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Elbert G. Barnhart

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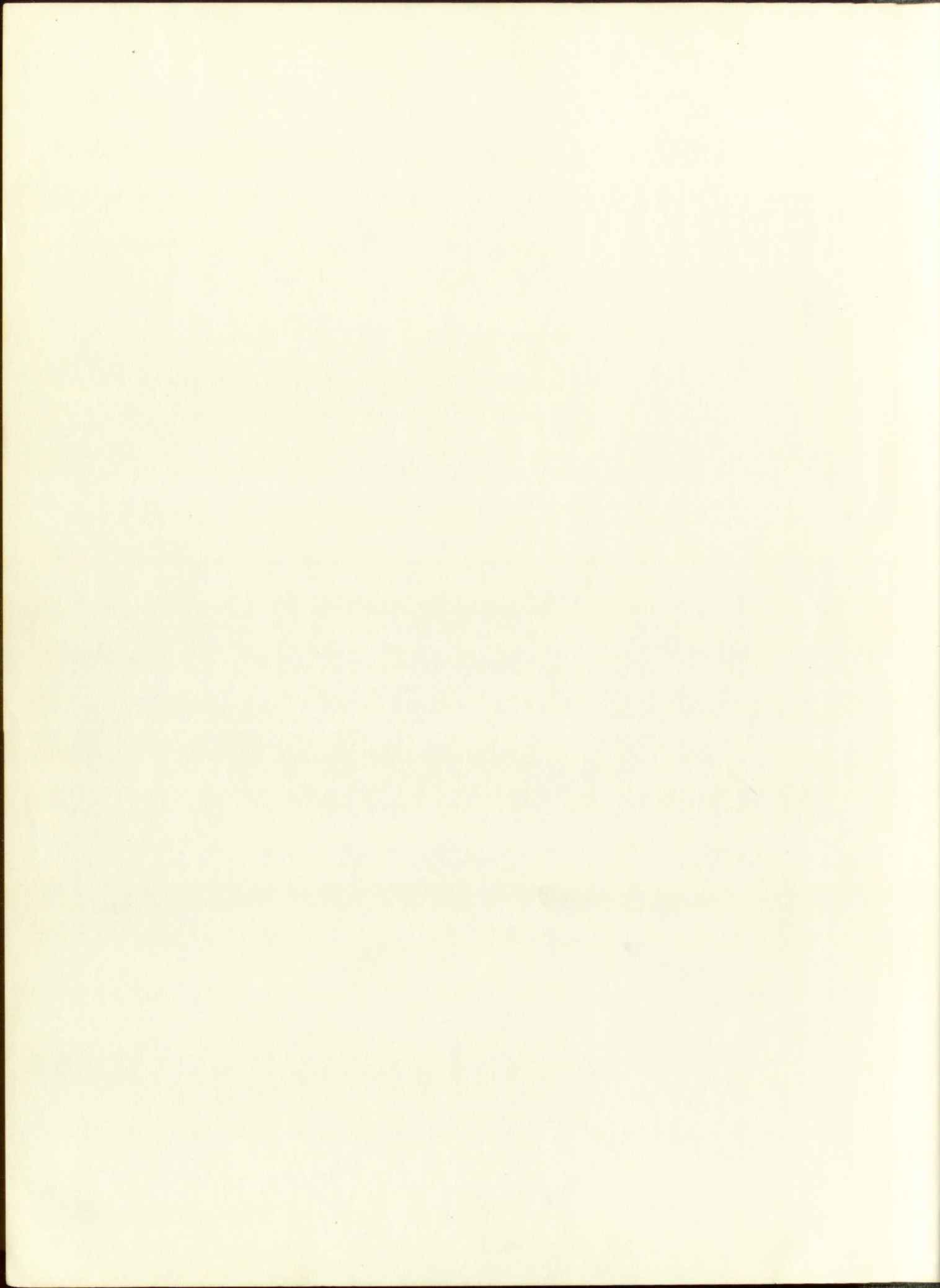


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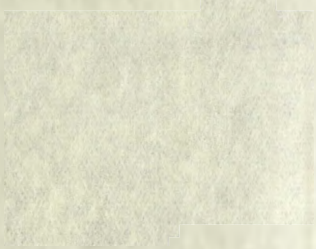
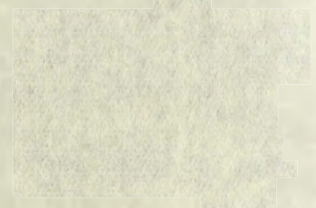
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A RHETORICAL ANALYSIS OF THE PREACHING
OF
M. B. HARDENAN

By
Elbert G. Barnhart

A Thesis
In partial fulfillment of the
Requirements for the Degree of
Master of Arts in Speech

The University of New Mexico
1953

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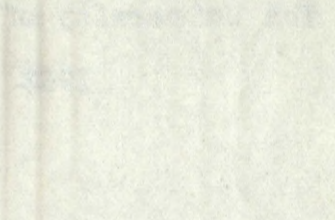
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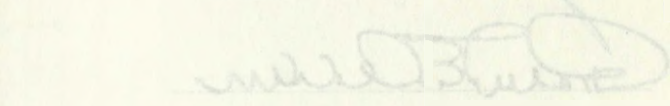
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The writer wishes to acknowledge his debt of gratitude to N. B. Hardeman for his cooperation in supplying much material and information for this study. Special appreciation is here expressed to Dr. Wayne C. Eubank for his patient guidance and scholarly suggestions which were invaluable to the writer.

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ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION

I. JUSTIFICATION

In a free society the sermon is a prevalent type of public speech. Its wide usage as a means of propagating ideas has been a powerful force in making and keeping this nation predominantly religious. The importance of pulpit oratory is further appreciated when viewed from a numerical standpoint. There are over 15 million sermons preached each year in the 266,000 congregations of church members in this nation.¹

It is only natural, therefore, that the field of public address includes the vital segment of religious speaking. Although some aspects of the preaching situation are peculiar to the pulpit form of address, yet all of the generally accepted rules for good rhetoric are applicable to the sermon.² Effective speaking methods are as important to the minister as to the lawyer or senator. Outstanding men of the pulpit have been those who have recognized and adhered to good principles of invention, arrangement,

¹ Facts on File, VIII (April 25 - May 8, 1948), 140.

² William Horwood Brigance, Speech Composition (New York: F. S. Crofts and Company, 1937), 233.

style, and delivery.

One of the many men who has contributed substantially to the dignity of the spoken word in the American pulpit is N. B. Hardeman, the subject of this study. There are reasons to believe that he has filled an important part in the evangelical preaching of the past half-century. Certainly he is outstanding among preachers of the Churches of Christ. Only five years after he preached his first sermon he was considered by competent observers to be "one of the very best preachers in West Tennessee."³ During the following forty years his popularity as a teacher and preacher continued to grow, attested by numerous invitations from churches in nearly every section of the country to preach in evangelistic revivals.

The Churches of Christ make up a large segment of the more conservative religious groups in the United States. Their strongest concentration has long been in the Southern states, and, to a lesser degree, in the mid-West, with fewer churches in other sections. An almost phenomenal growth has occurred in the past thirty years. Membership has doubled within the past twenty-five years to a present number of over one million.⁴

³ G. Dallas Smith, "A Statement Concerning Brother A. G. Freed," Gospel Advocate, XLV (March 12, 1903), 171. Quoted by Earl West, "The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), II, 36.

⁴ News item in Time, March 24, 1952.

style, and delivery.

One of the many men who has contributed substantially to the dignity of the spoken word in the American pulpit is H. B. Harbman, the subject of this study. There are reasons to believe that he has filled an important part in the evangelization of the past half-century. Certainly he is outstanding among preachers of the Churches of Christ. Only five years after he preached his first sermon he was considered by competent observers to be "one of the very best preachers in West Tennessee."³ During the following forty years his popularity as a teacher and preacher continued to grow, attested by numerous invitations from churches in nearly every section of the country to preach in evangelistic revivals.

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³ G. Dallas Smith, "A Statement Concerning Brother A. G. Freed," Gospel Advocate, XIV (March 12, 1903), 171. Quoted by Earl West, "The Search for the Ancient Order (Revised)," Gospel Advocate (1948), I, 38.

⁴ News item in Time, March 24, 1952.

Contributing probably as much to this progress as any other one man, Hardeman has had a wide influence in two principal ways. First, he has helped train thousands of young men for the ministry. This was accomplished during his forty-two-year connection with Freed-Hardeman College at Henderson, Tennessee. The second main avenue of influence has been through his preaching in evangelistic revivals. It is this latter phase of his work with which this study mainly deals.

The intrinsic merit of Hardeman's preaching ability and success can perhaps be best gauged by first observing the impressions of contemporaries, both within and outside of church ranks. Most of the available comments were made in response to the five separate series of evangelistic revivals, known as "Hardeman's Tabernacle Meetings," conducted by him in Nashville, Tennessee. They occurred in 1922, 1923, 1928, 1938, and 1942, each lasting from two to three weeks, with two sermons daily. With the exception of the 1942 series, which was conducted in a smaller building due to war conditions, these meetings consistently attracted audiences of 6,000 to 8,000 people at each night service.

On the first evening that the doors of the great Ryman Auditorium were opened, March 28, 1922, the Nashville Tennessean editor told his 40,000 readers that "Mr. Hardeman

Contributing probably as much to this progress as
 any other one man, Garrison has had a wide influence in
 the principal ways. First, he has helped train thousands
 of young men for the ministry. This was accomplished during
 his forty-two-year association with the American Board
 at Hartford, Tennessee. The second and more important influence
 has been through his preaching in evangelistic revivals.
 It is this latter phase of his work which has done
 mainly his work.

The influence which has been his greatest activity
 and which has perhaps been equalled by that of any
 the influence of contemporaries, both within and without
 of church walls. Most of the evangelistic revivals
 in response to the live separate revival of evangelists
 revivals, think as "Evangelistic Revivals," and
 started by him in Nashville, Tennessee. They occurred in
 1828, 1832, 1835, 1838, and 1840, each lasting from two to
 three weeks, with two sessions daily, with the exception
 of the 1838 series, which was conducted in a winter
 building due to war conditions, these meetings consistently
 attracted audiences of 5,000 to 7,000 people at each night
 service.

On the first evening that the words of the Lord
 these Auditions were given, 1838, the statistics
showed that 10,000 people had been converted.

is widely known over a large section of the country as an evangelist of note." The morning edition carried the night sermons in full, and the evening edition carried the day sermons, plus extensive news coverage on the front page of each.

The following appraisal was made by an editor of the Gospel Advocate, a prominent religious publication of the Churches of Christ:

N. B. Hardeman is a great preacher; and the beauty of it is, he does not seem to know the fact. Nature has done much for Hardeman in bestowing upon him an almost matchless voice, an exceedingly pleasing personality, a kindly disposition, with a good-natured smile that will win its way anywhere. He has all the elements of an orator, and, if he had been so disposed, could have gone to the top in the political world, but chose rather to consecrate his God-given powers to a better cause. Hardeman knows the Bible, and is as true to the gospel as the needle to the pole, and shuns not to declare the whole counsel of God to saint and sinner.... He uses the simplest illustrations, and the most ordinary mind can grasp the truth illustrated. This man of God is, beyond any question, a master of assemblies, and sways his audiences with an ease and grace of voice and manners that attracts and holds almost the breathless attention of his auditors.⁵

It is not strange, therefore, that he was "regarded as one of the best speakers in the State of Tennessee,"⁶ or,

⁵ F. W. Smith, "Extracts Concerning the Preacher and the Meetings," Gospel Advocate, [n.d.]. Quoted in N. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons; Nashville: Gospel Advocate Company, 1923), II, 29.

⁶ L. L. Brigance, "Sketch of the Author's Life," in Sermons, II, 19.

is widely known over a large section of the country as an
evangelist of note. The morning edition carried the story
and the evening edition carried the
news, plus extensive news coverage on the front page.

EFFICIENCY
ERASED
RECORDED

The following appraisal was made by a reporter of the
Chicago Advocate, a prominent religious publication of the
Church of Christ:

W. E. Hardeman is a great preacher; and
the beauty of it is, he does not seem to know the
fact. Karpis has done much for Hardeman in the
showing upon him an almost unadmitted value, an
exceedingly pleasing personality, a kindly dis-
position, with a good-natured smile that will win
in any company. He has all the elements of an
orator, and if he had been so blessed, would
have gone to the top in this political world, but
chose rather to concentrate his God-given power
to a better cause. Hardeman knows the Bible, and
is as true to the Gospel as the needle to the pole,
and should not be denied the whole content of the
so water and ginger. He uses the simplest
illustrations, and the most ordinary mind can
grasp the truth illustrated. This man of God is
beyond any question, a master of oratory, and
wins his audience with an ease and grace of
voice and manner that arrests and holds almost
the breathless attention of his auditors.

It is not strange, therefore, that he was regarded
as one of the best speakers in the State of Tennessee.

