

A COMPARATIVE ANALYSIS OF THE LOGICAL MODES OF PERSUASION  
USED BY BILLY GRAHAM AND BILLY SUNDAY IN  
SELECTED SERMONS OF THEIR NEW YORK CRUSADES

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## CHAPTER I

### THE PROBLEM

Persons who have seen Billy Graham and those who have heard Billy Sunday are among those who have asked this question: "How did they persuade their audiences so effectively in their respective crusades? Is there an explanation as to why people came forward when they issued their invitations?" The student of rhetoric is not satisfied with generalizations such as: "It is the work of God", or "It is the Holy Spirit that calls men and women," or "The voice of God called them to repentance." The student of rhetoric recognizes that there is in each of these conversion situations relationships among the speaker, the audience, the occasion, and the message. He also recognizes that the speaker has certain concepts or beliefs which he tries to persuade his audience to accept in order to be "saved."

These concepts are supported by the use of various forms of logical proof, which includes both reasoning and evidence. Supporting materials also serve as the developers of ideas because they amplify, clarify, and intensify a stated premise. If the traditional teaching of rhetoric is valid, there should be a distinguishable relationship between the use of the logical mode of reasoning, together with its supporting materials, and the audience's immediate response. When Billy Graham or Billy Sunday stated that the audience had sinned, they gave reasons to demonstrate this. When they asked for a person to receive Jesus Christ or be damned, we would expect them to support this premise with convincing reasoning and supporting material, among other things. How then, did the revival

preachers use the logical mode of persuasion in convincing those thousands of persons who came forward in their New York meetings to testify to their faith and conversion? This problem initiated this study.

#### SIGNIFICANCE OF THE STUDY

The significance of this study was based on a review of the literature which indicated that general, descriptive studies had been done on the evangelists, but there was no specific comparative approach done on their use of the logical modes of persuasion.

Further investigation revealed that no books were written on Billy Sunday's New York Campaign, and that several biographies of the Graham Crusade had been written, but they were not analytical nor critical. No theses or doctoral studies had been done on their major campaigns in New York.

This study is based on two men who were evangelists and preached in the same town. The study will indicate whether there were similarities in their organization in conducting a crusade, whether they had comparable doctrines, whether they used the logical mode in a similar way, and whether they received similar audience responses.

Further support for the importance of doing such a comparative study can be found in statements that both evangelists made about the New York Crusades as being the most important revival they had conducted.<sup>1</sup>

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<sup>1</sup> This was found through comparing the articles from the New York Times on April 8, 1917, on Billy Sunday to articles on May 17, 1957 on Billy Graham.

## REVIEW OF THE LITERATURE

William Ellis' Billy Sunday: The Man and the Message,<sup>2</sup> was the only authorized biography that Billy Sunday allowed to be published with his approval. This 1914 edition of his life gave valuable descriptions of the evangelist's use of language, delivery, and creedal statements concerning his basic ideas. It was not a rhetorical or even critical study, but it had sermon excerpts which helped in understanding what the evangelist preached. Illustrations, statistics, and pithy statements, among other forms of support, were included in this book. The book gave sermon transcriptions which helped to establish textual consistency of the New York sermons because the same sermon excerpts were used in the New York campaign. Theodore T. Frandenbergs' The Spectacular Career of Billy Sunday Famous Baseball Evangelist<sup>3</sup>, Homer Rodeheaver's Twenty Years With Billy Sunday<sup>4</sup>, were adulatory works rather than critical reviews. The writers were personal friends of Billy Sunday and they gave an insight to his personality through the conversational examples given in these biographies. William McLoughlin's Billy Sunday Was His Real Name<sup>5</sup>, was the only doctoral work on Billy Sunday. McLoughlin went to every city

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<sup>2</sup>William T. Ellis, Billy Sunday: The Man and the Message, (John C. Winston: Philadelphia, 1914).

<sup>3</sup>Theodore T. Frandenbergs, The Spectacular Career of Billy Sunday Famous Baseball Evangelist, (Columbus, Ohio: 1913).

<sup>4</sup>Homer Rodeheaver, Twenty Years With Billy Sunday, (Winona Lake, Indiana: 1936).

<sup>5</sup>William McLoughlin, Billy Sunday Was His Real Name, (University of Chicago Press: Chicago, 1955).

where Sunday conducted major crusades and collected data on the evangelist. He analyzed all available data at the Billy Sunday Historical Museum at Winona Lake Indiana, and had interviews with Sunday's widow. Other books which covered the life of Sunday were described as inadequate by McLoughlin because they are general surveys rather than critical analysis of the preacher.<sup>6</sup> Gordon Langley Hall's The Sawdust Trail,<sup>7</sup> was a survey of the methods, characteristics, and settings of the evangelistic meetings of D.L. Moody, Aimee Semple McPherson, Billy Sunday, and Billy Graham. The book gave valuable statistics on the meetings of Sunday and Graham. John E. Baird's The Preaching of William Franklin Graham,<sup>8</sup> was a general biography of the evangelist's ministry and background. He had a section on the modes of persuasion used by Billy Graham, which gave details on the evangelist's use of supporting materials and the reasoning modes, but the major part of his work was devoted to stylistic qualities. Lawrence L. Lacour's A Study of The Revival Method in America

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<sup>6</sup> William McLoughlin, Modern Revivalism, (Ronald Press: New York, 1959), p. 315.

<sup>7</sup> Gordon Langley Hall, The Sawdust Trail, (Macrae Smith Co: Philadelphia, 1961).

<sup>8</sup> John E. Baird, The Preaching of William Franklin Graham, Doctoral Dissertation, University of Southern California, Los Angeles, 1959.

This dissertation gave essentially the same results as were found in Lacour's study especially on the importance of the trend of evangelism that influenced the content of the speaker's sermons. His emphasis was mainly centered on Graham's usage of words, adjectives, and other stylistic qualities.

Reference to Billy Sunday, Aimee Semple McPherson and Billy Graham,<sup>9</sup> analyzed criteria such as the audience and the times during which periods the evangelists preached. Lacour mainly wrote on the revival methods, similarities of delivery, use of emotional excess, and trend of crusade organization that characterized the history of revival. It was important in considering the historical relationships existing between the Billy Sunday and the Billy Graham Crusades. Glenn O'Neal's An Analysis of Certain Rhetorical Factors Used by Billy Graham in the 1949 Los Angeles Meetings,<sup>10</sup> was a thorough rhetorical analysis of the way the evangelist used the logical, ethical and emotional modes of persuasion. The main part of the analysis was devoted to evaluating rhetorical devices such as climax, restatement, maxim, and illustration. This study was valuable in that it gave a standard of devices which could be re-examined at a later period in order to note any change in the evangelist's trend of speaking. O'Neal did not mention any other evangelist in relation to Mr. Graham. Donald Waite's The Evangelistic Speaking of Billy Graham,<sup>11</sup> established criteria for evaluating the evangelist in terms of the audience, the occasion, and the speaker. He examined the modes of persuasion and stated that Graham mainly relied on the deductive pattern in his sermons. He did not relate his analysis of Billy Graham to any

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<sup>9</sup>Lawrence L. Lacour, A Study of The Revival Method in America With Special Reference to Billy Sunday, Aimee Semple McPherson, and Billy Graham, Doctoral Dissertation, Northwestern University, 1956.

<sup>10</sup>Glenn O'Neal, An Analysis of Certain Rhetorical Factors Used By Billy Graham in the 1949 Los Angeles Meetings, University of Southern California, Los Angeles, 1957.

<sup>11</sup>Donald Waite, The Evangelistic Speaking of Billy Graham, Doctoral Dissertation. Purdue University, 1961.



previous evangelist. His findings on Graham when compared to O'Neal's study demonstrated a change in the evangelist's style from 1949 to 1960. This study was important in establishing the transition that was in Graham's sermons which were preached in the New York Crusade in 1957. Robert C. Wickman's A Rhetorical Analysis of the Sermon Preached by Billy Graham at Yankee Stadium, New York City,<sup>11</sup> described briefly the happenings at the New York City Crusade and also gave a description of the immediate setting of the social conditions of the time. Wickman's work centered around analyzing the one sermon given at Yankee Stadium on the closing day of the crusade, and for this reason it was not a thorough analysis of the evangelist's total persuasive techniques which were used in the New York revival.

The basic book that covered the writings, books, and other works on Billy Sunday and Billy Graham was William McLoughlin's Modern Revivalism.<sup>12</sup> McLoughlin surveyed every work that had been done on both evangelists. He analyzed the information on Billy Sunday which was at Winona Lake, Indiana, as previously stated. He had personal interviews with Billy Graham and his staff. Full access to Graham's sermons and materials used in the major crusades was accorded him in his research. He had reviewed the writings of others who have done work on the evangelists, except what is reviewed in this thesis in the form of previous theses and dissertations. This work was used primarily as the most

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<sup>11</sup> Robert C. Wickman, A Rhetorical Analysis of the Sermon Preached by Billy Graham at Yankee Stadium, New York City. Master's Thesis, Bowling Green University, 1957.

<sup>12</sup> William McLoughlin, Modern Revivalism, (Ronald Press: New York, 1959).

authoritative source from which material was checked for accuracy.

Other works which did not analyze the evangelists as objectively as those reviewed above, will be included in an annotated bibliography.

## CHAPTER II

### STATEMENT OF PURPOSE

The purpose of this study was to evaluate and compare Billy Sunday and Billy Graham with respect to their use of the logical mode of persuasion and supporting materials in their respective New York Crusade sermons. This particular question was chosen for these reasons:

New York City was one city in which both evangelists held major crusades -- Billy Sunday in 1917 and Billy Graham in 1957.

Both evangelists had preached for some years before their New York Crusades, and had had a chance to mature in their concepts.

The organizational techniques that were used in their campaigns were similar.

They had similar religious convictions on a number of theological issues, including, for example, sin, repentance, atonement, salvation, and conversion, as indicated in the literature.

They had comparable results in that thousands of listeners came "forward" at their meetings.

## METHODS

The methods used in this study included both historical and rhetorical research methods and included the following specific steps.

A survey of the literature was made in order to determine an area about the evangelists to study.

Various authors, such as Alan H. Monroe<sup>1</sup>, Wayne C. Minnick<sup>2</sup>, and Robert B. Huber<sup>3</sup>, were consulted on definitions of the logical modes of persuasion. Alan Monroe supplied definitions for organizational patterns such as time, space, cause-effect, problem-solution, and special topical sequence. Monroe was also consulted on definitions of supporting materials such as illustrations, statistics, testimony, comparisons, and specific examples, among other types of supporting materials. Robert Huber's definitions were used in this study to define the meaning of deductive, inductive, causal and analogous reasoning.

Billy Sunday and Billy Graham were analyzed and compared on their use of the following divisions as they related to the logical mode of persuasion. (1) Their basic theological premises on subjects such as God, Jesus Christ, the Bible, Man, Death and Beyond, and Conversion were analyzed and compared for similarities and differences. Definitions for the above subjects were

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<sup>1</sup>Monroe, Alan H., Principles and Types of Speech, 5th ed. (Scott, Foresman and Co: Chicago, 1962).

<sup>2</sup>Minnick, Wayne C., The Art of Persuasion, (Houghton Mifflin Co: Boston, 1957).

<sup>3</sup>Huber, Robert B., Influencing Through Argument, (David McKay Co: New York, 1963).

supplied by Harold W. Tribble's, Our Doctrines.<sup>4</sup>

(2) The next step involved the comparison of five selected sermons from the New York Crusade of Billy Sunday to five sermons from the New York Crusade of Billy Graham in order to determine what organizational patterns were used.<sup>5</sup> The organizational patterns were time, space, cause-effect, problem-solution, and special topical sequence used in the comparison of the evangelists.

(3) A critical evaluation of the evangelists' use of the logical modes was presented next. The logical modes were defined as deductive, inductive, causal, and reasoning from analogy. Two levels of argument were analyzed and classified as main divisional arguments and sub-divisional arguments.

(4) Supporting materials were examined and evaluated, such as illustrations, Scriptures, statistics, testimony, and comparisons among other types of supporting materials.

(5) The last step was to draw conclusions from the available data.

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<sup>4</sup> Tribble, Harold W., Our Doctrines, (Southern Baptist Sunday School Board: Nashville, 1936).

<sup>5</sup> The original intent of the investigation was to compare the first weeks' sermons of both evangelists. Graham's sermons were easily obtained from his Minneapolis headquarters. There were no available sermons on Sunday so sermons used in his 1922 Indianapolis Crusade were studied. The five sermons selected were found to be identical in content to excerpts published in the New York Herald and New York Times. It was discovered that Sunday used the same sermons from Crusade to Crusade, so this would account for the similarity of the sermons. This came from comparing Sunday's sermons printed in Ellis' book, Op. cit., with the New York Times and the Indianapolis sermons.

(6) An appendix was prepared and sermon outlines along with two full content sermons were included as reference materials.

(7) An annotated bibliography was prepared based on books, newspaper articles, theses and dissertations relevant to this study.

Letters were written to the New York State University at Buffalo, Union Theological Seminary, New York State Library, Moody Bible College of Chicago, Southern Baptist Theological Seminary at Louisville, Billy Sunday Historical Museum at Winona Lake, Indiana and Billy Graham's Evangelistic Headquarters at Minneapolis in order to get materials on the evangelists.

Books and microfilms were purchased that were relevant to this study.

Biographical material and information were obtained from Manhattan Bible College, Kansas State University, Manhattan Public Library, and Topeka Public Library.

## MATERIALS

Full content manuscripts were received from the Billy Graham Headquarters in Minneapolis. Tape recordings of these sermons were obtained from the Southern Baptist Theological Seminary at Louisville.

Full content sermons used in Sunday's New York Crusade were obtained through John R. Rice's The Best of Billy Sunday (Sword of the Lord Publishers: Murfreesboro, Tennessee, 1965).

Additional coverage of Billy Sunday's sermons and Billy Graham's sermons was provided by articles in Time, Life, New York Times, New York Herald, Christian Herald, and Post.

CHAPTER III  
BIOGRAPHY OF BILLY SUNDAY

Billy Sunday was born in 1863, at Ames, Iowa, just one month after his father was killed in action during the Civil War. His mother kept the family together, but when financial reverses came during the depression of the 1870's, he was sent to an orphanage with his two brothers.

He lived at the orphanage during his teens and later worked at driving a hearse for an undertaker. During his time off, he would play baseball with local teams. A scout from the Chicago White Sox signed Billy and he played professional baseball for seven years.<sup>1</sup> One Sunday afternoon in 1890, while he was in Chicago with some of his team mates, an event occurred which caused his conversion. "The men sat on the curb at the corner of State and Van Buren streets listening to a band of singers from the Pacific Garden Mission. One man seated among the ball players on the curb had been deeply stirred. The old gospel songs had aroused in him memories of the old home back in Iowa, of his mother singing those same songs, and of his mother's prayers and faith. Rising from his seat on the curb, Billy Sunday turned to his companions. 'Boys', he said, 'I'm through. This is the parting of the ways. I'm going with them.'"<sup>2</sup>

He started working for the Y.M.C.A. after his release from the baseball team because he wanted to be in a religious type of occupation. His

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<sup>1</sup>William T. Ellis, Billy Sunday: The Man and The Message, (John C. Winston: Philadelphia, 1914), p. 41.

<sup>2</sup>William McLoughlin, Modern Revivalism, (Ronald Press Co.: New York, 1959), p. 403.



pay was \$33.33 a month in contrast to his \$500.00 a month while playing with the team. It was at the Y.M.C.A. that Billy became acquainted with Wilbur Chapman, who was a popular evangelist. Chapman was looking for an evangelistic assistant and Billy was hired and worked as his advance agent. Sunday did all of the preparatory work such as hall rental, newspaper notices, training committees, and master of ceremonies at the Chapman meetings. Occasionally, he would fill the pulpit when Chapman was sick or had arrived late. In 1895, Chapman decided to become the pastor of Bethany Church in Philadelphia and this caused Sunday to begin evangelistic preaching on his own, because he was out of a job. He received an invitation to come to Garner, Iowa and held a revival on January 8, 1896. One hundred conversions and a love offering of \$68 were the results. This was the first time he had led a revival and after this he began preaching all over the midwest in Iowa, Illinois, Kansas, Missouri, and Colorado.

Sunday had little formal education, but he did attend high school for two years. During the winter of 1887-1888, Billy enrolled at Evanston Academy, which was the preparatory school for Northwestern University, and he took a course in speech while at the academy. The next winter, he studied the Bible at the Chicago Y.M.C.A.

In 1903, Billy Sunday was ordained a minister in the Chicago Presbytery of the Presbyterian Church. As a result of his evangelistic efforts, Dr. R.M. Russell, president of Westminster College, New Wilmington, Pennsylvania, presented him with honorary Doctor of Divinity degree on June 13, 1912.

After preaching in the small towns during the first part of his ministry, he began to accept invitations to preach in larger cities as

his popularity grew. He was invited to hold a ten week revival in 1917 in New York by the New York Ministerial Association. It was estimated that 98,264 persons had come forward by the end of this crusade. Sunday gave the entire offering, amounting to \$126, 485.00, to the Y.M.C.A. and the Red Cross.

He continued his preaching career by holding crusades at Los Angeles, Washington, Chicago, Norfolk, Cincinnati. It was estimated that he held approximately three hundred revivals during the course of his forty-year career. His last sermon was preached at a church in Mishawaka, Indiana, on October 27, 1935. Ten days later, on November 6, 1935, he died of a heart attack in Chicago and was buried in the Forest Lawn Cemetery.

## BIOGRAPHY OF BILLY GRAHAM

William Franklin Graham, Jr. was born on November 7, 1918, on a dairy farm near Charlotte, North Carolina. He grew up and attended grade school and high school in the same community.

Billy Graham wanted to be a baseball player, but he became a minister after his conversion during a revival meeting.

The entire Graham family attended the Sharon Presbyterian Church in Charlotte, North Carolina, where Billy was drilled in the Presbyterian catechism. This area was noted for its revivals and it was at one such revival, conducted by Mordecai F. Ham, who was a revival minister, that Graham was converted. "It's difficult to describe the experience of conversion. My heart was lifted and I was a different person."<sup>1</sup>

After graduation from high school, he attended Bob Jones University in Greenville, South Carolina, for a fall term. He enrolled in the Florida Bible Institute at Tampa, Florida, and graduated in 1940 with a B.A. in the ministry. While attending Florida Bible Institute, he held revivals in Southern Baptist churches in the Tampa, Florida region. Because he was reared as a Presbyterian and had been sprinkled in infancy, he was immersed into the Baptist church at Tampa after one of his revivals. Several months after this, he became a candidate for the Baptist ministry and was ordained into the Southern Baptist ministry in 1940.

He later entered Wheaton College at Wheaton, Illinois, where he met and married Ruth McCue Bell in 1943. He received a second B.A. at this college in anthropology.

After graduating from Wheaton College, he served a small pastorate

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<sup>1</sup>Stanley High, Billy Graham, (New York: 1956), p. 18.

at Western Springs, Illinois and had a weekly radio broadcast called "Songs in The Night." He became vice-president of the newly formed "Youth For Christ" movement and traveled with this organization from 1943 to 1948 to every major city in the United States, establishing clubs and holding Y.F.C. rallies. He left Y.F.C. and the pastoral ministry in Illinois in order to conduct his first city-wide revival at Los Angeles, California. His Los Angeles crusade brought him to national prominence. This was the beginning of his city revivals which carried him to major cities such as Portland, Minneapolis, Atlanta, Memphis, Chattanooga, Dallas, St. Louis, Houston, Nashville, New Orleans, and Boston. He was invited to come to New York and hold a revival by the New York Council of Churches in 1954. The tentative date was set for May, 1957. Graham preached for ten weeks and an estimated fifty-eight thousand came forward.

Graham has had crusades in other major American cities, such as Chicago, Los Angeles, Detroit, Birmingham and Portland, Oregon, as well as overseas in the years since the New York Crusade. Since he is now only 48 years old and still very active, it is impossible to predict what the total impact of his ministry will eventually be.

## CHAPTER IV

## BACKGROUND OF THE NEW YORK CRUSADES

## BACKGROUND OF THE BILLY SUNDAY CRUSADES

To understand the sermons of Billy Sunday we must look at four factors which constituted the general setting of the crusade. These factors were the speaker, the audience, the occasion, and the message.

The Speaker. Billy Sunday was invited to come to New York by the New York Ministerial Association for a ten week revival campaign beginning on April 8, 1917. He prepared to conduct the revival by bringing with him two hundred sermon outlines from which to preach.<sup>1</sup>

His attitude towards the importance of the crusade was emphasized by his assertion that New York City was the apex of any evangelistic effort because this city was the economic, cultural, and communications center of America.<sup>2</sup>

Billy Sunday had been actively preaching in the evangelistic field since his first revival at Garner, Iowa on January 9, 1896. He was fifty-five years old at the time of the New York Crusade and had been preaching for twenty-one years before he came to New York to hold a revival.

The Audience. The New York Times described the audience that attended the meetings as generally middle-class persons. The newspaper also observed that the hard-core sinners, alcoholics, and lower-class people to

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<sup>1</sup>McLoughlin, Op. cit., p. 161. Boston Herald, January 7, 1917, p. 4.

