come with me to a famous hotel. There on the eighth or tenth floor lies a man, sick. The best physicians stand around his bedside; a retinue of servants anticipate his every want; tanks of oxygen are there in order to keep away death. His son and son's wife come in, but he is in a comatose state and he doesn't arouse and recognize them. They stand a while and then turn and go.

When he opens his eyes, his mind returns and he asks for them. They come - I read it in the papers years ago. I think I have got it about right as I remember it. He asks for his wife, but she refuses to come and see him. Maybe the sequel will tell you why. Then he gasps and is gone.

They say, "We will call the undertaker."
The proprietor says, "No, you can't bring a coffin in here. There'd be an exodus of the guests."

They waited until twilight and then put him in a wicker basket and covered it over with soiled linen, and a couple pulling and pushing, they dragged it around the hallway and into the freight elevator loaded with dress cases and trunks. They lowered it to the street and put it into an undertaker's wagon, and drove him to a home that cost millions of dollars. On the wall hung tapestry and there were pictures worth their weight in gold.

31. Brembeck & Howell, op. cit., p. 270.

32. Monmouth Review Atlas, Oct. 13, 1926, p. 2.

There were bric-a-brac and everything of art which the connoisseurs had ransacked the market to find and put under that roof. A fountain spurted perfumed water. When they brought it in, his wife wrung her hands and cried, and said, "O God, I'd give it all if I could have him back and we could be lovers like we once were."

Oh, in the day of judgment, walk up and ask the multi-millionaire if it paid!

THE CONCRETE:

"The specific, the concrete are more interesting than the abstract and general. Only those highly trained in the mental disciplines are able to find pleasure in dealing with the abstract. Persuasive speakers, therefore, develop their persuasion in ways that give their ideas and appeals the vividness, the picturesqueness of concrete usages." 33.

In "The Forces That Win" 34 Mr. Sunday used the attention factor of concreteness in defining education as follows:

Somebody asked me the other day, "What is education?" Here is my answer. If you have one better, I wish you'd give it to me. Education is knowing what you want, knowing where to get it, knowing what to do with it after you get it.

Instead of referring in an abstract way to the virgin birth and those who reject it, Billy Sunday clamps down on a certain group in a concrete way in "What Think Ye of Christ?" 35 as follows:

Away with your damnable Unitarian theory that makes Jesus a bastard!

33. Brembeck and Howell, op. cit., p. 270.

34. Monmouth Review Atlas, Sept. 25, 1926, p. 2

35. Ibid., Sept. 27, 1926, p. 3.

CONFLICT:

Struggle in some form has drama, color, and challenge and provides release from pent-up emotions. Organized conflicts such as social reform, athletics, and politics, make us feel we are participating, and we attend to these stimuli. A persuasive speaker can make use of the conflict appeal by calling on his audience to join in his battle.

Below are two examples that can be classed as using the factor of conflict from "What Think Ye of Christ?": 36.

Pilate was a typical machine politician, and there is no lower down scoundrel on earth than a mere typical machine politician.

It was the temple thieves and high priests, the elders, the scribes, the Pharisees, hierarchy who possessed the delegated power and they used that power in defiance of the common people. They made a mistake when they gave the dirty pups the power.

HUMOR:

"Humor can release us, for a time, from our cares and anxieties; it can delight us by caricaturing those about us; it can disarm our personal enemies; it can bring gaiety into the somber concerns of daily living. In short, it has the ability to reduce many of our tensions, and therefore we find humor and its psychological manifestation, laughter, to be enjoyable. Thus it has attention value." 37.

Billy Sunday was known more for his smiling audiences than for weeping ones. He made wide use of humor. Three examples from "Forces That Win" 38 follow:

36. Ibid., Sept. 27, 1926, p. 3.

37. Brembeck and Howell, op. cit., p. 272.

38. Monmouth Review Atlas, Sept. 24, 1926, p. 3.

So don't go to pieces every time things go different from the way you'd like them. Don't be like a Shanghai rooster I know of - every time he'd crow he'd throw his leg out of joint. They had to go and set him up before he could crow again. If you will look on the bright side of things, smile and look happy, your best friends wouldn't know you in a month from now.

You can't tell a man's size by the fuss he makes. A friend makes more noise than a whale, and a pup barks more than an old dog. No! Like a colored fellow got up to give his testimony. He said, "Brothers and sisters, I can talk more religion in ten minutes than I can live in two years."

Don't build a character like a woman fixes a sewing machine. She'll grab a monkey wrench and a screw driver and she'll squirt oil all over the belt and darned if that pesky thing won't up and go like a fellow rushing for an undertaker when his mother-in-law dies.

Billy Sunday knew that to hold attention he must use attention values. He undoubtedly believed that no one remembers speech he doesn't understand. His job was to get them to understand and in so doing he must maintain the audience's attention. Since he was constantly on the move, he had the advantage of forcing attention in this manner. However, mere movement could not have held the attention of the audience. Sunday had to make his message vital (personal) and in so doing he used elements of humor, conflict, suspense, the familiar, and the novel. Throughout he varied his appeals. There were more appeals to emotion than to reason, but this brought the results that Billy Sunday wanted.

"Such a powerful evangelist as Billy Sunday used what many critics might consider a ludicrous amount of variety in his speeches. He kept a continual stream of images moving across the canvas of his auditors' minds, so that his speeches read almost like a stream-of-consciousness novel. But, appealing as he did to relatively child-like minds, he managed with his variety to hold their closest attention and thereby to win their acceptance of his plea." 39.

39. Robert T. Oliver, The Psychology of Persuasive Speech, New York; Longmans, Green and Co., 1946, p. 211.

EMOTIONAL APPEALS AND PSYCHOLOGICAL FORMS

Significant influences on the way people behave should be noted by one trying to persuade them. Billy Sunday took into account these attitudes (influences) and sought to appeal to them. This section will show some of the various ways he employed emotional appeals and psychological forms as means of persuasion.

The Emotional Appeals to be considered include:

1. Sentiment (filial or parental love, other love, religiousness, high motives, loyalties, and patriotism)
2. Social Approval.

SENTIMENT:

"The need for the persuader to understand and be able to appropriate for his own use the existing sentiments within others is surely clear." 40.

The Psychological appeals that Billy Sunday used so artfully were often those that dealt with attitudes concerning loved ones. The filial and parental sentiment is quite general and Sunday made good use of it. This is one of the types of sentiment that he employed most often.

Two examples of this type of sentiment follow:

From "The Three Crosses": 41.

I suppose that in the hearts of every one here tonight there is a tomb. The tomb of some one in heaven. To those I say they will know their loved one. 'Is it true?' they ask, and I say, 'It is true.'

40. Brembeck and Howell, op. cit., p. 105.

41. Ibid., Oct. 15, 1926, p. 3.

Cheer up. You will know your loved ones in heaven. There was a time that some spelled heaven like this H-E-A-V-E-N. Now they spell it with the face of one who is there, father, boy, or girl. I spell heaven with the face of my mother and the face of my father who died before I was born.

From: "The Unpardonable Sin": 42.

When you were sick you said: "God if you'll make me well. I will."

You lied.. it was when your baby died that you said, "God, I will." and when the white hearse backed up in front of the house, when you came back you failed to keep that vow.

When your wife was sick, you said, "God, if you will raise her up, I will."

You have made God a promise under some emergency and you have not fulfilled it.

The appeal of love is universal. Just the mention of the word 'Love' brings sentimental reaction.

From "The Holy Spirit": 43.

Where there is no love you cannot grieve. It is analogous to the feelings of a mother whose heart breaks because her boy, by some act, has put a strain upon the family escutcheon that nothing can ever erase; because that girl by her good-for-nothing, coquettish ways, and her Godless wayward life, and the miserable bunch she goes with, she will soon, sir, present mute evidence of illicit affection and by her you help to feed the red light of some great city.

Or the man who swore to be true to you as long as the sky and waves were blue, and turned from the marriage vow and broke it as if it were made of spider webs, until he has made the name synonymous with everything that is low down, groveling, and infamous in the world.

42. Ibid., Oct. 14, 1926, p. 3.

43. Ibid., Sept. 20, 1926, p. 2.

From "The Three Crosses": 44.

I want to say to you the kiss of re-union at the gate of Heaven is just as certain as the good-bye kiss you gave at the death bed.

From "The Door": 45.

You can show your love in a gift of a coat, money, or food. God showed His love in the gift of His only begotten Son. He said, "If men refuse that, what can I do to keep them out of eternal damnation?"

The appeal of religiousness is often used by public speakers. Sunday used it thus:

From "The Unpardonable Sin": 46.

He was a man of wonderful intellect, and he decided to go through life without God. He was elected assistant prosecuting attorney out in that city and they had been in the habit of swearing the witnesses in court in the old-fashioned way, by asking them to stoop and kiss the Bible.

There it lay on the Judge's desk, with its leaves frayed from where thousands of lips had reverently kissed the sacred Word of God before they took the oaths of office, and the first day he took the oath of office he picked up the Bible and he threw it across the room and said to the colored porter:

"Take that damned book out of here. He said, Don't leave it here a minute. There will never be another witness sworn by kissing the book while I'm here. You might as well as use a dime novel for the process."

This appeal was directed to the religiousness of the masses who would not think of so desecrating the Bible.

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- 44. Ibid., Oct. 15, 1926, p. 2.
 - 45. Ibid., Oct. 6, 1926, p. 3.
 - 46. Ibid., Oct. 14, 1926, p. 3.

Crediting the audience with high motives is another appeal in the area of sentiment.

From "Forces That Win": 47.

Forces to Win--you need love, love for the souls of men and women, a desire to see them saved. That's what you have in your home. If a loved one is sick you desire to see him well, and you spend your money to get the best physician in the country. I don't blame you, you ought to have concern to see people well, but you ought to be concerned to see people saved. Wouldn't you rather have everybody in Monmouth praying than cursing? Wouldn't you rather have every man and woman pure than impure? Wouldn't the community and the nation be better? Certainly, I tell you a nation of drunkards can't whip a nation of sober people nor a nation of libertines a nation of pure people. Never in the world!

From "What Think Ye Of Christ?": 48.

There was a class in Jerusalem, my friends, who on the very day that He hung on the cross took no notice of Him; they opened their stores, they went on with their business, they bought and sold, married and gave in marriage. They all did that. You say: "No, I wouldn't do that!"

From "David's Sin": 49.

Whenever a man sins he hurts somebody else. If the sinner was the only one affected I wouldn't be working so hard.

When you sin you hurt your wife and children, and somebody else suffers. We are all tied together like cars to a train. When one moves up the other pulls along with it.

In love, home influence, marriage, labor, or anything with somebody else in the world, you hurt somebody else when you sin.

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47. Ibid., Oct. 22, 1926, p. 3.
 48. Ibid., Sept. 27, 1926, p. 3.
 49. Ibid., Oct. 6, 1926, p. 2.

The great mass of people are concerned with things pertaining to self. In the following example Billy Sunday appealed to their high motive of sacrifice; to their inconveniencing themselves to come; and to their desire to be decent:

From "The Unpardonable Sin": 50.

Nothing stirs the old reprobate like seeing the great throngs of people pack in this building, going through all the inconvenience, my friends, that you have to, walking, as thousands do, coming long distances to the tabernacle. Nothing stirs him so with hatred as to see the people come and want to be decent.

Presenting Ideas the speaker assumes are related to the ancestors of his hearers is another way to appeal to sentiment.

From "They Shall Not Pass": 51.

Let us dedicate ourselves to the task of redeeming America from the grip of bootleggers, pimps, and highjackers with the same spirit our forefathers displayed in 1776.

The patriotic stirs an audience; and Billy Sunday was noted for this use of the psychological appeal to sentiment.

From "They Shall Not Pass": 52.

To the liquor crowd who would do the constitution to death and turn our flag into a dirty rag of rebellion, every true-blue American, with red, white, and blue blood, shouts as the French at Verdun: "They Shall Not Pass."

-And-

50. Ibid., Oct. 14, 1926, p. 3.

51. Ibid., Oct. 18, 1926, p. 2.

52. Ibid., Oct. 18, 1926, p. 2.

America is now developing a new spirit of solidarity. Patriotism and loyalty are as necessary now in times of peace as in time of war and all of the ten million aliens who find defects in our laws should get out and move quickly.

From "Be Sure Your Sins Will Find You Out". 53.

If one man has a right to break all laws, then all men have a right to break all laws. And when all men and all women break all laws, the white, and the blue in the flag will dissolve into red, and Old Glory will be pulled down from her flagstaff, and the blood-red flag of anarchy will wave over the country. Law is the basic principle of government. No matter where. So you owe what you are to the law and the enforcement of it.