W. E. Hardeman, "Evangelist Concerning the Preacher and
the Meeting," Chicago Advocate, Vol. 1, No. 1, p. 1.
Hardeman, W. E. "Evangelist Concerning the Preacher and
the Meeting," Chicago Advocate, Vol. 1, No. 1, p. 1.

W. E. Hardeman, "Evangelist Concerning the Preacher and
the Meeting," Chicago Advocate, Vol. 1, No. 1, p. 1.

as was said of him five years later, in 1928, he was "one of the greatest preachers of the age."⁷ The Nashville Banner reported that "His speech was marked with oratory and eloquence seldom equaled in the pulpit of the country."⁸

The significance of H. B. Hardeman's speaking was not confined to his rhetorical ability. His proficiency in speech only enhanced the communication of ideas which he sought to transmit to the audience. Also significant was the influence upon the community in which his preaching was done. This viewpoint was well stated in an editorial of the Nashville Tennessean following the 1922 revival:

The Hardeman-Pullian series of Gospel meetings has been brought to a close.

From the standpoint of attendance and the fervor of the evangelist and members of his church, the meetings were an undoubted success.

There were some forty congregations of the Church of Christ in Nashville and vicinity which participated in the meetings, and it was through their spirited cooperation that the great auditorium was filled twice daily.

From the denominational viewpoint, if success be measured by the number of baptisms and reconsecrations, there can be no complaint, as the former averaged approximately eight a day, with twenty-five of the latter for the twenty-day period.

The results of religious movements of this character, however, is by no means confined to the denomination under whose auspices they are conducted. A series of meetings which, in aggregate, appeal to a number approximating the

⁷ F. B. Smith, "Forward," in Sermons, III, 8.

⁸ News item in Nashville Banner, April 22, 1922.

as you said of his five years later, in 1960, he was "one of
the greatest professors of the age." The Historical Journal
commented that "his speech was marked with clarity and
eloquence seldom equaled in the history of the country."
The eloquence of H. H. Jackson's speaking was
not confined to his rhetorical ability. His resolutions
in speech only enhanced the communication of ideas which
ought to be brought to the nation. Also significant was the
influence upon the community in which his speaking was done.
This viewpoint was well stated in an editorial of the

Historical Journal following the 1962 revival:

The Jackson-Texas series of lectures
has been described as a classic.
The standpoint of attendance and
the fervor of the evangelist and members of his
church, the meetings were an undoubted success.
There were some forty congregations in
the church of Christ in Nashville and vicinity
which participated in the meetings, and it was
through their united cooperation that the great
revival was held for two days.
From the denominational viewpoint, it
cannot be measured by the number of lectures and
revivalists, there can be no comparing, as
the former averaged approximately eight a day,
with twenty-five of the latter for the twenty-
day period.
The results of religious revivals of
this character, however, is by no means confined
to the immediate area where revivals are
conducted. A series of meetings which, in
appearance, appear as a minor epiphanic

7. H. H. Jackson, "Power," in Harmony, III, 6.
8. News item in Nashville Banner, April 22, 1962.

population of the city cannot but leave its effect upon the community as a whole....The effect must be to turn the attention of the great majority of our citizens, regardless of creed, toward the doors of the church, which is the woof of the nation's moral fabric.⁹

It would be misleading to leave the impression that Mr. Hardeman preached only in Nashville, although he held some twelve separate meetings there. His evangelistic efforts took him into every section of the United States except New England and the Pacific Northwest. In the North, the churches in Detroit invited him to conduct seven revivals. Other northern cities which were the scene of his labors were Indianapolis, Philadelphia, New York, and Washington. He conducted four meetings in St. Louis, and a like number in Houston. He was very popular in Dallas, where, in 1936, he held a revival on the grounds of the Texas State Centennial, followed by several other city-wide meetings through the years. In addition to large cities, his interests were not above the smaller towns and communities, as he gave himself to gospel preaching in every type of populated area.

Because of the significance of N. B. Hardeman in the field of religious speaking, it is therefore worthwhile to conduct a rhetorical analysis of his speaking, in an effort to determine those effective elements of good speech which made him an outstanding evangelical preacher.

⁹ Editorial in the Nashville Tennessean, April 18, 1922.

population of the city cannot but leave its effect upon the community as a whole... The effect must be to turn the attention of the great majority of our citizens, regardless of creed, toward the doors of the church, which is the soul of the nation's moral fabric.

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Because of the significance of W. B. Hardeman in the field of religious speaking, it is therefore worthwhile to conduct a rhetorical analysis of his speaking, in an effort to determine those effective elements of good speech which made him an outstanding evangelical preacher.

II. OTHER STUDIES

The need for such a study is further brought to attention by the absence of any extended study of his speaking techniques and contribution. Of the available material concerning Mr. Hardeman, the majority consists of impressionistic comments made by newspaper reporters and editorials of religious periodicals. The value of these is limited, being only the passing impression of those who listened without the aid of critical standards. Furthermore, the majority of these comments are uncollected and inaccessible to the general public.

The only biographical sketch of any note on Hardeman's life is contained in the introductory material of Volume II, in Hardeman's Tabernacle Sermons. It was written in 1923 by L. L. Brigance, a close friend and teacher at Freed-Hardeman College. This short selection of nineteen pages well serves its purpose as a "Sketch of the Author's Life,"¹⁰ to acquaint readers with the speaker and author of the sermons, but it is inadequate as a permanent, objective study of the preacher's rhetorical methods. It contains brief discussions of Hardeman as a child, student, teacher, preacher, speaker, and man, but the scope is obviously limited to its introductory purpose. Furthermore, it only includes in-

¹⁰ L. L. Brigance, "Sketch of the Author's Life," in Sermons, II, 9-23.

The need for such a study is further brought to
attention by the absence of any extended study of the
speaking techniques and construction of the written
material concerning the language, the subject matter of
linguistics is somewhat made by comparing spoken and
written or religious materials. The value of these
is limited, being only the passing impression of those who
listened without the aid of suitable standards. Therefore,
the majority of these comments are unhelpful and largely



able to the general public.
The only historical aspect of any note in the history
of the language is the historical material of the
in the history of the language. It was written in 1920
by L. L. Riggan, a close friend and teacher of the
language. This short history of the language
will serve its purpose as a "history of the language" in
to acquire contact with the spoken and written of the
language, but it is inadequate as a historical, objective study
of the speaker's historical methods. It contains little
discussion of the language as a whole, student, teacher, speaker,
speaker, and man, but the scope is obviously limited to the
intentional purpose. Furthermore, it only includes the

in the history of the language, "History of the American Language"
in the history of the language, 1920.

formation up to 1923, which leaves much subsequent material for later studies.

Who's Who in America contains another brief biography of Hardeman. He was recognized by a paragraph of pertinent facts in each two-year publication from 1924 to 1941.¹¹ Of interest and significance is the special mention of his Tabernacle meetings in Ryman Auditorium in Nashville, Tennessee.

III. PURPOSE OF THE STUDY

The inadequacies of the afore-mentioned works indicate the need for further study of Hardeman's preaching. The main facts of his life are accessible to the public, but no study has been undertaken to show the influence which these had upon his speaking. Much has been said regarding his popularity as an evangelist, but no effort has been made to translate his methods into useful material for the benefit of oncoming generations of gospel preachers.

The purpose of this study is, therefore, to make a rhetorical analysis of selected sermons of H. B. Hardeman. To accomplish this end, an attempt is made to discover and record the outstanding characteristics of his speaking, within the categories of invention, arrangement, style, and delivery.

¹¹ Albert N. Marquis, editor, "H. B. Hardeman," Who's Who in America, XIII - XXI.

... up to 1902, which leaves much important material
for later studies.

What Was in America contains another brief history
of the movement. It was recognized by a paragraph of
fact in each two-year publication from 1914 to 1917. It
interest and significance is the special nature of his
Thomson's message in Great America in America.
Tennessee.

III. PURPOSE OF THE STUDY

The importance of the above-mentioned work
indicate the need for further study of Thomson's personality.
The main lines of his life are summarized in the table.
but no study has been undertaken to show the influence which
these had upon his speaking. Much has been said regarding
his personality as an evangelist, but no effort has been
made to translate his words into useful material for the
benefit of our generation of Gospel preachers.
The purpose of this study is, therefore, to make a
historical analysis of selected sermons of A. A. Thomson.
To accomplish this end, an attempt is made to discover and
record the outstanding characteristics of his speaking,
within the categories of invention, arrangement, style,
and delivery.

11 Albert H. Wagner, editor, "A. A. Thomson,"
What Was in America, 211 - 212.

The assumption behind this study is that rhetorical criticism has inherent values. First, it goes beyond the impressionistic comments of the newspaper and periodical, with their "highly colored praise or blame of a detail or aspect of a speech,"¹² to become a judicial type of evaluation.

It combines the aims of analytic and synthetic inquiry with the all-important element of evaluation and interpretation of results. Thus it reconstructs a speech situation with fidelity to fact; it examines this situation carefully in the light of the interaction of speaker, audience, subject, and occasion; it interprets the data with an eye to determining the effect of the speech; it formulates a judgment in the light of the philosophical-historical-logical constituents of the inquiry; and it appraises the entire event by assigning it comparative rank in the total enterprise of speaking.¹³

Secondly, such criticism aids in revealing the operation of theory in practice. In reference to this study of Hardeman's sermons, it means that the student of evangelistic preaching can readily discern how effective pulpit oratory resulted from the application of sound theory and principles.

A third value of rhetorical criticism is found in the standard of excellence which it helps to put before the student. This is accomplished when the student observes

¹² Lester Thonssen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press, 1948), 4.

¹³ Ibid., 18.

The scientific method of a study is that observation
which has been made, that is, the study of the
phenomena which are the subject of the study and which
with their help we can explain in detail on
account of a general principle.

Observation

It consists in the use of the senses and instruments
to observe the things which are the subject of the
study and to record the results of the observation. This is
done in order to obtain a clear and definite picture of
the things which are the subject of the study. It is
the first step in the scientific method. It is the
basis of all scientific knowledge. It is the only way
to know what is really going on in the world.
It is the only way to find out what is true.

Observation is the first step in the scientific method.
It is the only way to know what is really going on
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is true. It is the only way to know what is
really going on in the world. It is the only way
to find out what is true. It is the only way to
know what is really going on in the world.

A third value of the scientific method is that it
helps us to understand the world. It helps us to
know what is really going on in the world. It helps
us to find out what is true. It helps us to know
what is really going on in the world.

that the criteria correspond to the principles of speech which he formerly mastered, thus reinforcing the desire for excellence of speech.

IV. SCOPE OF THE STUDY

Since the time of Aristotle, who wrote his great work on rhetoric about 330 B.C., the scope of rhetorical theory and investigation has remained largely the same. It has been divided into the following categories: invention, arrangement, style, memory, and delivery. The discontinued use of memorized speeches has led to the exclusion of "memory" as a significant area of rhetorical investigation. Emphasis upon the respective constituents has fluctuated.

In the study of H. B. Hardeman's invention, the following phases of invention are treated: sermon purpose, sources of material, and methods of persuasion. Following the pattern used by outstanding speech writers since Aristotle, Hardeman's methods of persuasion are considered under the headings of logical, pathetic, and ethical proofs.

The arrangement of material in Hardeman's Tabernacle sermons is first examined in the light of its craftsmanship of organization. This phase includes the evangelist's development of a central theme, the underlying bases of division, and his rhetorical order. The second part deals with the homiletic structure of Hardeman's sermons. A

that the writer's movement in the direction of speech
which he himself assumed, was reinforcing the desire
for a change of speech.

IV. SCOPE OF THE STUDY

Since the time of Aristotle, who wrote his great
work on rhetoric about 350 B.C., the scope of rhetorical theory
and investigation has remained largely the same. It has
been divided into the following categories: invention, arrange-

ment, style, memory, and delivery. The historical use of
rhetorical devices has led to the evolution of "rhetoric" as
a distinct area of rhetorical investigation. Rhetoric
upon the respective conditions has remained.

In the study of A. H. Lindeman's invention, the
following phases of invention are treated: general purpose,
sources of material, and methods of presentation. Following
the system used by outstanding speech writers since
Aristotle, Lindeman's methods of presentation are considered
under the headings of logical, emotional, and ethical

problems.

The arrangement of material in Lindeman's Rhetoric
system is then examined in the light of the organization
and organization. This phase includes the speaker's
development of a central theme, the underlying basis of
division, and the rhetorical value. The second part deals
with the rhetorical structure of Lindeman's system. A

brief study is then made of his preparation techniques, with a final section on his adaptation in arrangement.

The chapter on Hardeman's style deals with his expression of ideas in words. Three qualities of style are examined in detail: clarity, appropriateness, and embellishment. Although these same qualities are sometimes discussed under other terms by speech writers and critics, the underlying factors are the same.

This study also includes an examination of Hardeman's delivery. The following factors are surveyed: his extemporaneous mode of delivery, voice, and bodily action. A final section in the chapter purposes to present a view of the speaker as a whole, and to describe the general impression which he made upon his audiences.