<sup>2</sup>New York Times, April 8, 1917, p. 22.

which Sunday referred in his sermons were only a small segment of the crowd.<sup>3</sup>

The audience reaction at the meetings was described as including the entire range of emotions from crying at a story of a dying Christian to loud, boisterous laughter and applause at some humorous anecdote. The audience was also pictured as those who went to see a good show and to be entertained. The evangelist admonished the audience to remain absolutely quiet with no moving around, no talking, no sleeping, and no babies crying during his sermon, or he would ask them to leave the tabernacle.

That segment of the audience that responded to the invitation of the evangelist was described as being cheerful and having a smile on their faces generally, rather than being sorrowful or crying.<sup>4</sup>

The Occasion. The social condition which existed at that time and formed the general setting was the preoccupation of the people with the issue of war with Germany. Sunday began his crusade two days before Congress declared war on Germany, and the first week's sermons were filled with constant allusions to the war with Germany.

The specific setting of the crusade was a wooden tabernacle that was located on a vacant lot at 168th Street and Broadway. It was constructed at a cost of \$65,000 and held eighteen thousand persons. The floors were lined with sawdust to keep the noise of the people walking on the wooden floor from disturbing the meeting.

The committees that were delegated to be in charge of the physical arrangements consisted of the following groups: executive, music, prayer-

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<sup>3</sup>Ibid., p. 22.

<sup>4</sup>Ellis, Op. cit., p. 164. McLoughlin, Op. cit., p. 213.

meeting, building, finance, businessmen's work, businesswomen's work, nursery, personal work, ushers', secretaries', shopwork, extension, printing, publicity, students' work, boy's and girls' work, young people's work, entertainment, and transportation.<sup>5</sup> These various divisions of the organization of the crusade were staffed by the Sunday party and 50,000 volunteer workers.

The tabernacle was filled with wooden chairs and they were arranged for immediate accessibility to the aisles. Flags, posters, flowers, music, and notable personalities such as John M. Studebaker, H. J. Heinz, William Jennings Bryan, William Lyon Phelps, and representation from the New York Ministerial Association were among the immediate constituents of the setting.

The persons that were on the platform were local dignitaries. Their presence was a positive public relations event. Groups and committees who had given flowers or who had worked on the tabernacle and those who sang in the choir came to the nightly meetings and brought their friends.

The purpose of the occasion was to unite the churches in an organized effort to arouse religious interest and to fill the churches in the downtown area. Interviews with the local ministers indicated that this was accomplished.<sup>6</sup>

The success of his appeals was demonstrated by the ninety-eight thousand persons who responded by coming forward at his invitation.

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<sup>5</sup>Watchman-Examiner, February 24, 1916, p. 232.

<sup>6</sup>McLoughlin, Op. cit., pp. 415-419.

The Message. The New York Times made this comment on the contents of Sunday's messages: "He went on in his usual manner, 'sticking to his crowd if not to his text,' as he phrases it and before long he was back at his favorite topics, shouting invectives at the liquor traffic and begging men to be kind to their wives."<sup>7</sup> Sunday began his sermons from a scriptural text and then proceeded to develop his sermon by applying it to the immediate audience. The themes were generally centered on Jesus Christ and his redemption. Other themes such as God's love, hell, and liquor received considerable repetition, as stated above.

One critical source indicated that the contents of the messages and the delivery of the messages were profane as suggested in this passage: "The vulgarity of his utterances shocks people of refinement. The familiarity, bordering on the blasphemous, with which he speaks of the sacred person of Christ is an affront and an insult to Catholic souls. He avoids the discussion of certain subjects in that he confines himself to denying moral abuses and advocating clean standards of conduct."<sup>8</sup> This article called his utterances profane while others asserted that he was simply plain and down to earth in his utterances.

The above sources indicate that his messages were simple, confined to the gospel, based on familiarity, and practical.

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<sup>7</sup>New York Times, April 12, 1917, p. 22.

<sup>8</sup>New York Times, April 8, 1917, p. 16.



## BACKGROUND OF THE BILLY GRAHAM CRUSADES

In addition to knowing the cultural background of the man, Billy Graham, it is important to understand the social and political events immediately preceding the New York Crusade. This knowledge enables one to view the emotional climate of the crusade with more objectivity and gives one a better basis for evaluating the speaker's message and the audience response. What were some of the events which influenced the New York Crusade?

The immediate elements which composed the setting of the Billy Graham Crusade were the speaker, the audience, the occasion, and the message.

The Speaker. The New York Council of Churches extended an invitation to Billy Graham to hold a six-week's revival in Madison Square Garden beginning on May 17, 1957. He went to New York with sermons for the six-week period. When the crusade was extended for another six weeks, he prepared his sermons during the afternoon of the evening that he was to deliver it.

Billy Graham referred to this crusade as the most difficult undertaking of his evangelistic career. He asserted that he went to New York with fear and trembling because of the seriousness of the event.<sup>9</sup>

He had been engaged in evangelistic preaching since 1945 and entered city-wide evangelism in 1949 with his Greater Los Angeles Crusade. He was thirty-four years old at the time of his New York Crusade and had been preaching for eleven years before his invitation to hold a revival in New York.

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<sup>9</sup>New York Times, May 17, 1957, p. 1.

The Audience. McLoughlin described the persons who attended Graham's meetings as, "....made up overwhelmingly of persons already in church or attending church regularly."<sup>10</sup> The Christian Century described the audience as, "....simple, staid, sure, saved of the retrogressive churches who held the field."<sup>11</sup> Life estimated that, "Of the New York area's six million non-churchgoers, about one in 40 had actually gone to the Garden."<sup>12</sup> Life also asserted that the bulk of the revival attendance was from out of town.<sup>13</sup> There were no available statistics on the ages, jobs, or social classification of the audience other than the implication that they were generally middle class, Protestant church attendants.

The Occasion. The social condition existing at that time and forming the general setting were the military arms race, the Cold War with Communism in the Latin American countries, the international tension arising out of newly-formed African states, and the enforcement of civil rights legislation in particular states.

The specific setting of the New York Crusade was Madison Square Garden which rented for \$622,960.83. This auditorium held a capacity audience of nineteen-thousand.

The committees which Billy Graham used were described as, "....modeled....directly upon that of Billy Sunday. He expanded his team,

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<sup>10</sup> McLoughlin, Op. cit., p. 513.

<sup>11</sup> Christian Century, August 7, 1957, p. 933.

<sup>12</sup> Life, July 1, 1957, p. 86-92.

<sup>13</sup> Ibid., pp. 86-92.

the exact counter-part of the Sunday Party, from five to thirteen in these years, and it later reached as high as thirty-five."<sup>13</sup> Graham was similar to Sunday in that he was fundamental in doctrine, but modern in crusade techniques, as one source indicated.<sup>14</sup>

The services of the evangelist contained the elements of a Protestant worship service, and included group singing, prayer, choir music, sermon, and invitation. Behind Graham sat representatives from government and business, and ministers from the churches of New York City. The pulpit was surrounded by flowers, and a huge sign which said "Jesus Christ is the Way, the Truth, and the Life" hung over the banisters on the level behind the evangelist in full view of the audience.

The purpose of the occasion was based on the condition that the urban churches were losing membership and church attendance was decreasing. In order to reach the masses in their city, they were willing to cooperate with Graham towards reaching those persons through city-wide calling, visitation, and evangelism. Follow-up surveys found that the churches had increased attendance as a result of the crusade.<sup>15</sup>

The success of the evangelist's appeals was demonstrated by the result that an estimated fifty-eight thousand persons had responded by the end of the crusade.

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<sup>13</sup> McLoughlin, Op. cit., p. 435.

<sup>14</sup> United Evangelical Action, November 15, 1954, p. 13.

<sup>15</sup> Time, February 11, 1957, p. 56.

The Message. Life gave a description of persons who came forward at the Graham meetings, and asked two church leaders, Dr. Reinhold Niebuhr and Dr. John Sutherland Bonnell, to give an analysis of Graham's messages. Dr. Niebuhr, Vice President, Union Theological Seminary, New York City, made this comment:

"Graham admits that success eluded him until he could say merely, 'The Bible says....'. Such a formula of salvation must also be simple and not include any of life's many ambiguities. Thus Graham declares: 'Every human problem can be solved and every hunger satisfied and every potential can be fulfilled when a man encounters Jesus Christ and comes in vital relation to God in him.'.....Graham's approach to life's problems are far too simple and narrow."<sup>16</sup>

Dr. Bonnell, Pastor, Fifth Avenue Presbyterian Church, New York City, made this comment:

"The emphasis of Billy....has been too uniformly on an individualistic gospel with no sufficient recognition of un-Christian social conditions and practices in our city and nation. Little public attention has been given to Negro, Puerto Rican and other socio-religious challenges which deeply concern so many."<sup>17</sup>

The passages above indicate that Graham's messages are simple, are within the context of considering the individual, are based on the simple gospel, and do not become involved with significant social issues. These factors characterized his New York Sermons at least for the first week.

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<sup>16</sup>Life, July 1, 1957, p. 92.

<sup>17</sup>Ibid., p. 92.

## CHAPTER V

## ANALYSIS OF THE SERMONS AND RESULTS OF THE STUDY

Introduction. This chapter was devoted to analyzing certain factors related to the logical mode of persuasion. These factors were divided into four sections and were treated in the following order:

- (1) The basic premises used by the evangelists in their sermons.
- (2) The organizational patterns found in the sermons studied.
- (3) The reasoning modes used by the evangelists.
- (4) The supporting materials used in the sermons.

Orientation. Each of the sections demanded different ways of analyzing and interpreting the data found. The following definitions and descriptions were used under each section in the study.

- (1) Basic premises: The basic ideas and theological concepts on subjects such as God, Jesus Christ, the Bible, Sin, and Conversion were analyzed and compared.
- (2) Sermon organization: The sermons were analyzed and studied according to Monroe's organizational categories of time, space, cause-effect, problem-solution, and special topical sequence.
- (3) Reasoning modes found in the sermons: The four standard forms of reasoning- deductive, inductive, causal, and reasoning from analogy- were analyzed and compared in this section. The complexity of the arguments used in the sermons demanded consideration of argument at two levels:
  - A. Main divisional arguments: The main divisional arguments were analyzed in relationship to the theme or key idea of the speech which they supported.
  - B. Sub-divisional arguments: The sub-divisional arguments were next analyzed in relationship to the main divisional arguments they directly supported.

(11) Supporting materials in the sermons: The following types of supporting materials were looked for in the study: Scriptures, factual illustrations, comparisons, rhetorical questions, hypothetical narrations, contrasts, quotations, repetitions, statistics, explanations, specific instances, testimony, and definitions. These supporting materials were analyzed in two ways:

- A. General use of supporting materials. This section analyzed and compared the evangelist's usage of each unit of supporting material. E.g. Did the evangelists have similarities or differences in the distribution of supporting materials used?
- B. Functional use of supporting materials. This section analyzed and compared the evangelist's use of supporting materials within the immediate context. E.g. How many factual illustrations were used and how were they used in the immediate context? Were they used as examples to support a deductive subargument? Or were they used as comparisons in the development of reasoning from analogy?

Resumé. The descriptions of the materials found within each section were treated in clearer and more specific detail in the pages that follow. The purpose of this preliminary sketch of the contents of Chapter V was to assist the reader in understanding the complex development of the chapter.

### BASIC PREMISES IN THEIR SERMONS

In analyzing the sermons preached by the evangelists consideration must be given to the concepts influencing their messages. These concepts were premises which they continually and consistently used in their sermons. The premises that were expressed through their sermons were basically theological in nature. The concepts were built around key doctrines which were examined and analyzed by this author.

The Nature of God. Billy Graham and Billy Sunday believe that their work and ideas were in the hands of God. They preached that what they said was of little consequence unless God was in control. Both evangelists interpreted God as a holy, righteous, personal being who used men to carry out His will for the world. For example, Billy Sunday stated:

"In the beginning God created--God made it. This old world didn't evolve. God made the plan of salvation. He made Heaven and Hell. God is revealing it to you." <sup>1</sup>

Billy Graham stated that God's character could be seen in the Bible. For example, he stated in his May 18 sermon:

"The Bible teaches He is a God of creation. The Bible teaches that He is a God of holiness and righteousness and He demands holiness and righteousness from His creatures. The Bible also teaches that God hates sin and God is going to judge sin, but the Bible also teaches that God watches you and not only does he watch you but God reads the thoughts and intents and motives of your heart." <sup>2</sup>

Another approach to interpreting the concepts of the evangelists was suggested by Robert O. Nafziger. He stated that content analysis could be performed by determining the word frequency in a message and

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<sup>1</sup>Sunday, Sermon preached on May 24, 1917 at New York.

<sup>2</sup>Graham, Sermon preached on May 18, 1957 at New York.

observing factors associated with it.<sup>3</sup> Based on this type of content analysis of the sermons, it was clear that the evangelists' theological concepts were in agreement in defining God as possessing the anthropomorphic qualities of loving, forgiving, and sympathizing with the needs of mankind. These factors were indicated through analysis of the frequency of the word "God" as it appeared in their sermons in relationship to functional attributes. For example, "God" was used seventy-two times in Graham's first sermon and had positive functional associations with the work of Jesus Christ, creation, redemption, love, hope forgiveness, and salvation. (See Table 1). "God" was used twenty times with hatred against sin and evil in an apparently negative association. Billy Sunday used the word "God" with positive connotations in his April 11 sermon. (See Table 1). The basic concept illustrated is that they conceived God as being actively involved in the affairs of salvation and human events, and on these essential attributes they based their arguments and reasoning.

The Bible. Billy Sunday and Billy Graham were in agreement that the Bible is the inspired word of God and the guidebook for humanity. Content analysis revealed that Graham used the Bible as authority in explaining conversion experiences, prophesy, revelation, Christ's work, as food for the Spirit, and as a guide book to salvation in Christ.<sup>4</sup> Sunday expressed his belief in the authority of the Bible by stating:

"I want to say right from the kickoff that I believe the Bible is the word of God from cover to cover."<sup>5</sup>

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<sup>3</sup> Nafziger, Ralph O., Journalism Research, (Louisiana State University Press: Baton Rouge, 1949), p. 86.

<sup>4</sup> Graham, Sermon preached on May 17, 1957 at New York.

<sup>5</sup> Sunday, Sermon preached on May 24, 1957 at New York.



TABLE 1  
COMPARISON OF SPECIFIC DOCTRINAL CONCEPTS USED  
IN THE NEW YORK CRUSADE SERMONS STUDIED

Doctrine	Billy Sunday's Word Associations	Billy Graham's Word Associations
God	He hates liquor He predestines events He has foreknowledge He is hated by men He created this earth	He sent Jesus He created the world He gives life He gives love, forgiveness
Bible	It is God's word It is opposed by infidels It shows salvation in Christ It is against evolution It has endured through the ages	It converts the spirit. It has prophesy It shows Christ's work It is food for the spirit It is the guidebook of salvation It is God's word
Man	He is a sinner Jesus died for him God wants fellowship with him Salvation is for him	He is ungodly He causes wars He is a sinner He is disobedient He faces judgment He can't save self
Jesus Christ	He died for man's sins He was sent by God He has love for mankind	He died for our sins He is compassionate He is forgiving He came from God He was God
Holy Spirit	He calls to repentance He converts the soul He is grieved about sin	He calls to repentance He converts the soul He speaks to the heart He gives joy in the spirit
Human side of conversion	Man must believe Man must repent Man must come forward Man must live for Christ	Man must believe Man must repent Man must come forward Man must live for Christ Man must join a church

TABLE 1--Continued

Doctrine	Billy Sunday	Billy Graham
Divine Side of Convers- ion	God made the plan Jesus Christ carried out the plan The Holy Spirit calls a man to repentance God forgives sin God makes a man his child= God justifies the sinner	God sent his Son Jesus died for sin The Holy Spirit convicts and calls the sinner God forgives sin by the blood of Christ God makes one pure God keeps one from falling
Death and Beyond	Hell is a place Heaven is a place The wicked go to Hell The righteous go to Heaven Jesus is coming again	Hell is a place We are going to be in heaven together The second judgment will be Gehenna Jesus is coming back to this earth
Satan	He is behind the saloons He is behind Germany He fights against God He can be defeated	He walks about as a devouring lion. He is behind Communism He tempts the sinner He tempted Jesus He can be overcome He will be cast into Gehenna at Judgment

Graham stated essentially the same idea when he asserted:

"God caused the Bible to be written for the express purpose of revealing to man God's plan for his redemption....The Bible easily qualifies as the only book in which God's revelation is contained."<sup>6</sup>

This dependance on the Bible as authority would probably explain why Sunday used the Bible over ninety times and why Graham used it over one-hundred and ninety times as authority and supporting material in the sermons.

The Nature of Man. Man is conceived in sin, lives in sin, and will die in sin according to the views of the evangelists. Analysis revealed that the most frequent terms associated by both evangelists with "man" were: He sins, He needs Jesus Christ, God calls him, He needs salvation, He must repent and believe. (See Table 1). Sunday made the following statement in his sermon, "Nuts for Skeptics to Crack":

"Evolution says: 'Better and better grows the heart by natural improvement, but the Bible says, 'The heart is deceitful above all things and desperately wicked.' Oh you might as well try to brew fragrance from the malodor or produce oratory from a buzzsaw or from a tom-cat on the fence doing his stunts, as to think you can be saved by any other method or plan."<sup>7</sup>

The nature of man was described by Graham in this context:

"The Bible says that when everyone of us reaches the age of accountability, that the whole human race, whatever your color of your skin.. the whole human race has chosen to go his way and the Bible says, 'For all have sinned and come short of the glory of God.' The Bible says we are separated from God....The Bible says that God's grace goes out to you and God is offering you a free pardon."<sup>8</sup>

Holy Spirit. Both evangelists taught that the Holy Spirit is the third

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<sup>6</sup>Graham, Billy, Peace With God, (Doubleday and Company-Pocket Books Inc: New York, 1964), p. 16.

<sup>7</sup>Sunday, Sermon preached on May 24, 1917 at New York.

<sup>8</sup>Graham, Sermon preached on May 19, 1957 at New York.

person of the Trinity and that He is the active agent in bringing men to Christ. Newsweek reported one of Graham's statements about the Holy Spirit as follows:

"But while I'm talking there is another force at work--the Spirit of God. For many weeks, maybe, the Spirit of God has been preparing that person. I have no power to convert anybody--that is the work of the Spirit of God."<sup>9</sup>

The sermon on "Heaven" contained this statement of Sunday's view of the Holy Spirit:

"And we all went leaping and singing and shouting the eternal praises of God the Father, God the Son, and God the Holy Spirit."<sup>10</sup>

At another time, Sunday made this statement:

"The Holy Ghost is a person."<sup>11</sup>

Sunday probably meant by this statement that the Holy Ghost is the third person of the Holy Trinity, which is three persons in one Godhead.

Human Side of Conversion. The evangelists agreed that a person must repent of his sins, believe in Christ, and then come forward as an indication of having been saved. Billy Sunday gave out pamphlets which explaining this position.<sup>12</sup> Billy Graham also made the same statements in his invitation.<sup>13</sup> They both taught that a man could be saved in an instant act, but there was one major point of difference between the evangelists. Billy Graham stated that a man could not be lost once he was saved, while Billy Sunday made no such assertion.<sup>14</sup>

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<sup>9</sup>Newsweek, May 20, 1957, p. 70.

<sup>10</sup>Sunday, Sermon preached on June 11, 1917 at New York.

<sup>11</sup>New York Times, April 9, 1917, p. 22.

<sup>12</sup>Ellis, Op. cit., p. 310.

<sup>13</sup>Graham, Sermon preached on May 21, 1957 at New York.

<sup>14</sup>Graham, Op. cit., p. 164.

Divine Side of Conversion. Both taught that God initiated the plan of salvation by giving His Son Jesus Christ as an offering for sin. The content of Sunday's sermons generally stated these concepts, while it was characteristic of Graham to dwell on this in his closing remarks and invitation. For example, Sunday made this statement:

"Repentance is more than feeling sorry for sin. It is going to God, acknowledging your sins and accepting Jesus Christ as your Saviour. You must come to God on His terms, not yours."<sup>15</sup>

In the conclusion of his May 17 sermon, Graham asserted:

"I'm talking about quietly and reverently saying, 'Lord Jesus, I give myself to thee'. 'If we confess with our mouth the Lord Jesus and shalt believe in thine heart that God raised him from the dead, thou shalt be saved.'....And then he forgives every sin you've ever committed."<sup>16</sup>

These excerpts illustrate the point that God begins and ends the plan of salvation according to the evangelists.

Death and Beyond. Billy Sunday preached that Hell is a place of fire and brimstone.<sup>17</sup> Graham agreed with Sunday on the reality of it.<sup>18</sup>

Both taught that the people of the world would be sent to Heaven or Hell. Sunday, for example, used Hell seven times in his May 24 sermon. (See Table 1). Sunday stated in his sermon, "Get on the Water Wagon":

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<sup>15</sup> Sunday, Sermon preached on May 24, 1917 at New York.

<sup>16</sup> Graham, Sermon preached on May 17, 1957 at New York.

<sup>17</sup> Sunday, Sermon preached on May 24, 1917 at New York.

<sup>18</sup> Graham, Sermon preached on May 19, 1957 at New York. See also the statements made in McLoughlin, *Op. cit.*, p. 318, where McLoughlin stated that Graham was not as dramatic as Sunday in describing the nature of Hell, but was in agreement as to the reality of it.