From "Give God A Chance": 54.

"If you should ever go to Europe--And if I ever go I will never sail on a ship that carries the German flag. You can do just as you please, and I'll tell you what I will do. British Jack, Tri-color of France, old Italian--they're good enough for your old Uncle Fuller--and the Stars and Stripes.

Billy Sunday was wise enough to seek to find ways he could use emotional appeals to reach the established attitudes of his hearers. He cleverly appealed to these attitudes.

SOCIAL APPROVAL:

"We constantly seek the approval of others within the home, the neighborhood gang, the school, the church, the lodge, the sorority, the state, and the nation." 55.

Billy Sunday alerts his audience to those who are on Christ's side by naming specific organizations everyone knows.

53. Ibid., Oct. 14, 1926, p. 3.

54. Ibid., Oct. 9, 1926, p. 3.

55. Brembeck and Howell, op. cit., p. 84.

From "If Christ Came To Monmouth": 56.

No organization like the YMCA and the YWCA and the WCTU and the Home And Foreign Missionary Society have ever made Caesar their master.

During one service when Sunday was preaching on "O Lord, Revive Thy Work" the Masons were attending in great number. He addressed the following appeal to them: 57.

Are you here, you Knight Templars? You are fighting for the same thing as in the days of old when the Templars defended the Holy Scriptures from the infidel. You have drawn your swords in defense of the widow and the orphan and your place is on the side of God. You know your work is built on the New Testament, and the belief in Jesus Christ and Salvation brought through Him. I have a right to expect the man who wears a Masonic badge to be lined up on the side of God Almighty. There is not one of you Masons who haven't bowed before the Bible as you went in your lodge and prayed.

Sunday appeals to moral courage and self mastery in the following three examples:

From "What Think Ye of Christ": 58.

No man or woman on earth, no matter how low down or high up, can confine the results of your acts to yourself. What you do influences other people. They are either damned or pleased by whatever you do. So just remember what you are doing. It isn't for you alone, others are going to decide what they will do by what you do.

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- 56. Monmouth Review Atlas, Oct. 10, 1926, p. 1.
 - 57. Ibid., Sept. 22, 1926, p. 2.
 - 58. Ibid., Sept. 27, 1926, p. 3.

From "What Profit Hath a Man?": 59.

And if you had the moral manhood and the moral womanhood you'd stagger out of the hell of your transgressions and your wasted and misspent life and you'd join with old Solomon in saying, "It's all vanity. It's only a bubble; nothing to it! Nothing to it!"

From "The Door": 60.

Religion is in your will, not in your handkerchief, not in the lachrymal glands. You have to do something more than snuff and blow your nose and say, 'Come to Jesus'.

Religion isn't in your handkerchief, religion is in your will. If your will is not in conformity to the revealed will of God, you are not religious.

Whenever Sunday could find an area in which he could point out how much more approved one would be socially by making a decision for Christ, he always emphasized that area.

59. Ibid., Oct. 26, 1926, p. 3.

60. Ibid., Oct. 8, 1926, p. 3.

The writer has just discussed the use of emotional appeals in persuading the hearer. He will now discuss the various psychological forms that are used as appeals to the listener. Billy Sunday sought to persuade his audience by using these various forms to gain access to their motives.

The writer will include the following psychological forms of persuasion used by Billy Sunday:

1. The Atmosphere Effect
2. The Together Device
3. Common Ground
4. Repetition
5. The Scapegoat
6. The Strategy of Terror
7. Word Manipulations

THE ATMOSPHERE EFFECT:

The setting in which the sermon is to be delivered is of considerable importance. Mr. Sunday made good use of visual symbols such as flags, banners, and slogans in the tabernacle. He also had a book table with material he wished people to read, material that would acquaint them with his meetings and his beliefs. The use of delegations has been discussed at length under 'Proximity' in the attention factors in the beginning of this chapter and in Chapter III under 'Audiences, Size, Growth, Delegations.'

The Atmosphere effect and the "Together Device" are much inter-related in the tabernacle services due to the fact that the tabernacle make-up of the building forced people to sit close together. In turn they were aware of one another and reacted as one unit to Sunday's preaching.

THE "TOGETHER DEVICE":

"An appropriate song can melt individual differences into a more unified chorus of belief...to get hearers to become aware of each other's responses and thus to create greater uniformity of response--a more polarized audience--the persuader can have the audience members do things together." 61.

The fact that the audience sat shoulder to shoulder on backless benches made them aware of each other. When they laughed together and participated in the musical warm-up that preceeded every service, they were more and more conscious of a "we" feeling. As various groups participated they entered in vicariously, and this feeling of togetherness grew.

A news item makes note of the singing as follows: 62.

The singing continues to be a feature of the meetings. The chorus is working on a number of special selections, and these are given at appropriate times.

In preparation for a youth service, Mr. Sunday had the various youth groups come ahead of time and "set the stage" for the evening service. A news item on this follows: 63.

The crowd gathered early last evening at the tabernacle. It had been announced that the college folks would have charge of the tabernacle from 7 to 7:30 o'clock, during which time they would have a pep meeting for today's Home Coming. The people came for the pep meeting and enjoyed the enthusiasm and good cheer of the students and friends of the college.

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- 61. Brembeck and Howell, op. cit., p. 173.
 - 62. Monmouth Review Atlas, Oct. 4, 1926, p. 2.
 - 63. Ibid., Oct. 14, 1926, p. 1.

The band and a few of the girls occupied the central section in the choir gallery, the regular choir being relegated to the two wings, and this order continued through the evening service.

Shortly after 7:30 Mr. Hammontree took charge, and after a greeting to the students of the college, he welcomed also a larger group from the high school, which gave its cheers for the college team. Warren County lawyers attending also in a body were given a greeting, and the members of the board of supervisors and other county officers who occupied reserved seats close to the lawyers. There was also a fine group of railroad men and their families who were welcomed by both Mr. Hamontree and Mr. Sunday, the latter saying that the railroad men were special favorites of his, as he had at one time been a fireman on a locomotive on the Northwestern railroad.

Mr. Sunday made use of the "Together device" when it came time for a decision to be made. He would ask people to stand--and the together feeling helped them to do so.

From "The Unpardonable Sin": 64.

But if you have a desire and you will promise to encourage it, I want you to stand up. Will you encourage it by standing now with me? Do just as you wish. Think it over a minute. Every man and woman here that has a desire to be a Christian, will you promise to encourage it by standing? You may be a Christian, will you promise to encourage it by standing? You may be a Christian already. Will you promise to encourage it by standing? All right. I'll stand with you. Just be frank--Come on!

The effective use of the "together device" is noted in the news item following the Booze Sermon: 65.

In the afternoon Mr. Sunday preached his celebrated "booze sermon". It was a fierce arraignment of the men who want to restore the

64. Ibid., Oct. 14, 1926, p. 2.

65. Ibid., Oct. 18, 1926, p. 1.

manufacture and sale of liquor, and a strong argument for the maintenance of the Eighteenth Amendment and the Volstead law, for its enforcement. He was frequently interrupted by applause, and at the close, when he called upon all who would vote against "wet" candidates for office to stand on their feet and the audience arose enmasse amid an enthusiasm seldom seen nowadays.

Use of the "together device" gave a feeling of universality to those in the tabernacle. (It is interesting to note that the tabernacle was plain with nothing to draw attention away from the speaker or from those sitting next to each other.)

COMMON GROUND:

"If the persuader knows views, interests, feelings, and beliefs he may proceed to establish that common ground useful to his purpose." 66.

Mr. Sunday recognized how greatly divided church groups were over some doctrines. Mode of baptism was one of these divisive issues. Therefore he sought to unite his audience which was made up of all faiths. He constantly sought to find the common ground with his audience.

From "What Must I Do To Be Saved?": 67.

I never preached a sermon on baptism in my life. I never expect to, I have my views on all these subjects and if I read truly, without God you are lost and with God you are saved. I have tried to answer four questions - (1) Are you lost? (2) Are you saved? (3) Are you going to heaven? (4) Are you going to hell? That's all there is to it.

66. Brembeck and Howell, op. cit., p. 174.

67. Monmouth Review Atlas, Oct. 29, 1926, p. 2.

I have my own views on it, but it is a mistake, my friends, not to confess. I am not going to stand up and preach that you've got to be immersed. There are Episcopalians, the Presbyterians, and the Methodists who don't believe you have to. Then, here are the Baptists and the Disciples Church and they believe in immersing. I say conform in some way to the plan of God which He provided and reveals to us. Confession! Oh that's better than cowardice. Yes, sir. Submissionists.

Billy Sunday wanted to get the hearer down the aisle to make a decision. He used the 'we are all alike' psychological approach on the hearer so he would modify his prejudice about making a spectacle of himself.

From "The Plan of Salvation": 68.

Oh you've got to commit yourself. The truth is, I think we've all got a little yellow in us, haven't we? Own up now, old man. Have you got a little yellow streak too? If you haven't you'd walk down the aisle and publicly confess Jesus Christ, but you've got yellow in your makeup. You're afraid of what somebody will say, and of their comments and sneers."

Christ used parables as His common ground approach. Billy Sunday used stories about people and things everyone was familiar with. His use of language of the common people was particularly suited to the common ground approach.

REPETITION:

"Repetition serves to clarify and to hold attention to an idea until it becomes a part of us." 69. The repetition may use two forms: the same words or the same ideas in different words.

68. Ibid., Sept. 29, 1926, p. 3.

69. Brembeck and Howell, op. cit., p. 177.

There were many repetitions in Billy Sunday's preaching. Some were quotes from other men and some were just points that he wanted to emphasize. This excerpt from "Present Your Bodies a Living Sacrifice" 70. is a typical example of the way in which Sunday used repetition.:

If there is a better way of carrying the work of God on now than there was one hundred years ago, let's do it.

Oh, if there is a better way of carrying on God's work than we have now, let's do it.

(Then a few sentences later on) Now, if there is a better way of doing God's work, let's do it.

From "The Judgment": 71.

I pray God you may hear my text above the tick of the clock. I pray Him you may hear it above the roar of business. I pray you may hear it above the voice of your children. I pray as you walk through the streets, your steps may echo and resound back the words of judgment. I pray it may ring through your ears long after my voice has ceased its pleadings, long after my face has been forgotten, and I have turned to other parts of the country to hold up the bleeding form of Jesus Christ.

Sunday never used repetition to the point of monotony. His use of repetition made his message a part of his audience because they heard it often enough to acquire the thought as though it was original with them.

THE SCAPEGOAT:

"The scapegoat is a target used by individuals or

70. Monmouth Review Atlas, Sept. 28, 1926, p. 2.

71. Ibid., Oct. 11, 1926, p. 3.

groups for the absorption of tensions of one sort or another." 72.

Sunday used "booze" and bootleggers as the scapegoat in many messages. Two examples follow:

From "They Shall Not Pass": 73.

Al Smith has not the slightest chance of ever being elected president of the United States. If the Democrats nominate him, there are states in the South which will go republican. No man can ever roll into the White House on a platform of beer and wine kegs anymore than you can drag a cat over a rug backwards.

From "Whatsoever Things Are True": 74.

We are told that nothing was created in vain but I doubt that God had anything to do with producing this brood of vultures who are known as bootleggers. Upon no other ground can I account for the brains of a buzzard, the heart of a hyena, and the odor of a polecat being found in a being called human.

One trouble is that we have got a lot of bifocal politicians and judges; they see "wet" out of one eye and "dry" out of the other.

Other scapegoats were evolution, the red light business, and modernistic preachers.

THE STRATEGY OF TERROR:

"This technique seeks to lessen resistance and to gain acceptance by creating anxieties, panic, hysteria, confusion, dissension, and futility." 75.

72. Brembeck and Howell, op. cit., p. 179.

73. Monmouth Review Atlas, Oct. 18, 1926, p. 2.

74. Ibid., Oct. 16, 1926, p. 2.

75. Brembeck and Howell, op. cit., p. 181.

The strategy of terror is often used by preachers when they seek to cause others to realize their future state without Christ. Billy Sunday employed this psychological form in attempting to get people to make decisions for Christ. Six examples of this particular way of using the strategy of terror follow:

From "What Must I Do To Be Saved?" 76.

There is little hope for the fool that hasn't enough sense to beat it for a cyclone cellar when he sees the storm coming--little hope for the man that doesn't take the safe side into every proposition in the world for God and for His truth.