Limitations of type of speaking. Being a versatile speaker, E. D. Hardeman participated in many types of speaking. Frequent were his informal talks before the student-body of Freed-Hardeman College in the chapel assembly, averaging at least one each week of school over a period of nearly fifty years. "For the most part, these speeches have been extemporaneous, delivered today and forgotten tomorrow, and yet many of them have been gems of oratory."¹⁴

¹⁴ L. L. Brigance, op. cit., 20.

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Another type of public speaking was his religious debates with leading men in the field of theology. An example of these was his debate with Ira M. Boswell in 1924, in Nashville, Tennessee. It consisted of five sessions of two hours each. From six to seven thousand people were present at every session. Two such debates have been published in book form.¹⁵

This study is restricted to a third kind of speaking, commonly called evangelistic preaching. Reasons for this selection are twofold. First, it was his preaching in gospel meetings or revivals for which he was most widely known and respected, aside from his connection with Freed-Hardeman College. Even at the present time, his services as a prominent evangelist are in demand.

The second motive for making this limitation concerns the availability of speech texts. Except for the two published debates mentioned above and two lectures on the Holy Land, the only other speeches in print are those reported from evangelistic meetings.

Limitation of sermons. This study is confined to the "Tabernacle Sermons" of Mr. Hardeman. Most of the

¹⁵ These are Ira M. Boswell, and H. B. Hardeman, Boswell-Hardeman Discussion on Instrumental Music in the Worship (Nashville: Gospel Advocate Company, 1924), and H. B. Hardeman, and Ben M. Bogart, Hardeman-Bogart Debate (Nashville: Gospel Advocate Company, 1938).

Another type of public speaking was the religious debate with feeling was in the field of theology. An example of these was his debate with Mr. Russell in 1884. In Nashville, Tennessee. It consisted of five sessions of two hours each. From six to seven thousand people were present at every session. Two such debates have been published in book form.

The study is restricted to a third kind of speaking commonly called evangelistic preaching. Henson for this selection are useful. First, it was his preaching in gospel meetings or revivals for which he was most widely known and respected, aside from his connection with Freedmen College. Even at the present time, his services as a prominent evangelist are in demand.

The second motive for making this historical concern the availability of speech texts. Search for the two hundred debates mentioned above and the lectures on the Holy Land, the only other speeches in print are those reported from evangelistic meetings.

Limitation of sources. This study is confined to the "Tabernacle Lessons" of Mr. Henson. Most of the

It
 These are Mr. Russell, and Mr. Henson.
Henson's Lectures on the Tabernacle in the
 Nashville (Nashville Gospel Tract Society, 1887), and
 Mr. Henson, and Mr. Russell, Tabernacle Lessons
 (Nashville: Gospel Tract Society, 1887).

sermons preached by him in the five series were reported and published. His preaching there contained "the cream of the best thoughts of his life."¹⁶

That these sermons are representative of his preaching is confirmed by the following facts. They cover a span of twenty years, occurring within the years of 1922, 1923, 1928, 1933, and 1942. This assures sufficient time for full development and maturity of thought and manner of speaking. These sermons were preached during the period when he was probably most effective as a speaker, being forty-eight years of age when the first series was delivered. Furthermore, the large meetings, comprising thousands who repeatedly listened with intense interest, no doubt helped him rise to the occasion, to speak with great fluency, clearness, and force.¹⁷

Limitation of material. Care has been taken to choose the exemplifying materials from a large number of sermons. However, particular sermons were not pre-selected, but were used as warranted by the topic under consideration. This policy made for greater freedom in selecting the best examples of the respective elements of rhetoric which are discussed.

¹⁶ W. E. Brightwell, "Introduction," Sermons, IV, 4.

¹⁷ Interview with H. B. Hardeman by the writer, December 29, 1951, at Henderson, Tennessee.

December 20, 1951, at Washington, D.C.,

IV Interview with H. G. Harwood by the writer,

19 H. G. Harwood's "Introduction," Volume, IV, . . .

discussed.

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Limitation of material. Care has been taken to
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Furthermore, the large meetings, comprising thousands who
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when he was probably most effective as a speaker, being
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of twenty years, occurring within the years of 1888, 1922,
ing is contained by the following table. They cover a span

that these sermons are representative of his preaching
of the best thoughts of his life. 19
and published. The preceding three contained "the cream
sermons preached by him in the five series were reported

V. METHODOLOGY AND SOURCES

Since W. B. Kardeman was a prominent preacher among the Churches of Christ, it was first necessary to obtain the necessary background information relative to church development. This entailed special notice of several religious movements which have developed since the inception of Christianity in the first century. The first of these was the Reformation, from which the fundamental principles of many Protestant bodies have taken their course. Especially helpful in this phase were Preserved Smith's The Age of the Reformation,¹⁸ and The Reformation by Williston Walker.¹⁹ Another valuable source, although covering more of a time span, was The Story of the Christian Church by Jessie L. Hurlbut.²⁰

Two nearly simultaneous movements which greatly affected the American religious scene were next considered. One was the Great Awakening; the other was the eighteenth century rationalistic trend called the Enlightenment. This study points out several contrasts between these two movements, citing the emotional, subjective emphasis of the former, and the intellectual stress on reason of the latter.

¹⁸ Preserved Smith, The Age of Reformation (New York: Henry Holt and Company, 1920).

¹⁹ Williston Walker, The Reformation (New York: Charles Scribner's Sons, 1900).

²⁰ Jessie L. Hurlbut, The Story of the Christian Church (revised edition; Philadelphia: The John C. Winson Company, 1933).

V. RESEARCH AND DEVELOPMENT

Since the research and development program is the backbone of the firm, it is essential that the necessary equipment and facilities be available. This necessitates a certain amount of capital investment. It is essential that the firm be able to attract and retain the necessary personnel. The firm must also be able to attract and retain the necessary capital. The firm must also be able to attract and retain the necessary talent. The firm must also be able to attract and retain the necessary capital. The firm must also be able to attract and retain the necessary talent.

Another valuable source of information is the Journal of Business, which is published by the McGraw-Hill Company. This journal is a valuable source of information on a wide variety of business topics. It is published by the McGraw-Hill Company.

The Journal of Business is a valuable source of information on a wide variety of business topics. It is published by the McGraw-Hill Company. The Journal of Business is a valuable source of information on a wide variety of business topics. It is published by the McGraw-Hill Company. The Journal of Business is a valuable source of information on a wide variety of business topics. It is published by the McGraw-Hill Company.

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The Great Awakening in Virginia, 1740 - 1790²¹ by Gewehr was especially helpful. It was supplemented with Perry Miller's Jonathan Edwards.²² Information on the Enlightenment was well supplied and interpreted by Becker in The Heavenly City of the Eighteenth Century Philosophers.²³

Significant aspects of the Restoration movement are next discussed in the study, leaning heavily on such works as How the Disciples Began and Grew²⁴ by Davis, and William Sweet's Makers of Christianity.²⁵ The succeeding development of the Churches of Christ is then reviewed, with such material derived from Earl West's two historical volumes, The Search for the Ancient Order.²⁶

It was thought necessary to review the background and life of Hardeman. Much of the information was derived from

²¹ Wesley M. Gewehr, The Great Awakening in Virginia, 1740-1790 (Durham, North Carolina: Duke University Press, 1932).

²² Perry Miller, Jonathan Edwards (New York: William Sloan Associates, 1949).

²³ Carl L. Becker, The Heavenly City of the Eighteenth Century Philosophers (New Haven: Yale University Press, 1932).

²⁴ H. M. Davis, How the Disciples Began and Grew (Cincinnati: The Standard Publishing Company, 1915).

²⁵ William W. Sweet, Makers of Christianity (New York: Henry Holt and Company, 1937).

²⁶ Earl West, The Search for the Ancient Order (2 vols.; Nashville: Gospel Advocate Company, 1949).

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"Sketch of the Author's life,"²⁷ by L. L. Brigance, which was written to acquaint the readers of Hardeman's Tabernacle Sermons with his life and attainments. Pertinent information on the background of the Tabernacle meetings was obtained from two principal sources. First, Tennessee: a Guide to the State,²⁸ compiled and written by the Federal Writers' project of the Work Projects Administration, was very informative on many aspects of Nashville and its culture. The second, providing specific information about each of the Tabernacle meetings, was the local newspapers on file at the Nashville Public Library, the Nashville Tennessean, and the Nashville Banner.

The second step in the development of this study was to obtain speech texts. This was a minor problem, since the majority of Hardeman's sermons in the five Tabernacle revivals were published in book form. The writer has the complete set of five volumes.

The third and main phase of the study was to take the part of the speech critic in examining the Tabernacle sermons of Mr. Hardeman and to evaluate his rhetorical methods. Four fundamental elements of acceptable speaking were observed in his sermons: invention, arrangement, style, and delivery.

²⁷ L. L. Brigance, "Sketch of the Author's Life," SERMONS, II, 9-28.

²⁸ Federal Writers' Project, Tennessee: a Guide to the State (New York: The Viking Press, 1939).

"Speech of the Senator," ¹⁰⁷ p. 1. In Michigan, which
 was written to explain the nature of Michigan's
Michigan with his life and activities. Further information
 on the background of the Michigan meetings are obtained
 from the principal sources. Michigan, Michigan a Guide to
the State,¹⁰⁸ compiled and written by the Federal Writers'
 project of the New York project administration, was very
 informative on many aspects of Michigan and its history.
 The record, providing specific information about each of
 the Michigan meetings, was the local newspaper on file
 at the Michigan Public Library, the Michigan Michigan,
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The record also in the development of this study
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 the majority of Michigan's records in the Michigan
 records were published in this form. The writer has the
 complete set of five volumes.

The third and main phase of the study was to take the
 part of the speech which is containing the Michigan sessions
 of Mr. Michigan and to analyze the rhetorical methods. Four
 fundamental elements of rhetorical speaking were observed in
 his manner: invention, organization, style, and delivery.

¹⁰⁷ L. L. Michigan, "Speech of the Senator," Michigan,
Michigan, II, 4-11.
¹⁰⁸ Federal Writers' project, Michigan a Guide to
the State (New York: The Viking Press, 1937).

Each of these constituents was first observed and analyzed in its context, as representative examples of each were studied.

Three principal sources were used in studying the rhetorical elements in his sermons. Sermon texts provided the material for evaluation; a personal interview with Hardeman gave insight into many aspects of his methods and views;²⁹ and two recorded sermons of K. B. Hardeman in the possession of the writer were invaluable.³⁰ They provided actual examples of the evangelist's voice qualities in delivery.

Standards of criticism were derived from Speech Criticism³¹ by Thonssen and Baird, which proved especially helpful in the entire process of evaluation. Special sermon organization was viewed in the light of standards set down by John A. Brodus in his widely used homiletical textbook, On the Preparation and Delivery of Sermons.³² Baxter's

²⁹ Interview with K. B. Hardeman by the writer, December 29, 1951, at Henderson, Tennessee.

³⁰ K. B. Hardeman, Unpublished recording of sermon preached at Broadway Church of Christ, Lubbock, Texas, October 14, 1951; and sermon preached at Artesia, New Mexico November 20, 1952.

³¹ Lester A. Thonssen, and A. Craig Baird, Speech Criticism (New York: The Ronal Press Comapny, 1948).

³² John A. Brodus, On the Preparation and Delivery of Sermons (New and revised edition by J. B. Weatherapoon; New York: Harper and Brothers, 1944).

Each of these elements was thus observed and analyzed in its context, as representative examples of each were provided.

These principal sources were used in studying the rhetorical elements in his sermons. Sermon texts provided the material for evaluation; a personal interview with Hartman gave insight into many aspects of his sermons and views²⁰ and two recorded sermons of H. H. Hartman in the possession of the writer were invaluable.²¹ They provided actual examples of the evangelist's verbal qualities in delivery.

Examples of analysis were derived from Speech Criticism²² by Thomas and Blair, which proved especially helpful in the entire process of evaluation. Special canon organization was viewed in the light of standards set down by John A. Brainerd in his Albany and Pontifical Sermons,²³ in the Propaganda and Delivery of Sermons,²⁴ Hartman's

²⁰ Interview with H. H. Hartman by the writer, December 27, 1951, at Houston, Tennessee.

²¹ H. H. Hartman, unpublished recording of sermon preached at Broadway Church of Christ, Lubbock, Texas, October 14, 1951; and sermon preached at Arpsville, New Union November 20, 1951.

²² Lester A. Thomas, and A. Craig Blair, Speech Criticism (New York: The Ronald Press Company, 1948).

²³ John A. Brainerd, On the Propaganda and Delivery of Sermons (New York: revised edition by J. H. Newcomb, The York Harbor and Rochester, 1924).

The Heart of the Yale Lectures³³ was also employed.

Finally, an attempt was made to evaluate the general effectiveness of Hardeman's speaking, by summarizing his strong and weak characteristics in evangelistic preaching.