"The drunkard says, 'Because the good book says, 'No drunkard shall inherit the kingdom of God, so I am going to Hell.! Another man comes along and I say, 'Are you a church member?'. 'Yes...'. 'Where are you going?'. 'I'm going to heaven.'. 'Did you vote for the saloon?'. 'Yes.'. 'Then you should go to Hell!'.<sup>19</sup>

Graham made this statement about Hell:

"I don't deserve forgiveness. I don't deserve to be saved. The only thing I deserve is to be cast into outer darkness. I deserve Hell, but God who is rich in mercy and grace...'God commended his love towards us, in that while we were yet sinners, Christ died for us.'<sup>20</sup>

Nature of Satan. Both evangelists taught that Satan was a being opposed to the work of God. For example, Sunday believed the Devil worked with saloon keepers, was behind German aggression in Europe, and was working against God in saving souls.<sup>21</sup> Graham asserted that Satan was working against God and was behind Communism.<sup>22</sup> They taught that the problems that were plaguing mankind could only be resolved by joining with God and opposing the Devil. Sunday said for example:

"Don't you know that every bad man in a community strengthens the Devil's mortgage?"<sup>23</sup>

Graham applied the principle of Satan's influence on a larger scale in this statement:

"Satan is the mastermind behind Communism."<sup>24</sup>

These statements indicate that both evangelists conceived of Satan as a being who was at the root of spiritual and social problems.

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<sup>19</sup> Sunday, Sermon preached on May 24, 1917 at New York.

<sup>20</sup> Graham, Sermon preached on May 19, 1957 at New York.

<sup>21</sup> Ellis, Op. cit., p. 124.

<sup>22</sup> U.S. News and World Report, Sept. 27, 1957, p. 75.

<sup>23</sup> Ellis, Op. cit., p. 73.

<sup>24</sup> McLoughlin, Op. cit., p. 314.

Summary. Both evangelists were analyzed and compared in their use of specific theological concepts. These concepts were based on their statements about God, Jesus Christ, the Bible, Man, Sin, the Devil, Death and Beyond, and Conversion.

Their particular doctrinal viewpoints were summed up in general fashion by the following statements made about them or by them:

"Sunday's theology had been formulated for him by the workers in the Pacific Garden Mission and by the Bible Class teachers at the Chicago YMCA. It was the same simple evangelicalism that Moody had preached, and from the day of his conversion in 1886 to the day of his death in 1935, Sunday never swerved from the creed of the five points of fundamentalism. The substance of his doctrine was: 'With Christ you are saved, without him you are lost'.<sup>25</sup>

Graham made this statement about his theological position:

"However, if by fundamentalist you mean a person who accepts the authority of the Scriptures, the virgin birth of Christ, the atoning death of Christ, His bodily resurrection, His second coming, and personal salvation by faith through grace, then I am a fundamentalist."<sup>26</sup>

The above statements clearly indicate that both evangelists were fundamentalists in doctrine and taught in general the five points of fundamentalism which are the infallibility of Scriptures, the virgin birth, the substitutionary atonement, the bodily resurrection, and the imminent, bodily second coming of Christ.<sup>27</sup>

It is evident that the evangelists were influenced by the particular

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<sup>25</sup> McLoughlin, Op. cit., p. 409.

<sup>26</sup> Look, February 7, 1956, p. 49.

<sup>27</sup> McLoughlin, Op. cit., p. 10.

theological trends that existed, but basically they remained fundamentalists.

Ray Giner made this observation about the influence of fundamentalism at the beginning of this century that set the stage for Billy Sunday:

"After the turn of the century, explicit social Darwinism died down, and so did the evolution controversy. Then in 1910, appeared the first of a series of ten small pamphlets, The Fundamentals, which expounded as a touchstone for Christians the Five Points; the infallibility of the Bible, the virgin birth of Christ, Christ's substitutionary atonement for man's sins, the Resurrection of Christ, and authenticity of all Biblical miracles."<sup>28</sup>

McLoughlin further supports the above statement by bringing out other relevant social factors.

"But the 1830's and 1840's were decades of philosophical extremism and experimental utopianism; in preaching Perfectionism, Finney was merely expressing that ebullient optimism which characterized the American scene throughout the nineteenth century."<sup>29</sup>

Fundamentalism was in essence a social reaction that emphasized a return to stability and certainty. It was a reaction against social factors that seemed to be undermining the security of the individual and the state. Giner further added the cultural disillusionment caused men to turn to other sources of help and paved the way for fundamentalism.

"A desperate flight backward to old certainties replaced the pre-war belief in a gradual adaptation to new conditions. Not progress, but stability and certainty. 'How blessed that some things, after all, are static-the love of God, the way of life, and the revealing Book, that have not changed through all the centuries.' Thus a fundamentalist".<sup>30</sup>

This background influenced both evangelists in their respective periods of evangelistic activity. They were essentially alike.

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<sup>28</sup> Giner, Ray., Six Days or Forever?, (Beacon Press with Signet Books: New York, 1960), p. 30.

<sup>29</sup> McLoughlin, Op. cit., p. 118-119.

<sup>30</sup> Giner, Op. cit., p. 14.



# ORGANIZATIONAL PATTERNS FOUND IN THE NEW YORK SERMONS

This section was devoted to analyzing the organization found in the sermons of the evangelists. The analysis and comparison was based on Monroe's classifications of sermon organization designated as time, space, cause-effect, problem-solution, or topical development.

## General Sermon Development Based On Monroe's Definitions.

Time Order. Monroe described Time order as:

"Begin at a certain period or date and move forward or backward from that. For example, weather conditions may be discussed by considering the conditions which exist in the spring, summer, fall, and winter respectively."<sup>1</sup>

Sunday did not use this order in the sermons studied. Graham's May 17 sermon was a biographical sketch of the life of Christ. He divided the life of Christ into these chronological or time periods:

- I. Christ's birth.
- II. Christ's childhood.
- III. Christ's ministry.
- IV. Christ's death and resurrection.
- V. Christ's power in lives today.

Space Order. Monroe described Space order as follows:

"Arrange your material from east to west, from the bottom up, from left to right. Thus, the density of population may be discussed according to geographical areas."<sup>2</sup>

For example, the main points may be as follows:

- America has four geographical areas.
- I. Northeastern section.
  - II. Southeastern section.
  - III. Midwestern section.
  - IV. Western section.

The evangelists did not use this order in any of the sermons studied.

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<sup>1</sup>Monroe, Op. cit., p. 236.

<sup>2</sup>Ibid., p. 236.

Cause-Effect Order: Monroe described cause-effect order as:

"When you discuss certain forces and try to convince your audience that these forces have produced or will produce certain results, or when you describe conditions or events and then attempt to prove that certain forces created them, you are dealing with causal relationships."<sup>3</sup>

In this type of organization, it is evident that the main points are produced by the subject or thesis. For example:

- Fire produces three consequences.
- I. Fire produces heat.
- II. Fire produces light.
- III. Fire produces destruction.

Graham did not use this order in any of the five sermons studied. Sunday's May 18 sermon on the effects of alcohol and the influence of the saloon seemed to follow this pattern. The sermon was designated to show how alcohol and the saloon produced crime, moral decay, family problems, and economic problems, among a host of other effects. It is also noted that Sunday did not mention the medical or industrial benefits of alcohol, but made his main thrust on the harmful effects. He gave only one side, the evil effects, rather than both sides of the issue.

Problem-Solution Order. Monroe described problem-solution order in this manner:

Many times, your material can best be presented by dividing it into two major sections: the description of the problem (or related problems) and the representation of the solution (or solutions) to it."<sup>4</sup>

The evangelists did not have two main divisions labeled "problems" and "solutions". By the definition presented, the conclusion must be that the evangelists did not use this order in the sermons studied.

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<sup>3</sup>Monroe, Op. cit., p. 237.

<sup>4</sup>Ibid., p. 237.

Special Topical Sequence. Monroe described this order in this way:

"Certain types of information are customarily presented in divisions with which the audience is familiar. Moreover, your points may sometimes consist of a series of qualities or functions of the thing you are discussing; or you may wish to present a series of parallel 'reasons why' or 'basic objection'."<sup>5</sup>

For example, a subject might be arranged as follows:

- The qualities of Aluminum fall into three categories.
- I. Aluminum is light.
- II. Aluminum is inexpensive.
- III. Aluminum is durable.

The evangelists had eight sermons (four of Sunday's and four of Graham's) that were found to fit this category. The following examples show how the sermons were developed according to topical sequence.

Sunday developed his April 11 sermon according to topical sequence because he pointed out the reasons for having a revival.

- A Defense for the Need of Revival.
- I. People need revival to keep them close to God.
- II. There are many objections to having a revival.
- III. There are many reasons for having a revival.

Sunday's May 22 sermon was a series of statements that described what repentance was not and then climaxed with a final statement of what repentance constituted.

- I. Repentance is not fear.
- II. Repentance is not conviction.
- III. Repentance is not feeling sorry.
- IV. Repentance is not promising or resolving to do better.
- V. Repentance is going to God, acknowledging sins, and accepting Jesus Christ as Saviour.

Sunday's May 24 sermon was an attempt to show how the Bible had helped civilization and in Sunday's opinion had not been refuted by agnostics and atheists. It was topically developed as follows:

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<sup>5</sup> Monroe, Op. cit., p. 238.

- I. The Bible is authoritative.
- II. The Bible is revelation.
- III. The Bible is a unity.
- IV. The Bible has endured the ages.
- V. The Bible answers all objections.

Sunday's June 14 sermon was topically developed and the divisions were descriptions or qualities of the nature of heaven.

- I. The nature of Heaven.
  - A. It is a place.
  - B. It is a beautiful place.
  - C. It is a place of reunion with family and loved ones.
- II. The entrance into Heaven.
  - A. It is entered by the person of Jesus Christ.

Billy Graham had four sermons that were developed according to Monroe's description of topical order. One outstanding quality about his sermons was the use of comparison between the persons of the Bible and the people of New York. In the May 18, May 19, and May 20 sermons, Graham used the element of comparison. For example, in his May 20 sermon, Graham describe the halt, the maimed, the blind, and the cripples at the Five Porches in the New Testament and compared them to the people of New York.

- I. Jesus went to the Five Porches.
- II Jesus is concerned for the afflicted.
  - A. Look at the impotent.
  - B. Look at the blind.
  - C. Look at the halt.
  - D. Look at the withered hands.
  - E. Look at the hopeful.
- III Jesus is concerned for the individual.
  - A. The discouraged man.
  - B. The suffering man.
  - C. The glad man.

The whole thrust of the sermons was based on comparing towards a persuasive conclusion the Biblical example with the New York crowd. In sub-point II, A, Graham said, "Look at the impotent." Then he said that we have impotent persons in the New York crowd.

## REASONING MODES USED IN THE SELECTED SERMONS

This section considered the four types of reasoning, classified as deductive, inductive, causal and analogy, as they were used in the sermons of the evangelists. Two approaches were used to analyze the sermons:

1. The first approach was to examine the main arguments or main divisions.
2. The second approach/ was to examine the sub-arguments or sub-points of the sermons.

MAIN ARGUMENTS OR MAIN DIVISIONS. The four types of logical reasoning, classified as deductive, inductive, causal and analogy were examined and evaluated in relationship to their logical support of the main thesis.

Use of Deductive Reasoning. Huber defined deductive reasoning as follows:

"Deductive reasoning is that form of reasoning in which a conclusion is drawn from premises." <sup>1</sup>

Huber further asserted:

"Syllogism is the name given to that form of deduction in which both premises and the conclusion are stated for the listener or reader. The first statement of the syllogism is called the major premise, the second statement is called the minor premise, and the last statement is called the conclusion.

Seldom does the writer or speaker make use of the three statements of the syllogism in presenting his deductive reasoning. One of the three statements is usually omitted. When deduction is used with only two of the statements present, we call it an "enthymeme". <sup>2</sup>

Tables 2 and 3 demonstrate that Billy Sunday had a total of eleven deductions used as main divisions in his five sermons as compared to ten deductions used by Billy Graham in his five sermons. It follows that

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<sup>1</sup>Huber, Op. cit., p. 148.

<sup>2</sup>Ibid., p. 148-150.

TABLE 2  
ANALYSIS OF THE SERMONS PREACHED BY BILLY SUNDAY

Item	Sermons				
	April 11	May 18	May 22	May 24	June 14
Text	Habakkuk 3:2	Proverbs 23:24	Acts 17:30	Mark 13:31	John 14:1-6
Topic	The Necess- ity of re- vivals	The Evil of Alcohol	The Nature of repentance	The Bible as God's revealed will	The Joys of Heaven
Organizational Pattern	Topical (Reasons why revival is necessary)	Cause-effect (Series of Negative effects of alcohol)	Topical (Develop- ment by negation to final definition)	Topical (Reasons why the Bible is the Word of God)	Topical (Descriptive divisions on the nature and qualities of Heaven)
Number of Main Divisions and Type	4 3 deductions 1 causal	1 1 Causal	2 1 deduction 1 deduction	5 5 deductions	2 2 deductions
Number of sub- Divisions and Type	13 13 deductions	20 20 causals	8 8 deductions	16 14 deductions 1 causal 1 analogy	4 4 deductions

TABLE 3  
ANALYSIS OF THE SERMONS PREACHED BY BILLY GRAHAM

Item	Sermons				
	May 17	May 18	May 19	May 20	May 21
Text	Isaiah 61:1	Acts 17:16	II Peter 3:3-12	John 5:1	John 7:53 & 8:1-11
Topic	The Char- acteristics of Christ.	The Respon- ses to the Gospel.	The Judgment of the World	The Concern of Christ.	The Forgiveness of Christ.
Organizational Pattern	Chronological (Biographical characterist- ics of Christ)	Topical (Analogy pattern)	Topical (1st div- ision is analogy. 2nd is biographical characteristics)	Topical (Analogy pattern)	Topical (Biographical historical present)
Number of Major Divisions and types of argument.	1 1 deductive	3 1 deductive 2 analogy	2 2 deductive	3 1 analogy 2 deductive	4 4 deductive
Number of sub-divisions and type of argument	7 6 deductive 1 causal	11 3 deductive 8 analogy	5 2 deductive 3 analogy	9 9 analogy	4 4 deductive

both evangelists used this mode more than any other logical mode from the examples examined.

Billy Sunday used deductive reasoning in his June 14 sermon for example in this way:

Thesis: Heaven is a place of hope for the Christian.

First Main Division: I. The Nature of Heaven.

Sub-Divisions : A. It is a place.  
B. It is a wonderful place.  
C. It is a place of reunion.

The example above is probably the intended divisions of Sunday, but the sermons indicate that he phrased them this way:

First Main Division:

"Everybody wants to go to heaven. We all are curious. We want to know: where Heaven is, how it looks, who are there and how to get there."

Sub-divisions:

- A. "Some say: Heaven is a state or condition. You are wrong. Your Home is a state or condition. It is a place."
- B. "Oh, what a place Heaven is!".
- C. "The kiss of reunion at the gate of Heaven is as certain as the good-bye kiss when you drift out with the tide."

Billy Graham on the other hand was much clearer with his divisions.

For example, he stated in his May 17 sermons :

First Main Division:

"Is Christ relevant to us today?"

Sub-divisions:

- A. "Look at his origin."
- B. "Look at his life."
- C. "Look at his teaching."
- D. "Look at his death."
- E. "Look at his resurrection."
- F. "Look at his influence."
- G. "Look at his power in lives today."

These examples show that Graham had a tendency to follow Monroe's



characteristics of good phrasing by having conciseness of points, motivation and appeal, and similar sentence structure known as "parallelism".<sup>3</sup>

Both evangelists had stated their thesis and main points and proceeded to support their arguments with Scripture, illustrations, and other forms of supporting material in a type of argument based on illustrations. The question arises as to whether this constituted reasoning or a general statement plus illustrative examples. This study recognized these differences, but assumed that it was primarily reasoning towards persuasion with the examples constituting evidence.

The definition given on page 12 of this thesis included descriptions of syllogisms and enthymemes. The evangelists did not structure their arguments in strict syllogistic form, but had a tendency to develop their arguments in enthymemes. Sunday used enthymemes in his May 22 sermon when he stated that repentance is not resolution. In paraphrastic form, he said:

"A woman who has cheated on her husband knows that she has sinned whether she attends church or not."

One of the premises has been suppressed or left out. In syllogistic form it would be approximately as follows:

All women who cheat their husbands have sinned whether they attend church or not.

This woman has cheated her husband

Therefore, this woman has sinned whether she attends church or not.

This syllogism could be arranged in other ways, but the main point to be made is that one of the premises was left out.

Graham also used enthymemes in his May 17 sermon when he stated:

"You were separated from God and that is the reason many of you are unhappy tonight."

This might be possibly diagrammed in the following syllogistic form:

"All who are separated from God are unhappy persons."

"You are separated from God".

"Therefore, you are unhappy."

This case also shows that one of the premises is suppressed or left out to make an enthymeme, but when the premise is added, then it becomes a full syllogism. Analysis of the sermons revealed that the enthymeme was the most common type of reasoning that occurred in the sermons of the evangelists.

Use of Inductive Reasoning. Huber defined inductive reasoning in the following way:

"Inductive reasoning is the process of studying a sufficient number of analogous factual examples, finding a common characteristic and naming it as a general law or truth."<sup>4</sup>

Billy Sunday and Billy Graham did not use this mode of reasoning as main divisions in the sermons studied. (See Tables 2 and 3). This suggests that the evangelists did not use this mode as often as the other modes.

Use of Causal Reasoning.

"Causal reasoning is that form of reasoning in which an individual demonstrates that an event that happens first has the means, power, facilities, and/or desire to produce a second event".<sup>5</sup>

Billy Graham did not have any examples of causal reasoning on the main divisional level. Billy Sunday had two causal reasoning instances on the main divisional level. (See Tables 2 and 3). An example of Sunday's use of causal reasoning can be found in his May 13 sermon. This sermon had twenty sub-arguments that were cause-to-effect developments. In each case, alcohol and saloons, were shown to be the cause of approximately twenty effects. This sermon was the famous "booze sermon" that Sunday preached at every crusade. The manuscript at Winona Lake of this sermon

indicated that Sunday did not have clearly outlined points, but the sermon was constructed as one illustrative example after another.<sup>6</sup> The sermon was basically a rebuttal of public attitudes about the influence of the saloon and alcohol. Sunday did not have clearly outlined main divisions for this sermon, so this author interpreted the sermon as an atypical sermon. The basic thesis of this sermon was that liquor had degrading effects on individuals, business, public morals, and the home. It might be suggested that there were three main divisions as follows:

- I. Effects of drinking on the individual is costly.
- II. The licenced saloon is the cause of the liquor problem.
- III Society can save money and lives by going dry.

Sunday did not use these divisions, but they might be interpreted as his intended breaks in thought. This would mean that Sunday had five examples of causal reasoning on the main divisional level rather than three as the chart on table 2 shows. Both examples of either one main-divisional usage or three-main divisional usage might apply to this sermon. This author recognizes both possible interpretations of the sermon's arrangement.

Use of Analogy Reasoning. Huber described reasoning from analogy in this manner:

"... reasoning from analogy is that form of reasoning in which it is demonstrated that what happened in one situation will occur in a similar situation. In using analogy we must compare like things. These things must be of the same class, such as people to people, horses to horses, pine trees to pine trees. On the other hand, mankind has made vital discoveries in comparing things which seemed to be of differing classes. In the field of medicine we have done much research work with dogs, monkeys, and rats on diseases and have found that since man is an animal he is comparable enough for that which worked on the dog to work for man."<sup>7</sup> For example, literal analogy is comparing cities to cities. Figurative analogy is comparing unlike things such as the heart of the human body with the heart of a city.

<sup>6</sup>

Ellis, Op. cit., p. 86.

<sup>7</sup>

Huber, Op. cit., p. 196-197.

Sunday did not use this mode in his five sermons as main divisions, but Billy Graham had three examples of this mode in his sermons. (See Tables 2 and 3). This suggests, at least for the sermons studied, that Graham used this mode of reasoning more than Sunday did.

Graham used reasoning by analogy in this particular way: <sup>8</sup>

Main Division:

Paul preached to the Athenian audience at Mar's Hill.

Sub-divisions:

- |                                   |     |                |
|-----------------------------------|-----|----------------|
| A. The Epicureans were there.     | and | They are here. |
| B. The Stoics were there.         | and | They are here. |
| C. The Devout were there.         | and | They are here. |
| D. The Self-righteous were there. | and | They are here. |
| E. The Searchers were there.      | and | They are here. |

This might be interpreted as comparison, but this author proceeded on the concept that comparison is a rhetorical aid rather than a mode of logical argument. Graham definitely used these as argument towards persuasion. The literature of rhetoric and debate do not suggest that there is a type of argument through contrast or comparison. The deciding factor was to determine the intended purpose that the speaker had in using this type of thinking. This author contends that the basic purpose of the evangelist was the use of analogous examples towards the goal of showing that "what occurred in one situation could happen in a similar situation." Graham did this by showing that what happened to the Athenian audience could happen to the New York audience.

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<sup>8</sup>Graham, Sermon preached on May 13, 1957 at New York.