(and)

An infidel stood on top of a mountain and said, "I don't believe in God. I don't believe in Jesus Christ. If there is a God let Him strike me dead now with a flash of lightning."

And a great gnat flew down his throat and choked him to death.

From "Have Ye Received the Holy Ghost?" 77.

So important is the office work of the Spirit that I read, 'Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world nor in the world to come; but I'd like to know where any bunch get Scriptural authority for future probation; If you don't settle it before the undertaker pumps you full of embalming fluid, you are all in, take it from me.

From "Forces That Win": 78.

And the blackest and vilest picture that God or man ever looked upon is the father who is not a Christian lock arms and take hold of the oldest

76. Monmouth Review Atlas, Sept. 29, 1926, p. 4.

77. Ibid., Sept. 20, 1926, p. 2.

78. Ibid., Oct. 24, 1926, p. 2.

child and then the next and then the next and then the next and see the whole family go shrieking to Hell. And the biggest monstrosity that God or the world ever looked upon is a mother with her children playing around her knees, and they never hear from her lips a prayer and are never taught Jesus Christ.

From "The Judgment": 79.

Who will be present at the judgment? O, hierarchies, principalities, powers, the quick and the dead, the living and the buried generations and the multitudes of the damned.

Listen to the noise shaking the primitive elements. The lightning leaps from the angry depths of gloom, the thunder shafts are flickering in the mid-heavens, the watch fires of the skies have gone out and the beacon lights have been extinguished.

O, Children of Ungodliness! Outcast for eternity! It is your last, 'tis the farewell gaze upon the fast receding drama. No star floats in the lurid gloom to tell of hope or cheer the heart. Stand up, you haughty high priests of erring science! Stand up you sponsors of the blasting theory of evolution! You that defy God's sovereign right of creative power, you that said a man came from the fortuitous concurrence of atoms produced in a protoplasm! Call on your old Godless protoplasms now. Come on, blasphemers, scoffers, scathed by the lightning and canopied by thunder peals! Open the burial places of your memory and stand leaning upon your tombstone!

Come on, you skeptics, it's your final trial in belief! Will you parley with the thunder peals and the lightning blasts and the lightning flashes like you did sin and Heaven? Will you mock at God then, the way you mocked at the preachers?

Come on, prayerless buffoon; up, tell the world what a fool you were for living a prayerless life! Come on, come on, princes and plenipotentiaries of the intellect--you who magnified human reason above the divine.

79. Ibid., Oct. 11, 1926, p. 3.

Come on, you that took some old German professor's theories and put Jesus Christ out of business and made Him a liar, stand up! No, sir! Worshipers of mammon, idolators of gain, you disdained the commerce of Heaven, you had no Bible but your ledger and your pay book, you make a bank vault of your heart! Gold was your God! the pretty face of that woman was your god!

Look on the world, now, old fellow. Come on, muster your deeds and your stocks and your bonds. O, all of these are lost while your soul remains that you put no insurance on when God gave you the chance.

Mr. Sunday ignores the fact that people vote and make laws and that if the people want to repeal the Eighteenth Amendment it is their right. However, Mr. Sunday brings a confusion to the minds of the people as to who really is responsible for a 'wet' or 'dry' country.

From "They Shall Not Pass" 80. he creates anxiety by this statement:

Shall we repeal a law which a criminal don't like and replace it by one he likes? If that isn't treason then Benedict Arnold was a Sunday School superintendent.

From "Was Jesus The Son of Joseph?" 81. he suggests dissension with the unbelieving pastors:

If you have a preacher who thinks He is after he's heard this sermon, throw him out on his head--he's a fool and a crook.

From "Have Ye Received The Holy Ghost Since Ye Believed?": 82.

Why, an angel from heaven could not come down and stay here two weeks and train with the

80. Ibid., Oct. 18, 1926, p. 2.

81. Ibid., Oct. 15, 1926, p. 3.

82. Ibid., Sept. 19, 1926, p. 2.

crowd that some of you go with and call good and then get back to heaven without having a bath in lysol and carbolic acid and formaldehyde.

The strategy of terror has often been criticized as the lowest form of motivation. This may be true, but it has a definite use to the preacher who needs to shock his audience into the realities of what their disregard of Christ will result in. Sunday used a great deal of the strategy of terror. He considered it essential in his type of ministry.

WORD MANIPULATIONS:

"Such words, when used, oftentimes fit into our system of stereotypes and carry effective motivating power and can move us to act. Those words are sometimes called "trigger words". 83.

From "What Think Ye Of Christ?": 84.

What shall I do with Jesus? You can be a trimmer. Wait a minute. It didn't pay for old Pilate to trim and I want to warn you before you make that decision if you do, it won't pay for you to. Pilate was a trimmer and he afterwards lost the favor of Caesar. He was driven from his position. He lost his reason and died at the hand of a suicide. He trimmed the proposition. It won't pay for you; It didn't pay for him.

From "Forces That Win": 85.

The greatest men were mother-made men, ✓
Augustine, the Great, Martin Luther, Constantine, Oliver Cromwell, -Susanne Wesley, Oh, she was not only the mother of John and Charles, but she was the mother of the Methodist Church that marshalled 6,000,000 of Christendom.

84. Monmouth Review Atlas, Sept. 27, 1926, p. 3.

85. Ibid., Oct. 24, 1926, p. 3.

From "They Shall Not Pass": 86.

A fellow told me to go to Hell the other day, but I said, "Nothing doing."
I am not going and I don't want to go either. The angels in heaven don't want you to go and your mother doesn't want you to go and your children don't want you to go. The preacher doesn't want you to go. That is why we build the tabernacle and come here and preach. I am going to heaven some day, hallelujah!

Sunday knew how to emphasize his "trigger words" and he made wide use of this psychological form.

This study reveals the fact that Mr. Sunday used all these psychological forms some time or other in the Monmouth Evangelistic Campaign. Some forms were used more than others.

The writer feels that these forms became, in actual practice, an inherent part of Mr. Sunday's persuasion. The writer would urge the reader to evaluate not only the strength and limitations of each method used, but also its ethical considerations.

Mr. Sunday did not say that he sought to use these forms and whether or not he was aware of his use of them is conjecture.

86. Ibid., Oct. 16, 1926, p. 2.

ETHOS:

Often persuasion is brought about not only by emotional and logical appeals but also by the regard with which the audience holds the speaker. Long ago Aristotle stated how this regard (ethos) affects persuasive speaking.

"The character (ethos) of the speaker is a cause of persuasion when the speech is so uttered as to make him worthy of belief; for as a rule we trust men of probity more, and more quickly about things in general, while on points outside the realm of exact knowledge, where opinion is divided, we trust them absolutely. This trust, however, should be created by the speech itself, and not left to depend upon an antecedent impression that the speaker is this or that kind of man. It is not true, as some writers on the art maintain, that the probity of the speaker contributes nothing to his persuasiveness; on the contrary, we might also affirm that his character (ethos) is the most potent of all the means to persuasion." 87.

A modern writer, Thonssen, has said: 88.

"Ethical proof (or ethos) derives from the speaker himself--from his personality, from his attitude toward his hearers, and from the way he approaches his subject. It is a broad almost omnibus term."

The writer will consider some of these factors which contributed to the ethos of Billy Sunday.

BUILDING A REPUTATION:

A man who is a stranger and not known intimately by his audience has great opportunity to build up ethos as he speaks. He may be a controversial figure, but he has a chance to

87. Brembeck and Howell, op. cit., p. 245.

88. L. Thonssen and H. Gilkinson, Basic Training in Speech Boston: D. C. Heath and Company, 1947, p. 330.

form the personality he chooses as he speaks. Mr. Sunday had a reputation for being very outspoken against so-called Christians who did not live up to their profession in Christ. The first few meetings were not as well attended as those later on in the campaign. He seemed to break down this barrier and his audiences continued to fill the tabernacle after he had 'proved himself' to the listeners. The whiskey crowd, as Billy Sunday referred to them, were always ready to spread stories about him. In reference to this he said one night:

What brought you here tonight? Because you had listened to the dirty, black-hearted lies of some of these degenerates of Hell around the street and you thought you would come in and see what I looked like? 89.

On another evening he addressed the same crowd who had been criticizing him as follows:

They are trying to divert attention from their own abusive language and iniquity by saying, "Bill is vulgar and Bill is crude." Oh, no, I am not vulgar and crude; you are rotten, that is all there is to it. You doped that wrong, my friends. 90.

Billy Sunday was quoted as being against ministers and the church by those who opposed the campaign. In answer to this he said:

Nobody ever heard me ridicule a minister. You never heard me say an unkind word about the church. 91.

89. Monmouth Review Atlas, Oct. 14, 1926, p. 3.

90. Ibid., Oct. 6, 1926, p. 3.

91. Ibid., Sept. 3, 1926, p. 3.

In regard to his reputation Billy Sunday said:

I've been thirty-six years building up a Christian character and the man or the dirty bunch that tries to tear it down can compliment themselves on having on hand the finest scrap they ever looked at. 92.

Oh, folks, I have preached down in the slime pits of iniquity, the quagmires of filth and I have helped to pull thousands and tens of thousands out and put their feet on the rock in the name of Christ, and I expect to shake hands with them around the throne of Jesus Christ when I burst through the gates of the city, when my day's work on this old earth is over because they will be true. I have picked up drunkards, and I have prayed over them, wept over them to help them. 93.

There is more than one way to establish a reputation.

Billy Sunday referred to what he had done, but he also referred to what people were asking him. This reference to the question inferred that he was thought important enough to give an answer.

I am sometimes asked what I think will be the outcome of the combinations of labor to fight capital. 94.

A man can increase his ethos by friendliness or by associating himself with the audience by an idea. Billy Sunday gave this idea of being a friend by this means:

You never had a better friend come to your city than I am. I am the enemy of sin. 95.

Every board in this tabernacle tells you we care, and every nail, the light that blazes above your head, the seats in which you sit and the sawdust

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- 92. Ibid., Oct. 14, 1926, p. 2.
 - 93. Ibid., Sept. 22, 1926, p. 3.
 - 94. Ibid., Oct. 11, 1926, p. 2.
 - 95. Ibid., Oct. 14, 1926, p. 3.

my friend, the shavings beneath your feet, and although you are a stranger to me. Thousands, yet their faces would glow and their hearts would leap with joy if you would take your stand for Jesus Christ; whether they know you or whether they have seen you in there before. (96.

Billy Sunday spent time trying to earn the trust and respect of the people he addressed. He knew that his reputation which was established by many incidents over a period of time, played an important part in the attitude of the people toward him and toward his message.

SINCERITY:

There are two ways an audience may judge a speaker's sincerity. The first is to look for sincerity in what and how he says a thing (oral). The second is to look for proofs of sincerity in his physical behavior. The writer will consider the oral and physical aspects of sincerity displayed by Billy Sunday.

Sincerity is one of the best ways to establish ethos. Some samples of how his sincerity was demonstrated by what he said follow:

I'll preach the truth if I have to load my trunk on a wheelbarrow and push it home. 97.

Now I think it is hypocrisy to pray for a thing you are not willing to work for. 98.

I will not allow Jesus Christ to be stripped of His duty by any Godforsaken bunch on earth. I will fight them first. 99.

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- 96. Ibid., Oct. 2, 1926, p. 3.
 - 97. Ibid., Sept. 29, 1926, p. 1.
 - 98. Ibid., Sept. 29, 1926, p. 3.
 - 99. Ibid., Oct. 1, 1926, p. 3.

I don't know why I have to work so hard to get people to see it's for your own good. I'm not working for my own good. I'm saved. If I were selfish I'd fold my arms and say, "You can go to the devil; I'm all right." But I'm not going to do that; I want you to have what I've got. I'm working for your good, and trying to give you the best there is. We all want the best, so we are looking for it and we can have it through Jesus Christ. 100.

You listen to me and I will give you something tonight you never thought of. I have read every book you can ever mention on the subject. I am giving you just the culled-out results of it. You mention something that I haven't read on it. Come on, from anybody that's an authority. I don't pay attention to quacks. If ever I quote a doctor, he is top notch along his line.

You never had a better friend come to your city than I am. Do you think I am your enemy to try to help you get on a high plane and live for Jesus Christ? I am the enemy of sin. 101.

One example of Billy Sunday's sincerity that was rewarded by an outright act of God is recorded as follows:

Single-handed Billy Sunday had been tearing into the stiffest sort of opposition at the Tabernacle Thursday night. As he began his sermon on "The Timid Woman" a light patter of rain fell on the big roof. Gradually it increased until it sounded like the staccato of machine-gun fire. The evangelist's voice continued to boom through it but he saw it didn't reach auditor's very far away.