³³ Batsell Barrett Baxter, The Heart of the Yale Lectures (New York: The Macmillan Company, 1947).

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 Finally, an attempt was made to evaluate the general
 effectiveness of Karkhanavich's approach, by determining his
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CHAPTER II

HISTORICAL BACKGROUND

1. THE REFORMATION

Since the beginning of the Christian religion in the first century many religious movements have left their influence upon the history of our country. The most important of these was the Reformation, a series of events which grew out of dissatisfaction with the prevailing corruption of doctrine and morals in the state church. Such leaders as John Wycliffe, in the fourteenth century, Martin Luther, and John Calvin, in the early sixteenth century became spokesmen of the unrest that prevailed over Europe. The key thought was protest against the domination of Catholic practices, especially in Germany, and the adherents began to be called Protestants.¹

The differing viewpoints of Catholicism and Protestantism are well described by Walker.

The Reformation vitalized the religious life of Europe; but it divided Western Christendom as to the nature of religion itself and of the institutions by which it is propagated. By the Catholic the highest Christian duty was seen in obedience to the infallible voice of a Church that claims to be the depository of truth, the dispenser of sacraments with which alone all certainty of salvation is conjoined, the possessor of a true priesthood of divine appointment - a Church characterized by unity expressed in allegiance to a single earthly

¹ Preserved Smith, The Age of Reformation (New York: Henry Holt and Company, 1923), 115.

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CHAPTER I

THE HISTORY OF THE

INDUSTRIAL REVOLUTION

Since the beginning of the industrial revolution in the
 first century now we have seen the most important
 changes upon the history of man's life. The most important
 of these was the industrial revolution, a series of events which
 led out of feudalism into the modern world. It was a
 process and began in the late fifteenth century, when
 John Wycliffe, in the fourteenth century, began to
 and John Calvin, in the early sixteenth century, began
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 by which the world was changed from a feudal society
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 modern world. It was a process by which the world
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 especially in the industrial revolution.

head. To the Protestant, the profoundest obligations were to use his divinely-given faculties to ascertain for himself what is the truth of God as contained - so the Reformation age would say - in His infallible and absolutely authoritative Word; and to enter through faith into vital, immediate and personal relations with his Saviour.²

The movement spread into nearly all parts of Europe, especially within the countries of Germany, Switzerland, England, Scotland, and the Scandinavian kingdom. Doctrinal differences already divided the great movement into various segments of Lutheran and Calvinistic theology. These soon took definite lines of division and several of the presently large Protestant bodies had their beginning at that time. The followers of Luther called themselves Lutherans; the Reformed groups rose; the Anglican church, known later in America as the Protestant Episcopal church, came into being at the decree of King Henry VIII; and under John Knox, the Presbyterian church had its beginning in Scotland.

During the seventeenth century, following the Reformation, three distinct influences began to be felt within the Anglican church: the Catholic element, seeking friendliness and reunion with Rome; the Anglican, satisfied with the moderate reforms accomplished under King Henry VIII and Queen Elizabeth; and the separatist individuals and groups

² Williston Walker, The Reformation (New York: Charles Scribner's Sons, 1955), 463.

head. To the Protestant, the profoundest obligation
was to use the divinely-given faculty of reason to ascertain
for himself what is the truth of God as contained
in the Holy Scriptures and to express
and especially authoritative words and to express
through Latin into English, Spanish and German
translations with his teachers.

The movement spread into nearly all parts of Europe,
especially within the countries of Germany, Switzerland,
England, Scotland, and the Scandinavian Kingdoms. Protestant
differences already divided the Great Movement into various
branches of Lutheran and Calvinistic theology. These two
took definite lines of division and several of the principal
large Protestant bodies had their beginning at that time.
The followers of Luther called themselves Lutherans; the
followers of Calvin were; the English church, known under the
name of the Protestant Episcopal church, came into being
at the death of King Henry VIII; and under John Knox, the
Reformed church had its beginning in Scotland.
During the sixteenth century, following the re-
formation, these distinct influences began to be felt within
the English church: the Catholic's power, seeking to re-
store and restore their power the Anglican, established with
the Reformation became established under King Henry VIII and
Queen Elizabeth and the separate institutions and groups

² William Miller, The Reformation (New York
Charles Scribner's Sons, 1885), etc.

who were dissatisfied with both of the former.³ English history during that period is a story of religious intolerance and war between the three forces, while at the same time segments of each were making their way to religious, social and economic freedom in the New World.⁴

In the first half of the eighteenth century, churches in England and the Colonies, "both Established and Dissenting, sank into a state of decline, with formal services, cold, intellectual belief, and a lack of moral power over the population."⁵ The situation was made even worse by a low economic and social status of the ministers of religion, whose reputations were in disrepute generally.⁶ Furthermore, the frontier conditions in America tended to hamper religious organization,⁷ and the influence of Arminianism and rationalism led people away from the formal churches. Among other

³ E. H. Klotsche and J. Theodore Mueller, The History of Christian Doctrine (Burlington, Iowa: The Lutheran Literary Board, 1945), 237.

⁴ William E. Sweet, The Story of Religions in America (New York: Harper and Brothers Publishers, 1930), 11-37.

⁵ Jessie L. Hurlbut, The Story of the Christian Church (revised edition; Philadelphia: The John C. Winston Company, 1933), 176.

⁶ William E. H. Lecky, A History of England in the Eighteenth Century (London: Longmans, Green, and Company, 1878, 1, 74-80.

⁷ Fredrick J. Turner, The Frontier in American History (New York: Henry Holt and Company, 1920), 185.

who were distinguished with both of the former.⁵ English history during the period is a story of religious intolerance and intolerance the three former, while on the one side segments of them were making their way to religious social and economic freedom in the New World.⁶

In the three half of the eighteenth century, churches in England and the Colonies, "both established and dissenting," were in a state of decline, with formal services, cold intellectual belief, and a lack of moral power over the population.⁷ The situation was made even worse by a loss of moral and social status of the ministers of religion, whose reputation was in disrepute generally.⁸ Furthermore, the frontier conditions in western country to hinder religious organization,⁹ and the influence of Anglicanism and national-ism led people away from the formal churches. Among other

⁵ E. E. Schattschneider and A. Woodrow Wilson, The History of the American People (Boston, 1907), I, 11-12.

⁶ William E. Beer, The Spirit of Religion in America (New York, Harper and Brothers Publishers, 1907), II-12.

⁷ Louis L. Bardin, The Birth of the Christian Church (Princeton, Princeton University Press, 1907), I, 100.

⁸ William E. Beer, A History of Religion in the Massachusetts Colony (London, Longmans, Green, and Company, 1907), I, 14-15.

⁹ Frederick A. Turner, The Frontier in American History (New York, Henry Holt and Company, 1907), 123.

distracting factors was the economic prosperity within the merchant class as commerce increased.⁸

II. THE GREAT AWAKENING

Injected into this background was the religious movement called the Great Awakening, led by John Wesley in England, and by Jonathan Edwards and George Whitefield in America. From Maine to Georgia, revivals were preached by men of great feeling and eloquence,⁹ many of whom had been inspired by German pietism, a religious attitude which subordinated intellectualistic theology to personal fervor and piety.¹⁰ The Awakening

represented an effort to establish piety and to awaken a spiritual life in believers everywhere. It found churches dying under the burden of cold formalism; it left them reinvigorated and glowing with a fresh spiritual zeal.¹¹

It also counteracted the growing secularism, rationalism and skepticism on the one hand, and on the other challenged the

⁸ James Truslow Adams, The Founding of New England (Boston: Little, Brown, and Company, 1930), 366.

⁹ Fred J. Barton, "Modes of Delivery in American Homiletic Theory in the Eighteenth and Nineteenth Centuries" (unpublished Doctor's dissertation, State University of Iowa, Iowa City, 1949), II, 32-51.

¹⁰ Merle Curti, The Growth of American Thought (second edition; New York: Harper and Brothers Publishers, 1951), 87.

¹¹ Wesley K. Coughr, The Great Awakening in Virginia, 1740-1790 (Durham, North Carolina: Duke University Press, 1935), 3.

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authoritarian expositions of Christianity. "In kindling the religion of the heart in the great mass of plain people the revivals gave a broader base to the Christian heritage."¹²

The Great Awakening, which in some respects cut across denominational lines and weakened the hold of sectarian dogma, in other ways increased sectarian differences and bitterness. It led to new splits within several groups.¹³ Emotion and reason could not be exalted together, and even class lines began to be drawn in religious circles.

III. THE ENLIGHTENMENT

During this same period, a new movement was rising to recognition in the capitals of Europe.¹⁴ This pattern of thought was known as the Enlightenment, being a protest against traditional reliance on authority in religious and secular life. "It asserted man's ability to understand the universe without supernatural revelation and without the authoritative guidance of earthly superiors."¹⁵

Thus the Philosophers called in posterity to exercise the double illusion of the Christian paradise and the golden age of antiquity. For the love of God they substituted the love of humanity, for the vicarious atonement, the perfectibility of man through his own efforts; and for the hope of immortality in another world, the hope of living in the

¹² Curti, op. cit., 57.

¹³ Perry Miller, Jonathan Edwards ([N.p.]: William Sloane Associates, 1949), 175.

¹⁴ Klotsche, and Mueller, op. cit., 306.

¹⁵ Curti, op. cit., 103.

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memory of future generations.¹⁶

Reason superseded faith, science replaced the Bible, and the leading philosophers provided the exposition in place of the clergy. Their belief in man's own rational powers to achieve the best became a new religious faith.¹⁷

This movement of deistic concepts swiftly spread to the Colonies in America. Although it lacked the systematic basis which it had acquired in Europe, it had a wide following among the intellectual classes. Two of the many causes or factors in this growing movement are seen in its opposition to organized religion. The first was a reaction against the hierarchical bigotry and ecclesiastical superstition of both Catholicism and some Protestant groups. The dominating pressure of the clergy upon the conscience and complete life of each individual was rejected by the adherents of the Enlightenment. A second factor in its growth was a reaction against the extreme emotionalism which was characteristic of the preaching of George Whitefield and others of the Great Revival.¹⁸

The influence of the Enlightenment has been widely

¹⁶ Carl L. Becker, The Heavenly City of the Eighteenth Century Philosophers (New Haven: Yale University Press, 1932), 130.

¹⁷ Ibid., 130

¹⁸ Curti, op. cit., 112.

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This movement of ... the ... basis which it ... among the ... or ... also to ... the ... both ... pressure of the ... of each ... enlightenment. ... against the ... of the ... Great ... The ...

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felt in American religious life, and even in the political and social spheres. A significant outcome of its rationalistic theology was the rise of Unitarianism and Universalism in the last decades of the eighteenth century.¹⁹

IV. THE NINETEENTH-CENTURY RESTORATION MOVEMENT

As the nineteenth century dawned, the religious elements of the Western world were extremely disunited and bitter. The cleavage between Protestants and Catholics that resulted from the Reformation was becoming even wider. Division was rampant among the protesting groups themselves. Nearly all major denominations had their respective dogmatic creeds or rule-books of doctrine and practice.

The Great Revival precipitated an era of theological speculation and doctrinal division. It stimulated religion, but in so doing multiplied the sects....Soon there were twelve kinds of Presbyterians, thirteen kinds of Baptists, seventeen kinds of Methodists, and the smaller groups divided and sub-divided....Doctrinal differences among the popular denominations had been largely forgotten in the emotional excitement of the Great Revival. Once the great wave was over, however, the effort of each denomination to intrench the converts to its particular brand of theology resulted in division within denominations and battles among them. Frontier religion was largely becoming rationalized theology; the camp meeting with its call to universal repentance was being replaced by doctrinal discussion, by

¹⁹ Howard W. Jones, America and French Culture, 1750-1848 (Chapel Hill, North Carolina: The University of North Carolina Press, 1927), 401.

felt in modern religious life, and even in the political and social spheres. A significant outcome of the religious-istic theology was the rise of Unitarianism and Universalism in the last decades of the eighteenth century.

IV. THE NINETEENTH-CENTURY RESTORATIVE MOVEMENT

As the nineteenth century dawned, the religious elements of the Western world were extremely diminished and bitter. The cleavage between Protestants and Catholics that resulted from the Reformation was becoming ever wider. Division had become acute among the Protestant groups themselves. Nearly all major denominations had their respective doctrinal creeds or confessions of doctrine and practice.

The great revival crystallized an era of theological speculation and doctrinal division. It stimulated religion, but in no doing which filled the seats... book there were twelve kinds of prophecies, fifteen kinds of baptisms, seven kinds of ministries, and the smaller groups divided and sub-divided... Doctrinal differences among the popular denominations had been largely forgotten in the emotional excitement of the Great Revival. Once the great wave was over, however, the work of each denomination to improve the service to its particular branch of theology resulted in division within denominations and battling among them. Preacher politics and largely doctrinal polemical theology the day meeting with the call to universal repentance was being replaced by doctrinal discussion, by

10 Howard N. Jones, Anglican and French Calvinism, 1750-1810 (Chapel Hill, N.C.: University of North Carolina Press, 1957), 401.

a dogmatic orthodoxy, contentious and argumentative.²⁰

Some religious leaders emphasized the freedom of the will, others insisted on Calvinistic predestination; a few continued to preach the theme of the Great Awakening, while a minority leaned toward the exaltation of reason, from the influence of the Enlightenment.²¹ Liberalism thus clashed with conservatism; intellectualism against emotionalism.