SUB-ARGUMENTS OR SUB-POINTS. The sub-arguments support the major arguments and the sub-arguments are directly supported by materials such as Scriptural quotations and references, factual illustrations, hypothetical narrations, statistics, and testimony, among other forms of supporting material. The four types of sub-arguments that were analyzed were classified as deductive, inductive, causal, and analogy sub-arguments.

Use of Deductive Sub-arguments. Sunday had a total of thirty -eight deductive sub-arguments as compared to eighteen for Billy Graham. This indicated that Sunday used more deductive sub-arguments than Graham did on this secondary level in the sermons investigated. (See Table 4).

In order to show how the evangelists used deductive sub-argument, it is necessary to draw out the essential elements of a representative argument for comparative analysis. Billy Sunday used deductive sub-argument when he asserted the following major premise:

"Repentance is not feeling sorry because you have done wrong."<sup>3</sup> Sunday developed this premise with specific application by the use of factual illustrations. In other words, he proceeded from a general premise to a specific application, thus using deductive sub-argument.

Graham followed the same pattern in his use of deductive sub-argument as the following major premise demonstrates:

"The Bible says, 'All flesh has corrupted itself before God.'"<sup>4</sup> Graham had a tendency to use more lengthy explanation rather than illustrations as Sunday had done. Graham, for example, stated the above

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<sup>3</sup>Sunday, Sermon preached on May 22, 1917 at New York.

<sup>4</sup>Graham, Sermon preached on May 19, 1957 at New York.

TABLE 4  
FREQUENCY OF SUB-ARGUMENTS USED UNDER  
EACH MAIN DIVISION

Sunday's Usage			Graham's Usage		
Sermon	Main Divisions	Sub-Argument types	Sermon	Main Divisions	Sub-Argument types
April 11	I II III IV	3 deductions 4 deductions 4 deductions 2 deductions	May 17	I	6 deductions 1 causal
May 13	I	20 causals	May 18	I II	5 analogies 3 deductions 3 analogies
May 22	I II	5 deductions 1 deduction 1 deduction	May 19	I II	2 analogies 3 deductions 1 analogy
May 24	I II  III IV V	3 deductions 2 deductions 1 causal 1 analogy 4 deductions 3 deductions 2 deductions	May 20	I II	2 analogies 3 deductions 1 analogy
June 14	I	1 induction 2 deductions 1 deduction	May 21	I II III IV	2 deductions 3 deductions 1 deduction 1 deduction

premise and then proceeded to explain how it had specific application to the immediate audience. Graham used Scriptural authority and references mainly to support his premises. For example, he supported the above premise with these scriptural allusions:

"God created man innocent and perfect in the Garden of Eden."

"The Bible says, 'For all have sinned and come short of the glory of God.'"

"The Bible says we are all guilty before God."

"The Bible says God is a holy God....." <sup>5</sup>

Sunday on the other hand had a different method of support. He supported his argument mainly by using illustrations. For example, he followed his deductive sub-argument with illustrative supporting material in this fashion:

"Dr Gunsaulus of Chicago one time was called to see a millionaire who told him he wanted to find Christ....." <sup>6</sup>

It is evident from these examples that Graham had the tendency to rely on Scriptural sources while Sunday relied on illustrative materials to support deductive sub-divisions.

Use of Inductive Sub-argument. There was only one instance of inductive reasoning used by Billy Sunday and that occurred in his Junell sermon. It was located in the first major division and is the first sub-argument. Billy Graham used no induction as his sub-arguments. The amount of data on this type of reasoning is too limited to draw any conclusions. It might be inferred from the limited amount of usage that the evangelists did not use this mode very often at least as the sermons studied indicate.

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<sup>5</sup> Graham, Sermon preached on May 19, 1957 at New York.

<sup>6</sup> Sunday, Sermon preached on May 22, 1917 at New York.

Use of Causal Sub-arguments. Of the sermons analyzed, Sunday had one sermon that was developed completely by the causal mode. The sermon was "Get on the Water Wagon" and the sub-divisions were various effects that the saloon and alcohol produced. This sermon would seem atypical because it was developed completely by causal sub-divisions while his other sermons only had one total sub-argument. Billy Graham had one causal reasoning example in his May 17 sermon. This means he had one causal sub-argument out of thirty-seven sub-arguments. It also suggests that he did not use this type of argument frequently.

In order to demonstrate how the evangelists use causal sub-argument, it is necessary to establish how the evangelists developed this mode. In other words, did they go from cause-to-effect, effect-to -cause, effect-to-effect? Sunday had the tendency to develop his arguments from cause-to-effect, but the cause was in the past and the effect was in the past. For example, when Sunday stated that booze (past cause) produced the crime that we have had (past effect), he is arguing for his observations in past tense.<sup>7</sup> Graham on the other hand showed how past causes produced future effects. For example, he said that rejection of Christ (past cause) would produce damnation (future effect).<sup>8</sup>

Both evangelists used illustrations, examples, quotations, among other rhetorical aids to support their causal arguments. Graham had a tendency to draw more comparisons in this type of argument than Sunday did. For example, Graham stated that the people who rejected Christ were wrong just as the newspapers were wrong who ridiculed the now historical Gettysburg address of President Lincoln.<sup>9</sup>

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<sup>7</sup> Sunday, Sermon preached on May 18, 1917 at New York.

<sup>8</sup> Graham, Sermon preached on May 17, 1957 at New York.

<sup>9</sup> Ibid.



Use of Analogy Sub-argument. Sunday used only one example of analogy in the sub-arguments and this was found in his May 24 sermon in the second division. The one example of Sunday's analogy was not a comparison between comparable classes, but was directed towards rebuttal between abstract or figurative concepts. For example, he stated that man cannot understand all things, but that shouldn't keep him from making use of those things. He then said, to paraphrase him briefly, that we eat, but don't understand all of the laws of digestion. Then he applied it by stating that one doesn't know all things about the Bible, but that shouldn't keep one from using it to benefit the soul.<sup>10</sup> This might be designated as figurative analogy argument.

Graham's sub-argument analogies were not based on different classes of comparison as Sunday had used, but were based on comparisons between similar classes or species. Huber described this as "comparing like things or members in the same class."<sup>11</sup> Graham compared his New York audience to the Epicureans, Stoics, etc. classes of people who heard the Gospel at Mar's Hill. Graham also pointed out that the tragic result of the Mar's Hill audience could be the tragic result of the New York audience if they rejected the Gospel.<sup>12</sup> This might be interpreted as comparison, but this author maintains that brief comparisons are rhetorical aids while extended comparison serve as a means of logical persuasion.

The analysis revealed that Sunday made little use of reasoning from analogy while on the other hand Graham made extensive use of reasoning from analogy in his sermons. Graham's tendency was to draw comparisons between his audience and examples from the New Testament or Old Testament.

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<sup>10</sup> Sunday, Sermon preached on May 24, 1917 at New York.

<sup>11</sup> Huber, Op. cit., p. 197.

<sup>12</sup> Graham, Sermon preached on May 19, 1957 at New York.

Summary. This section was divided into an analysis of the main arguments and sub-arguments.

The analysis of the main arguments revealed that both evangelists used deductive main arguments more than the other modes. Neither evangelist had inductive main arguments in the sermons analyzed. Sunday had two causal main arguments while Graham had three analogy main arguments.

The study of the sub-arguments revealed that Sunday had thirty-eight deductive, twenty-one causal, one analogy, and one inductive sub-argument as compared to twenty-two deductive, fourteen analogies, one causal, and no inductive sub-arguments for Graham.

## SUPPORTING MATERIALS USED AS EVIDENCE

Alan H. Monroe made the following statement concerning the importance of supporting materials within a speech:

"In giving a speech, you must, of course, have clearly in mind the points you wish to clarify or prove to your audience, and you must state them briefly and simply: but if you leave them undeveloped, your audience may miss their meaning or doubt their truth. The two questions listeners most often ask themselves about statements are 'What does he mean by that?' and 'What proof is there that he is right?'. "<sup>1</sup>

In this section, Billy Graham and Billy Sunday were analyzed on the way they used supporting materials in developing their ideas.

Use of Supporting Materials Under the Logical Modes.

The areas of consideration were patterns of usage of supporting material under deductive, inductive, causal and analogy arguments. It was discovered that there was no particular pattern in the usage of supporting materials in the various reasoning modes. The evangelists' technique of using all kinds of materials in the sermons to support their main points cause this author to consider the combined or total usage of supporting materials used by the evangelists in their sermons.

The two methods of analysis used in this section were based on analyzing the supporting materials from (1) A general usage of supporting materials and (2) A functional usage of supporting materials.

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<sup>1</sup> Monroe, Op. cit., p. 195.

General Usage of Supporting Materials. Table 5 demonstrates the frequency of usage of various types of supporting materials in the New York sermons studied. This analysis revealed similarities and differences in the types of materials most frequently used.

Both evangelists were similar in their use of some major types of supporting material. For example, Table 5 shows that Billy Sunday and Billy Graham used Scripture in its various forms more than any other type of supporting material. The variety of ways that the evangelists used Scripture is shown in Table 6. Table 6 also shows both the frequency of usage and specific phrases characteristic of the evangelists.

Table 5 shows that their usage of factual and hypothetical illustrations ranked second in frequency. This analysis also indicated that the evangelists' use of comparisons, rhetorical questions, contrasts, and quotations was similar in frequency of usage.

The evangelists generally interwove the various forms of supporting materials. They used illustration with contrast, comparison, statistics, and quotation to form a complex and involved system of supporting a basic proposition. In order to show the interrelationship of materials used, the complete text of one sermon preached by each of the evangelists has been included in Appendix A for reference.

TABLE 5

COMPARISON OF THE RANK ORDER OF SUPPORTING  
MATERIALS USED BY BILLY SUNDAY AND BILLY GRAHAM

Billy Sunday's Supporting Materials	Frequency	Billy Graham's Supporting Materials	Frequency
Scripture	82	Scripture	191
Factual illustration	47	Hypothetical narration	69
Comparison	45	Repetition	58
Rhetorical question	36	Comparison	38
Hypothetical narration	32	Factual illustration	37
Contrast	26	Contrast	32
Quotation	21	Rhetorical question	30
Repetition	20	Explanation	24
Statistics	13	Quotation	23
Explanation	12	Definition	12
Specific instance	9	Specific instance	9
Testimony	3	Statistics	9
Definition	1	Testimony	2

TABLE 6

THE DISTINGUISHING CHARACTERISTICS OF THE EVANGELISTS USE  
OF SCRIPTURE AS SUPPORT

Billy Sunday's Usage of the Bible		Billy Graham's Usage of the Bible	
Usage	Frequency	Usage	Frequency
General Characteristics			
Quoted verbatim	15	Quoted verbatim	74
Cited as texts	5	Cited as texts	6
In the context of illustration	9	In the context of illustration	2
Biblical instances 19 used as illustra- tions		Biblical instances 15 used as illustration	
Simple reference 18 to Scripture		Simple reference 66(*) to Scripture	
Scriptural repeti- 10 tions			
Specific Phrase Usage			
Good book says....	1	The Bible teaches....	12
God said.....	1	God said.....	4
The Bible says....	1	The Bible says....	60
"Word of God"....	3	"Word of God"....	1
The Bible....	52	Scripture says....	9
		Bible indicates, tells, 4 and warns....	
		This book says....	4
		Jesus said.....	5
	82		191

\* These were not extended Scriptures, but only mere reference.

In order to evaluate the evangelists' use of supporting materials, the following definitions and descriptions were used to guide the research:

Scripture- Any reference or statement about the Bible or that included the Bible was treated as supporting material. (See Table 6 for the various ways Scripture was used).

Explanation- "It is a simple, concise exposition, setting forth the relation between the whole and its parts or making clear an obscure term." <sup>2</sup>

Comparison- "In an analogy or comparison similarities are pointed out between that which is already known and believed and that which is not." <sup>3</sup>

Illustration- "An illustration is a detailed example of an idea or statement to be supported. It is the narration of an incident to bring out the point you are trying to make." <sup>4</sup>

Specific instances- "Specific instances are condensed forms of factual illustrations. They are undetailed examples." <sup>5</sup>

Statistics- "Statistics are figures used to show the proportion of instances of a certain kind, to show how many or few or great or small they are." <sup>6</sup>

Testimony- "Another person's statement used to support the ideas of the speaker is called testimony." <sup>7</sup>

Restatement- "Restatement consists of saying the same thing, but saying it in a different way." <sup>8</sup>

Rhetorical Question- "Often a speech may be opened by asking a question which the audience will be impelled to answer in their own minds, thus causing them to start thinking about the subject of the speech." <sup>9</sup>

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<sup>2</sup> Monroe, Op. cit., p. 196.

<sup>3</sup> Ibid., p. 197.

<sup>4</sup> Ibid., p. 199.

<sup>5</sup> Ibid., p. 202.

<sup>6</sup> Ibid., p. 203.

<sup>7</sup> Ibid., p. 205.

<sup>8</sup> Ibid., p. 207.

<sup>9</sup> Ibid., p. 265

Quotation- "Frequently a speaker gains attention at the beginning of his speech by using a quotation which aptly states his viewpoint. Sometimes a well-known phrase is quoted which applies in an unusual way." <sup>10</sup>

Contrast- "Follow an example of failure with one of success. Contrast humor with seriousness. Stand the 'big and little of it' side by side for your audience to see." <sup>11</sup>

Definition- "A statement of the meaning of a word or word group or a sign or symbol is definition." <sup>12</sup>

These definitions and descriptions were guidelines that directed the analysis of the supporting materials of the evangelists used in the sermons studied. Specific examples will be given in the discussion of each of the above supporting materials.

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<sup>10</sup> Ibid., p. 265.

<sup>11</sup> Ibid., p. 393.

<sup>12</sup> Websters Collegiate Dictionary.



One sermon of Billy Sunday and one sermon of Billy Graham were included in Appendix A in order to show the interrelationships of the supporting material to the immediate context. The chart below shows examples of both evangelists' use of supporting materials:

TABLE 7 \*

Billy Sunday's Supporting Materials In Appendix A			Billy Graham's Supporting Materials In Appendix A		
Supporting Material	Page	Line	Supporting Material	Page	Line
Scripture	1	16-26	Scripture	1	1-37
Explanation	9	213-215	Explanation	9	213-215
Comparison	17	416-420	Comparison	7	179-182
Illustrat.	3	71-77	Illustrat.	15	318-382
Specific Instance	3	55-57	Specific Instance	9	210-215
Testimony	4	80-85	Testimony	11	258-264
Restate.	16	391-395	Restate.	11	282-286
Rhetorical Question	6	148-152	Rhetorical Question	3	72-77
Quotation	10	230-238	Quotation	3	79-82
Contrast	9	223-228	Contrast		
Definition	11	258	Definition	6	150-155

\*These references show the supporting material in the immediate context. It would be redundant to cite examples when the reader can refer to them in the full content sermons. It is apparent that giving examples of the above supporting materials apart from the influence of the immediate context is unwarranted and unnecessary.

As stated previously, the supporting materials were used in complicated and interrelated ways with other types of supporting materials in the context of the sermons. This is the basic reason the above examples refer the reader to the context so this pattern of interrelationships can be seen. This led to the question of the functional relationships of the materials.

Functional Usage of Supporting Materials. This approach to analyzing the supporting materials was based on examining how the supporting materials were used in the immediate context. For example, Billy Graham stated in his May 18 sermon that the Epicureans loved pleasure. He used description in the form of an example to amplify the main idea, two factual illustrations used as examples, eight Scriptural references used as authority in climactic arrangement, one reference to Jesus used as contrast, and one specific instance used as contrast in order to amplify material. Billy Sunday used functional supporting materials in his June 11 sermon on "Heaven" for example when he stated: "Heaven is a wonderful place." He developed this phrase with one comparison used as an example to achieve amplification in a deductive proposition, six hypothetical descriptions used as specific instances in amplification, and one statistical description of Biblical sources used as an example to amplify material.

The examples above were condensed into a basic descriptive formula so that the procedure might be clearer.

"In developing a (AB) subpoint, supporting material (X) was used in a functional sense as (Y)."

An example of this model might be used as:

"In developing a deductive subpoint, factual illustration was used as comparison to amplify the main idea."

It can readily be seen that this gives additional information on the use of supporting materials in the sermons. Appendix B contains two outlines of sermons preached by the evangelists that show the supporting materials arranged according to functional usage. These sermon outlines show the complexity and interrelationship of the mass of supporting material used by the evangelists. For example, the examples cited on the previous page were part of the outline of a sub-point. All of the sermons were analyzed and included in Appendix B in this form:

B. Heaven is a wonderful place.<sup>13</sup>

One comparison used as an example to achieve amplification in a deductive proposition.  
Six hypothetical descriptions used as specific instances in amplification.  
One statistical description of Biblical sources used as an example to amplify material.

Graham used the following functional supporting materials in the first sub-point of the first division of his May 18 sermon:

A. The Epicurans love pleasure.<sup>14</sup>

Description used as an example to amplify main idea.  
Two factual illustrations used as examples to amplify main idea.  
Eight Scriptural references used as authority in climactic arrangement to amplify material.  
Reference to Jesus used as contrast.  
Specific instance used as contrast in order to amplify.

Summary. This section was divided into an analysis of the general usage of supporting materials and the functional usage of supporting materials.

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<sup>13</sup>Sunday, Sermon preached on June 11, 1917 at New York.

<sup>14</sup>Graham, Sermon preached on May 18, 1957 at New York.

Two tables (Tables 5 and 6) show the comparative results that were found on the evangelists' use of supporting materials.

General usage of supporting materials included independent units of supporting materials such as illustrations, Scriptures, comparisons, etc. Functional usage of supporting materials showed the results of the interrelationship of supporting materials in the immediate context.

## CHAPTER 6

### CONCLUSIONS

The purpose of this thesis was to examine and compare the logical modes of persuasion used by Billy Sunday and Billy Graham in their respective New York Crusades. The research was based on analyzing four factors that influenced the logical modes. Those factors were basic premises, organizational patterns, reasoning modes, and supporting materials used by the evangelists.

The basic premises of both evangelists were found to be fundamentalistic and Bible centered. Biographical materials on Billy Sunday and Billy Graham that were used in this study revealed that both evangelists had come from fundamentalistic backgrounds and this explained the similarity in their use of basic premises.

It was discovered that both evangelists organized their sermons around a basic text or Scriptural source and followed a topical pattern of development. The text was generally a short, familiar passage. Both evangelists had divisions or main points that the audience could easily remember supporting the thesis of the text.

Of the various modes of argument, deductive reasoning was used more than any other type of reasoning as main arguments and sub-arguments by both evangelists. Inductive reasoning was found to be used less than any other mode. Billy Sunday used causal arguments second in frequency on the sub-argument level as compared to Billy Graham's use of analogy reasoning second in frequency on the sub-divisional level. There were no data available on the inductive mode for comparison. The evangelists

were different in respect to kind and length of analogies used in their sermons. Sunday used figurative analogies in a few short paragraphs while Graham's analogies were literal analogies and sometimes covered several manuscript pages. They were found to be different in their use of causal reasoning. Both used cause-to-effect, but Sunday generally showed where a past cause produced a past or present effect while Graham showed how a past cause produced a future effect.

The characteristic trend found in their sermons was the frequent use of deductive reasoning structured as an enthymeme.

It was apparent from the study that the evangelists relied on Scriptural sources and references more than any other type of supporting material to develop their sub-arguments.

The one common variable that was basic in evaluating the use of the logical mode of persuasion was that both evangelists had similar fundamentalistic influences that determined their thinking and preaching. The fundamentalistic orientation of their respective periods gave them a set of basic premises and an established authority through the use of Scripture. The fundamentalistic trend would probably account for their use of the topical organization of sermons because this was a common attribute of the evangelistic style as the research indicated. The study indicated that deductive reasoning was the predominant type of argument used and it was found in the research materials that this type of argument also characterized the preaching of former evangelists. This might tentatively explain why Sunday and Graham showed similar reasoning patterns in their sermons. The conception of the primacy of Scripture as authority was a key idea in the thinking of a fundamentalist and was the cornerstone in Sunday and Graham's preaching. They used Scripture more than any other source for supporting their sub-arguments and for this rea-

son just stated, it was their basic authority.

The research revealed that the average person that attend the Sunday and Graham meetings was identified as a middle-class Christian. This would mean that the audience in all probability had a favorable attitude towards the use of Scripture as a means of establishing the logical modes of persuasion.

The question was raised in the opening chapters as to whether the work of the evangelists could be attributed to persuasive factors or to the influence of spiritual factors. This study was directed towards analyzing tangible, pragmatic factors that might explain the effects of the evangelists' preaching. This afforded a more concrete and objective frame of reference in analyzing and evaluating the preaching of both evangelists.

Summary. This study was directed towards examining and evaluating the logical modes of persuasion used by Billy Graham and Billy Sunday in their respective New York Crusades. Relevant factors that gave a clearer insight into the construction of the logical modes were also examined. Perhaps the most common variable that explained the usage of the logical modes of persuasion was the influence of a common fundamentalistic frame of reference that both evangelists shared. This frame of reference was viewed as adequate enough to explain the origin and usage of basic premises, use of topical patterns, usage of deductive reasoning modes over other types, and the abundant usage of Scripture in all its forms as the primary supporting material. The similarities of the evangelists in all points studied further indicated that the fundamentalistic frame of reference was adequate in explaining their use of the logical modes of persuasion. This study concluded that Billy Sunday and Billy Graham were generally similar in their use of the logical modes of persuasion.