Then he decided to give up the unequal fight.

'I don't believe we have been praying enough,' he continued, after a pause. 'If we pray God to send rain it's just as reasonable to pray Him to shut it off.'

100. Ibid., Oct. 25, 1926, p. 3.

101. Ibid., Oct. 24, 1926, p. 2.

Turning to members of his staff and preachers of the city, he said, 'Have you been praying? Go ahead, keep it up. God will answer where two or three are united.'

Within two minutes the rain ceased abruptly. Three-quarters of an hour later, at the close of the sermon, Sunday thanked God publicly for holding up the down-pour. 102.

A means of conveying to the audience the impression of the speaker's personal worth and sincerity is his delivery.

Certainly, the effectiveness of the delivery carried a great deal of weight in making the audience respond to Billy Sunday's complete personality. His manner was vigorous and enthusiastic. He appeared so sold on what he had to say that it was catching. He sold not only his ideas but he sold himself. He never let down his projection and was constantly alert to the responses of his audiences. His bodily action added to the impression of sincerity that he wished to convey by his words. It cannot be doubted that without his dynamic delivery the ethos would not have been as great.

Personal appearance contributes much to ethos. Physical size has a tremendous effect on people. Billy Sunday was 5 ft. 5 in. tall but his enthusiasm made up for his lack of additional height. He was extremely particular about his appearance. He was concerned that his whole outfit matched, and that it be in 'band-box' condition.

102. Ibid., Oct. 1, 1926, p. 3.

He had special trunks for his suits and was very fussy about combining the right accessories with his suits. There was never any criticism about his neatness. He was so interested in matching up ties that one day he appeared in the editor's office of Monmouth Review Atlas with a tie box in his hand. He told the editor he had a tie with him that he had never worn and that he thought it would go perfectly with the suit the editor had worn at the tabernacle the night before.

Billy Sunday was sincerity personified in his bodily action. "A speaker's bodily action is ideally a symbolic presentation of himself". 103.

QUALIFICATIONS:

If a man call attention to his qualifications, accomplishments, and good deeds in a modest way, he can also establish ethos. Billy Sunday made use of this as follows:

Oh, when I came to Jesus thirty-eight years ago, one dark stormy night in Chicago, I stumbled and blundered. I didn't know much, but I did the best I knew. 104.

I have now, and I hope to pray that I always will have sympathy with any man or woman that has difficulties intellectual, spiritual, or moral. 105.

They were afraid to ask him to give his heart to God. I went down and got him and he yielded his heart to the Lord and brought seventy-eight men of his type into the Kingdom in a week. 106.

103. Brembeck and Howell, op. cit., p. 384.

104. Ibid., Oct. 1, 1926, p. 3.

105. Ibid., Oct. 23, 1926, p. 3.

106. Ibid., Oct. 1, 1926, p. 3.

Sunday did not hesitate to mention his qualifications, but the manner in which he said things about himself helped to do away with the feeling that he was bragging.

"GOOD" - MORAL MAN:

The idea that a speaker is a "good" man is a very effective means of persuasion. This impression can be given by his stating what he stands for--or for what he stands against.

The gang can't bear to be decent themselves and they don't want anybody else to be decent, and so the dirty bunch wants to make you believe it's the way I preach instead of the way they are trying to divert attention from their own contemptible living. After you fight the dirty gang for thirty-eight years as I have, you will learn some things that I have learned. 107.

Infidels always nose around a campaign like this to find something to sneer and to mock and deride and belittle. 108.

When a man possesses virtues respected by the group he is addressing it is an asset. Sunday was known as a "good" man and this gave him tremendous potential power as a persuasive speaker.

ASSOCIATES:

Reference to important friends builds up ethos for the speaker. The following are a few Sunday referred to:

I preached one time in Troy when I was with Dr. Chapman. 109.

107. Ibid., Oct. 14, 1926, p. 3
108. Ibid., Oct. 14, 1926, p. 3

109. Ibid., Oct. 20, 1926,
(p. 2.)

My friend, the late Jack Crawford, used to be chief scout for Uncle Sam, and he spent many of his years fighting Indians. 110.

She kept begging her father to send for my friend, Dr. Knox, who was the pastor of the Presbyterian Church at Cherokee, Neb. Mr. Knox has since been bishop of the synod of Indiana, but he is dead now. 111.

Up the steps hobbled my friend Gen. David B. Henderson, of Dubuque, Ia., then speaker of the house of representatives. 112.

I would rather preach than anything on earth, and if President Coolidge should telegraph me tomorrow and say, 'Bill, will you change jobs with me?' I'd say, 'Nothin' doing, Calvin,' He always says to me, 'Everytime you come to Washington come to see me. You never knock. There is always an empty place for you when you are in Washington.' 113.

The fact that Sunday has association with a number of honored men built up his prestige with his audience. This association contributed a great deal to Sunday's ethos.

Thus we see that Rev. Sunday made use of various means to establish favorable ethos with the audience. He was concerned with building a reputation, with appearing sincere, with making his qualifications known, with presenting himself as a "good" man, and with making his associations with honored men add to his prestige.

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- 110. Ibid., Oct. 20, 1926, p. 2.
 - 111. Ibid., Oct. 2, 1926, p. 3.
 - 112. Ibid., Oct. 27, 1926, p. 3.
 - 113. Ibid., Sept. 3, 1926, p. 3.

USE OF THE LOGICAL TECHNIQUES OF PERSUASION

The writer also has sought to determine what logical techniques Sunday used in his Monmouth Evangelistic Campaign. This includes use of evidence (fact and opinion), and forms of reasoning.

EVIDENCE:

The category of evidence is a broad one. "It ranges from the inexpert and non-experimental opinions to the most expert and carefully supported judgments.....Many popular beliefs are perhaps the weakest type of opinion evidence and constitute, really, no evidence at all." 114.

The writer shall divide the types of evidence used by Billy Sunday into fact and opinion.

Sunday gave his opinion quite often during his preaching. Even though he was an ordained minister of the Gospel, the writer must consider many of his opinions as "lay opinion". Sunday was for prohibition and preached his famous booze sermon as well as others on the subject.

The statement that he made: "Prohibition is beyond criticism," 115. is nothing but lay opinion.

In his sermons Sunday used his own opinions more than any other type of opinion.

114. Brembeck and Howell, op. cit., p. 189.

115. Monmouth Review Atlas, Oct. 18, 1926, p. 2.

From "The Atonement":

More battles, logical, and illogical and theological and nonsensical and idiotic have been fought over the Atonement than all other doctrines in the Christian religion. 116.

Sunday makes this statement regarding the battles over the atonement that are not supported by any quoted evidence nor can the writer agree that it would be accepted as fact. Therefore, the writer feels it should be classified as "lay opinion". Sunday could not be considered as an authority in the theological world.

From "David's Sin and Pardon":

Street loafers grow up to be gunmen with no object and aim in life. 117.

From "Seek Ye The Lord While He May Be Found":

One man rejects Christ and becomes a drunkard; another becomes a thief; another becomes a libertine. Every sin springs from rejection of Christ. 118.

From "How Shall We Escape?"

The man who steals - he doesn't believe in policemen or prison. 119.

Billy Sunday occasionally quoted other preachers as authoritative opinion. Most often he quoted Jesus as an authority.

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- 116. Ibid., Oct. 25, 1926, p. 2.
 - 117. Ibid., Oct. 6, 1926, p. 2.
 - 118. Ibid., Oct. 4, 1926, p. 3.
 - 119. Ibid., Oct. 4, 1926, p. 2.

From "David's Sin":

Why, you say, a dear, good man like Dr. Talmadge said you can't prevent birds from flying over your head, but you can prevent them from lodging in your hair. But a greater man than Dr. Talmadge said, 'As a man thinketh in his heart so is he.'

Dr. J. C. Holland in his little book entitled, "Good Foil", tells of a lovely island. 120.

A sample of his quoting well known people's opinions follows from "It Is Appointed Unto Men Once To Die":

The most startling question ever asked was, 'If a man die, shall he live again?'

Spencer said, 'It seems that all that a man can do is make his mark and then put on his shroud.'

George Elliot said, 'How swiftly the years rush by.'

Pope Leo XIII, when he was 90 years old, said, 'I feel that I need four more years in which to complete my life's plan.'

And Queen Elizabeth cried, 'All my possessions for one moment of time.'

Carnegie said, 'I will give \$200,000,000 for a new lease on life, yes, for ten years!' 121.

Sunday occasionally quoted writers in his sermons.

These references are typical:

Lord Bacon said, 'The human and intelligent never forget. 122.

Emerson said, 'Write a better book, preach a better sermon, deliver a better lecture, build a better mousetrap than your neighbor, and the world will beat a path through the woods and rap on your door.' 123.

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- 120. Ibid., Oct. 5, 1926, p. 2.
 - 121. Ibid., Oct. 11, 1926, p. 3.
 - 122. Ibid., Oct. 23, 1926, p. 2.
 - 123. Ibid., Sept. 25, 1926, p. 3.

The writer has found very few facts quoted from reliable sources other than the Bible. Billy Sunday states things as facts but often does not document them.

From "David's Sin and Pardon":

Oh, "no trade" is the password by which, 80 per cent of our criminals enter the reformatories and penitentiaries of our land. (undocumented) 124.

From "Give God a Chance":

Somewhere there is growing an herb that will cure cancer. Somewhere there is an herb that will cure everything, and it is there now. The only trouble is that we haven't got sense enough to know it, but the weed is there and the power is there. (personal opinion) 125.

FALLACIES OF EVIDENCE:

"This common type of fallacy relies upon facts which are inadequate to support the conclusion, or upon facts which may be acceptable but bear no relation, or an improper relation to the conclusion." 126.

Mr. Sunday assails birth-control without any facts to prove his conclusion:

This Godforsaken birth control is filling the brothels. 127.

124. Ibid., Oct. 6, 1926, p. 3.

125. Ibid., Oct. 9, 1926, p. 3.

126. Henry Lee Ewbank, and J. Jeffery Auer, Discussion and Debate, New York:Appleton-Century-Crofts, Inc., 1951, p. 168.

127. Monmouth Review Atlas, Oct. 24, 1926, p. 3.

He also assails the school system by criticizing the curriculum. He gives no facts to back up his assumption:

A lot of our school curriculum is a lot of bunk and junk, not worth a whoop. 128.

From the sermon "Give God A Chance":

Religion is nothing to the unlearned but to the learned it is everything. 129.

He does not clarify what he means by unlearned. Therefore it is a blanket statement that is not clear.

Another statement that can be challenged theologically is:

One man rejects Christ and becomes a drunkard; another becomes a thief; another becomes a libertine. All sin starts with rejection of Jesus Christ. 130.

The question is whether all sin starts with rejection of Jesus Christ or whether that is the unforgivable sin.

An example of Mr. Sunday's attitude regarding the Bible as the most, and if not the only important authority for fact is found in his sermon, "Whatsoever Things are True":

The Bible, the Word of God, is true...
It has stood the test of time as no other book ever has. 131.

Mr. Sunday in his sermon, "If Any Man Will Do His Will" attempts to show that there were "virgin births" in lower orders of nature and that God could have moved this strange

128. Ibid., Oct. 24, 1926, p. 3.

129. Ibid., Oct. 9, 1926, p. 1.

130. Ibid., Oct. 4, 1926, p. 2.

131. Monmouth Review Atlas, Oct. 16, 1926, p. 3.

"fact" into the higher animal level:

And if you will study your Encyclopedia Britannica you will find that Huxley, in his last article on "Biology" says: 'Throughout almost all series of living beings non-sexual generations prevailed.' 132.

Mr. Sunday makes a statement in one sermon concerning some material he has but does not name his source. However, he challenges people to name someone he hasn't read.

From "Be Sure Your Sins Will Find You Out":

I have read every book you can ever mention on the subject. I'm giving you just the culled-out results of it. You mention something that I haven't read on it. Come on, from anybody that's an authority. I don't pay any attention to quacks. If ever I quote a doctor, he is a top notcher along his line. 133.

From "Oh, Lord Revive Thy Work".

And I will allow no man on earth to go beyond me in paying tribute to culture, intellectual greatness, social distinction, but the man who stands in the pulpit must have the mind and the spirit of God, sir, and of Christ. 134.