These divided conditions came to be the birthplace of another movement in Great Britain and America, called the Restoration Movement. In its later organized form, it was part of a larger effort, sometimes called the Second Awakening in America.²² Early signs of it were seen in Scotland and Ireland about the time of the American Revolution. The movement was led by James Haldane and Thomas Campbell. A few years later, but with only partial connection with the efforts in the British Isles, similar unifying efforts were seen in scattered areas in America. People were growing tired of religious division, and sought a basis upon which they could promote unity. Like

²⁰ Carroll B. Ellis, "The Controversial Speaking of Alexander Campbell" (Unpublished Doctor's dissertation, Louisiana State University, Baton Rouge, 1949), 40-42.

²¹ William W. Sweet, The Story of Religions in America (New York: Harper and Brothers Publishers, 1930), 322.

²² Sweet, op. cit., 321.

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all other movements, whether religious, social or political, the Restoration Movement began very slowly and gradually, gaining influence as time went on. Some outstanding leaders were James O'Kelly among the Methodists in North Carolina, Dr. Abner Jones among the Baptists in New England, New York and Pennsylvania, Barton W. Stone, a Presbyterian preacher in Kentucky, and Alexander Campbell in Virginia and Pennsylvania.²³

There were two forceful principles that guided their efforts. The first was their belief that all Christians should be unified, and the second was that true religious unity must be based upon a common acceptance of the teachings of the Bible. The following excerpt from a sermon by John Smith at Lexington, Kentucky, in 1832, well describes their position:

God has but one people on the earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union such as we plead for - a union of God's people on that one Book - must, then, be practicable. Every Christian desires to stand in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it is God's will that his children should be united. To the Christian, then, such a union must be desirable. Therefore the only union practicable or desirable must be based on the word of God as the only rule of faith and practice.²⁴

²³ J. Kinton Batten, Protestant Backgrounds in History (New York: Abington-Cokesbury Press, 1951), 136.

²⁴ M. M. Davis, How the Disciples Began and Grew (Cincinnati: The Standard Publishing Company, 1915), 117.

all other movements, whether religious, social or political, the Restoration movement began very slowly and gradually, gaining influence as time went on. Some outstanding leaders were James O'Reilly among the Methodists in North Carolina, Dr. Abner Jones among the Baptists in New England, New York and Pennsylvania, Peter V. Hefner, a Presbyterian preacher in Kentucky, and Alexander Campbell in Virginia and Pennsylvania.²²

There were two powerful principles that guided their efforts. The first was their belief that all Christians should be united, and the second was that true religion only must be based upon a common recognition of the basic laws of the Bible. The following examples from a sermon by John Smith at Lexington, Kentucky, in 1826, will describe their position:

God has put one people on the earth. He has given to them but one book, and therein written and commands them to be one family. A union such as we find for - a union of God's people on this one book - must, first, be universal. Every Christian desires to stand in the whole will of God. The prayer of the Saviour, and the whole tenor of his teaching, clearly show that it is God's will that the children should be united. To the Christian, then, with a union must be desirable. Therefore the only union possible or desirable must be based on the word of God as his only rule of faith and practice.²³

²² J. Milton Lusk, Protestant Backgrounds in History (New York: Abingdon-Cokesbury Press, 1921), 128.

²³ R. M. Lewis, How the Disciples Began and Grew (Glennville: The Southern Publishing Company, 1913), 117.

The advocates of the Restoration envisioned a restoration of the apostolic church, with each aspect of their faith, worship, and organization being taught in the New Testament. They concluded that faith must be expressed in true repentance, climaxed by immersion in water, giving assurance of the forgiveness of sins. Concerning the agency of the Holy Spirit in conversion, they denied a direct and miraculous aspect, believing that the desired spiritual change was prompted by the Word. Their organization was congregational. No formal ordination was required for a man to preach, nor for the serving of the Lord's Supper each first day of the week.

In their promotion of Christian unity, the leaders of the movement opposed the champions of many schools of thought. Controversial pulpit oratory was quite universal in the frontier region. Judging from the records, religious debating seems to have been the most approved method by which frontier pioneers defended and promulgated their convictions of divine truth. For example, in 1829, Alexander Campbell accepted the challenge of Robert Owen, a leading freethinker from Scotland, to debate the issues of his social philosophy and the Bible.²⁵ During the preceding four years, Owen and his followers had established

²⁵ James Orval Filbeck, The Christian Evidence Movement (Kansas City: The Old Paths Book Club, 1946), 65.

seven different experimental communities, typified by that at New Harmony, Indiana, in which they attempted to remake conventional institutions by reasoned choice, one of which was the Christian religion.²⁶ In the 1829 oral contest at Cincinnati which lasted eight days, Campbell spoke the sentiments of most Christian people in their opposition to the deism and skepticism of the Enlightenment.²⁷

A similar event took place seven years later between Campbell and a Catholic bishop, John B. Purcell, of Cincinnati. In his opening address, Campbell made clear his position by stating, "I come not here to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism."²⁸ He maintained that the divine truth of salvation was fully revealed in the Bible, and that, during the intervening centuries, the traditional practices of Catholicism had gradually departed from the apostolic teachings and examples. The Protestant clergy of Cincinnati were hearty in their commendation of

²⁶ Arthur Eugene Hester, Jr., Backwoods Utopias (Philadelphia: University of Pennsylvania Press, 1950), 243.

²⁷ Alexander Campbell, and Robert Owen, The Evidences of Christianity (Nashville: The McQuiddy Printing Company, 1946), 504.

²⁸ Alexander Campbell, and John B. Purcell, A Debate on the Roman Catholic Religion (Nashville: The McQuiddy Printing Company, 1914), 9.

Campbell's scholarship and presentation.²⁹

Another representative debate was held in 1843, between Alexander Campbell and W. L. Rice, a Presbyterian minister. It was held in Lexington, Kentucky, with Henry Clay as moderator.³⁰ The topics debated concerned the design and mode of scriptural baptism, the Holy Spirit, and human creeds. Also involved was the basic problem of Biblical interpretation. Although other debates occurred during the period, these three exemplify the principal conflicts in religious thinking in the Restoration Movement.

Characteristic of the movement, great numbers of people believed that religious unity could only be attained by a common adherence to the fundamental teachings of the Bible. In advancing their position, they used several slogans which made clear their objectives, e.g., "Back to the Ancient Order of Things,"³¹ and "no creed but Christ; no book but the Bible."³² They accordingly opposed formulated creeds which, they contended, separated people religiously. They encouraged a conservative interpretation

²⁹ Davis, op. cit., 164

³⁰ William W. Sweet, Makers of Christianity (New York: Henry Holt and Company, 1937), 193.

³¹ Alexander Campbell, editor, The Millennial Harbinger (Kansas City: The Old Paths Book Club, 1960. Reproduced from original periodical, The Millennial Harbinger, 1830), I, 1.

³² J. L. Neve, Churches and Sects of Christendom (Blair, Nebraska: Lutheran Publishing House, 1944), 384.

Another representative source was held in 1933, between Alexander Gaspari and A. H. Allen, a Presbyterian minister. It was held in Berkeley, California, with Henry Clay as moderator. The police searched the house and not only of the house but also of the city itself, and found evidence also involved was the state problem of political intervention. Although other sources scattered during the period, there have emerged the principal conflicts in religious thinking in the Restoration Movement.

Characteristics of the movement, great numbers of people believed that religious unity could only be attained by a common adherence to the fundamental teachings of the Bible. In advancing their position, they used several slogans which made clear their objectives, e.g., "Just to the ancient order of things," "We are good but Christ," "No book but the Bible." They accordingly opposed those who failed to do this, they contacted, separated people religiously. They encouraged a conservative investigation

10 Lewis, op. cit., 104

11 Wilson, op. cit., 104. Wilson, op. cit., 104.

12 Alexander Gaspari, The Millennial Kingdom (Kansas City: The Old Testament Book Co., 1930). Reproduced from our first publication, The Millennial Kingdom, 1930, p. 1.

13 J. L. Lewis, Unsettled and Settled of Christendom (Oxford, University Press, 1941), 284.

of the Scriptures and opposed religious titles in theory and practice.

The progress of the movement was rapid, and its membership numbered over one hundred thousand by 1836, ranking as the fourth largest religious body in the nation.³³ This growth was highly encouraging to those who had sacrificed greatly. Alexander Campbell, one of the foremost leaders, stated in 1846:

We little expected, some thirty years ago, that the principles of Christian union and a restoration of primitive Christianity in letter and spirit, in theory and practice, could have been plead with such success, or have taken such deep hold on the consciences and of the hearts of multitudes of all creeds and parties, of all castes and conditions of society, as we have already lived to witness. We must say that it is "the Lord's doing, and marvelous in our eyes."³⁴

A final vivid description is here included, pointing to some significant aspects of the people's earnestness of mission:

The "reformation" first attracted men of the middle class. These men were not highly cultured but they were men for the most part of fair education. Moreover, most of them were men of independent turn of mind and of great courage. They loved liberty and were willing to sacrifice

³³ D. S. Burnet, "Progress of the Present Reformation," Christian Preacher, Vol. I, No. 1 (January, 1836), 21. Quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 129.

³⁴ Alexander Campbell, "Preface," Millennial Harbinger, Third Series, Vol. III, No. 1, (January, 1846), 1. Quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 129.

everything for what they believed to be true. To be sure there were many men of prominence in politics, medicine and business who accepted the views of the pioneers. At first their views were peculiar to most hearers. Consequently, they invoked study. Moreover, with the clergy of the day they were greatly abhorred. Nobody accepted then the gospel message because it was popular, for it wasn't. There was that courageous love for the liberty of the gospel, free from human creeds and from the authority of council that gave impetus for men to submit to the living oracles... These pioneers believed in their cause, and they pressed on, wilting before no tribunal, but with the profound conviction they had the truth and that truth, under God would triumph.³⁵

V. LATER DEVELOPMENTS

The bright outlook for this unified effort was soon to be darkened. Although general agreement and peace had existed between members, especially in points of first principles of conversion and Christian conduct, before the Civil War period, dark clouds of dissension began casting their shadows over the church. The principal disagreement was over the proper method of advancing missionary work to other parts of the world. The need for such work was agreed upon by the majority. However, many refused to join the movement for a church-wide missionary society. Such a society, they believed, would encroach upon the local congregational responsibility, resulting

³⁵ Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 127.

everything for what they believed to be true.
 To be sure there were many who were prominent
 in politics, business and literature who accepted
 the views of the pioneers. Among their views
 were peculiar to most history. Consequently,
 they invoked study. Moreover, with the study
 of the day they were greatly attracted. Nobody
 accepted them the gospel message because it
 was popular for its own sake. There was first
 a religious love for the history of the people,
 then from human events and from the authority of
 officials that gave impetus for men to study to
 the history of the people. These various beliefs
 in their minds, and they pressed on, willing to
 follow the path, but with the greatest conviction
 they had the light and that truth, which God
 would bring.

I. LATER DEVELOPMENTS

The belief which for this united effort
 was soon to be forgotten. Although general agreement and
 peace had existed between nations, especially in certain
 of their principles of conservatism and Christian conduct,
 before the Civil War period, both sides of discussion
 began casting their shadows over the church. The principal
 disagreement was over the proper nature of education
 elsewhere and in other parts of the world. The need for
 such work was agreed upon by the majority. However, many
 refused to join the movement for a church-wide education
 policy. Such a policy, they believed, would weaken
 upon the local congregational responsibility, rendering

22
 [Manuscript deposited in the Library of the
 Baptist Board of Christian Education, 1917.]

in human organization and ecclesiasticism. Despite this opposition, the American Christian Missionary Society was formed in 1849 at a convention in Cincinnati, Ohio. Some of the leaders who promoted its adoption were W. K. Pendleton, Alexander Campbell, D. S. Burnet, Walter Scott, and J. W. McGarvey.

The lack of general success by the Missionary Society was largely due to the growing opposition, led by such men as Tolbert Panning, Benjamin Franklin, Jacob Croath, Jr., and David Lipscomb. The objections are here classified:

The first of these was based upon the Society's method of membership, viz., making membership depend upon the payment of stipulated amounts of money. The second of these stemmed from the potential danger the Society maintained of infringing upon the independence of a local congregation. The third objection came from the conviction that human organizations were unauthorized in the scriptures, and therefore, unscriptural.... Eventually this last objection became the core of the issue, although in years to come many churches who believed in societies found that the Society very little respected their local independence.³⁶

As the conflict between the states progressed, the slavery issue caused concern within the Churches of Christ although the consequences were not serious. The position of Benjamin Franklin and Alexander Campbell was typical of the common viewpoint on the subject. They taught that the problem was political, rather than moral. They noted scrip-

³⁶ Ibid., 212, 213.