## APPENDIX A

This section contains the texts of two sermons that were preached by the evangelists in their New York Crusades. These sermons were chosen because they generally exhibit most of the factors found in this study and serve as appropriate examples of the evangelists' basic style of preaching.

The reader may compare the Sermon Outlines in Appendix B in order to ascertain the divisions and progression of supporting material used under each division. The sermons have numbers on the right side of the page which corresponds to the line. (For example: "25" means "line 25".) References made in this thesis, particularly in the Reasoning Modes, have in part been drawn from these sermons unless otherwise specified.



70  
SERMON NUMBER 1

Billy Sunday  
New York Crusade

April 11, 1917

DEFENSE OF REVIVAL

"O Lord, revive thy work in the midst of  
the years . . . in wrath remember mercy." Hab. 3:2.

God has the right to deal with us any way He pleases; I pray that He will not give us what is coming to us, but will bear a little more patiently with us, kiss away our stains of guilt and give us another chance.

We are reminded by that verse that we are in the midst of the years -- the one in which we are living. It is a good thing to take an occasional retrospective view, then an introspective view, then a prospective view and try to discover by the introspective what caused you to do the things that make you to hang your head in shame, the things that loom up out of the midst of the past like the periscopes of a submarine.

There are a good many things that remind you that the sands of the 10  
hourglass of time are fast shifting for many of you. It will not be long until the undertaker will pump you full of embalming fluid and a quartet will sing, "Lead, kindly Light, amid th' encircling gloom; Lead Thou me on."

This prophet, Habakku'k, is supposed to have lived contemporary with Jeremiah, and his prophecy was uttered in anticipation of that old Jewish captivity, which captivity was the result of the people of God mingling, mixing and amalgamating with the people whom God told them to pass up like a bum would a pay car or a hobo a woodpile. But they would not listen to God. They thought they could give the Lord cards and spades, that He was 20  
a little too old foggish. They imagined His religion was a little out of date. So the prophet looked down and saw, by the laws and conditions that

were then operative, that there was but one inevitable outcome from all that conglomerate mixture and amalgamation; and that was the Babylonish captivity and the baring of their backs to the blows of their taskmasters. So he prayed, "O Lord, revive thy work."

The only way to keep that crowd safe is to revive them. Is what the world needs today more money? Oh, no! It isn't conservation of natural resources nor irrigation projects nor free silver or gold standard that the old world needs; it needs a baptism of the old-time religion that has 30 warmed the world's cold heart for two thousand years.

There are people who suppose -- I suppose they always will suppose -- that the only way to promote religion is to move along uniformly in the same old rut. There are two crowds in every church -- the ruts and the anti-ruts. So long as they will deliver the goods, I don't give a rap how old the methods are; I don't care if they are moss-covered. But if they don't, there is one place for them and that is the scrap pile.

Some people are scared to death that somebody may do something out of the ordinary that will keep a sinner out of Hell. Some of them would rather see a person go to Hell than for things not to be done "decently and in 40 order."

Now, what is the nature of a revival? It is an increase in religious things. We are facing the growing dominance of the material over the spiritual. You can take a basket of nickels on your arm, walk down the average street, scatter them and then lead the bunch so close to Hell that they could smell the sulphur fumes vomiting from the inferno below.

This is a busy age in which we live. Man has hardly time to stop and comb his hair, or get shaved. You rush into a depot, the brakeman pokes

his head in the door, "Twenty minutes for lunch," and you rush over, grab a cup of coffee and a sinker. Then later you go down and spend seventy- 50  
five bones getting cured for what cost you a jitney.

This is the day of isms and schisms and ologies. There never was a time when there were more isms wriggling their carcasses out of the pit of Hell to lead people off on a tangent from the true God, than in your day and mine. The Devil has transformed himself into an angel of light. Fifteen years ago he was assaulting the church through infidelity, led by the archangel of infidelity, Bob Ingersoll. But today the church is being assaulted by isms and schisms and there isn't religion enough in them to float their dirty fallacies! The Devil is a smart guy; he's been praying on this old world for six thousand years. He never has appendicitis or 60  
peritonitis; he's always Johnny-on-the-spot.

It's an axiom in regard to all enterprises that the measure of one's preparedness will in a degree determine the measure of his success. Just in proportion as you are prepared to have the Spirit of God move upon your heart and through your heart into the community, in that proportion will the Spirit of God move to bring this city to its knees in repentance.

Years ago when Moody was in New York, some of the preachers were knocking him. They said he was crude and a jabberer. His eccentricities and idiosyncrasies greatly astonished and alarmed them.

That reminds me of a lady who came to my tabernacle. Somebody asked 70  
her, "What do you think of Mr. Sunday?"

She drew in her diaphragm and said, "Well, he seems to be desperately in earnest. He is a man of contrast. He is January and he is June. He is Mount Vesuvius in a hemorrhage of lava; now he's raining daffodils. Now

he's refined and as chaste as a lamb; now he's as slangy as a hobo in a stale beer joint asking for a handout."

So I try to be all things to all people that I might win some to God, and if I don't stick to my text, I will try to stick to my crowd.

Dr. Booth got up before the ministerial association of New York and 80  
said of Moody: "Here's a man who has done for weeks what all the Methodist preachers combined could not do. He has arrested, gripped and held the attention of this pleasure-mad community. Instead of growling and grumbling, I think it's up to us to pray."

He said, "I went home with that conviction and prepared a sermon on the text, 'Come; for all things are now ready.' I had two heads -- 'Come,' and 'Come now.' I preached and gave the invitation. Three young men went into an afternoon meeting weeping their way from sin to salvation."

That was three more, my friends, than they had had for years in that great religious refrigerator. 90

The man who magnifies the Word of God and the blood of Jesus Christ in his preaching is a man whom God will hurl like a thunderbolt against the mountains of sin that dare lift their heads against the forces of truth!

Why is it that the names of Wesley, Whitefield, Jonathan Edwards, Finney, Moody and multitudes of others stand out as clean-cut as a cameo upon the pages of history? I will tell you! They were men who were conspicuous because of their fearlessness in their assaults upon every form of evil and of evil doers -- rich, poor, black, white, native-born or foreign-born. They hurled the anathemas of God into the ranks of sin, irrespective of who might sit and listen. That is the kind of man God will honor, no 100  
matter who he may be.

I want to say to this city now, right at the kickoff, that I believe the Bible is the Word of God from cover to cover. So you high-brow preachers know where I stand on this subject.

I believe it, not because I can understand it all; not because I can harmonize it with the philosophies of men, but because the mouth of the Lord hath spoken it and it has delivered the goods for all these centuries. When some bigwig who has dreamed his theories over the beer mugs, tobacco smoke and the battle fumes of Heidelberg and Leipsig butts into me and says to me, "Mr. Sunday, the consensus of the latest scholarship has decreed thus and so regarding the divine origin of the Scriptures," I say, "When 110 the consensus of the latest scholarship says one thing and the Word of God says another, the latest scholarship can go plumb to Hell for all we care."

We may determine tonight whether we will have a spiritual awakening and put the Devil in the hospital before the Fourth of July. The responsibility has never been with God, never! It never will be! I used to say that I could see a revival cloud the size of a man's hand. I used to say, "There is a coming revival." Oh, bless God, I have learned that the promises of God are in the present tense. We can have it now if we will do what God tells us. If your city sags morally; if men are staggering, 120 reeling, vomiting, spewing down the street; if girls are selling their womanhood; if girls hang around your cabarets, hotels and restaurants overperfumed, over-jeweled, over-fed and under-dressed, it is your fault. A man couldn't look at one of them very long with prayer-meeting thoughts. Don't you forget it! I wonder today that there are as many fellows who keep their decency and their morals as they do, with what is flaunted in

in their faces.

If the city sags morally, oh, the trouble is not with God but with the citizenship. It's up to you. If the church is losing her power, degenerating into a third-rate amusement bureau and reducing religion to form and ceremony, ritual and an ethical code, the trouble is not with God. If 130 the preachers preach to wood and varnish instead of folks, the trouble isn't with God. If the Devil can scare up more church members at a leg show than at prayer-meeting, the trouble isn't with God -- it is with the members of that church. You can't blame the Lord for these things. No!

I plead not for a modern revival. I don't know anything about your modern dope. Mine is as old as the cross of Jesus; is as old as the nails that were driven through His hands. I plead for an old Pentecostal revival that will make drunkards sober, that will make thieves to steal no more, that will make blasphemers to pray, that will make men who are keeping somebody on the side and disgracing their wives and children go home and be 140 decent, that will make dead-beats pay their debts and transform this old God-forsaken, whiskey-soaked, Christ-baiting, Sabbath-breaking, Lord-damning, harlot-ridden world into a paradise of peace and benediction and blessing.

It's not objectionable. Some people say, "A revival is an abnormal condition."

I say, "You lie!" A revival is a normal condition; and this low, dead, lifeless proposition -- that is abnormal. Do you mean to insult God by saying that anything that makes a man pray, kiss his wife instead of beating her up, pay his debts, is an abnormal condition? Do you mean to say 150 that it is normal when a man goes home drunk? Or that it is abnormal when

he is sober and decent?

You say, "It is followed by reaction."

I say, "That's a lie," again.

It isn't true. But if it were true it is worth all the money spent, all the energy put forth, all the sleepless nights and all the meals you forget; for by and through a revival the hearts and minds of a community will be gripped and turned toward God, and the tide will be turned from the saloons toward the church, toward the Sunday School, toward decency, toward sobriety, toward virtue.

160

If you have a child who is ill, you summon a physician. He diagnoses the difficulty, prescribes for the malady. The medicine binds up the disintegrating tissue, puts the bloom of health on the cheek of your little one so that he may stay in your arms twelve months longer than he could have done had the doctor not come. It is worth every dollar that you paid the doctor for the happiness and the joy you have had of kissing your baby twelve months longer than you could have done had he not come. If some man will stagger down that aisle, give me his hand, walk home sober for a year, give his wife his pay, let his children climb on his knees and rub their hands through his hair -- if at the end of a year he again staggers home drunk, it was worth every dollar spent to let that wife sleep for twelve months.

"O Lord, revive thy work!" The history of the church is a history of revival. How can any minister have the audacity to insult God by lifting himself against revivals and still claim to be a preacher? In my opinion he is a disgrace to the church. If he is your preacher, you can tell him so -- I don't care whether he buttons his collar in front or behind.

You ask the man or woman who sits by your side, "When did you turn from sin to Jesus Christ?" and you will be dumbfounded to discover that about seven out of every ten will say, "At a time of special awakening." 180

I take issue with you right there.

The economy of nature provides for the occasional copious downpour of rain, but you would be a fool to grumble because it didn't rain all the time.

It isn't unwise to have revivals in business -- oh, no! I never heard of a community or a commercial club saying they were doing too much business. It isn't unwise to have a revival in politics -- not at all! The government spends millions of dollars on educational buildings and books and teachers. And once in four years we hire halls, newspapers, editors, magazines and orators and this republic becomes a university in 190 which to train voters. A number of them have backslidden and therefore some Democrats are going to vote the Republican ticket, and some Republicans are going to vote the Democratic ticket; some are utterly indifferent. So we have a political revival, and they have a political evangelist chasing up and down the country spouting their doctrines from the rear end of a train. It is nothing but a great political revival, or awakening, that is being had -- that's all! And so it is all through, no matter what it may be.

In the business world you have to make a market for the goods as well as to make the goods. A man may be an automaton and make the goods, but it 200 takes a higher grade of intelligence to make a market for the goods than to make the goods. The highest grade of intelligence you can find today in any one class is the traveling man, for he has to be a fellow with a good



bean on him to sell the goods.

Every community has a Chamber of Commerce, and all that, to create a business revival. We have an auto show -- that is nothing but an auto revival to show us the new designs. We have a horse show -- that is nothing but a horse revival to show how magnificently we are developing horse flesh to a standard of perfection. Colleges observe commencements -- that keeps up the spirit of loyalty. What commencement is to colleges, revival is to 210 religion; what health is to an individual, revival is to religion; what education is to culture, a revival is to religion.

It is the church's business to create a spirit of unrest in the hearts of the people and disgust them with sin so they will forsake their iniquities and become as God wants them. That is the mission of the church.

You cut the day of Pentecost out of civilization; you cut Peter and Paul out of civilization -- what you have left would not do to make a rummage sale.

If a man opens his soul toward business, he becomes a businessman; toward politics, a politician; toward dishonesty, a thief; toward the sal- 220 oon, a booze hoister; toward Jesus Christ, a Christian. My challenge to you, sir, is this: show me your faith by your works.

Oh, a boy can pick up a stone and break the cathedral window -- yes, but it takes an artist to build it. A fool can light a match and burn down a structure that takes a skilled contractor and architect to erect. Oh, anybody can yank the leaves from a rose, but it takes God to make it and kiss it with the sunlight. A mob spat in the face of Jesus Christ, nailed Him to the cross, but God awakened Him and He rose from the dead. Let those who sneer at revivals find something that has produced a blessing

and benefit equal to that in a revival of religion before they open their old jaws.

230

Horace Bushnell, one of the brightest tutors that Yale College produced for forty years, was pastor of the First Congregational Church of Hartford, Connecticut. Horace Bushnell said that 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 is 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 as naturally as the sun will shine.

Somebody says: "A revival causes disrespect or brings disrespect to the cause of Christ." No! Because by and through the revival we confess 240 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 is a rain shower. So is a Pentecost. So was the reformation under Martin Luther -- but the world feels the benefit of its blessings today.

A revival temporary? So is a bath! Take one, it will do you good!

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 pastor. I am sick and disgusted with a lot 250 of fellows knocking somebody who does not do the same thing just the way he should. No, sir! I've got my place in God's divine economy just as much as January and February and October and November have in the calendar in the swinging of the sun. Where the word "pastor" is mentioned once in

the Bible, "evangelist" is mentioned twice; so I've got him skinned two to one.

Now hold on a minute! 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 doesn't call me to do it. There is many a man whom God honors and blesses as the pastor of a church 250 who would be a fizzle as an evangelist. On the other hand, He will bless an evangelist who would be a failure as pastor of a church. I never was called as pastor of a church but once, and that was when a man offered to give thirty-five hundred dollars a year toward my salary; but I didn't accept it. If I ever did make up my mind to do it, I would buy a round-trip ticket -- take it from me! But you can bet I would skin the gang while I was on the job.

A revival is a conviction of sin in the church. Backsliders are aroused, sinners are brought to Christ through a revival, and your faith is strengthened. The average man or woman today is blind to these con- 260 ditions. 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 backslidden state and condition themselves.

I was in a town out in Iowa preaching in a little tent. And old farmer, a rich old fellow, asked me to go out to his house for dinner. I went with him one time. As we sat in the parlor he was pulling his bird-tail whiskers and trying to hit the spittoon thirty feet away -- like that! Pretty soon he got up, walked across to the wall, took down a copy of 270

Jayne's Almanac and began to turn the leaves. He said, "I am looking to see when the moon changes."

I said, "What for?"

"I want to mark my calves; I cut the slits out of the ears of some of them and they bled to death. I was told if I marked them in a certain time of the moon they would be all right."

"Do you believe that?" I asked.

He said, "Yes, I've had one of these almanacs in the house for twenty years."

I said, "That's queer that you will believe that. You have two kids, 280 and if you would put them on the market tomorrow they wouldn't bring as much as one of those black-polled steers you have out in the field."

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 290 does not consist in certificates of church membership. Christianity does not consist of trotting out to church Sunday morning, keeping little spots seventeen inches square warm for a half hour, listening to a sermonette, putting a plugged, counterfeit cent into the collection plate and then singing, "When the Roll Is Called Up Yonder."

A preacher came to me out in Iowa and he said, "Bill, I thought I had

done my duty when I held up the bleeding form of Jesus Christ and dilated upon His precepts. I find now that I've got a right to preach against sin."

Many a man isn't fir for the balm of Gilead until you have given him the good old-fashioned curry comb of the law and he begins to realize he 300 needs Jesus Christ and something besides soothing syrup. Therefore, a revival is needed when there are feuds, factions, quarrels.

I owe more to Dr. Chapman than I ever became a preacher than to any other man. I traveled with him as an assistant for two years. He picked me out of the corn rows of Illinois.

One time we went to a town up in Kansas to conduct a series of meetings. We were accustomed to having union meetings, but when we arrived on the scene in this town we found that they could <sup>have</sup> had a union meeting had it not been for a quarrel with the Presbyterian church. They had had a fuss and there were a few people alive and awake, up-to-date, who said they 310 would withdraw. So they went down to the bank of the river, built a church, had a good live-wire preacher there who was going at a good gait all the time on high gear, while the other fellow had the brakes set.

We were being entertained in the home of this preacher in whose church we were holding the meeting. These two preachers lived side by side on the bank of the river. They had a high board fence right on the line, nine feet high, so the kids and wives couldn't scrap back and forth. I said to Doc one day, "I'd like to meet the pastor of the other church, the Presbyterian church."

He said, "Well, perhaps."

320

We were strolling down the street one day. His white necktie was flapping back and forth; he was wearing a silk hat and was twirling a cane.

He said, "Yonder comes the pastor of the other church."

I said, "I'd like to meet him."

When we got in close quarters, they turned, looked in the opposite direction, as though the world or one another smelled bad. I said, "It's evident that you two fellows don't speak as you pass by."

He said, "No, sir! I haven't spoken to him for eight years."

I said, "Have you been preaching in the interim?"

He said, "Yes, sir."

330

I said, "Have you been administering the ordinance of communion and of baptism?"

He said, "Yes, sir."

I said, "If you died you would deserve to be in Hell now. If you are a Presbyterian you believe in predestination, foreordination, the final preservation of the saints. What sort of a Bible have you? My Bible says, 'If you forgive not men their trespasses, neither will your Father forgive your trespasses.' I would like to see the theological gymnastics that you display to sidestap that."

We stayed there a week; nobody was converted. We packed our trunks 340 and left. The Spirit of God fled from the scene of strife and discord. You might as well expect a mummy to speak and bear children, as to expect people to be converted in a cold world of faultfinding, growling preachers.

A friend of mine was preaching in a town in Iowa when he took sick. He had to go to the hospital and have an operation. The ministerial association asked me to come and take the meeting in his absence. I was scheduled to begin another meeting in another town on the Lord's day, but I said, "If you can fix it up with the preachers in that other town, I'll be

glad to do it."

They did, and wired me. I went and preached a week. The ministers had preached two weeks in that little town. They sent a man up there to preach 350 in the interim, and he preached a week; then I went up and preached a week, but there wasn't a man, woman or child converted -- not a one!

I preached but they seemed to sit spellbound. One day a Methodist minister came up to see me, looking sad. He said, "Bill, one of my leading members was Doc Stewart. He asked me for a letter of dismissal."

I said, "I wouldn't give it to him."

He said, "Well, we've done everything we can and we can't convince him that he is wrong. He is one of these bullheaded Scotchmen; you couldn't move him."

I said, "What's the trouble?"

360

He said, "Doc Stewart was a steward of the Methodist church. The mayor of the town was a steward in the same church. The school board was looking around for a site upon which to erect a new school building and Doc Stewart had a site to sell. A man who owed the mayor four hundred dollars had a site to sell. The school board voted to buy the site from this fellow who owed the mayor, and Doc charged the mayor with pulling strings so he could get his dough.

"You couldn't convince him that he was wrong. You couldn't turn Doc. When they met on the street they passed the lie, put up their dukes and went at it. The mayor gave an upper cut that sent Doc to the mat. He 370 painted his eye."

One night I turned to the Presbyterian preacher, a fellow named Jordan, and said, "Who will I ask to pray?"

"Ask Doc Stewart to pray."

So I asked Doc Stewart to pray and he was game. He got up, cleared his throat, and went at it.

Did you ever hear a threshing machine start up in the fall after she had stood out all winter and all summer without any grease? Well, you can know that old Doc was going some when he sweated out a celluloid collar.

He staggered through, and I said, "Now you get those fellows together 380 and see if you can't fix it up."

So they got them and a number of the leading men together. Finally they got up, shook hands and buried the hatchet.

"Now," they said, "everybody in town knows about it."

The town was built this way -- the courthouse was in the middle and the town was built around it. I said: "Lock arms, walk around town, around the courthouse square, and let everybody know it."

So they locked arms, walked around the courthouse square, then cat-cornered through it. Everybody in town rubbered. That night you couldn't get within a hundred feet of the building. I preached. Nobody was con- 390 verted. People sat crying. I saw a woman get up and start down the aisle; she was so big she had to move in sections. She went through a cross aisle like that one, stopped by another woman, threw her arms around her and let out a yell like a Comanche Indian. She threw her arms up in the air like a Dutch windmill. I said, "What's the matter?"

Two society women had been scrapping for three or four years to see who would be recognized as society leader. A pastor said: "That big fat woman is a Methodist; the one sitting down is a Baptist. They are trying to settle the scrap."



I preached. Nothing happened. The next day I had a day of fasting 400 and prayer. That afternoon two women who hadn't spoken to one another for four years got into the same home to pray. They spoke to everybody there and were cordial to everyone except one another. I heard about it and mentioned the fact. I said, "It's a disgrace; I'm ashamed to hear it." One woman sitting in the back near a post got up and said, "Brother Sunday, I feel horribly chagrined. I'm one of the two to whom you refer. I have made up my mind that I am going to get right tomorrow."