REASONING:

✓ "When the speaker and his audience are both able to engage in the hard work of thinking, the avenue of reason has much to recommend it as an approach to motivation." 135. Thinking is hard work; and it is doubtful if the audience sat in the tabernacle for the purpose of working. They

132. Ibid., Oct. 23, 1926, p. 3.

133. Ibid., Oct. 14, 1926, p. 3.

134. Ibid., Sept. 22, 1926, p. 3.

135. Oliver, op. cit., p. 181.

were willing to be persuaded but the easier it was on them the better the speaker would be accepted.

Some samples of the simpler forms of reasoning Sunday used follow:

From "David's Sin":

A surgeon can do me no good if I am unwilling to trust myself to his skill. A banker can do me no good if I am unwilling to trust him with my money. Jesus Christ can do me no good if I am unwilling to let Him save me. 136.

From "David's Sin":

One spark of fire can do more to convince you of the power of powder than a whole library of books written on the subject. The preaching of the cross is to them that perish, foolishness, but to us which are saved it is the power of God. 137.

From "The Door":

If you were sick all the medicine I might take wouldn't do you any good. Salvation is a personal matter that no one else can do but you; you must attend to it yourself. 138.

From "The Plan of Salvation":

Some people think what they need is new surroundings. Oh, no, no! It isn't that at all. Here is my watch- it won't run. I will put it in my pocket here. You say it needs new surroundings. All right, I will put it over here in this other pocket. But that doesn't work. What's the matter? It doesn't need new surroundings. It needs a new mainspring.

So what you need isn't new surroundings, a new suit, or a new haircut. You need a new heart. (139).

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- 136. Monmouth Review Atlas, Oct. 9, 1926, p. 3.
 - 137. Ibid., Oct. 9, 1926, p. 3.
 - 138. Ibid., Oct. 4, 1926, p. 4.
 - 139. Ibid., Sept. 29, 1926, p. 2.

It is doubtful that complicated step-by-step reasoning would have held the attention of the tabernacle audiences. Simple processes of reasoning reached the masses, but long involved processes of reason probably would not have done so.

Mr. Sunday used the Bible as his greatest source of evidence, which is perfectly reasonable for a preacher of the Gospel to do. However, as a rule, when he did quote someone, lay or authority, he did not point up the importance of the source. He attempted to infer that what Mr. Sunday said was final. He had great confidence in himself and was able to pass that feeling of confidence on to his listeners. There are very few facts that he supported in the manner of being documented evidence. It is easier to notice this fact when one reads his sermon than when one listened to them, for his rate was so rapid that there was no time to ponder as there is with reading.

Mr. Sunday's main appeal was to emotion rather than to logic. It is difficult to get an audience to "stay with" the speaker step by step in reasoning. It is simple to follow stories that are interesting and varied. Perhaps Mr. Sunday purposely avoided this process of reasoning step by step with his audiences from experience with huge crowds. When a man preaches for a full hour, it is easier to follow him through a variety of stories than through a series of reasoning. It is work to think step by step - and if the audience fails to work, to think along with the steps of

reasoning, the attention will soon be lost. Mr. Sunday's purpose was to get a decision for Christ. He reached his purpose with the method he chose to use. He probably felt that many of the audience reacted to life's situations more by emotion than by reason. The writer has found in his own pastorates that the way people reason or think in their home or community life is the way they react in church situations. If they live by emotion in one phase of life, it carries over into the other phases. If they govern themselves by reason in one phase they govern themselves by reason in all phases. It has been the writer's experience that far more people live by emotion than by reason.

Chapter VII

EVALUATION AND SUMMARY OF THE MONMOUTH CAMPAIGNIMMEDIATE RESULTS

Number Of Conversions

Mr. E. E. Leader, Secretary of the Campaign Committee, reported that 3,405 cards were signed during the six weeks of meetings. Some 1,000 of these were signed by people who lived outside the Monmouth City limits. Half of those who signed cards were already professed Christians who were re-dedicating their lives to Christ. The other half were new converts. All age levels were represented from six years old up to seventy years old - with many in the middle-age bracket.

Church Attendance And Membership

Every Monmouth Church was represented in the cards that were signed. Although the Catholic Church, The Episcopal Church, and the Adventist Church did not cooperate in the campaign, people from these churches were included in the group of card signers.

Each card showed the church preference of the signer. All cards were turned over to the ministers of the various churches and an immediate effort was made to have all converts identify themselves with the church of their choice.

The flavor of the final newspaper story on the campaign in the Review Atlas indicates that immediate and positive results are forthcoming and here now from this campaign:

"The church people of Monmouth and surrounding community have been wonderfully stirred, and the benefits of the campaign go far beyond the number who signed the cards. The effect of these six weeks is bound to be felt through the many years to come. The Church will be more popular from now on. Larger audiences will be found at the preaching services and the mid-week prayer meetings. Doubtless many who were "Almost Persuaded" but were not ready to "Hit the Trail" at the tabernacle will make their profession in the churches of their choice." 1.

On November 1, 1926 the Ministerial Association of Monmouth met to plan its follow up work for the cards that had been signed.

The November 8 Review Atlas ran a story on the many who joined churches on the Sunday after the Billy Sunday Evangelistic Campaign was over. That Sunday was noted as a visible result in the churches of what had been accomplished by the campaign.

Organizations

In many towns where Billy Sunday had held meetings, organizations were founded to carry on the work begun by the meetings. Such was the case in Monmouth, Illinois. On November 18, 1926 a Billy Sunday Club was formed by laymen who met at the Y.M.C.A. Their work consisted of Gospel team work, personal work, and street services. This organization is no longer in existence. On November 13, 1926 the tabernacle choir composed of sixty five persons formed The Rode-heaver Choral Society. They intended to make plans for

1. Monmouth Review Atlas, Nov. 1, 1926, p. 1.

future singing of hymns. The Dec. 6, 1926 Review Atlas ran an article stating that the Rodeheaver Choral Society will sing for the Community Christmas Program.

Mrs. Asher, who assisted with the music of the campaign, also held meetings and luncheons for business and professional women while she was in Monmouth. While Mrs. Asher was in Monmouth the Virginia Asher Bible Council was formed. The Charter members were eighteen women. This organization met weekly up until 1954. After 1954 meetings were held bi-monthly.

CRITICS REPORT

Preachers Who Were Contemporaries Of Sunday

There was undoubtedly quite a bit of criticism before the campaign began. If such had not been the case, Dr. McMichael, President of Monmouth College, would not have taken Mark 14:4 ("And there were some that had indignation within themselves, and said, Why was this waste of ointment made?") as his text for the dedicatory message at the tabernacle erected for the campaign. Dr. McMichael's message was given as an answer to those who were criticizing the forthcoming campaign.

On Sept. 18, 1926, the day before the campaign began, the editorial comment in the Review Atlas called for all to cooperate in this campaign.

There was in Monmouth, however, enough unanimity among the ministers to get Billy Sunday to hold his campaign. Usually he would not go to a city unless he had united support from all the evangelical ministers there.

From September 19 until September 22, the tabernacle was only three-fourths filled at the services. From September 23, the tabernacle was filled and by October 3, audiences filled the seats, lined the walls, and extended out on to the sidewalks.

Press

As far as the writer knows, the press was at all times engaged primarily in just reporting the events as they occurred. Each day the Review Atlas Printed Billy Sunday's sermon. Billy Sunday made a practice of loaning a large printed copy of his sermon to the newspaper. The writer concludes from this that his messages were in the main memorized, perhaps with slight variations to fit individual campaigns. In Monmouth, a reporter, unknown to Billy Sunday, would follow the printed copy adding or deleting copy as needed. This procedure made his sermons appear exactly as delivered in Monmouth; there was no blanket acceptance by the editor of the printed copy given to the paper.

The comment in the Review Atlas on the day before the campaign ended is as follows:

"For several years this campaign has been in prospect. Frequent invitations had gone to the Evangelist, but not until this fall could a date be secured which seemed favorable to all parties. Mr. Sunday came here to encounter quite a feeling of hostility and resentment from those people who had heard of his spectacular style of preaching, and the plainness with which he assailed professed Christians who appeared not to be living up to their vows.

At first this adverse feeling seemed likely to interfere very much with the success of the campaign. But as the meetings went on into the second week and the third, the hostility began to clear away, and now, as the meetings near their close, Mr. Sunday seems to have won the favor and good will of nearly every one in the community.

Large audiences are hearing him every afternoon and evening, and the group delegations which have attended have represented nearly every class and condition of Monmouth life. Although very many of those who have heard Mr. Sunday have not been ready to "Hit the Trail", in revival parlance, the evangelist has at least won their respect and their belief in his sincerity of purpose.

Monmouth people have had a spiritual uplift through the work of Mr. Sunday and his party. Many have been induced to take a more serious view of life and its possibilities, and homes should be happier because of what he has accomplished, and the whole city should be living on a higher plane than it has been doing.

And what is true of Monmouth is true of the surrounding community for miles in every direction. Not a day or an evening but the tabernacle has held as many from outside the city as from inside. The people have come in increasing number from Rock Island, Mercer, Knox, Hender- and other counties, as well as from Warren county. Iowa also has had a large representation. Many will wish that the meetings might go on indefinitely, but of course that is out of the question." 2.

The day after the campaign ended the editorial comment in the Review Atlas stated that Billy Sunday had been bitterly criticized and lied about - but that the public had sat in judgment and had given a verdict in his favor. The editorial said that a modern Ingersoll would have been finished in a week.

2. Ibid., Oct. 30, 1926, p. 2.

Present Day Preachers And Authors

Billy Sunday does not seem to be a present day controversial figure. This is probably due to the fact that he never published his sermons - therefore they have not been analyzed and criticized extensively. Occasionally young ministers of the writer's acquaintance use fragments from sermons in the book by William T. Ellis called "Billy Sunday - The Man and His Message." When these ministers give credit for material used, their audience is briefly reminded of the days of Billy Sunday's meetings.

However, as more and more is published about the Billy Graham Crusades, Billy Sunday comes to the front as Liberals and Fundamentalists make comparisons between these two men. Liberals assail Billy Graham for being the voice of the same group for which Billy Sunday was a voice (fundamentalists). Fundamentalists rise to defend Billy Sunday when he comes under fire by the Liberals.

The question of the lasting quality of conversions in the campaigns of both men has been openly raised in present day religious publications. Some excerpts follow from the pen of the Liberals and of the Fundamentalists.

'The Christian Century', an undenominational paper with a liberal flavor, boldly attacked The Billy Graham New York Campaign in Spring of 1957.

"Does the campaign have a statistical objective, as for example, that of exceeding the largest number of converts announced at any previous Billy Graham meeting? Forty thousand would do it, since the London campaign got almost that many. (Where are they now?) Or perhaps it is

intended to beat Billy Sunday's record of some forty years ago in New York, which would take 100,000. (What difference did Sunday's 98,000 converts finally make in New York's civic life, in the ethics of Wall Street, or even in the vitality of her Protestant Churches?)" 3.

"It is the attempted revival of fundamentalism as a major factor in Protestant life. The narrow and divisive creed which the churches rejected a generation ago is staging a comeback. Through skillful manipulation of means and persons, including a well publicized association with the President of the United States, fundamentalist forces are now in position aggressively to exploit churches. If their effort succeeds it will make mincemeat of the ecumenical movement, will divide congregations and denominations, will set back Protestant Christianity a half century." 4.

"Fundamentalism as doctrine and revivalism as method were out of date and irrelevant to the real needs of the churches and the nation in 1917 when Billy Sunday held the last great revival in New York. They are even more outmoded and irrelevant in 1957 when Billy Graham addresses the same city with essentially the same message. In both cases real tragedy does not lie with the evangelists, who obey their calling as they receive it with ability and devotion and faith. It lies rather in the fact that the churches and their leaders proclaim their own intellectual and spiritual bankruptcy in pretending, for the sake of an immediate questionable gain, that what is going on in the Garden helps in any very important way the ceaseless effort of the infinite God to save men by winning them to lasting reconciliation with Himself and by helping them to grow in grace in the fellowship of the churches and in service to each other." 5.

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3. Harold E. Fey, "Mass Conversions", The Christian Century LVXXIV (May 29, 1957), p. 678.
 4. Ibid., "Fundamentalist Revival", LXXIV (June 19, 1957), p. 749.
 5. Ibid., p. 751.