In many organizations and nationalities, people like
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 of the leaders who promoted its adoption were W. H. Burdette,
 Alexander Campbell, C. S. Burdette, and J. W.

History
 The fact of general success by the Missionary Society
 was largely due to the growing conviction, led by such
 men as Tolbert Peck, Benjamin Franklin, Jacob Cramer, Jr.,
 and Levin Edwards. The objection was here presented:

The first of these was based upon the
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 always have caused concern within the churches of Christ
 although the consequences were not serious. The position
 of Benjamin Franklin and Alexander Campbell was typical of
 the entire viewpoint on the subject. They taught that the
 problem was political, rather than moral. They noted seri-

tures which regulated slavery, but none that prohibited it.³⁷ It was neither condemned nor upheld. It is significant that the Churches of Christ were among the very few religious bodies that did not divide over the slavery question.

Another issue which caused more concern was whether the Christian should take arms in the civil strife. W. K. Pendleton wrote the following in July, 1861:

O, my Christian brother think of it!
When you shoulder your musket and equip yourself
with all the instruments of death, ask yourself
have you the right thus to take the life of your
fellow? Who gave you the right? What has your
brother done that you may shoot him? - Has he
stolen your property? Can you murder him for that?
Has he differed with you about political govern-
ments? Can you not part in peace?³⁸

J. W. McGarvey was another prominent leader who spent much time and effort in convincing his brethren to take a neutral position. His influence was greatly enhanced by his position as politically favoring neither the North nor the South. In October, 1862, he regretfully described the effects of the war in his report to the Missionary Society:

³⁷ William W. Sweet, Makers of Christianity (New York: Henry Holt and Company, 1937), 193.

³⁸ W. K. Pendleton, "A Plea for Peace," Millennial Harbinger, Fifth Series, Vol. IV, No. 7 (July, 1861), 410. Quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 338.

...which was published in 1851, and was that
...it is not to be understood as a sign of
...that the Committee of Enquiry were among the very few
...religious bodies that did not believe in the slavery

question.

Another issue which caused some concern was whether

the Committee should take any in the civil service. W. W.

testimony was the following in July, 1851:

O, my Christian brother, what of the
...then you should be your master and your yourself
...with all the instruments of war, and yourself
...have you the right time to take the life of your
...believe that you are right, that you are
...brother down that you may show him - has he
...stolen your property? Can you murder him for that?
...can he kill you with you about political govern-
...ment? Can you not pay in honesty?

J. W. Mackay was another prominent leader who

spent much time and effort in maintaining his position to

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fluenced by his position as a political reformer within the

both now the world. In October, 1851, he respectfully re-
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sented the efforts of the war in the report to the National

Society.

W. W. Mackay, Secretary of the National Society,
York, New York and Glasgow, 1851, p. 100.

W. W. Mackay, Secretary of the National Society,
York, New York and Glasgow, 1851, p. 100.
...of the National Society, York, New York and Glasgow, 1851, p. 100.
...of the National Society, York, New York and Glasgow, 1851, p. 100.

A storm of human passion, seldom equaled in the history of our sinful world, is raging around us, and we have caught the infection. The results are such as human passion must always produce. Many brethren have been swept into hopeless apostasy; the zeal of many has been chilled; distrust prevails among many who once were bosom friends; the evangelical labors of nearly all have been much contracted; churches languish; congregations dwindle, and there is a fear that such divisions as have distracted the religious sects of the day, may yet disgrace our history.³⁹

The post-war period saw a liberalistic trend develop. It produced a conflict between conservative and liberal viewpoints in the interpretation of the Scriptures. The gulf of dissension widened over such questions as the necessity of baptism, the apostolic concept of a Christian, and the proper participants in the observance of the Lord's Supper.

Another main issue concerned the use of instrumental music in the worship services. Despite the fact that its use had been fought vigorously during the war as an innovation, increasing numbers of congregations were using it. The story of its introduction in most cases must include the effects, viz., division, bitterness, and sometimes lawsuits. The importance of this issue within the ranks of those who opposed the introduction of human organizations and aids in worship was well expressed by Moses E. Lard,

39

J. W. McGarvey, in annual report to Missionary Society, 1862. Quoted by Earl West, "The Search for the Ancient Order" (Nashville: Gospel Advocate Company, 1949), I, 329.

A study of human history, which is placed
 in the history of our kind, is being
 given us, and we have made the
 The reader are that as human history
 always produce. Many divisions have been
 into separate epochs; the kind of work has been
 divided; distinct periods named; many who
 were born (Leland); the evangelist labors of
 nearly all have been most successful; churches
 linguistic organizations defined, and there is a
 less than such divisions as have distinguished the
 religious souls of the day, but give us
 history.

The post-war period was a liberalistic period
 It produced a conflict between conservatism and liberal
 viewpoints in the interpretation of the Constitution. The
 full of discussion raised over such questions as the
 necessity of justice, the specific concept of a Christian,
 and the proper participation in the government of the nation
 Paper.

Another main issue concerned the use of instrumental
 music in the worship services. Rights for that time
 use had been fought vigorously during the war as an issue
 also, increasing numbers of communicants were within it.
 The story of the introduction in some areas was
 the oldest, the divided, the divided, the divided,
 families. The importance of this issue within the ranks
 of those who opposed the introduction of instrumental
 and also in worship was well expressed by W. H. L.

1. J. A. Holmberg, in several papers on history
 Society, 1922. Quoted by W. H. L., in
History of the Church (New York: Harper & Row, 1922),
 p. 202.

popular preacher and writer;⁴⁰

The question of instrumental music in churches of Christ involves a great and sacred principle. But for this, the subject is not worthy of one thought at the hands of the child of God. That principle is the right of man to introduce innovations into the prescribed worship of God. This right we utterly deny. The advocates of instrumental music affirm it. This makes the issue....⁴¹

By the turn of the century, division had run its course. The group that favored the missionary organization and the use of instrumental music came to be known as the "Disciples of Christ," or in some localities, the "Christian Church." The more conservative element retained the name "Churches of Christ."

Since that division which occurred about 1900, the Churches of Christ have enjoyed a very healthy growth. Today they have a membership of over one million, with about 10,000 congregations.⁴² Concentration has principally been in the South and Southwest, with expanding activities into all other sections of the United States, and into foreign countries. Characteristically, they have maintained

⁴⁰ H. Leo Boles, Biographical Sketches of Gospel Preachers (Nashville: Gospel Advocate Company, 1932), 174-176.

⁴¹ Moses K. Lard, [n.p.], quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), II, 449.

⁴² Harry Hanson, editor, The World Almanac (New York: New York World-Telegram, 1952), 461.

The question of international trade in
 products of United States is a broad and varied
 subject. For this, the subject is not
 really of the scope of the study of the
 of God. That subject is the study of man
 industry international into the prescribed world
 of God. This study is already heavy. The
 of international trade study is. This makes the
 study...

By the way of the country, education has to be
 course. The group that favored the autonomy organization
 and the use of international trade was to be known as the
 "League of Nations" as in some countries, the "Christian
 Church". The more conservative elements retained the name
 "League of Nations".

Since that division which occurred about 1900, the
 League of Nations has enjoyed a very healthy growth.
 Today it has a membership of over one million, with
 about 10,000 contributions. The organization has principally
 been in the work of education, and organizing activities
 into all other countries of the United States, and into
 foreign countries. Characteristically, they have maintained

10 M. Lee Jones, International League of Women
League of Nations (New York: Century, 1921), 174-175.

11 League of Nations, report by Earl Root, the
League of Nations (New York: Century, 1921), 174-175.

12 League of Nations, report by Earl Root, the
League of Nations (New York: Century, 1921), 174-175.

congregational autonomy, while co-operating in a movement of missionary activities all over the world. Interested members have seen the need for other worthwhile endeavors, such as orphan homes and care for the aged. From the time of Bethany College and Alexander Campbell, to the modern facilities of seven colleges now scattered from California to Florida, Christian education has been a popular work of the Churches of Christ. Among this number is Freed-Hardeman College, named for and directed by N. B. Hardeman for a period of nearly thirty years. The most recent co-operative effort has been a nationwide radio program, called the "Herald of Truth," over a 145-station hookup of the American Broadcasting Company.⁴³

While this physical progress has occurred, the doctrinal position has remained constant through the years. With a strong faith in the Bible as God's revealed will to man, they zealously preach for a continued restoration of the church as it was in the first century, in all points of doctrine, worship, and organization.

⁴³ News item in Time, LIX (March 24, 1952), 54,55.

congregational movement, which is spreading in a movement
 of religious activities all over the world. Interested
 members have seen the need for other worthwhile endeavors,
 such as youth camps and clubs for the young. From the time
 of Boy Scout camps and Christian Service, to the extent
 facilities of youth centers are now being built from California
 to Florida, Christian education has been a popular part
 of the program of camps. Among these camps is the
 Christian Camp, named for and directed by W. D. Williams
 for a period of nearly thirty years. The most recent co-
 operative effort has been a nationwide radio program, called
 the "Hour of Truth," over a 100-station basis of the
 American Broadcasting Company.

This kind of physical program has occurred, the
 doctrinal position has remained constant through the years.
 With a strong faith in the Bible as God's revealed will to
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 the church as it was in the first century, in all points
 of doctrine, worship, and organization.

CHAPTER III

ENVIRONMENTAL BACKGROUND

I. INTRODUCTION

"It is a truism that speeches are meaningful only when examined in the settings of which they are a part."¹ The environmental factors are especially important to the speech critic, as they often furnish the answers to numerous questions relating to the speeches themselves. The preaching of N. B. Hardeman's Tabernacle sermons can be best viewed by considering the four principal constituents of the speaking situation: the speaker, the audience, the occasion, and the subject. Since more than one speech is to be analyzed, the respective audiences, occasions, and subjects must be considered in groups when expedient. The separate series of meetings conducted by Mr. Hardeman will serve as the basis of such group consideration.

II. THE SPEAKER

Nicholas Brodie Hardeman² was born May 18, 1874, near

¹ Lester A. Thonssen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), II.

² Albert N. Marquis, editor, "N. B. Hardeman," Who's Who in America, XIII - XXI.

ENVIRONMENTAL FACTORS

I. INTRODUCTION

"It is a truth that speech and thought only when examined in the settings of which they are a part." The environmental factors are especially important to the speech act, as they often furnish the answers to numerous questions relating to the speaker's behavior. The presence of N. S. Hardman's behaviorism can be best viewed by considering the four principal constituents of the speaking situation: the speaker, the audience, the occasion, and the subject. Since more than one speech is to be analyzed, the respective behavior, occasions, and subjects must be considered in great detail. The separate series of meetings conducted by Mr. Hardman will serve as the basis of such group consideration.

II. THE SPEAKER

Nicholas Brodie Hardman¹ was born May 18, 1874, near

¹ Dexter A. Thompson, and A. Craig Baird, *Speech Criticism* (New York: The Macmillan Press Company, 1928), p. 11.

² Albert N. Sargis, editor, "N. S. Hardman," *Who's Who in America*, XIII - XIV.

Milledgeville, Tennessee, in McNairy County. His father was a doctor, who had begun his practice before the Civil War in three of Tennessee's central Counties. In addition to that profession, he was successful in farming and trading. Brodie, as the boy was called, grew up on the farm with many responsibilities, yet with much leisure time.

He attended several public schools in his youth, and at sixteen entered West Tennessee Christian College at Henderson. From that school he was graduated in 1895 with a Bachelor of Arts degree, and later with a Master of Arts degree. In 1901 he was married to Miss Joanna Kendall Tabler, who joined him in the teaching profession. They had three children. Between 1896 and 1908 Hardeman taught both in the public schools and in the college from which he had graduated. He was Superintendent of Public Instruction in Chester County from 1906 to 1918.

In 1908 Hardeman and Professor A. G. Freed instituted a new school at Henderson, called the National Teachers' Normal and Business College.⁵ In 1919, it was purchased by several leaders of the Churches

⁵ Jessie P. Hogue, editor, American Junior Colleges (second edition, Washington: American Council on Education, 1948), 203.

Milledgeville, Tennessee, in Shelby County. His father was a doctor, who had begun his practice before the Civil War in favor of Tennessee's secession. In addition

to that profession, he was successful in farming and trading. Brodie, as the boy was called, grew up on the farm with many responsibilities, yet with much leisure time.

He attended several public schools in his youth, and at sixteen entered West Tennessee Christian College at Henderson. From that school he was graduated in 1898 with a Bachelor of Arts degree, and later with a Master of Arts degree. In 1901 he was married to Miss Joanna Kendall Taylor, who joined him in the teaching profession. They had three children. Between 1898 and 1908 Henderson taught both in the public schools and in the college from which he had graduated. He was Superintendent of Public Instruction in Chester County from 1908 to 1918.