I said, "Sis, you had better do it now. You might die tomorrow." She got up and beat it.

That night when I gave the invitation fifty-seven men and women came 410 weeping down the aisle; hundreds were swept into the kingdom of God. They built a Methodist church out of it that cost hundreds of thousands of dollars. The Baptist church community was stirred. Oh, the Spirit of God flees from strife and discord!

A revival is needed when there are prejudices and feuds and factions and fusses. 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 ride the water and not for the water to be in her.

The church is all right as long as she is in the world; she is all 420 wrong when the world is in her. One of the troubles of the church today, my friends, is that she has joined the world, and that is the reason why the world won't join the church. It has lowered the standard of the church in the universe. Oh, the world is lousy with humbugs today -- absolutely.

The churches are full of sour-faced religious crabapples who are trying to hand God a lemon.

Whoever works for the Devil will get his pay from the Devil. He will give you both hell her and Hell when you are through; and you play both ends against the middle. You are a big fool to follow the Devil. I tell you, religion has done too much good for this old world for any buckeyester and 430 sawdust-filled fellow to knock. Don't forget that! No, sir! There are some men in some churches who are bigger rogues than some of the convicts in Sing Sing.

Live the way you ought to live for God. Hell is seldom preached nowadays -- that may be one reason why we have so much hell here on earth. It is not preached enough. We don't preach enough of it to the people. If you don't want to hear about Hell, don't come around here. I don't believe in Gehenna or Hades; I believe in plain, old-fashioned H-e-l-l -- Hell.

It is no argument against religion, my friends, that there are black sheep in the flock. Please remember that the Devil at one time lived in 440 Heaven. He had a chance but he passed it up. So if you mind your own faults you will have less time to find fault with other people. It will keep you busy looking out for yourself!

"O Lord, revive thy work." A revival is needed when there is spiritual desolation among the multitude. I read in the paper that twenty-five thousand Presbyterians went to New York and backslid. You couldn't find them with a fine-tooth comb or a search warrant. Lost. Not doing a thing for the church of God!

You will find them in every denomination -- the Episcopal, the Methodist, the Baptist, the Lutheran, the Reformed, and all! We have a hundred 450

million population in the United States and there are seventy-two million who are not identified with any church -- Catholic or Protestant! Last year 7,500 made reports that not one accession on confession of faith did they have. They are a lot of dead ones -- a lot of dead ones! That is what's the matter.

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 have your property and your religion in your wife's name! 450

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 some time, but they are allowed to drift away -- no family altars in our homes! Oh, we are letting our children grow up like wild ass's colts today. 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 districts! No wonder the age of the prostitute in the last nine years in this country has fallen from twenty-three and twenty-six, down to fifteen and seventeen. That is the average age of the prostitute today -- fifteen to seventeen! Ten years ago it was from twenty-three to twenty-six. No wonder! 460

Seventy-two per cent of our criminals are young men under twenty-one.

"O Lord, revive thy work." May God yield the success that attends the preaching of the Word. If the preacher stands up to speak the truth, some God-forsaken old mountebank will object. But take it from me, Bud; I want to tell you you have no more business to run the church because you 470 have a little dough than that fellow who sits there who hasn't got a sou. Take your money and go to the Devil. You can dictate to some preachers because you've got a little money, but you won't tell this preacher how to preach. You have put your eyeball on one whom you can't tell how to preach. It won't do you any good. Not that I know all about it, but I know I am preaching for God, I am preaching to the people. There is a big difference between preaching for God and preaching to God. Any time you don't like it you can beat it.

"O Lord, revive thy work." Another thing. A revival is needed when sinners are careless; licentious, grafting, Sabbath-breakers. My friends, 480 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. I want you to know that I am no pessimist about that, either.

You have to judge by past history, and America is up against it good and strong. I don't know why it should be. I don't know why people are sick. I don't know why God wants us to plant seed in March or April -- I don't know anything about that. I don't know why God Almighty had a blood sacrifice to save the world. But the history of the world reveals the fact that you can find the lowest state of morals in individuals and communities and nations at the greatest height of prosperity, and that 490 the highest standard of morals have walked hand-in-hand with periods of great affliction, my friends, or of war or of something that has chastised

the nation; and God Almighty will start the suffering. You can't work a shell game on God all your life! You can't hand Him the hot end of the poker all your days!

"O Lord, revive thy work." And against this revival you will find every black-legged gambler; you will find every brewer of the state; you will find every madame of the red light; you will find every gunman; you will find good-for-nothing God-forsaken hobo, riffraff, plug-ugly, rag-shag and bobtail of society who feeds and fattens and gormandizes upon 510 the virtues, the manhood, the womanhood of others. They will lift themselves against this revival. Think twice if you want to line up with a dirty bunch like that.

"O 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. You thought you could get along without God's way of doing things. Oh, but wait a minute! God Almighty won't allow the church, God won't allow the preachers, God won't allow the community to lose faith in this form of service.

Oh, some fellows with their mutton-chop whiskers, their white neck- 520 ties and their bell-bottomed trousers have said the days of revivals are over. Oh, bless them! One day when they shouted, God Almighty stopped making worlds. He fell down, leaned over the battlements of glory, called down into the coal mine and said:

"O-h-h, Roberts, come here."

And that Welsh coal miner, with his cap on, with 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 whom I can trust with the job and I want you to start a religious awakening." 560

God Almighty, through that crude, illiterate coal miner, started one of the greatest religious awakenings that has been recorded in the history of the world since Peter preached at Pentecost.

God grabbed up the Welsh revival, hurled it into the faces of the knockers and said: "Take that, you mutt!"

They said, "The days of revivals 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. I would rather sit at the feet of R. A. Torrey and hear him expound the Scriptures than any man I know of in America. God sent him preaching 570 around the world. And God picked up the Torrey and Alexander revival and hurled it into the faces of the knockers and said, "Take that, you mutt!"

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 Maylay peninsula. 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!" So you say.

When you come to the place that you believe in revivals, then you 580 can have them. Nobody ever heard me say an unkind word against the ministerial institution, and they never will. 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 who differs from me religiously or any other way. I haven't any time to stop to argue with every little yellow dog that barks along the highway.

Yet the responsibility for no revivals has to be thrown at the door of the preachers of the country. If they will stop fighting theological sham 590 battles and go to preaching God's truth, you will see the greatest religious awakening the world has ever looked at. If you have lost your spirit of concern, it's because the preacher has lost his. That's sure! 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.

He has to speak with a passion for souls, and if he tries to sleep, God will awaken him.

You never heard me say an unkind word about the church. I love the church with every drop of blood in my body, every corpuscle, every cell, 600 every molecule, vein, artery, hair and cuticle. She's the best institution on the top of God's dirt. But I know her weakness.

What kind of man would you consider me if I would accept the invitation of the ministers of the churches and then stand up and knock the church of God Almighty and knock the ministry as an institution? No, not I! Not with all the strength that God gives me! Never! The church is a blessing. But I'll tell you this: You have had no revivals because the church of God has been indifferent to them. You have had no revival because she's been cold and formal. You can't scald a hog in ice water. No, sir!

You have had no revival because you have been as dignified, stiff, 610

staid, cold, my friends, as tombstones. You have had no revival because you have been worldly. Spurgeon once preached a sermon, the subject of which was, "How Saints May Help the Devil." 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 is dead stuck on the attitude that some preachers and church members take toward it. It is to try and weaken the hands of those who are trying to make headway against the Devil. It is to dampen the ardor of those who are against the Devil. It is 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 620  
leer at me with their hot, wilting, burning breath, led by the cohorts of Hell, I would keep shooting away God's truth into their ranks with all the power that I possess. I repeat that the most effective means, in my opinion, that any man or woman can employ 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 is 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 sub- 630  
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!

"O 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 more about other things than they do about a revival. They care more



about money. They care more about politics. They care more about business. They care more about society. Some of you women break your fool necks to get your name on the calling list of some society woman to get the opportunity to stick your feet under her mahogany and drink her booze and champagne and then stagger home soused. You work more at that than to please Jesus Christ. That's your ideal of life and the way to live in the world. Oh, no!

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

One preacher came to me out in Iowa, and said, "Mr. Sunday, what we need is an ethical revival."

I said, "Forget it, Bud! Forget it! You can starve to death on ethical stuff." 650

Sure you can. Go to Hell with that ethical revival. What we need is a revival that will give us a better home.

Oh, there is a great tendency today to break down the family altar. Father forgets that he is the priest. Mother forgets that she represents Jesus Christ. 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 friend, 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 660 men for the ministry. We are facing a crisis in the ministry today. More are leaving the ministry. I have been trying to preach in my crude,

illiterate, jabbering jargon for twenty years up and down the land, ever since I put off the spikes.

For twenty 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 people to Jesus. I would rather preach than anything on earth. If President Harding should telegraph me, or telephone me tomorrow, and say, "Bill, will you change jobs with me?" I'd say, "Nothin' doin,' Warren."

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## SERMON NUMBER 2

Billy Graham  
New York Crusade

May 17, 1957

I want you to turn with me to Isaiah, the 61st chapter. Now every night I want you to bring your Bible because I'm not here to tell you what I think. I'm not here to tell you the latest news in the newspaper. I'm not here to give you my philosophy, nor am I here to give a psychological address. I'm here to tell you what the Bible has to say and I want you to bring your Bibles every night. If you don't have a Bible, get a Bible. If you can't afford a Bible, borrow the money and buy one. You can get some for twenty-five cents or fifty cents and get a Bible with good print. I think one of the devil's big tricks has been to get Bibles with small print so people don't want to read them. Get a Bible with big print and bring your 10 Bibles every night. Did you know that last night there was a young woman who heard me say that the first night; she came back last night, brought a Bible out here in the lobby, came in and followed my address and when I quoted a verse of Scripture, she looked it up and she said that the sermon did not appeal to her at all, but she said that the verse of Scripture that she read that I referred to, spoke to her heart and she came forward and gave her life to Christ. Bring your Bibles and learn to be Bible-readers and Bible-lovers. Almost every American has a Bible in their homes, but nobody knows what the Bible teaches. Nobody's reading the Bible. I want to get you reading the Bible. I want to tell you the message of the Bible 20 in simple, everyday language that people can understand. And tonight, we turn to the Old Testament, the 61st chapter, beginning at the first verse. We read these words: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the

Billy Graham  
New York Crusade

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opening of prison to them that are bound; To proclaim the acceptable year of the Lord..." (Isaiah 61:1,2). Now I want you to turn with me eight hundred years into the future in the fourth chapter of Luke. Now lets say that Isaiah, the prophet was living in the twelfth century. Lets come forward to 1957, eight hundred years later. That's how far it was between 30 these two passages of Scripture that I'm going to read. Isaiah, a man sat in England and prophesied in the twelfth century and now in 1957 we read this passage. Here it is. The fourth of Luke, beginning at the fifteenth verse: "And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up!" Now He comes to His hometown of Nazareth. That's where Jesus had been reared as a boy. "And as his custom was..." I want you to notice something. "...as his custom was, he went into the synagogue on the sabbath day..." Now Jesus went to church on the Sabbath day as His custom was, setting an example that everyone of us should be in a church on Sunday. Do you go to church? Are you in church on the Lord's Day? Jesus set an example and if Jesus 40 had time to go to church, you ought to have time. He had the burden of the world upon His heart, but He went to church every Sabbath day. You say that you are too busy to go to church. You're too busy for the church. Then you're too busy. Certainly, out of all the hours of the week, you can give God one hour a week and go to church and worship Him. You say, 'But I don't like the preaching in the church that I go to.' You don't go to church to listen to a preacher. You go to church to worship God and whether it's a small mission or whether it's a cathedral, on a Sunday a person can go and worship God. Then Jesus stood up to read, "And there

was delivered unto him the book of the prophet Esaias. And when he had 50  
opened the book, he found the place where it was written..." And the place  
where it was written is where we just read, the 61st of Isaiah, written  
eight hundred years before. Now, here's what He says! "The Spirit of the  
Lord is upon me, because he hath anointed me to preach the gospel to the  
poor; he hath sent me to heal the broken-hearted, to preach deliverance to  
the captives, and recovering of sight to the blind, to set at liberty them  
that are bruised, to preach the acceptable year of the Lord. And he closed  
the book, and he gave it again to the minister, and sat down. And the  
eyes of all them that were in the synagogue were fastened on him. And he  
began to say unto them, This day is this scripture fulfilled in your ears. 60  
And all bare him witness, and wondered at the gracious words which pro-  
ceeded out of his mouth." Wouldn't you like to have been in that little  
synagogue in Nazareth the day when Jesus walked in, the wonderful Jesus,  
the compassionate, tender, kind and gracious and courteous Jesus, the Son  
of the Living God, walking into a little church, sitting down and the  
officiating rabbi hands Him the book of the prophet to read and then asks  
Him to give some comments on the Scripture that He read. And can you  
imagine how astounded they were, how they stared in amazement when He said,  
"This prophecy, by Isaiah, eight hundred years ago, is fulfilled at this  
very hour in your presence." I imagine they sat there in astounded, amazed, 70  
and many of them in unbelief. Then they said that they were amazed at the  
gracious words that flowed out of His mouth. Wouldn't you have liked to  
hear Jesus talk? Wouldn't you have liked to have seen the flash of His  
eye, the tender compassion on His face as He stood before the little group  
in Nazareth that day, His friends and His neighbors that He had known from

childhood and now He is making the astounding claim that the Scripture that Isaiah had written eight hundred years before was now being fulfilled. I want you to sit for a moment, in the little synagogue and I want you to get your eyes, tonight, fastened on Jesus. H. G. Wells said, concerning Christ, "Christ is the most unique person of history." He went further to say, "No 80 man can write a history of the human race without giving first and foremost place to the penniless teacher of Nazareth." Rabbi Stephen Wise said concerning Jesus, ".....find that He is divinely human. It is no mean joy in us of the House of Israel to recognize, to honor and to cherish among our brothers, Jesus the Jew who has influenced the world more than any other man." Who is this man who comes breaking into history? Who is this person that 700,000,000 people worship tonight? Who is this person that art and culture have given first and foremost place? Who is this person who brings the new law that changes civilization and changes the whole course of human history? This person, called Jesus, only lived for 90 thirty-three years, He never traveled more than a hundred miles. The extent of His travels was no bigger than some county in New York state and yet in 2,000 years He has transformed civilization. Charles Lamb was right when he said, "If all the illustrious men were gathered together and Shakespeare should enter their presence, they would rise and do him honor, but if Jesus Christ would come in, they would fall down and worship Him." Napoleon was right when he said, "I know men and I tell you, Jesus is not a man. Comparison is impossible between Him and any other being who ever lived because He was the Son of God." Emerson was right when he said, when asked why he did not include Jesus among his representative men 100 and Emerson replied, "Jesus was not a man. Jesus was God." Arnold Toynbee

was right when he said, "And how as we stand and gaze with our eyes fixed on the farther shore, a simple figure rises from the flood and straightway fills the whole horizon of history. There is the Savior." Ladies and gentlemen, I want us tonight to get our eyes fixed upon Him and I want us to see if this Christ is relevant to us today. I want to see this Christ who lived 2,000 years ago and walked on the shores of the Sea of Galilee and whom we believe, lives in the world today -- I want us to see if He's relevant for your problems and your difficulties in your home, in your business, in whatever society you move in. Let us look a bit and see His 110 origin. Where did He come from? Concerning most men, we can speak of their origin and birth as one and the same, but not with Christ. When Christ came to Bethlehem of Judea, that was not his origin. That was His incarnation and there is a vast difference. Because Jesus did not begin in Bethlehem. The Bible says in John 1:1-4, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men." Jesus said that He existed before the foundation of the world. The Bible teaches that Jesus has always existed with the Father. He was 120 there when the moon and stars were flung out into space from His flaming fingertips. He was there when God built the fires in the sun. He was there when God hung the moon in space. He was there when God created this planet. He has always existed. The Bible teaches that Jesus Christ is from "everlasting to everlasting." He had no beginning. He had no end and when He was born that night in Bethlehem, that was His incarnation, His coming in human form into the human race. I was walking along the

road one day. I stepped on an ant hill. I didn't mean to and I remember that I stopped and I looked at the ants. I killed a lot of them. My feet are pretty big. I had wounded others and I had torn their little house 130 down and I remember kneeling down and I said to myself, "I wish I could become an ant for a moment and crawl around down there among them and tell them that I didn't mean to step on their little house." I didn't mean to hurt them. I love them. I'd like to help them rebuild, but I couldn't do it. I'm too big and they are too little and they wouldn't understand my language. That's exactly the way it was with God. God looked down upon this tiny little planet floating out into space and God saw men and women in their confusion, in their lostness, in their sin, in their perplexities, in their sufferings and their wars and their hatreds and their malice and their jealousy and God said, "I love the human race. I want to help them" 140 and so God decided to become a man. God was too big. We were too little. His mind was too infinite. Our minds were too finite and so God decided to become a man so He could communicate the fact that He loves us and that's who Jesus Christ was. He was God in Christ reconciling the world unto Himself. And you want to know what God is like? I'll tell you what God is like. You see that blind man? God reaches out in the person of Christ and touches his eyes and makes them to see. You see that leper man, bringing his little boy and saying, "Unclean, unclean, unclean!" I see God in Christ touching that leper man and making him whole and clean and he goes his way rejoicing. You wonder what God is like? I see a woman taken 150 in adultery, accused by the Pharisees, pointing their fingers of condemnation at her and I hear her say, "Lord," taking Jesus as her Lord and Master, putting her faith in Him and I hear His tender, gracious words to



this sinful woman, "Go thy way. I will not condemn you." That is God in Christ. God came in the person of Jesus Christ. He was God. You say, "Well I can't understand that." Well I want to tell you something. I can't either. No man has ever been able to understand the trinity, God the Father, God the Son and God the Holy Spirit. Nobody can understand that. It's impossible for the human mind to grasp a mighty fact of God and there are a lot of people who go along and they say, "Well if I can't put God in 160 a test-tube and put a cap on it, I don't believe it. If I can't put God in a mathematical formula, I won't believe it." Well I want to tell you, then you will never believe it. Your life will never be changed because there are some elements in the divine and in the deity and in God and the history of the incarnation, that we will never understand and there is not a theologian in the world who can explain it all. Do you know why no one can explain it? Because God thought it up. They tell me that there are only twenty-five people who have mastered Einstein's theory of relativity, but at least twenty-five people have mastered it. Now no man can think up something that a human mind cannot understand. It indicates that God must 170 have thought up the incarnation because no human mind can grasp it. It is a mystery beyond us, but don't let that be an excuse to keep you from the Kingdom of God. Come just like you are and give your life to Christ. Notice His birth when God became man. It was not an ordinary birth. The Star, the shepherds hearing the angelic chorus, the Magi, the angel speaking to the Virgin Mary and then later to Joseph. His very birth indicates that He could not have been a mere man. He was more than that. You say, "But I still don't understand that." You do not have to in order to find God. Babies are born every day without knowing anything of embryology. You eat

every day without comprehending all the processes of digestion. You 180  
breathe constantly without knowing all the functions of your diaphragm.  
Coming to know Christ does not depend upon your understanding of its mysterious operation, but upon the mighty facts that constitute the source of its power. Notice His life. What explanation do you have for the life of Jesus Christ. I've asked many a university student that and that always stumps them. His miracles, His teaching of authority, His sermon on the Mount which has never been equalled. His ability to stand before His friends and neighbors and say, "Who convicts me of sin? Have any of you ever seen me sin?" They had to shake their heads, "no." His tenderness, His love, His selflessness -- He never performed a miracle for Himself and in His 190 death He said to those who were nailing Him to the cross, "Father forgive them, they know not what they do." The worst thing His enemies could say about Him was that He received sinners and ate with them. Look at His teaching. The Bible says, "Never a man spake as this man" (John 7:46). How deep? The depths of His teaching have never been sounded. How simple? So simple that a child can understand. How authoritative? He taught as "one having authority." You never hear Jesus saying, "I think," "I hope," "I suppose," "Maybe" -- He always said, "This is it." He said, "This is the road to heaven." He didn't say that there were two roads to heaven. He said that there was only one and this was it and He said, 200 "...few there be that find it" (Matthew 7:14). Look at His death. Every Catholic church in the world tonight has a Cross on it. Why? Every Protestant church has a Cross. Why? When a hundred prominent Americans, some years ago, were asked the greatest event in human history, most of them said, "The death of Jesus Christ." Why? In a biography of Daniel

Webster, the great American, 865 pages deal with the career of a great statesman and just five of 865 pages are devoted to the story of his death. In Hayas' Life of Lincoln, there are 5,000 pages and just 25 are devoted to the dramatic story of his assassination and death and that's the rule of all biographies. The death of the hero is a mere incident at the end of 210 the book. But when we come to the four Biographies of Jesus or the four gospels, we are confronted with a strange fact. One-third of Matthew is given to His death. One-third of Mark is given to His death. One-fourth of Luke is given to His death. One-half of John is given to His death. They are devoted to the last twenty-four hours of His life. Why did Paul, the apostle, go to the great city of Corinth and say, "I delivered unto you first of all that Christ died for our sins according to the Scriptures" (I Corinthians 15:3). Paul said, "I am determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2).