The two points most often attacked in regard to the Billy Graham meetings hinge upon the lasting quality of conversions and upon the doctrine (fundamentalist) preached. The liberals who back the ecumenical movement attack the fundamentalist position for they feel it holds their movement in jeopardy. Since Billy Sunday was of the fundamentalist school, he comes directly or indirectly under attack. The Christian Century editorial of June 19, 1957 gave a particularly scathing attack on fundamentalism:

One way for us to get our bearings is to discern where we have been. The present generation should listen to men who suffered in the struggle and who remember too well the havoc wrought by the emergence of fundamentalism in the early decades of this century. This eccentric and comparatively modern creed used five articles as hooks with which to fasten itself to the churches. It presented them as a whole. To call any one of them in question, or even to interpret them in other than the language of Scripture, was to shatter the entire structure of the Christian faith, as fundamentalism saw it. By its emphasis on these points and only on these points, fundamentalism twisted the whole gospel out of its historic proportions and context. It became a particularly incorrigible form of rationalism, closing the circle of its inflexible logic around God and shutting out every idea and every person that did not assent to its limited view.

The five doctrines of the fundamentalist creed are all espoused by Billy Graham (writer's insert: and by Billy Sunday) and by the organizations, associations and groupings with which he is identified. They are: (1) The virgin birth of Jesus; (2) The infallible inerrancy of the Bible in every detail; (3) the resurrection of the physical body of Jesus Christ and of the saints at the end of history; (4) the substitutionary blood atonement; and (5) the imminent return of Christ in person to establish his kingdom. Fundamentalism makes these points the test of orthodoxy, the essence of the Christian

faith. They may not all be preached in every sermon, but they are never contradicted; and in the last analysis their establishment as the determinative doctrine to be held by the churches is the movement's most important objective. In view of what has been happening in the past few months, it is appropriate to remember that these points of doctrine were formulated and expounded in a series of booklets issued in 1912 and distributed free to all the ministers and seminary teachers in American Protestantism. The cost was borne by two wealthy laymen. The little books were entitled 'The Fundamentals - a Treasury of Faith'. From this title the editor of a conservative Baptist paper gave the name "fundamentalism" to the whole movement. The acceptance of these five points was held to be essential to the whole structure of Christianity; they were not subject to interpretation, but must be held and preached in the literal form in which they appear, or are alleged to appear, in the Bible, every word of which is held to be divinely inspired and authoritative.

Fundamentalism had its great day in the 1920s when, under the leadership of William Jennings Bryan and the Rev. Clarence McCartney, it was able to force the resignation of Harry Emerson Fosdick from the pulpit of a New York Presbyterian church. And again in the notorious Scopes Trial in Tennessee, when it forced from the public schools a young science teacher whom a court declared guilty of teaching evolution. Local churches were divided, the denominations were kept in a turmoil, new denominations were formed, the churches were unable with full vigor to grapple with the commanding tasks of service and evangelism - all because of the insistence by a fundamentalist minority upon the inclusion of the fundamentalist creed in the terms of church membership, or as a qualification for a minister, or as a sine qua non for cooperation with other churches or denominations.

The controversy finally quieted down, and the denominations have been relatively free from its divisive influence for the past two decades. This is chiefly due to the fact that fundamentalists temporarily gave up hope of capturing the denominations and drew off their supporters into organizations and institutions of their own. Now they have apparently decided that the time has come to break out of their isolation and to contend once more for the soul of American Protestantism. Fundamentalism suffered an ignominious defeat a generation ago, when it failed to capture a single major denomination. This time

it has reasons for anticipating a different outcome. The reasons include Billy Graham, an attractive and luminous national figure. They include a substantial institutional structure which was lacking in the 1920s.

The organs and institutions of fundamentalism now find in Billy Graham a powerful symbol and champion for their cause.

Churchmen who know that fundamentalism is out to exploit the churches but who think they can outsmart it and exploit fundamentalism in behalf of honest evangelical ends are in for shattering disillusionment. They may finally realize that by going for a short-cut crash program of fundamentalist revivalism, they have helped to blight the really promising and healthy growth of the churches which came after World War II. Beyond that, they and the churches will be fortunate indeed if they do not reap a harvest of confusion, division, and paralyzing controversy as the seeds now being sown by diligent fundamentalists come to fruition. Certain pro-tem ecumenics may take the biggest fall yet out of long-term ecumenics.

The 'United Evangelical Action', an interdenominational Journal of News and Opinion published as the official organ of the National Association of Evangelicals, answered, 'The Christian Century' editorial on July 15, 1957 with an editorial entitled 'Billy Sunday and the Christian Century'.

Parts of this editorial follow:

THE POWER of "The Jerusalem Gospel" has been demonstrated in a remarkable way in Billy Graham's great evangelistic crusade in New York City. It is backed by the prayers of millions of Christ-honoring, Bible-believing Christians around the world. Multiplied thousands have filled Madison Square Garden to overflowing night after night. God through the Holy Spirit has showered abundant blessings on His people and led multiplied thousands to accept Christ as Saviour.

But 'The Christian Century' does not like it. We have until now, refrained from making comment on the series of editorials in which this influential periodical has attacked Billy Graham and his message. We have sought to discover the animus back of this volcanic eruption in the magazine usually placid, refined, and discriminating pages. The editorial, "Fundamentalist Revival",

in its June 19 issue clearly reveals the actuating motive.

In this Jeremiad Billy Graham and his friends are accused of deliberately plotting to foist "a dead fundamentalism" on the masses and to traduce the soul of American Protestantism. The editorialist brands Dr. Graham as a "fundamentalist" in sheep's clothing and isolates him from the main stream of Protestantism. Finally, the 'Century' accuses "The churches and their leaders" who back Graham of "intellectual and spiritual bankruptcy".

The author of the editorial reveals an amazing lack of perspective in dealing with the historical background and character of evangelicalism. Its doctrines are as old as the New Testament. They are incorporated in the ancient Apostle's Creed and the great creeds of Christendom. They are not some modern concoction of the so called "fundamentalists" of the early 1900's. They are repeated every Lord's Day in the worship services of most protestant churches. When they are ordained, the ministers of the major denominations vow to uphold these doctrines.

It is the "modernism" or "Liberalism" espoused by the 'Christian Century' which has undermined these Bible doctrines and has been the "divisive influence of the last two decades". During this time of fearful conflict in Protestantism, the so called "fundamentalists" rendered yeoman service in defending and perpetuating "The faith once delivered to the saints." Had it not been for their courageous and sacrificial advocacy of these doctrines it is doubtful whether the Son of God could still find "faith in the earth."...

Should Dr. Graham be blamed for the bankruptcy of classical liberalism or for the failure of a hollow ecumenicism? Classical liberalism was revealed in all its crass inadequacy during the trying times of two destructive World Wars. People instinctively turned to God and the Bible. The theologians were driven to their knees and to a restudy of the Word of God. Some went all the way back to Apostolic Christianity; others stopped at the way-house of neo-orthodoxy. Then it was that the old liberalism died. Its modern counterpart retains a strangle hold in many ecclesiastical bodies. Its grip on key educational institutions persists, although there is a notable defection to humanism and secularism. There is even an occasional conversion to neo-orthodoxy and to the evangelical faith. Sensing a widespread change in the theological climate, liberal strategists have turned their talents toward the building of

"The Coming Great Church". They presently control all the important ecclesiastical machinery in this gigantic institutional ventures. But somehow the people at the "grass-roots" of American Protestantism are not stirred by the prospect of a united super-church without a God-given gospel and without a divine compulsion for the saving of the lost.

If the 'Century' can not approve of the proceedings in Madison Square Garden it should have the grace of Gamaliel who, when faced by a strange spiritual phenomenon in his day, said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." 6.

A letter from a reader of the 'United Evangelical Action' states some of the lasting converts of the Billy Sunday campaigns. In the READERS SAY column the reader states what he thinks about the comments in the 'Christian Century' regarding the effects of these two men's evangelistic campaigns. The writer quotes the letter in full:

MASS EVANGELISM

To the Editor:

Dr. Harold E. Fey, Editor of the 'Christian Century', in a United Press release is quoted as saying, "The effects of the Billy Sunday meetings have long ago disappeared. It seems likely the Billy Graham may have a similar transiency."

If the editor is as sadly mistaken about the Billy Graham meetings as he is about the Billy Sunday revival, then he has, indeed, unwittingly paid a great tribute to mass evangelism. One wonders what authority Dr. Fey has for his broad statement, what figures he used as a basis for his verdict "Have Long Ago Disappeared". It is possible that he, the editor of a prominent Christian periodical, is not aware of the fact that there are still hundreds of converts of the Billy Sunday meetings alive and

6. James DeForest Murch, "Billy Graham and the Christian Century, United Evangelical Action, XVI (July 15, 1957). p. 227.

active in many phases of Christian work, though Billy Sunday himself has been gone for more than twenty years? Or is this another of those blind and prejudiced statements based upon nothing but wishful thinking?

"Ma" Sunday, who passed away within the year, had a list of four-hundred ministers who were converted in those campaigns. All over this country there are clubs and organizations still active which grew out of the Sunday meetings, including one here in Washington. Indeed, the ever-expanding and influential Christian Businessmen's Committee, International, is largely an outgrowth of the Billy Sunday campaigns.

Even in my own limited acquaintance, I prize a number of friends who found Christ in those same meetings. There is the Rev. D. Albert E. Shirkey, Pastor of the Mt. Vernon Place Methodist Church of Washington, D.C., recently president of the Washington Federation of Churches. I shall never forget the thrill that came when Dr. Shirkey in the presence of Homer Rodeheaver, told his Sunday night audience how he found Christ as a boy in the Billy Sunday campaign in Baltimore in a children's meeting conducted by Homer Rodeheaver. There is Dr. William Ward Ayer, former pastor of Calvary Baptist Church of New York, now an evangelist-at-large, doing a splendid work. Gene Palmer, the converted gambler, is now doing an outstanding piece of work for the Pocket Testament League among the servicemen and women in our various military posts, using his magic to reach these fine young people for Christ. Then there is Dick Begbie, once superintendent of a rescue mission at Buffalo, New York, one of several among our rescue mission group who were led to Christ by Billy Sunday, himself a convert of the Pacific Garden Mission of Chicago. Al Saunders of Boston who as a drunkard found the Lord in a Billy Sunday tabernacle, was active in Christian work up until his recent death.

In our travels we are constantly running into other converts from those by-gone meetings - ministers, song leaders, choir directors, Y.M.C.A. workers, and Christian laymen. Our memory fails to bring them back to mind. There is the business man high up in the Philadelphia Gas and Electric Company, who has given his testimony in many places in the City of Brotherly Love, another Billy Sunday convert. The efforts to discredit mass evangelism are truly pathetic in the light of such indisputable facts. Dr. Fey's own argument breaks down when he says, "The effects of the Billy Sunday meetings have long ago disappeared." Yes, the enthusiasm, the "hysteria", the emotionalism, the publicity, the banner and parades are gone, indeed.

But the converts are here and they are active, and there will be multitudes of them in eternity. It is our firm conviction that Dr. Fey's appraisals will be as completely in error concerning the Billy Graham meetings as they obviously are of the Billy Sunday campaigns. Only time will tell.

What a tragedy that these repeated criticisms of evangelism should constantly come from those who should be its friends! It reminds us of that verse in Zachariah 13:6, "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

Herbert E. Eberhardt

Washington, D.C.

7.

Dr. Billy Graham in an exclusive interview stated: "In New York City, I have met many people who are now leaders in the religious life of New York who were converted by Billy Sunday forty years ago." 8.

We see that today's criticism of Billy Sunday has come as a result of the publicity of the Billy Graham campaigns. Mass Evangelism has once again hit the front page and Protestantism is lined up in two camps as it was in the 1900's. The attitude one takes for or against decisive results depends upon whether one is liberal or fundamental in theology.

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7. Herbert E. Eberhardt, "Readers Say", United Evangelical Action, XVI (Sept. 1, 1957), p. 270.
 8. Unsigned article, "Does a Religious Crusade Do Any Good?" U.S. News and World Report, XLIII #13 (Sept. 27, 1957), p. 72.

The writer believes that use of persuasive factors and techniques adapted to the audience were necessary to motivate people to action in the Billy Sunday Monmouth Evangelistic Campaign. An unplanned hit-or-miss campaign that did not make use of persuasive techniques would certainly have been doomed to failure. Billy Sunday believed that doing things "decently and in order" was God's way. The writer feels that Billy Sunday consciously used all manner of persuasive techniques to motivate the Monmouth audience (discussed in detail in Chapters V and VI).