In 1908 Henderson and Professor A. G. Freed instituted a new school at Henderson, called the National Teachers' Normal and Business College.² In 1919, it was purchased by several leaders of the Churches

² Lewis F. Rogers, editor, American Junior Colleges (second edition, Washington: American Council on Education, 1948), 202.

of Christ, and placed under the management and guidance of a board of trustees. The name was changed to Freed-Hardeman College. Mr. Hardeman became president of the school a few years later, and held that position until 1950.⁴ At the age of 79, he still resides at Henderson. Not only was he an able teacher in the classroom, but he was also a capable executive and administrator. His life-long slogan was "Let all things be done decently and in order,"⁵ a Biblical quotation that has meant much to him, as well as to the faculty and students.

Methodism, the religious environment of his youth, was highly emotional and it tended to disgust young Hardeman, rather than impress him. However, he did respond to a more logical approach employed by several evangelists of the Churches of Christ, and was baptized while attending college.

The preaching of his first sermon a few years later, in 1898, was only to substitute for another man, but it gave indication of his potentialities.

He soon began preaching frequently and regularly. He sprang into prominence very rapidly, and it was not long until his services were in great demand. It was noised abroad that he was the most promising young preacher anywhere in his section of the country, and people went far and near to hear

⁴ News item in the Nashville Banner, April 18, 1950.

⁵ I Corinthians 14:40

of which was given under the management and guidance of

a board of trustees. The name was changed to "Yesh-

iva" in 1900. Mr. Harkness became president of the

school a few years later, and held this position until

1900. At the age of 70, he still resides at Harkness.

His only son is an able teacher in the classroom, but he

was also a capable executive and administrator. His

life-long dream was that all things be done decently and

in order, and a judicial protection that has meant much to

him, as well as to the faculty and students.

Nevertheless, the religious environment of his youth

was highly influential and it tended to direct young

Harkness, rather than toward him. However, he did respond

to a more liberal attitude which was several years

at the University of Chicago, and was impressed with attending

college.

The beginning of his first career a few years

later, in 1885, was only to substitute for another man,

but it gave indication of his potentialities.

He soon began preaching frequently and vigor-

ously. He entered into prominence very rapidly, and

it was not long until his services were in great

demand. It was noted around that he was the most

popular young preacher anywhere in the western part

of the country, and people came far and near to hear

him. He was in the pastoral office April 10, 1900.

1. Evangelical 1885

him. His youthful appearance, engaging manner, fluency of speech, and remarkable ability to quote the Scriptures attracted much attention and caused a great deal of favorable comment.⁶

These outstanding characteristics did not come to him without effort. From two years of special study of the Bible he acquired a careful, exact, and thorough method of study. Even though he had only a few courses of formal speech training in Elocution, Logic, and Homiletics,⁷ he took advantage of every opportunity to excel in speaking. He was especially inspired by the speaking of three contemporaries: William Jennings Bryan, Senator E. W. Carmack of Tennessee, and Governor Robert Taylor of Tennessee.⁸

To say that N. B. Hardeman has been a successful preacher is a very conservative statement. His wide popularity as an evangelist is more striking when one considers the fact that nearly all of his preaching was done during the summer vacations between regular school sessions. He has conducted revival meetings in all parts of the United States, except New England and the Pacific Northwest, and his services are still in demand in many areas. A leading preacher recently wrote of him,

⁶ L. L. Brigance, "Sketch of the Author's Life," in N. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons; Nashville: Gospel Advocate Company, 1923), II, 18.

⁷ Interview with N. B. Hardeman by the writer, December 29, 1961, at Henderson, Tennessee.

⁸ Ibid.

his. His youthful appearance, engaging manner, fluency of speech, and remarkable ability to quote the Scriptures afforded much satisfaction and caused a great deal of favorable comment.

These outstanding characteristics did not come to

him without effort. From the time of his study at the Bible he received a certain amount of instruction in the study of the Bible. Even though he had only a few verses of memory, he took advantage of every opportunity to excel in speaking. He was especially inspired by the speaking of these distinguished men: William Jennings Bryan, Senator H. W. Barker of Tennessee, and Governor Robert Taylor of Tennessee.

To say that N. B. Hardeman has been a successful preacher in a very conservative fashion. His wife reports that he is an evangelist in some respects, when one considers the fact that nearly all of his preaching was done during the summer vacation between regular school sessions. He has conducted revival meetings in all parts of the United States, except New England and the Pacific Northwest, and his services are still in demand in many places. A fact the preacher recently wrote of him.

⁶ J. L. Rylander, "Sketch of the Author's Life," in N. B. Hardeman, Hardeman's Laborer's Service (Herald, Chicago, Ill., 1901), p. 18.

⁷ Interview with N. B. Hardeman by the writer, December 28, 1901, at Nashville, Tennessee.

I may truthfully say of Hardeman today that his natural forces are unabated and his mental powers are not waning, for I have never heard a man preach for one solid hour three nights in succession, who quoted more scripture accurately (quoting from ten to fifteen verses to a whole chapter at a time), and driving home his arguments with more force and power than E. B. Hardeman did last week....If what I heard last week is a sample of his ability, he could walk out in the same Ryman Auditorium and hold the audience just as spellbound as he did when he was there in 1922.⁹

III. THE AUDIENCE

From this review of his life, it is evident that Mr. Hardeman was, in most respects, a product of a Tennessee environment. Furthermore, the audiences to which he preached his Tabernacle sermons were largely composed of Tennessee residents, both urban and rural. Probably the most impressive factor in his Tennessee environment was the religious views of its people.

Almost half of Tennessee's 2,616,556 population are active church-goers today [1939] with the Baptists, Methodists, Presbyterians, and Churches of Christ comprising, in the order named nearly 90% of the combined church membership. Unquestionably the state is one of the chief strongholds not only of Protestantism, but of Fundamentalism in the United States.¹⁰

⁹ Ira A. Douthitt, "I Heard Hardeman," Gospel Advocate, XCIV (October 18, 1952), 669.

¹⁰ Federal Writers' Project of the Works Projects Administration for the State of Tennessee, Tennessee, A Guide to the State (New York: The Viking Press, 1939), 111.

I am particularly glad to know that the National Board has adopted and its special board will carry out I have never heard a word about for our little boys these rights in Tennessee, who would have enjoyed ourselves [quoting from the no-fifteen years in a whole chapter of a trial, and having done his experiments with some and given them E. H. Gardner his last words... I think I heard last week in a copy of the Bulletin, in which said out in the new year, and would be welcome just as a-though he is still in one hour in 1928.

THE TENNESSEE

From this review of his life, it is evident that Dr. Gardner was, in most respects, a product of a Tennessee environment. His education, the schools in which he received his Tennessee education were largely composed of Tennessee products, with urban and rural. Probably the most intensive factor in his Tennessee environment was the religious view of the people.

Almost half of Tennessee's population are active church-going people with the Baptists, Methodists, Presbyterians and members of other churches, in the order named nearly 90% of the population church members. Unquestionably the state is one of the chief agricultural and dairy producing, and of industrial in the United States.

¹ The A. J. [unclear] "I have in [unclear] [unclear]"
 Attorney, [unclear] [unclear] [unclear], 1928.
 In [unclear] [unclear] [unclear] of the [unclear] [unclear]
 Administration for the State of Tennessee, [unclear] A.
 Guide to the State, New York: The Living Press, 1927, p. 111.

Another important factor in Hardeman's audiences was the large number of congregations of the Churches of Christ in Nashville and the surrounding Davidson County. When the first Tabernacle meeting was held in 1922, forty-five congregations in the immediate area participated.¹¹ More than fifty cooperated in the 1928 revival,¹² and the number has consistently increased since that time.

Contemporary reports stated that a large proportion of Hardeman's audiences were members of the Churches of Christ,¹³ although an accurate account cannot be determined. It may be safely said therefore, that in most respects the audiences were friendly, congenial, and favorably inclined to the speaker's views and purposes. However, there were many exceptions to this general view of his audiences. They also included large numbers of people of other faiths and backgrounds. The Nashville Tennessean reported:

Crowds, representing every walk and avocation of Nashville's life and citizenship, packed the Ryman Auditorium Sunday afternoon and Sunday night to hear E. B. Hardeman, the evangelist.¹⁴

Mr. Acuff thanked the Nashville Railway and Light Company for its various courtesies and accommodations extended. More than 400 officials

¹¹ News item in the Nashville Tennessean, March 29, 1922.

¹² Ibid., March 18, 1928.

¹³ Editorial, Nashville Tennessean, April 18, 1923; and W. E. Brightwell, "Introduction," Persons, IV, 4.

¹⁴ News item in the Nashville Tennessean, April 3, 1922.

and employees of the company attended Tuesday night.¹⁵

About 350 Jewish people were in the Hyman Auditorium audience according to the estimate of E. P. Lewis of the Hebrew mission of the city.¹⁶

The consistently-large number of people who attended was also significant. This is important because of the fact that "suggestibility and social stimulation tend to increase as the size of the group increases."¹⁷ At the first service of the 1922 revival, "approximately 7,000 people, and in addition some 2,000 more who could not gain admission into the building and were turned back, made the trip Tuesday night to the Hyman Auditorium."¹⁸ Only the size of the auditorium limited the number of people who heard the sermons. Newspaper headlines at the opening of the 1923 meeting read: "Revival Opens at Auditorium. H. B. Hardeman Fills Big Building at First Two Services."¹⁹ In the 1928 series of sermons, loud-speaker facilities were set up at the Central Church of Christ, where the auditorium added over 1,000 people to the usual capacity audience

¹⁵ Ibid., April 12, 1922.

¹⁶ Ibid., April 1, 1923.

¹⁷ Glen E. Killis, Composing the Speech (New York: Prentice-Hall, Inc., 1952), 108.

¹⁸ News item in the Nashville Tennessean, March 29, 1922.

¹⁹ News item in the Nashville Banner, April 2, 1923.

and employees of the company attended Tuesday

About 500 Jewish people were in the gymnasium
at the address in the business of
U. S. Jews of the Center Union of the city.

The considerable number of people who attended

was also significant. This is important because of the
fact that "responsibility and social education tend to
increase as the size of the group increases." At the
first service of the 1938 revival, approximately 7,000
people, and in addition some 1,000 more who could not gain
admission into the building and were turned back, made the
first Tuesday night in the gymnasium. The size of the
service of the revival limited the number of people who
heard the service. Newspaper headlines at the opening
of the 1938 weekly revival: "Revival opens at hotel gymnasium."
U. S. Hebrews will big building at first two services.
In the 1938 series of services, four speakers testified
not up at the Central Church of Dallas, where the addi-
tional added over 1,000 people to the weekly service.

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1938, April 12, 1938.

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1938, April 1, 1938.

16
U. S. Hebrews, Compendium of the Jewish People (New York
Western-Central, Inc., 1938), 108.

17
New item in the Hebrews' Yearbook, March 28, 1938.

18
New item in the Hebrews' Yearbook, April 1, 1938.

at the Ryman Auditorium. The last two revival meetings, in 1938 and 1942, did not attract as many people as the former three, yet at least 6,000 people were present at many of the services.

An analysis of the audience must also include the circular response that is characteristic of large audiences.

In a normal audience there is the bodily set of fixed attention, frowns and smiles, nods and shakes of the head - in short, a conscious, visible response to the speaker's words. This response releases fresh sources of energy in the speaker, and he rises to higher levels of effort. This new level in turn arouses fresh response in the audience.²⁰

This response greatly inspired the evangelist to extreme heights of confidence, feeling and expression. Many times he expressed its effect upon him.

My friends and brethren, I am very deeply moved this afternoon by the presence of such a magnificent audience. When I call to mind that this is the sixth series of gatherings in this auditorium, wherein I have had a part, I find myself wholly unable to express the genuine and profound gratitude that is mine...²¹

My friends, and brethren, in looking over this audience tonight, I have an idea that we have not fewer than 6,000 people assembled. I am tremendously impressed, not only with your presence, but with the significance of it...²²

²⁰ William H. Brigrance, Speech Composition (New York: F. S. Crofts & Company, 1937), 54.

²¹ Sermons, IV, 219.

²² Sermons, IV, 149.

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A. G. CLOVER & COMPANY, 1033 1/2 ST. N. MILWAUKEE WIS. (NEW YORK)

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IV. THE OCCASION

In purpose and general conduct, the revivals, known as Hardeman's Tabernacle Meetings, were no different from thousands of other such evangelistic efforts conducted yearly by the Churches of Christ throughout the world. They are considered necessary, stimulating, and effective. These meetings are an application of their understanding of the divine precept to "Go into all the world and preach the gospel to the whole creation."²³ The revivals are most often planned to appeal to non-members, although many sermons are designed for the exhortation of the local congregations.

In a general way, both of these purposes were present in Hardeman's preaching. In addition, some of the meetings were specifically designed to accomplish a given purpose. They must therefore be considered separately in their respective settings.