Ladies and gentlemen, the death of Jesus Christ is the most significant 220 fact of human history because Jesus Christ came for the express purpose of dying for sinners. Second Corinthians 1:15 says that God was in Christ reconciling the world unto Himself. First Peter 1:15 says or First Timothy 1:15 says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners..." He came to die. When He left Heaven, He knew He was going to the Cross. He laid down His life voluntarily for our sins. Because the Bible teaches that all of us have sinned and come short of the glory of God (Romans 3:23). The Bible teaches that everyone of us are sinners and "sin" means that we have come short of the glory of God. We have failed to live up to God's standards. 230 God is a holy and righteous God and God said, "The wages of sin is death..."

(Romans 6:23). "The soul that sinneth, it shall die" (Ezekiel 18:4).

And God said, "The moment you die, you are separated from God forever"

and Jesus called that separation "hell." Now, Jesus Christ said, "I love you. I love you. I love you. I don't want to see you die. I don't want to see you endure the second death. I don't want to see you separated from

God. I will take the penalty for you" and so when Jesus Christ went to the Cross, He died taking your judgment and your hell and your punishment on the Cross. Now that happened in some mysterious way, but the Bible

teaches that God was in Christ reconciling the world unto Himself. You 240

see, our sins had come between us and God. You were separated from God and that is the reason many of you are unhappy tonight. That's the reason you don't have peace in your life. That's the reason your home is all

mixed up. That's the reason there is perplexity and confusion in your

soul. You are separated from God. You haven't found peace and joy and

rest and happiness and life which you have been searching for. The reason

is that you were made in the image of God. God gave you a will of your

own, but you rebelled against God. You turned against God consciously

or unconsciously. The Bible teaches that you have sinned against God.

You are a sinner by nature. You are a sinner by practice. You are a 250

sinner by choice and God being a Holy God, sin comes between us and God.

Now, what Jesus did on the Cross was this: He reached out to God and

grasped God's hand; on the other arm of the Cross, He reaches out to you

to grasp your hand and bring you and God together again. For all of you

who will come back to God at the Cross, He gives peace, joy, an inward

satisfaction that you cannot find anywhere else in life. I know movie

stars that have all the fame and all the money you could ever ask for and

they are miserable. Did you read the story in yesterday morning's paper about a "rock and roll" idol? And the reporter asked him, "You are the highest paid movie star in history. Are you happy? Do you have everything 260 you want?" His reply was, "Many times I'm miserable" and he said, "I'm lonely as hell" and he spoke more than he probably knew because hell is lonely. It means separation from God. A young man with a million dollars, a young man known around the world, but miserable and "lonely as hell."

I want to tell you ladies and gentlemen tonight, that Jesus Christ can come into your heart and bring you what money can't bring you. Jesus Christ can bring you what fame cannot bring you. Jesus Christ can bring you the joy and the peace and the satisfaction that comes from knowing that your sins are forgiven, that your name is in the Book of Life and Christ dwells in your heart. That's the reason Jesus Christ died. He died 270 on the Cross and God laid upon Him the sins of us all. And when He hung on that Cross with the nails in His hands and the nail through His feet, He said, "My God, my God, why hast thou forsaken me?" (Mark 15:34). In that mysterious moment, in some glorious way He was baring my sins and now I can be brought back to God in wonderful reconciliation and I can have the peace in my heart that I've been looking for. Look at His resurrection. The Bible says to those who came to His tomb, "Why seek ye among the dead? He is not here, but is risen" (Luke 24:5,6). The Bible teaches that Jesus Christ did not stay on the Cross. They took Him down after His death. They put Him in a tomb and on the third day He rose 280 again and the Bible teaches that He is a Living Saviour tonight. I don't offer you a dead Christ. I don't offer you a Christ who lies in a Syrian grave somewhere. I offer you a living, risen Christ who lives

tonight and who lives in the hearts of men who put their faith and their trust in Him. I tell you, tonight, Christ lives in my heart. I know He does. There is not the shadow of a doubt in my soul but what Jesus lives there tonight. . . . . (beginning of tape 3). . . . heart, He doesn't take your problems away. The Christian life is never spoken of as easy in the Bible. The Christian life is never spoken of as a bed of roses. The Christian life is up hill because society is coming this way and the 290 Christian is going that way. But Jesus said that in the midst of your problem, in the midst of your difficulties, He will be there to give you grace and peace and down underneath all the troubled waters will be that still water that Jesus can give. He can straighten your life out. There are many of you taking tranquilizers trying to steady yourself. Oh, He's the greatest tranquilizer of all. He can steady your life. He can put you back on center. You got off base, let Christ into your life. Let Him take full control. He'll go with you back to the shop tomorrow. He'll go with you to the office tomorrow. He'll go back home with you tonight. Oh, what a wonderful peace will be in your heart. Now you will go on your 300 way rejoicing as all of these in the New Testament did who had met Jesus. Look at the tremendous influence of Christ in history today, in art, in culture. Look at the freedom He's given slaves around the world. Look at slavery 2,000 years ago and he freed them. Look at woman. Woman was treated little more than an animal and I don't see how any woman could turn down Jesus. I've never understood how a woman could say "no" to the call of Christ because you owe everything you have to Jesus Christ. You go to the parts of the world where I've been to where Christ is not known and a woman is little more than an animal or a dog. Woman, everything you

have today in your position in America, you owe to Christianity. You owe 310  
to Christ and that alone should make you come and fall at His feet at the  
Cross and say, "Lord Jesus, I give my life to Thee." The social progress  
we've made. Why did you know that labor unions today, labor unions today  
had their beginning in England because of the Wesleyan revival and because  
of Jesus Christ. Any laboring man who is getting a square deal today owes  
everything he has to Christ. The hospitals and the orphanages -- if it  
hadn't been for Christ, there wouldn't be any. He has influenced the world  
to live a little better and the things that we do have and the privileges  
we owe largely to this poor peasant of Nazareth who was more than a man.  
He was God. Look at Christ in the power of lives today. How Christ can 320  
transform lives. Last night on the television program, they had a testi-  
mony by Jerome Heins, the great singer and he told how Christ had changed  
his life, how he had been born again and how he was a new creature in Christ.  
I could tell you about doctors and lawyers. I could tell you about states-  
men. I could tell you about people of all walks of life who have come  
and surrendered their lives to Christ. Is Christ relevant today? Can  
He help you today? Oh, there are a lot of cynics. A lot of people say,  
"Ha, I don't believe it." I imagine that time 2,000 years ago when Jesus  
was in the upper room and they were having the last supper that is called  
the "Lord's Supper" and He took the cup and He said, "This cup is the New 330  
Testament of my blood." I imagine some Roman cynic and intellectual would  
have laughed. When He died on the Cross, they said, "We are through with  
Him." They never dreamed that 2,000 years later that Jesus Christ would  
still be influencing the world more than any other personality of history.

Oh, I know there are a lot of people who won't agree with what I have to say. The humanist won't agree, the naturalist, the behaviorist, the positivist, the materialist, the cynic and others, but they've been wrong before. The greatest speech ever delivered in America was delivered by Abraham Lincoln at Gettysburg. I understand they are fighting the battle over again down there. I had two grandfathers down there. One of them lost his right 340 eye and one his leg. If they hadn't fought it the way they fought it, I might not even be here. But you know, after Lincoln delivered his address, do you know what the paper said the next day at Harrisburg? They said this, "We pass over the silly remarks of the President." The New York (I won't call its name) paper said, "There were two speeches made at Gettysburg yesterday. One by Edward Everett and the other by Henry Ward Beecher and they even omitted any reference to Lincoln at all. The Chicago Times had this to say, "The cheek of every American must blush with shame as he reads the silly, flat and dishwatery utterances of the man called president." The American correspondent to the London Times wrote 350 this: "The ceremony was rendered ludicrous by the remarks of the President." And the whole world today wonders at their blindness. Those who would laugh today at the possibility of being born again will someday wonder at their own stupidity and blindness. Ask me how a man can get up out of a seat in the balcony and come and give his life to Jesus Christ, I cannot tell you, but I know it happens. Your life can be changed. It can be transformed just like that. Oh, it doesn't mean you become perfect and start sprouting angel wings immediately. It means that you are going in this direction in your life and you decide to turn around and start in a new direction giving your life to God and giving your life to Christ and 360



Christ goes with you to live the Christian life. Pilate asked, "What then shall we do with Jesus which is called the Christ?" ( ). I want to ask you tonight, here is Christ. What are you going to do with Him? What are you going to do with Him? What are you going to do with Him?" What are you going to do with Him? You've got to do something. Either Jesus Christ is everything He claimed to be or He is the greatest charlatan and crook in history. You've got to make your decision which. Think that over. I talked to a young athiest at Yale University. He was studying for law and he comes from a brilliant family of lawyers. He was considered one of the most brilliant students at Yale. And I said to him that 370 very thing. I said, "If Christ is what He claims to be then everything else in life should be secondary and you should devote yourself to Christ, shouldn't you?" He said, "I'll buy that." I said, "If Christ is not what He claimed to be, then He pulled a big hoodwinking stunt, didn't He?" "Yes," he said, "I'll buy that." I said, "I want to ask you, you've rejected Christ, haven't you?" He said, "Yes." I said, "Have you ever read the Bible?" He said, "No." I said, "Do you mean to tell me that you are studying to be a lawyer?" He said, "Yes." I said, "Do you mean to tell me that you've thrown away all the evidence without even looking at it and you've condemned and rejected Christ?" He hung his head and he said, "I 380 guess that's about it." He said, "I'll start reading my Bible tomorrow and examine it." There are only four courses open to you tonight with Christ. First, you can ridicule. You can say that you are too intellectual. You don't believe it. It's foolishness. The Bible says that many people will say that because the Bible says that this gospel of giving yourself to Christ, this gospel of good news of forgiveness of sin, the

Bible teaches that many people will say it's foolish. It's too simple minded. Most people would like to do something. If I told you you could go to heaven tonight if you gave a thousand dollars and you believed it. Everyone of you would raise a thousand dollars if you could to try to get 390 to heaven. But I'm telling you tonight, it doesn't cost a dime. It's free. I'm telling you tonight that in one simple act of presenting yourself to Christ and determining to follow and serve Him from this moment on, your life can be changed in this life and the guarantee of the life to come. Secondly, you can reject Him outright if you want to. The story is told of one of our early great Americans. One night his little granddaughter came to him and said, "Grand-dad, last night I went to a service where they are having evangelistic services and I was converted and Grand-dad I wish you would get converted." The old grandfather who was one of 400 the patriots of American history, all of you know his name, turned his back and went over to the window and said, "Honey, I settled that when I was a university student. When I was a student, I too, went to an evangelistic service. God spoke to my heart. I almost decided to give my life to Christ, but I didn't do it. I walked out under the stars that night after the service and I said, Oh God, if you will never speak to me again, I'll never speak to you." He said, "From that moment on I have never had any inclination to give my life to God. Darling I wish I could start life all over again, but it's too late." Yes, you can walk out of here tonight and determine to leave it all alone and forget it, but I warn you that there is a way that seemeth right unto a man, but the ways 410 thereof are the ways of death. I beg of you to turn from your present way. Turn from your indifference and your apathy to God and present yourself to

Christ. Thirdly, you can neglect Christ. Just put Him off. You can just say, "Well I believe what you are saying, Billy. I need to give my life to Christ sometime, but not tonight, not now." Do you know what the Bible says? The Bible says, "He that hardeneth his heart being often reproved shall suddenly be cut off and that without remedy" (Proverbs 29:1). Did you know that you can only come to Christ when the spirit of God draws you? Now the Spirit of God is speaking to you tonight. Right now there is a little voice while I'm speaking, also speaking to you and drawing you 420 and saying that you need to come to the Savior. That is the Spirit of God. Now if you don't obey that voice and give your life to Christ, then you put a hardening process around your heart and it gets harder and harder and harder until after while, even though the Spirit of God speaks to you, you no longer hear His voice and God no longer speaks so that you can hear Him. That's the reason the Bible says, "Now is the accepted time. Today is the day of salvation" (I Corinthians 6:2). I don't care what it costs you. I don't care what the circumstances are, you give your life to Christ now because you may never have such a moment as this again. Lastly, you can receive Him as your Lord and Master and Savior. I'm going to ask 430 you tonight to receive Him. You say, "Well Billy, what do I have to do to receive Him?" There are many of you who say, "Well, I believe on Him intellectually." Many of you say, "I'm a church member, I go to church. I've got my name on a church roll, but I've never really been converted to Christ. I've never really given my life to Christ." Now I'm not asking you to have an emotional experience. I'm not talking about an emotional experience. I'm talking about quietly and reverently saying, "Lord Jesus, I give myself to thee." "If we confess with thy mouth the Lord

Jesus and shall believe in thine heart that God has raised him from the dead, thou shalt be saved" (Romans 10:9). When you'll come to Him sweetly 440 and wonderfully, He puts His arm of love around you and loves you. And then He forgives every sin that you've ever committed. Think of it, going to bed tonight knowing that every sin is forgiven. Going to bed tonight washed all clean as the new fallen rain has come upon the parched land. Going to bed tonight with a peace that you've never known before. That can be all yours if you will give your life to Christ. You say, "Well Billy, how do I do it? What do I have to do?" I'm asking you to surrender and commit yourself to Christ. It's very much like this platform that I'm standing on. Suppose I stand down here and I look at this platform and I say it's a strong platform. I know it will hold a man. It was 450 built by the carpenters to hold me. I know it will hold me, but I am not surrendered to that platform until I actually step upon it and put my weight on it. Now there are many of you who believe on Christ and believe on God and you believe in the church, but you have never really stepped out and committed and surrendered yourself to Christ. I'm asking you to do that tonight. Right now. You say, "Well, what do you want us to do?" I'm going to ask you to get up out of your seat and come and stand right here quietly in front of this platform. I'm not going to ask you to say anything that would embarrass you. I'm going to ask you to get up out of your seat and come and stand here quietly and reverently and after you 460 have all come, we'll have prayer. We'll give you some Scripture and a little booklet before you go. Now you say, "Well what good will that do?" There is something about coming forward that seals it and settles it. Christ gave invitation for people to come. You know when the man had the

withered arm, Jesus could have healed him by saying "be healed," but He didn't do it. The man had never used that arm before and Jesus said, "Stretch it forth." Now why did He do that? He wanted that man to act on his faith. "Stretch it forth" and when the man, by faith in Christ, stretched it forth, he was healed. I'm asking you to stretch your soul forth to Christ tonight and let Him touch you and cleanse you and change 470 you. I'm going to ask you to come. If you are with friends and relatives, they will wait for you. If you are in a delegation, they will wait. We won't keep you very long. I'm going to ask you to come and stand here as an indication tonight that you are coming to the Cross to commit your life to Christ and surrender your will to Him. You may be rich or poor. Whatever race you are or whatever religious background you have. I'm not asking you to join some particular denomination or some particular church tonight. I'm asking you to come and present yourself to Christ as Lord and Savior and Master and let Him change your life. I'm going to ask that our heads 480 are bowed. Not a person leaving the stadium please, not a person. This is the holy moment of the meeting. Every head bowed. I know it's a long way from that balcony to come. You can come down the escalators. I know it's a long way. I wish it were twice as far. Do you know why? Because Jesus Christ went all the way to the Cross in your place. Certainly you can come a few steps and give your heart and life to Christ. You may be a choir member and you need Christ. You've been coming these two or three nights. You come and take your stand for Christ and surrender your will to Him. You may be an usher. I don't know who you are, but you need Christ. Don't you let this night pass without giving Him your heart. Many people 490

are already coming. You come as the choir sings softly, "Just As I Am Without One Plea." Come on right now. We are going to wait. From up in the balcony and all around, there is plenty of time. I'll ask that nobody leave the stadium. Only those who are coming forward please. (choir sings)

## APPENDIX B

This section contains ten sermons preached by the evangelists and have been arranged and outlined to show the:

Speaker  
Date  
Title  
Text  
Thesis

The reader will also find that the main divisions and sub-divisions are given as short, pointed statements of the contents. It is important to note that the supporting materials are described in their basic, functional sense. This facilitates the reading of Appendix A and shows the reader how the author of this thesis viewed certain types of supporting material in the immediate context. The outlines have been thorough in including all materials used and the outlines should be sufficient to show and confirm the findings relevant to the logical modes.

## SERMON OUTLINES WITH FUNCTIONAL SUPPORTING MATERIALS

Billy Sunday April 11, 1917  
 Text: Habakkuk 3:2  
 Title: "Defense of Revival"

Thesis: Revival is needed to make the church aware of its duty.

## Introduction:

- Scripture stated at the beginning.
- A. God is sovereign.  
Generalized statement used as amplification.
- B. Life is fleeting.  
Comparison used as analogy for amplification.  
Scripture used as an example in explanation.

## Body:

- I. Reasons for participating in a revival.
  - A. People need revival.
    1. They need more religious activities.  
Hyperbolic example used as an illustration  
Climax of statements used in amplification  
Specific description used as example  
Comparison used as analogy
    2. They are divided by isms.  
Comparison used as analogy.  
Specific instance used as example  
Causal relation used as example  
Specific instance used as example  
Factual illustration used as example  
Scripture used as authority.
    3. They need to be saved.  
Causal instance used as example  
Scripture used as authority  
Hypo narration used as illustration  
Causal statement used as amplification  
Causal statement used as amplification  
Causal statement used as example.
  - B. Some object because they say it is abnormal.  
One objection - rebuttal statement used as explanation.  
Rhetorical question used for emphasis.  
Hypo situation used as analogy.
  - C. The history of the church is a history of revival.  
Rhetorical questions used as emphasis.  
Four comparisons used as argumentative analogies.  
One generalization used as an example to explain.  
Comparison used as an example.  
Climax of statements used as a form of challenge.  
Contrasts used as analogy.  
Factual illustration used as analogy.



## II. Reasons against having a revival.

- A. It brings disrespect.  
Objection-rebuttal statements in the form of generalizations.
- B. It is temporary.  
Objection-rebuttal statements  
Three comparisons used as analogy arguments.
- C. It exalts the evangelist.  
Objection-rebuttal statements by explanation.  
Scripture used as contrastive explanation.
- D. It convicts of sin in the church and people don't want that.  
General statements in climactic order used for emphasis.  
Factual illustration used as analogy.

## III. Reasons for having a revival

Series of general statements used as emphasis

- A. It is needed when religion is not ideal.  
Factual illustration used as a specific instance.
- B. It is needed when there are feuds, prejudices, and factions.  
Specific instance used as example  
Factual illustration used as example  
Comparison used as analogy  
Factual illustration used as example  
Comparison used as analogy  
Metaphorical statement used as example  
Comparison used as example.  
Causal statement used as explanation.  
Contrast used as example.
- C. It is needed when there is spiritual desolation.  
Factual illustration used as an example  
Statistical description used as example  
Generalization used as emphasis  
Generalization used as causal explanation  
General statistics used as explanation
- D. It is needed when sinners are careless.  
Generalization used as explanation
  - 1. Past history emphasizes this.  
Causal type statements used as explanation.  
General statement used as analogy.
  - 2. Those who are against it emphasize this.  
Causal association used as example.

## IV. Reasons why revivals fail.

- A. People have no faith in them.
  - 1. People are not ready for one.  
Audience adaptation by direct address and rebuttal by  
ad hominem.  
Dramatic illustration used as example  
Factual illustration used as example
  - 2. Revivals can only come when preachers and people want them.  
Speaker ethos statement of positive position used as explanation.  
Causal statement used as an example.

3. The churches must want them.  
 Speaker ethos statement used as an example  
 Factual illustration used as example  
 Hypothetical example used as descriptive example.

8. People are not concerned about having a revival.  
 Repetitious generalizations used as climactic emphasis.  
 Generalization used as example.  
 Factual illustration used as example.  
 Descriptive generalizations used as example.  
 Comparison used as analogy.

Conclusion: We need a revival that will give more men to the ministry.  
 General statement used for emphasis.  
 Personal ethos used as an example  
 Hypothetical situation used as a specific example to amplify.

Speaker: Billy Graham

Date: May 17, 1957

Title:

Scriptural text: Isaiah 61:1

Thesis: Jesus Christ, the Son of God, came into the world to die for sinners and He is relevant to us today.

Introduction:

A. Read the Bible.

One use of ethos in climactic form, combined with factual illustration and repetition used as authority.

Reference to the Bible as authority.

Factual illustration used for emphasis.

Introduction of text from the Bible used as example.

B. Go to church.

Example of contrast used as an illustration.

Narration based on scriptural incident used as example.

C. Christ revealed.

Factual scriptural incident used as descriptive narration.

Rhetorical questions about a scriptural event used as a hypothetical incident.

Four rhet. questions in climactic form used as amplification.

Four quotations in climactic order used as amplification.

Body:

I. Christ is relevant to us today.

Three repetitious statements used as leading questions towards explaining the purpose of the sermon.

A. His origin.

1. God was in him.

(Four uses of Biblical quotes used as logical proof.

One use of ethos in a factual event used as a type of hypothetical analogy or comparison for clarification.

Three rhetorical questions and three scriptural examples used as descriptive examples towards amplification.

2. He was God.

(Three hypo. narration statements combined with one specific instance as explan. and used as a hypothetical illustration towards clarification.

3. Look at his birth.

(One scriptural illustration used as causal (c-e) explanation. One hypo. narration used as amplification with three analogies used as explanation.

B. Look at His life.

(One personal instance with hypo. narrat. used as factual example. Scriptural references used as examples.