He was a master of the persuasive art by direct means as well as by implication. The persuasive techniques were so strong in appeal to emotion that very little was needed in appeal to reason. The writer is inclined to agree with Sibbes that audiences resent a speaker who attempts to argue them into acceptance. Sibbes believed that realization of results will determine action - Billy Sunday's persuasive path led to this conclusion also. Billy Sunday believed that when the end result without Christ was realized voluntary submission to Christ would result.

The writer has sought to show that Reverend Sunday made use of many means of persuasion in this Monmouth Campaign. However, the writer believes that the success of this campaign cannot be attributed entirely to the use of the factors of persuasion. There was an underlying "Spiritual factor" that joined the other persuasive factors in motivating a person to the acceptance of Christ. The writer does not mean to say

that Billy Sunday was not able to persuade his hearers that they should be converted - but that there was something else needed to help the listener make his decision. Reason must be joined with emotion and faith as Sibbes's theory leads one to believe.

'To be effectual it must join with a less dignified partner, emotion, and with its rival faith. Together this trio is able to achieve the purpose of persuasion.' 9.

The things pertaining to man's "spiritual" or "religious" phase of his make-up cannot always be reasoned out and accepted to the point of conversion without the work of the Holy Spirit. Mr. Sunday led his hearers to a place of decision with use of persuasive factors - but without "supernatural persuasion" accompanying this process the hearer did not experience conversion. This, the writer feels is the distinct difference between the hearer who is "moved" or "persuaded" but does not experience a change in his thinking and habits as compared to the one who becomes a "new creature" "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. 5:17.

When one considers preaching and its effect on man, he must consider the man as soul, body, and spirit. The writer feels that Mr. Sunday recognized,

"There is a secret messenger that goes with the outward speech both of the preacher and of Scripture, or else all the arguments will not be to purpose; they will be of no efficacy." 10.

9. Roy F. Hudson, Richard Sibbes's Theory and Practice of Persuasion", Quarterly Journal of Speech, XLIV (April 1958), p. 142.
10. Ibid., 139.

APPENDIX

THE HOLY SPIRIT,

(The evangelist took for his text Acts 19:2: "Have ye received the Holy Ghost since ye believed?"

The personality and the divinity and the attributes of the Holy Spirit afford one of the most interesting, inspiring, instructive and at the same time mysterious studies in all Scriptures.

When the Holy Spirit came at Pentecost, He came as a rushing, mighty wind, and He hovered over each of the expectant Pentecostal worshippers. When Jesus was baptized of John in the River Jordan, out from the blue expanse of heaven came what looked like a snowflake. As it came nearer the earth it assumed the form of a dove and we are told that the whirring of wings was heard and the Holy Spirit in the form of a dove hovered over the dripping locks of the Son of God as He stood on the banks of the Jordan.

There have been but two such visible manifestations of the Spirit and the probabilities that this side of the grave neither your eyes nor mine will ever behold such scenes, neither shall our ears ever be privileged to hear such a sound again.

You cannot dissect, you cannot weigh, you cannot analyze the Holy Spirit as a chemist would some substance in his laboratory, but we can all feel His power and we can all enjoy the orchard fruits of his planting for I read that the fruits of the Spirit are love, joy, peace, long suffering, gentleness, brotherly love; against such there is no law.

It is my purpose this morning to briefly show what the Holy Spirit wants to do with us. In the first place, he will come to reveal God by the physical touch of man through creation. It is not difficult for you and me to imagine God. We speak of Him as the Father, we who believe in Christ as an issue. I do not believe in your doctrine of the universal Fatherhood of God and the Universal brotherhood of man, unless he has been born again by faith in Jesus Christ--it is an infernal lie.

I do not find God coming into physical contact--no, that is the work of the Holy Spirit. The Holy Spirit is the Father's voice seeking to win and woo you from the paths of sin to those of righteousness and truth. He is the aurora that shines to illuminate the way that God wants you to walk in, and make you responsive to the influences that would bring you on your knees.

But are you willing that man should see you as God sees you? Man looketh on the outward show, but God looketh on the heart. Now, then, how is the Lord going to convict the world? He is going to do it through those who live, believe and preach the truth.

There are three classes in the church as I have sized it up impartially after 21 years. Listen. First there are people in the church who personally want to be saved. They don't give a rap whether anybody else is saved or not, they are absolutely indifferent to it. That's one class. Then there is a second class that have a little concern: They think the work is to be done by human wisdom and discretion. They have a great deal to say about the latent power in the church. There is no such thing as power express or implied--I mean latent power. Power is as distinct from the individual as that current is from that light. What are these lights without the current? Nothing but glass bulbs waiting for the scrap heap. What is man, the individual, without the Spirit of God? Nothing but sounding brass and tinkling cymbals. That's all it is in the universe. Without the Spirit of God she degenerates into a third rate amusement bureau with religion left out.

Then the third class--they have learned this lesson. It is not by might nor by power, but by my Spirit, saith the Lord God of hosts. From the third class came the prophets; from the third class came Gideon, who put to flight the Midianites; and from the third class came Daniel, who shut the lions' mouths by the power of God; from the third class came every man and every woman who has ever been used of God to light up the dark, rotten, festering spots of this Sabbath-breaking, whiskey-soaked, gambling-cursed old world that is going to hell so fast she's breaking the speed limit. Where there is no love you cannot grieve. It is analogous to the feelings of a mother whose heart breaks because her boy, by some act, has put a stain upon the family escutcheon that nothing can ever erase; because that girl, by her good-for-nothing, coquettish ways, and her Godless, wayward life, and the miserable bunch she goes with, she will soon, sir, present to the mute evidence of illicit affection and by her you help to feed the red light of some great city.

Or the man who swore to be true to you as long as the sky and waves were blue and turned from the marriage vow and broke it as if it were made of spider webs, until he has made the name synonymous with everything that is low down, groveling and infamous in the world.

So important is the office work of the Spirit that I read, 'wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world nor in the world to come,' but I'd like to know where any bunch gets any Scriptural authority for future probation; if you don't settle it before the undertaker pumps you full of embalming fluid, you are all in, take it from me.

Jesus Christ was a distinct being. He was born, crucified, died, buried, ascended into glory. The Holy Spirit is a personality--as much of a personality as God, Christ, you, I, anything or anybody.

'Howbeit, he shall not speak of himself, but whatsoever he shall hear, that shall he speak and he shall show you things to come.'

Speaking of the Holy Spirit as a personality, not an influence, therefore we are born of the Spirit. He is our advocate. 'Grieve not the Holy Spirit of God,' as men and women can and do grieve the Spirit of God by the wrong atmosphere in their lives, by the wrong atmosphere in their homes, by the crowd they keep company with.

Why, an angel from heaven could not come down and stay here two weeks and train with the crowd that some of you go with and call good, and then get back to heaven without having a bath in lysol and carbolic acid and formaldehyde.

Therefore, we grieve the Spirit by the wrong use of our lips; we grieve the Spirit by the things we stoop to do.

The fact that you can grieve the Holy Spirit proves from inference at least his personality. You can't grieve an influence, so the Holy Spirit must be capable of being grieved by the something you do, and the places you go, and the things you say or the Bible would not warn us to be careful.

Helplessness itself are you and I, but by the power of the Spirit of God there is not enough force in hell to pull one hair out of your head unless God gives the power. God is looking for men and women who are willing to go down into the marshes of sin and from their slimy suctions rescue the perishing, care for the dying.

Then the Holy Spirit is needed to bring God into spiritual touch with man, that man may realize he is the representative of God in the world. Did you ever realize, my friends, that you and I represent God? Don't you ask Him to help you live, to help you to be right in this world; don't you yearn for His indwelling motor? Oh, are there any so blind as not to see the benefits of the Holy Ghost? Are you ready to surrender?"

NEED OF REVIVAL²

(Mr. Sunday took for his text Habakuk 3:2: "O Lord, revive thy work." He introduced his sermon by telling the circumstances which called out this prayer of the prophet, then told of the need of a revival of real religion today. Among other things Mr. Sunday said:)

If any man expects to carry on the cause of Jesus Christ on a steady dead level, fearful lest the axles of God's chariot might kindle into a flame, he's too big a coward to be a leader of the Lord's hosts. When the preaching is faithful, when the prayers are earnest, when the lives of the people are pure, a revival will follow.

It will follow as naturally as water will seek its level or a bird will fly. Somebody says: "A revival causes disrespect or brings disrespect to the cause of Christ." No! Because by and through the revival we confess that we have declined spiritually and need something to arouse us. You don't put the community in possession of some information they haven't already on tap--not at all! Honest confession is good for the soul!!!

You say, "A revival is temporary." So's a rain shower. So's a Pentecost. So was the Reformation under Martin Luther but the world feels the benefits of its blessings today.

A revival temporary? So's a bath. Take one, it will do you good.

Martin Luther's reformation was temporary, but you are living under its benediction today, for it was he who separated the church from the state. By the Almighty God, we will make our rivers run blood before we dip our colors and make the church and state one. And if there is any gang of cutthroats in America that want the church and state made one, we will fight you, too. At least I want you to lamp one bird that will do it. I have never lowered my colors to any one yet and I never will.

You say, "It exalts the evangelist." It does nothing of the kind! The evangelist has his place in the divine economy as much as the preacher. I've got a great admiration for a man who can serve the church year in and year out and build the people up in their faith. God bless him! He has my prayers. God don't call me to do it. There's many a man that God honors and blesses as the pastor of a church who would be a fizzle as an evangelist. On the other hand, he will bless an evangelist who would be a failure as a pastor of a church.

2. Ibid., Sept. 22, 1926, pp. 2-4.

I never was called as a pastor of a church but once when a man offered to give \$3,500 a year toward my salary, I didn't accept it. If I ever make up my mind to do it, I'd buy a round trip ticket--take it from me! But you can bet I'd skin the gang while I was on the job.

A revival is a conviction of sin in the church. Backsliders are reclaimed, the church aroused, sinners are brought to Christ through a revival and your faith is strengthened. The average man or woman today is blind to these conditions. Pray! Get your own heart and life right, then you begin to yearn and long to see other people right for Jesus Christ and for His truth. Oh, the truths of the Bible are a dream, they are a mirage to a great many people today. They never become a reality to them, because they are in such a backsliding state and condition themselves.

The trouble with people is that they spend too much time getting their hogs and cattle ready for market and too little time getting boys and girls ready for heaven.

Revival? Get right yourself! You begin to realize that without Jesus Christ you are lost and drifting away from Christ and His truth, "O, Lord, revive Thy work in the midst of the years, in wrath remember mercy."

When is a revival needed? When religion is not ideal. Christianity does not consist in certificates of church membership. Christianity does not consist of trotting out to church Sunday morning, keeping little spots 17 inches square warm for a half hour, listening to a sermonette, putting a plugged, counterfeit cent into the collection plate, then signing, "When the Roll is Called Up Yonder,"

Take the ordinary sermon. They are like flat-tailed sheep, in a rainstorm--one shake and they are dry. The ordinary sermon will make no more impression than shooting green peas at a battleship with a popgun--it can't make a dent.

A preacher came to me out in Iowa and he said to me, "Bill, I thought I'd done my duty when I held up the bleeding form of Jesus Christ and dilated his precepts. I find now that I've got to preach against sin."

Right. There's many a man--oh, he isn't fit for the balm of Gilead until you've given him the good old-fashioned curry-comb of the law and then he will begin to realize he needs Jesus Christ and something besides soothing syrup.

A revival is needed when there are prejudices and feuds and factions and fusses. And a revival is needed when there is a worldly spirit. It isn't necessary to do something grossly inconsistent with the standards of morality and decency. No!

A ship will ride the waves until the water gets into her; she was made to race the water and not for the water to be in her.

The church is all right as long as she's in the world; she is all wrong when the world is in her, and one of the troubles of the church today, my friends, is that she's joined the world and that's the reason why the world won't join the church, has lowered the standard of it in the universe. Oh, the world is lousy with humbugs today--absolutely.

And the churches are full of sour-faced religious crab-apples that are trying to hand God a lemon.

Oh, we need a panic in religion, the world doesn't need reforming; the world needs transforming by the blood of Jesus Christ; mighty few people are being saved. Every church has its constituency. Some men go to church--you, a Methodist; you, a Reformed; you, a Lutheran; you, an Episcopalian; you, a Presbyterian--why? Oh, your wife goes there, your mother was a member there, your children go to that Sunday school. So you've got your property and your religion in your wife's name.

Every church has its constituency; whenever you go, you go there. If you feel at home under these circumstances, all right. Take the Sunday school. How few of the Sunday school scholars are being saved and brought into the church? How few people are being saved? Most men are touched by church influence sometime, but they are allowed to drift away--no family altar! No wonder they are going to the devil. No wonder that, with the dew of youth on their brows, your girls feed the red light!