C. Look at His teaching.

Two scripture with 3 quest. used as explanation (descriptive). Three rhetorical questions combined with climax used as amplification. Three scriptural references used in a contrastive hypothetical example in order to clarify by explanation.

D. His death.

1. The fact of his death.

(Two causal type statements used as specific instance to amplify. Five questions with 1 spec. ex. used as amplification. One contrastive use of examples based on four Bible sources and used as an illustration in climactic form as example. Five scriptural references cited in causal repetition progression used as authority explanation.

2. The purpose of his death.

(Six scriptural references - 1 analog. - used as authority (proof). 5 inst. as explanation used as example. 1 factual illustration used as amplification. Causal type progress of statement with two scriptural quotations with description used as explanation.

E. His resurrection.

One example of ethos used as explanat. proof. 2 script used as descr. examples. Two uses of specif. in develop. compar. with extensive assertion used in descrip. causal sequence as suggestion.

F. Look at his influence today

(Four causal propositions based on factual events are used as explanation.

G. His power lives today.

(One use of testimony as example.

Repet. of spec. inst. in climax as amplif.

Two references to the Bible W H N as examples in amplification.

One factual illustration W Q used as an analogy to amplify.

(One reference to the Bible used as transitional example with R Q.

One analogy based on comparis. with F I - explanat.

Conclusion:

I. You've got to do something

One factual example used as an example.

A. Four courses that are open.

1. You can ridicule.

(One Bible reference used with hy. exam. as explanation.

2. You can reject.

(One factual illustration used as example.

3. You can neglect.

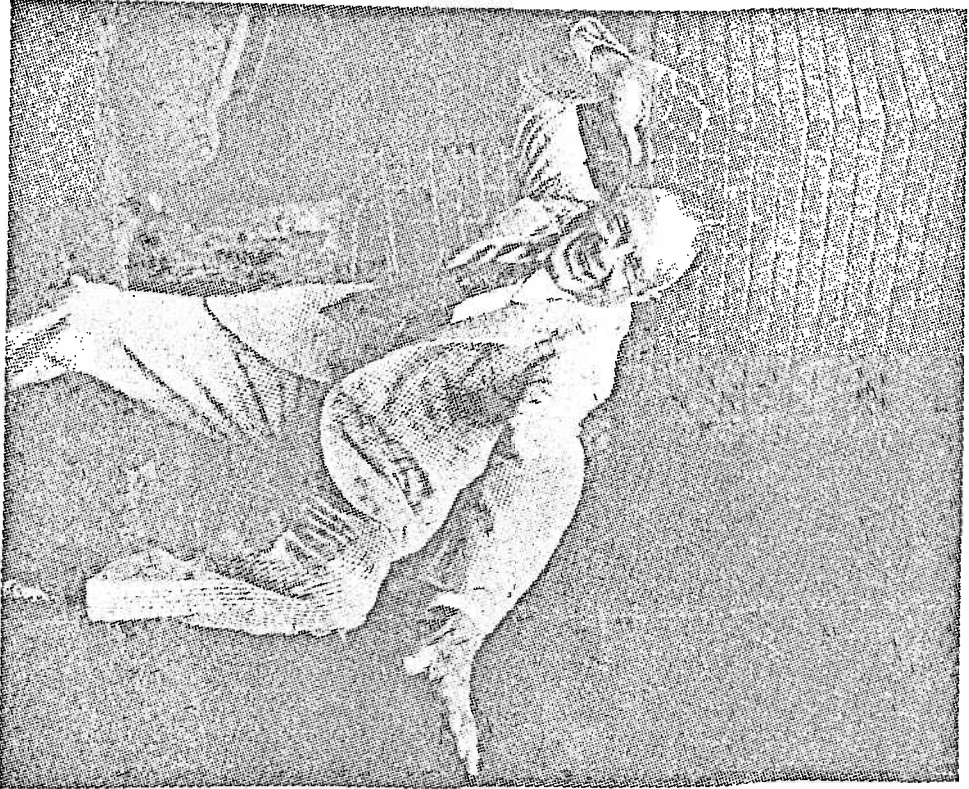
(One hypo. narration, 3 scriptures, as a causal type used as explanation.

4. You can receive.

(The last division was used as extensive explanation that included three hypo. narrations, one scripture, 1 analogy, one illustration from Bible used as analogy, three hypo. rhet. questions, 1 scripture used as example, fifteen statements of ethos in the form of personal appeal.

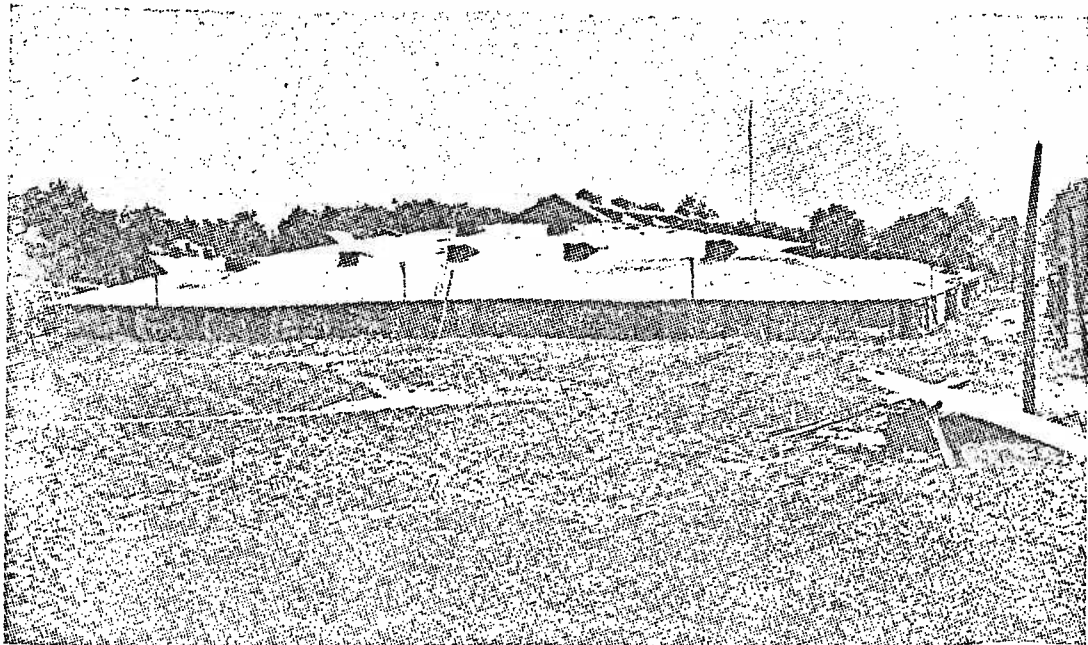
## APPENDIX C

### COLLECTED PHOTOS ILLUSTRATING THE EVANGELISTS



*Photo by the Detroit News*

In his sixties, Billy Sunday could still strike the peppy pose which made him famous on hundreds of revival platforms in his 1909-1919 heyday.



*Photo by the Detroit News*

Like Billy Sunday himself, the homely tabernacles of unpainted lumber which housed his crowds carried a lingering memory of the frontier into the busiest

districts of the big cities.

Weisberger, Bernard., *They Gathered At The River*, (Little, Brown, and Co: Boston, 1958).



*Billy Sunday*

Born in Ames, Iowa, 1862, he became America's most conspicuous evangelist in his time. He played baseball with Chicago, Philadelphia and Pittsburgh teams. He "got religion" on a Sunday after hearing a mission band sing near a Chicago saloon. He became a Y.M.C.A. secretary and coached baseball at Northwestern University. He turned to professional evangelism, employing street language and acrobatic gestures. He would stand on chairs while speaking, tear off his coat. One of his unconventional prayers ran thus: "How are things in heaven, God? They are mighty rotten down here." On occasion he would turn boxer on the public platform, sparring with an imaginary devil. In 1920 he was rated a millionaire. He made his home in Winona, Indiana. His wife was referred to as "Ma Sunday." He died in 1935.

Above is a 1922 photograph of Sunday. The second picture is Sunday and his trombonist, Homer Rodeheaver, in 1916, as viewed by a Boston *Herald* cartoon.



*"I'll fight till hell freezes over" — Billy Sunday*

Ferm, Vergilius., Pictorial History Of Protestantism, (Philosophical Library: N.Y., 1957), p.





# GOD in the GARDEN

THE STORY OF THE

*Billy Graham*

NEW YORK CRUSADE

126

*by*

*CURTIS MITCHELL*

DOUBLEDAY & COMPANY, INC.

Garden City, New York

81374

NOV 26 '57

Articles and Periodicals

"Attacked by leaders of Labor forum for support by J. D. Rockefeller," New York Times, May 2, 1917, 7:3.

This article points out that the wealthy backers are the ones who finance Sunday and that as a consequence, Sunday doesn't preach against them in his sermons.

"Attacked by Rabbi Wise in his sermon," New York Times, April 2, 1917, 13:2.

Rabbi Wise criticised Sunday from the standpoint that moral religion has no place for a circus in it. He pointed out that this type of showmanship was not the essence of historical Christianity.

"Assailed by Rev. Dr. J. H. Holmes," New York Times, May 7, 1917, 18:1,2.

Holmes denounced the vulgarity in the language and behavior on the platform which Sunday exhibited.

Ballard, A. E. Rev. "Compared to John Wesley," New York Times, March 17, 1917, 17:5, 7.

There is a comparison between the goals that John Wesley strived for in the reformation of England and the goals of sobriety that Sunday preached to America.

"Billy Graham at the Garden." Commonweal. June 1, 1917, 66:302.

This article portrays the crusade setting and the audience response. It discussed the type of message which Graham was preaching in relation to historical Christianity.

"Billy in New York," Time, May 20, 1957, 69:104.

This is a general account of the meetings and it has excerpts from the background of Graham, sketches of the various committees, and a summary article on the impression of his coming to New York.

"Billy Sunday assailed by leaders of three denominations," Current Opinion, May 17, 1917, 62:341-2.

Methodists, Baptists, and Presbyterians give their opinions on the methods, style, and platform behavior of Billy Sunday.

"Billy Sunday's Greatest Campaign," Literary Digest, March 15, 1917, 46:576-7.

This article preceded the great revival that Sunday preached in New York. It was intended as a review of the other major accomplishments which he had done in other cities and was a prediction of what he would do in New York.

"Billy Sunday in New York City." Outlook, April 18, 1917, 115:687.

Sunday was criticized in this article on the basis of his past vulgarities. It was predicted that he would continue his slang approach to preaching the gospel.

"Billy Sunday's New York Campaign," Literary Digest, June 30, 1917, 54:1998.

This was a general description of the revival setting and discussed the factors of setting, audience response, and results.

Brown, H. D. Rev. "Criticism of Billy Sunday," Time, March 17, 1917, 17:5-7.

This minister gives the same criticisms that are mentioned in in the other articles which are in essence his behavior on the platform.

"Crusade and a city," Newsweek, May 27, 1957, 59:16.

Adulatory recognition is made of the successes of Graham in this article. It also describes the reception of the city of the message of Graham.

"Disappointing results of the Billy Sunday Campaign in New York," Current Opinion, November 17, 1917, 63:334.

This article discussed the persons who came forward and those who were converted. The statistics of the converts are described in respect to those who actually joined the church.

"Graham Crusade totals its gains," Christian Century, June 19, 1957, 74:746.

This article is one of several in this magazine that devotes its attention to a critical analysis of the results of the meeting. It is far from adulatory, but has a note of pessimism about those who came forward.

"Graham Deciders," Life, July 1, 1957, 43:86-89.

Some of those who came forward in New York at Graham's urging are followed away from Madison Square Garden to see how and why they made 'decisions for Christ.'

"Graham in the Garden," Time, May 27, 1957, 69:46.

This article describes the opening of the service until the invitation. It then proceeds to give an objective description of the organization, the actual conduction of the service, and the final result of people coming forward.

"Graham's Success." Christian Century, May 27, 1957, 75:648.

This is the follow-up article which was previously mentioned that the Graham crusade would be a success on the basis that it was planned. The machinery that caused the success was described in a former article, but the emphasis of this article was that which was formerly predicted was bound to come true on the basis of the organization that had gone into the crusade.

"In the Garden," Christian Century, May 16, 1957, 74:614.

This article pictures the events that happened in the revival services from the time that Graham mounted the platform to the time that the persons responded about forty minutes later.

"Long anticlimax," Christian Century, August 7, 1957, 74:933-4.

The results of the Graham crusade are reviewed in this article.

"Mighty city hears Billy's mighty call," Life, May 27, 1957, 42:20-7.

Illustrations and comments are provided in this article of Graham's crusade in the heart of the city. It is descriptive rather than critical.

"New York and I," Look, October 15, 1957, 21:35.

Graham reviewed the results of his crusade to the New Yorkers and pointed out how he felt about those who had participated and those who had come forward.

New York Times, March 2, 1917, 9:1.

Sunday's methods are criticized by the Rev. H. Schuyler in this article.

New York Times, February 13, 1917, 7:1.

Sunday's methods are praised by Bishop L. B. Wilson in this article.

New York Tribune, April 9, 1917, p. 7.

The article described the acrobatics of Sunday, gave lengthy passages that were transcribed verbatim and evaluated the mood of the audience that was present. The article also summarized in advance the theme and scripture for the forthcoming sermons.

New York Tribune, April 8, 1917, p. 11.

The attitudes of Sunday's wife about the crusade are illustrated. Sunday gave reasons as to why he employed slang in his sermons and why he intended to keep on using it.

New York Tribune, April 10, 1917, p. 17.

This article describes the audience that attended the special service at the Fifth Avenue Church. An analysis of the prayer groups indicated that over 79,000 attended in 6,313 homes.

New York Tribune, April 11, 1917, p. 22.

This section was devoted to Sunday's sermon on the need of revival in the city. The two thousand in the choir, the 6,000 for the afternoon sermon, and theme excerpts are described.

New York Tribune, April 12, 1917, p. 15.

This article covered his sermon on Jacob and gave a summary of the main illustrations that were used. It gave valuable statistics on the offering taken, the persons present, and the special groups that attended.

New York Tribune, April 13, 1917, p. 16.

This article covered Sunday's sermon on the war slackers. The 20,000 who attended the meetings are also analyzed as to their general reactions.

New York Tribune, April 15, 1917, p. 22.

The "Forces that Win," was the topic and this sermon was evaluated in terms of the similes, description, narration, and illustration that were used.

Time, May 27, 1957, p. 37.

This article gave a description of the crowds and specific persons were interviewed as to their opinion about the meetings.

"Varying Role of revival procedure in American Protestant evangelism," Speech Monographs, August, 1959, 26:3.

This article asserted that sociological conflicts were avoided by the evangelists. The ministers in the churches had missed the needs of migrant workers and the evangelists in part had appealed to this group. The evangelists were preoccupied with the Bible and its applications rather than possessing the insight to meet specific social needs.

Monroe, Alan H. Principle and Types of Speech, 5th edition, Chicago, 1963.

This basic speech text book reviews the principles of delivery, composition, types of speeches, and group discussion.

Nafziger, Ralph O. Journalism Research. Baton Rouge, 1949.

Although this is primarily a book for journalists, has a chapter on content analysis which sets the stage for further statistical inquiry for other researchers. It covers the subjects of research, interview techniques, statistics, content analysis, and experimental method.

Olmstead, Clifton E. History of Religion in the United States. New York, 1960.

The prevalent social conditions and their relationship to the growth and decline of religion are examined.

Parrington, Vernon Louis. Main Currents in American Thought. New York, 1958.

This is an interpretation of American literature from the beginning to 1920. It deals with the rise of critical realism, capitalism contrasted with agrarianism, the Enlightenment, the Jeffersonian frontier, Democracy, rise of cities, science and realism, liberalism, and the influence that they had in a changing America.

Rice, John R. The Best of Billy Sunday. Murfreesboro, Tennessee, 1965.

This is a collection of seventeen sermons which Sunday had preached at various crusades during his life time.

Sweet, William Warren. Revivalism in America. New York, 1945.

Sweet analyzed revivalism in its historical perspective in terms of its origin, growth, and decline.

Thonnsen, Lester and A. Craig Baird. Speech Criticism. New York, 1948.

This speech text book is based on the outline of speech research suggested by Aristotle in his Rhetoric.

Yuker, Harold E. Guide to Statistical Calculations. New York, 1958.

This manual gives statistical procedures for elementary statistical calculations such as central tendency, frequency distribution, dispersion, transformation, correlation, sampling, and discusses the subjects that are related to each division.

Weisberber, Bernard A. They Gathered at the River. Boston, 1958.

Weisberber traced the role of revivalism and great revivalists from the 1790's until the ministry of Billy Sunday. He analyzed the social, political, and religious factors that dominated the setting of each evangelist.

#### Doctoral Dissertations and Master's Theses

Backstrom, David A. An Analysis of the Elements of Persuasion Used by Billy Sunday in the Monmouth, Illinois Evangelistic Crusade. University of Wisconsin, 1958.

This analysis included the logical, ethical, and emotional factors that were used in the preaching of Sunday during this 1908 crusade. Stylistic devices such as word usage, description, and rhetorical aids are analyzed. His use of rhetorical devices are listed according to those that characterized his early preaching.

Baird, John E. Rev. The Preaching of William Franklin Graham. Columbia University, 1959.

This is a general rhetorical analysis of Billy Graham. Particular emphasis is given to the stylistic characteristic in his preaching.

Lacour, Lawrence Leland. Rev. A Study of the Revival Method in America With Special Reference to Billy Sunday, Aimee Semple McPherson and Billy Graham. Northwestern University, 1956.

This was a historical approach to analyzing inherent principles in revivals, evaluation of the methods used, consideration of the social situation and its influence, and an evaluation of the influence of the climate of opinion on the responses made.

O'Neal, Glenn F. Rev. A Study of Certain Rhetorical Factors Used by Billy Graham in the 1949 Los Angeles Meetings. University of Southern California, 1957.

This scholar did research on Graham's patterns of delivery, development of ideas, reasoning, emotional appeals, audience adaptation, wording, attention factors used, and the results of the meetings.

Waite, Donald Allen. Rev. The Evangelistic Speaking of Billy Graham. Purdue University, 1961.

This author considered the factors of early home life, the city wide meetings, sermon preparation, delivery, organization of sermons, stylistic word usage, long-range effectiveness, techniques, and methods employed by the evangelist.

A COMPARATIVE ANALYSIS OF THE LOGICAL MODE OF PERSUASION  
USED BY BILLY GRAHAM AND BILLY SUNDAY IN  
SELECTED SERMONS OF THEIR NEW YORK CRUSADES

by

THOMAS WILLIAM SIMMONS

B. A., Manhattan Bible College, 1963

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AN ABSTRACT OF A MASTER'S THESIS

submitted in partial fulfillment of the

requirements for the degree

MASTER OF ARTS

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The purpose of this thesis was to examine the logical modes of persuasion used by Billy Sunday and Billy Graham in their respective New York Crusade sermons. Both evangelists had preached in New York and this formed a basis on which to compare them. Billy Sunday held his crusade there from April to May, 1917, and Billy Graham held his crusade there from May to June, 1957.

Both evangelists had been engaged in evangelistic speaking for a few years before going to New York. They used similar organizational techniques in their campaigns, including extensive planning, preparing, and follow-up committees. They had comparable results in that thousands of persons came to listen to their sermons and thousands of these listeners came "forward" at their meetings.

The procedure used in analyzing the sermons of the evangelists consisted of several different steps. Five sermons of Billy Sunday were analyzed and compared to five sermons of Billy Graham. The analysis and comparison were based on examining and evaluating the basic premises, organizational structure of the sermons, reasoning modes, and supporting materials that were found in their New York sermons.

The basic premises of the evangelists were theological in nature. They were compared on their conceptions of God, Jesus Christ, the Bible, Heaven, Hell, Satan, Death and Beyond. Their sermon organization was also analyzed in terms of time, space, cause-effect, problem-solution, and special topical patterns. The evangelists were then compared on their use of deductive, inductive, causal, and analogy modes of reasoning. Supporting materials that were used were also compared in terms of frequency of usage and as functional units in sub-arguments. The last step of the process was to draw conclusions that might be validly based

on the above steps.

A general summary of the findings included the following points:

The study indicated that the basic premises of the evangelists were fundamentalistic in nature, Scriptural in application, and similar in sermon usage. The organizational pattern most frequently used was the topical pattern. The deductive reasoning mode was used more than any other mode on the main divisional level and the sub-divisional level. Sunday used causal sub-arguments second in frequency to deductive sub-arguments as compared to Graham's use of analogy sub-arguments second in frequency to deductive sub-arguments. Supporting materials consisted mainly of Scriptural sources. Illustrations and examples were second in frequency of usage by both evangelists. The study also revealed that both evangelists used complicated mixtures of supporting materials to support their arguments.

From the biographical section and the usage of premises, organizational forms, reasoning modes, and supporting materials, it was found that both evangelists were similar in experiences, concepts, and reasoning. The fundamentalistic-Scriptural emphasis in their sermons was highly similar.

A basic evaluation of their use of the logical modes indicated that both evangelists used deductive reasoning more than any other mode on the main divisional and sub-divisional levels. They were found to be different in only one respect. Billy Sunday used more causal arguments on the sub-divisional level and Billy Graham used more analogy sub-arguments second in frequency of usage after deductive sub-arguments. The study found that the evangelists were similar in all points cited except for the few differences pointed out.