How few are being saved? Two-thirds of our church members never read the Bible, they never ask a blessing at the table. Half the Sunday school teachers don't know beans from their own experiences about what they are teaching. If the average public school teacher were no better fitted to teach than is the average Sunday school teacher to teach from her experience, you wouldn't have them for 15 minutes.

"Oh, Lord, revive Thy work." Another thing: A revival is needed when sinners are careless, licentious, grafting, Sabbath breakers. My friends, we've got to have a general religious awakening in this country or it will mean the dissolution of the home and of the church and of the state.

Then another thing: We are in a terrible way. I am no pessimist. I am an optimist of the optimists. But we are in a terrible way. We have a wave of crime and unbelief that threatens every institution of America; it threatens the church with a great tidal wave that is sweeping through every denomination. False doctrines are being taught! As I have said before, I don't believe that blasted theory of evolution. I don't think those doctrines ought to be allowed to be taught in schools that are supported by taxation of the Christian people of the country.

If anyone wants to teach that God-forsaken, hell-born, bastard theory of evolution, then let him go out and let him be supported by men who believe that blasted theory and not expect the Christian people of this country to pay for the teachings of a rotten, stinking professor, who gets up there and teaches our children to forsake God and makes our public schools a clearing-house for their God-forsaken, dirty politics.

I can remember when a man who deserted his wife was ostracized and stigmatized. Now he is elected to office and revered. Penitentiaries are crowded. Jails are crowded. Juvenile courts are crowded and juvenile delinquents increased in this country in the past two years by leaps and bounds. Runaway girls increased from four to 27 per cent. The age of prostitutes in this country in the last nine years has fallen from 23 to 26 down to 16, until the average age of the prostitutes today is 15 to 17.

And you chew the rag at me because I preach about it. I put it up to you and you growl at me.

When one of these prostitutes gets her hooks into a married man, he will learn in blackmail, either from her or from the man she thinks is the only pin on the chessboard. And in case the old boy gives up his bank roll, buys her sealskin and ropes of pearls and diamond stomachers, she will pass them on to some bird who doesn't show in the picket line. Oh, she will goof him, yes. Then, when the incident is spread all over the front page of the newspapers and the wife and children are brought before the public, then the man will make some crack like this: "I don't mind so much for myself, but I feel so sorry for my wife and children."

The time to feel sorry for his wife and children is when these dolls invite him up to the flat for the eats and champagne and the booze. That is the time to feel sorry about your wife and kids.

"Oh, Lord, revive Thy work." Now, why haven't we had a revival? I will tell you. Listen: It's because you have no faith in them--that's why. You thought you could get along without God's way of doing. Oh, but wait a minute. God Almighty won't allow the preachers, God Almighty won't allow the community to lose faith in this form of service.

Oh, some fellows with their muttonchop whiskers, their white neckties, and their bell-bottom trousers have said the days of revivals are over. God bless them! When they shouted, God Almighty one day stopped making worlds. He fell down and he leaned over the battlements of glory and he called down into the coal mine and said: "Oh-h-h, Roberts, come here."

And that Welsh coal miner, with his cap on and his face grimed with coal and burnt powder, with his lamp burning,

crawled up out of the bowels of the earth and said: "Who called me? What do you want, Lord?"

"I haven't got a preacher or a college professor in all Wales that I can trust with the job, and I want you to start a religious awakening that has been recorded in the history of the world since Peter preached at Pentecost."

God grabbed up the Welsh revival and He hurled it into the faces of the knockers, and He said: "Take that, you mutts."

They said, "The days of revival are over."

And God called Torrey. God poked his head in the door of that university and called for that infidel agnostic professor and sent him out, and I'd rather sit at the feet of R. A. Torrey and hear him expound the Scriptures than any man I know of in America. And God sent him preaching around the world. And God picked up the Torrey and Chapman revival and hurled it into the faces of the knockers, and said: "Take that, you mutts."

They said, "The days of revival are over."

And God called to my friend, Dr. Chapman, and sent him preaching up and down the land, across the seas and to the Antipodes, China, Japan, the Malay Peninsula, and he held up the bleeding form of Jesus Christ until thousands came weeping into the Kingdom of God, and God said: "Oh, take that, you mutts."

The days of revivals are over.

When you come to the place that you believe in revivals, then you can have them. Nobody ever heard me say an unkind word against the ministerial institutions and never will.

The minister is the messenger of God. Baptism is of God. Communion is of God--not of Billy Sunday, but of God. They are the Lord's. God made the sun and the moon and the stars to shine.

All I preach against is the fellow who doesn't preach the truth. I want to preach the truth with all the vim I've got.

Nobody has ever heard me ridicule a minister. Nobody has ever heard me argue with any man that differs from me religiously or any other way. And yet the responsibility for no revivals has got to be thrown at the doors of the preachers of the country, and if they will stop fighting theological sham battles and go to preaching God's truth, you will see the greatest religious awakening the world has ever looked at. Many a church has lost its vision because the preacher has lost his. That's sure. And I will allow no man on earth to go beyond me in paying tribute to culture, intellectual greatness, social distinction, but the man who stands in the pulpit must have the mind and the spirit of God, sir, and of Christ.

You never hear me say an unkind word about the church. I love the church with every drop of blood in my body, every corpuscle, every cell, every molecule, vein, artery, cell, hair and cuticle. She's the best institution on the top of God's dirt. But I know her weakness.

Burn up your Catholic and your Protestant churches, close up your Y.M.C.A. and your Sunday schools. What would happen? No one would want to live here.

What kind of a man would you consider me if I would accept the invitation of the ministers of the churches and then stand up and knock the ministry as an institution? The church is a blessing. No, not I! Not with all the strength that God gives me! Never! And I'll tell you this: You've had no revivals because the church of God has been indifferent to them. You've had no revival because she's been cold and formal. You can't scald a hog in ice water. No, sir!

You've had no revival because you've been dignified, stiff, staid, cold, my friends, as a tombstone. You've been worldly. Spurgeon once preached a sermon the subject of which was "How Saints May Help the Devil." And one way saints may help the devil is to discourage the efforts that are being put forth to beat the devil.

The devil hates a revival, but he's dead stuck on the attitude that some preachers and church members take towards it. It's to try and weaken the hands of those who are trying to make headway against the devil. It's to discourage others from uniting their efforts and their influence.

If I knew all the devils on earth were here and sat in the seats to leer at me with their hot, wilting, burning breath, led by the cohorts of hell, I'd keep shooting away God's truth into their ranks with all the power that I possess, and I repeat, sir, that the most effective means, in my opinion that any man or woman can employ by and through which to publicly demonstrate your insensibility as a citizen and your absolute indifference to decency, is to oppose a great work and a great campaign like this that has for its only purpose the making of men and women as God Almighty wants men and women to be. That's all there is to it.

If it were not for that purpose, you couldn't get me to come; you haven't got money enough in your bank vaults or in the government treasury, my friends, to hire me to come and work on that basis if I didn't believe you were lost and on the road to hell. You haven't got enough to do it!

The conversion of Saul of Tarsus on the highway to Damascus was of greater importance to the human race than any of the

great battles of the world. And the revival of Pentecost was greater than any triumph of any general since the world began. The conversion of Saul of Tarsus did more to shape the destiny of the human race than any other thing since the dawn of civilization.

The Emperor Constantine took for his motto, "In hoc signo vines"--this sign conquer. Are you here, you Knight Templars? You are fighting for the same thing as in the days of old when the Templars defended the Holy Scriptures from the infidel. You have drawn your swords in defense of the widow and the orphan and your place is on the side of God. You know your work is built on the New Testament, and the belief in Jesus Christ and salvation brought through Him. I have a right to expect the man who wears a Masonic badge to be lined up on the side of God Almighty. There is not one of you Masons who haven't bowed before the Bible as you went in your lodge and prayed.

So the Roman Emperor Constantine took for his motto, "In hoc signo vinces." That did more to change the destiny of the human race than when the brother of Hannibal got defeated in one of the greatest battles the world has ever known.

The Roman world was decadent and cruel. In those days there were only two classes. The rich and the strong were at one end of the ladder and the poor and the helpless at the other end, and the Roman armies went everywhere and laid in waste the country of their enemies and killed and pillaged and brought their loot back to enrich the aristocracy of Rome.

The barbarity of the age was terrible. More than 20,000 slaves were crucified in the reign of Augustus. One old Roman was murdered and his whole household of 4,000 slaves were killed so as to be sure to get the one who bumped him off.

Woman was not respected for her morality. The one that had the largest number of followers, the woman who had sank to the greatest depth of profligacy, the woman who could go furthest in vileness and do the things that would shock every idea of decency--she was the one who was revered. Suicide was so common that when a man became ill he would commit suicide. They carved on their headstones such inscriptions as "Lost forever. I am not and I care not."

The result of the decisive battle of Hasting in 1066 when William the Conqueror defeated King Harold pales into insignificance when compared to the great revival in England in the 12th century. And the power of that revival said Historian Greene, was strong enough to rescue England from chaos and misrule and pave the way for the great Magna Charta.

The second great revival in England paved the way for the great British Parliament, the same form of Parliament we have today.

The conversion of Tyndall and Martin Luther had more to do with the destiny of mankind than did the loss of the Spanish armada or any of the great battles of the world, because out of those two conversions came the translation of the Bible into the popular tongue, and freedom of worship, and the separation of church and state.

Yet you men sit here and have the audacity to lift your voices and sneer at a revival.

The conversion of Cromwell in the seventeenth century overthrew despotism and gave freedom to New England and our forefathers went through the New England hills with their Bible in one hand and their spelling book in the other, until we lead the world in religion.

Wesley laid the foundation of Protestantism under the Stars and Stripes.

Oh, read me the great names of all the men of olden times. Alexander the Great, who wept when he had no more worlds to conquer, and died as the result of his own indulgence at the age of 32; Charles the Great, Albert the Great, Peter the Great. Darius, Louis, the Duke of Marlborough, the Duke of Wellington, Napoleon. Bring out their greatest deeds and pile them up, and I will place above them all the name of Saul of Tarsus who was converted on the highway to Damascus.

Savonarola was burned in the square at Florence because he dared to tell those ecclesiastical crooks what they were doing to damn his own church, the Catholic church. Today they have canonized him and today they appear in Florence and pile flowers 30 feet high and stand signing by the spot where they burned Savonarola.

There was John the Hermit, Martin Luther, John Knox, Wedgefield, Wesley, who preached 40,000 sermons and traveled 9,000 miles a year on horseback doing most of his studying and resting in the saddle. The battle of Waterloo was great in the destiny of nations. But even greater was the conversion in the little Methodist church in England of that little school boy. The late Charles Spurgeon gives him a higher place in history than that of Napoleon who lost or Wellington who won the Battle of Waterloo.

"Oh Lord, revive Thy work." One reason it is so difficult to have the work of God advanced is that there are so many people in the church who care about more things than they do about a revival. They care more about money. They care more about politics. They care more about society.

I tell you there is hardly a city on earth that doesn't need to be taken down to God's bath house and the hose turned on it for righteousness and truth in the name of the Lord.

Oh, there's a great tendency to break down the family altar today. Father forgets that he is the priest. Mother forgets that she represents Jesus Christ and they turn their kids over to some governess or nurse who is only interested in their children because it means so many dollars a week salary--that's all. And she hangs around and kisses and hugs a Pomeranian.

This revival, my friends, is one tide from an old sea that has swept the world since Pentecost.

"O Lord, Revive Thy Work." We need a revival that will give us more men for the ministry. We are facing a crisis in the ministry today. Men are leaving the ministry. I have been trying to preach in my crude, illiterate, jabbering jargon for thirty years up and down the land, ever since I put off the spikes.

For thirty years I have been going up and down the land holding up the bleeding form of Jesus Christ as God's atonement for sin and doing my best to help the people to Jesus, and I would rather preach than anything on earth, and if President Coolidge should telegraph me, or telephone me tomorrow and say, "Bill, will you change jobs with me?" I'd say, "Nothin' doing, Calvin."

He always says to me, "Every time you come to Washington come to see me. You are like a ray of sunshine. You never knock. There is always an empty place for you when you are in Washington."

I have the honor to be the father of three boys and one girl, and I would be willing to make any sacrifice if I knew that when I grow old or my voice gives out or I break down and head in on the sidetrack and lock the switch, if my boy would keep the family name on the firing line, sir, for the years to come. I'd be willing to make any sacrifice.

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