The first Tabernacle meeting. A city-wide revival in Nashville was not the result of hasty planning, but was the final outcome of many months of work and prayer. For several years many people had hoped for such a revival. In 1921 decisive steps were taken. Business meetings were

²³ Mark 16:15.

IV. THE REVIEWS

In 1900 and 1901, the reviews, known as the "Linnæus" reviews, were no different from those of other years. The reviews were published yearly by the Church of Christ throughout the world. They are considered necessary, interesting, and effective. These reviews are an application of their understanding of the divine process to "the state of the world and peace the people of the whole creation." The reviews are not often planned to appeal to non-members, although many reviews are designed for the education of the local congregation.

In a general way, both of these purposes were present in Linnæus's reviews. In addition, some of the reviews were specifically designed to accomplish a given purpose. They were therefore to be considered separate in their respective reviews.

The first Linnæus review - a fifty-page review in Swedish was not the result of busy planning, but was the final outcome of many months of work and prayer. For several years many people had looked for such a review. In 1801 a review was given. Linnæus reviews were

held. Congregational autonomy was to be maintained in a project of cooperation. Evangelization was the theme, and many thousands of Christian people went to work.

The advertising campaign set a new precedent among the Churches of Christ. It was done in a wonderfully thorough manner. For weeks before the meeting began, various notices, references, and articles appeared in the daily papers of the city. About 100,000 blotters announcing it were distributed; 65,000 personal invitations were sent by mail; large illuminated signs were erected along the car lines; and a page or two of the city telephone directory was assigned to different ladies of the various churches, who called everybody in Nashville that had a telephone and gave them a personal invitation to attend the meeting.²⁴

The occasion was made more impressive by the response of the press with its complete coverage. Each day the Nashville Tennessean printed the full text of the former evening's sermon. The evening edition in turn carried the day's noon sermon. On the front page of each edition was the daily reporter's account of the occasion and sermon, written under large headlines. Each edition had a declared circulation of over forty thousand.²⁵

The building in which the revival was held was another important factor that influenced the occasion. It had been built in 1892, and was called the Union Gospel Tabernacle, from which the title, "Hardeman's Tabernacle

²⁴ J. E. Acuff, "History and Description of the Meeting," Sermons, I, 10, 11.

²⁵ Ibid., 12.

...organizational structure was to be maintained in a
...of cooperation. Evaluation was the theme,
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The advertising campaign set a new precedent
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The building in which the revival was held was an-
other important factor that influenced the occasion. It
had been built in 1888, and was called the Union Gospel
Tabernacle, from which the title, "Tabernacle's Tabernacle"

Dr. J. E. Smith, "History and Description of the
Dallas Tabernacle," 1888, p. 11.

1888, p. 11.

Meetings," was derived. The seating was designed in a circular pattern within the rectangular building. The balcony capacity was nearly as great as that of the main floor. The pews were of hardwood, with no cushions. A large speaker's platform was filled with additional chairs, and many hundreds of people stood in the aisles by the walls. Such a compact audience influenced the ease with which the speaker could secure desired effects.²⁶

The occasion was extremely successful from the standpoint of responses. A portable baptistry was used at the Auditorium and about two hundred people were immersed during the meeting, in addition to some twenty-five reconsecrations.²⁷

Some unusual features were, first, the almost perfect order that prevailed. Scarcely was there a whisper in the vast audiences; no one left the building but hundreds stood many times throughout the entire service. Another was that the speaker quoted from memory his Scripture lessons and references, which were numerous, not having a Bible in the building more than once or twice during the meeting. Still another very unique feature was the song service. Thousands of voices were lifted up in singing the praises of God, and the great building was made to ring with melody; and yet no instrument of any kind, not even a tuning fork was used...And finally, a thing that astonished the public as much as any other was the fact that not a thing was said about

²⁶ Mills, op. cit., 108.

²⁷ Editorial, Nashville Tennessean, April 18, 1922.

"Meeting" was held. The meeting was held in a circular pattern within the rectangular building. The balcony usually was nearly as high as that of the main floor. The two sets of handrails, which no matter how large speaker's platform was filled with additional chairs, and many hundreds of people stood in the sides of the walls. Both a complete sentence interrupted the same with which the speaker could secure desired effect.

The occasion was extremely successful. The standpoint of response. A possible possibility was used at the building and about two hundred people were present during the meeting. In addition to some twenty-five responses.

Some unusual features were that, the almost perfect order had prevailed. There was there a whisper in the vast audience; no one left the building but hundreds stood many times throughout the entire service. Another was that the speaker moved from memory his religious lessons and references, which were numerous, not having a Bible in the building. More than once he twice during the meeting. Still another very unique feature was the long periods of silence of which were filled up in singing the praises of God, and the great building was made to ring with melody and yet no instrument of any kind, not even a human voice was used...and finally, a thing that astonished the public as much as any other was the fact that not a thing was said about

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money, and no collection was taken from beginning to end.²⁸

The second Tabernacle meeting. Occurring only one year after the first, the second revival in Nashville by Mr. Hardeman enjoyed the public favor of the former. The editor of the Nashville Tennessean wrote on the opening day,

Following an established custom, the Tennessean will publish the sermons delivered at the Hardeman-Smith revival now being conducted at the Hyman Auditorium... It is a task of no small magnitude to transcribe and reduce to type a series of sermons, but it is all a part of the greater task of publishing a newspaper that desires to and believes it is contributing to the moral and material welfare of the community.²⁹

The attendance was approximately the same as in the former meeting, as the same auditorium was filled to capacity many times. The general occasion was identical; the Churches of Christ again cooperated in a city-wide effort of evangelization. Over one hundred people responded to be baptized.

The third Tabernacle meeting. The principal feature that made the third meeting different from the earlier meetings was the general purpose. While evangelistic in

²⁸ Acuff, op. cit., 14.

²⁹ Editorial, Nashville Tennessean, April 2, 1923.

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manner, it was designed to speak out against ecclesiasticism and denominationalism in the Christian religion. Evidence from sacred and profane history was widely used. Facilities for the increased attendance were provided at the Central Church of Christ by use of a loud-speaker system.

The fourth Tabernacle meeting. The specific purpose of the 1938 revival was to incite more individual interest and belief among members of the Churches of Christ of that vicinity. It was a special meeting with a special purpose.

Believing that the church is drifting away from its doctrinal moorings, and contracting the spirit of sectarianism, the supporters of this meeting hoped to awake some to the situation, and crystalize sentiment for a return to original ground.

They were unanimous in believing W. E. Hardeman to be the logical man to achieve such a purpose. In fact, their confidence in him was such that there was no official conference with him as to the ends sought....³⁰

The fifth Tabernacle meeting. Four years later, W. E. Hardeman held the last city-wide gospel meeting in Nashville. It was conducted in the War Memorial Building, which accommodated a smaller audience. That change was made for two reasons. First, the purpose was for the edification of the church, principally, and second, the restrictions that resulted from the war made it advisable

³⁰ W. E. Brightwell, "Introduction," Sermons, IV, 4,5.

... it was designed to speak out against centralism
and centralization in the British system. Evidence
from across the globe was widely used. Realities
for the increased attendance were provided at the Central
Division of Labor by use of a four-volume system.

The Fourth Laborers' Meeting. The specific purpose

of the 1908 revival was to initiate new industrial interests
and help among members of the Division of Labor at that
vicinity. It was a special meeting with a special purpose.

Believing that the crowd is willing
away from its doctrinal meetings, and contrasting
the spirit of cooperation, the members of
this meeting hoped to make some for the first
time, and especially welcome for a return to
original ground.

They were unanimous in believing W. B.
Hardman to be the logical man to address such
a purpose. In fact, their confidence in him was
such that there was no official conference with
him as to the end sought...

The Fifth Laborers' Meeting. Four years later,

W. B. Hardman held the last side-by-side revival meeting in
Kentville. It was conducted in the new Memorial Building,
which accommodated a smaller audience. That change was
made for two reasons. First, the purpose was for the
edification of the church, pastorally, and second, the
revivalists that resulted from the war made it desirable

to conduct the meeting on a more conservative scale.

An additional feature was the broadcast of the daily sermon during the noon hour. This service was conducted from the Central Church of Christ where several hundred people assembled.

It is the consensus of opinion among competent judges here in Nashville that W. H. Hardeman never did better preaching in his life than he did during this meeting. The gospel was proclaimed in its primitive purity and power, without fear, favor or compromise. It is also felt that the influence of this meeting for good will equal, if not surpass, that of any previous meeting held in the city. From the beginning it was intended that this meeting should bring the churches of Nashville into closer fellowship and cooperation.³¹

V. THE SUBJECTS

Even though this study is not confined to the consideration of only one speech of Mr. Hardeman, yet the general subject can be viewed as a constituent of the speaking situation. The subject was spiritual emphasis. It was preached from Biblical texts and references, appealing to every level of Nashville's citizenship. Examples of the sermon topics are "I am a Debtor," "Is the Bible True?" "Christian Unity," "The Cost of Discipleship," "The Great Commission," and "What Must I Do To Be Saved?"

These themes were a very forceful factor in drawing

³¹ Editorial, Gospel Advocate, November 12, 1942.

to conduct the meeting on a more representative basis.
 An additional feature was the presence of the
 daily session during the noon hour. This service was sus-
 tained from the General Council of Chicago where several
 hundred people assembled.

It is the consensus of opinion among con-
 siderable groups here in Louisville that H. H. Hartman
 never did better preaching than in this city than he did
 during this meeting. The program was presented in
 the Primitive Baptist and other churches, and the
 oratorical. It is also felt that the influence
 of this meeting for good will remain. It is not
 that at any previous meeting held in the city. From
 the beginning it was intended that this meeting
 should bring the attention of Louisville into closer
 fellowship and cooperation.

V. THE SUBJECT

Even though this study is not confined to the con-
 sideration of only one speech of H. H. Hartman, yet the
 general subject can be viewed as a summation of the
 speaking situation. The subject was spiritual experience.
 It was presented from biblical texts and references, appeal-
 ing to every level of Louisville's citizenship. Examples
 of the various topics are "I am a laborer" in the Bible
 "The Great Commission", "The Great Commission", "The Great
 Commission", "The Great Commission", "The Great Commission",
 "The Great Commission", and "The Great Commission".
 These themes were a very successful factor in drawing

the thousands of people to listen regularly to Mr. Hardeman.

Perhaps some who were not present are anxious to know of the "drawing power" that attracted and held with rapt attention such vast audiences for such a length of time. This can be summed up in few words - viz: The Bible, the word of the living God, was the magnet that drew and held these people.³²

This analysis of the environmental background of Hardeman's Tabernacle Meetings has considered all of the principal constituents of the speaking situation. It has brought to light many of the important factors which will give meaning to later rhetorical considerations. It makes up an important part in the objective analysis of N. B. Hardeman's speaking which follows.

³² F. W. Smith, "Extracts Concerning the Meetings," Sermons, II, 81.

the thousands of people to listen regularly to Mr.

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This analysis of the environmental background of
Hardeman's spontaneous speaking has considered all of the
principal constituents of the speaking situation. It has
brought to light many of the important factors which will
give meaning to later rhetorical considerations. It
makes up an important part in the objective analysis of

K. S. Hardeman's speaking which follows.

CHAPTER IV

INVENTION

I. INTRODUCTION

Over two thousand years ago men were propounding theories of effective speech. Among the greatest of the theorists was Aristotle. Many of the principles which he set forth still form the basic criteria by which rhetoricians evaluate the merits of speeches. He defined rhetoric as "a faculty of discovering all the possible means of persuasion."¹ With this definition as a basis, this study attempts to analyze the persuasion in the preaching of N. B. Hardeman.

This rhetorical analysis also follows the concepts of rhetoric of another man who contributed much to the field of speech, Quintilian. In setting down the constituents of rhetoric, he wrote that "Every speech is composed of matter and words, and that as regards matter we must study invention, as regards words, style, and as regards both, arrangement, all of which it is the task of memory to retain and deliver to render effective."² Each of these components

¹ E. C. Jebb, translator, The Rhetoric of Aristotle (Cambridge, England: University of Cambridge Press, 1909), I, 5.

² H. E. Butler, translator, The Institutes of Oratory of Quintilian (New York: G. P. Putnam's Sons, 1922), III, 180, 181.

CHAPTER IV

INTRODUCTION

I. INTRODUCTION

Over the thousand years ago man was preoccupied
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 invention, as regards words, style, and as regards both,
 arrangement, all of which is in the rank of memory to retain
 and deliver as better effective." Some of these concepts

¹ W. G. Jobb, translator, The Rhetoric of Aristotle
 (Cambridge, England: University of Cambridge Press, 1902), p. 1.

² W. H. Miller, translator, The Rhetoric of Demosthenes
 of Quintilian (New York: G. P. Putnam's Sons, 1902), p. 100.

of rhetoric - invention, arrangement, style, and delivery (including memory) are analyzed in the respective chapters of this study.

"Invention is that constituent of rhetoric concerned with the finding and analyzing of the materials of the speech."³ Of basic importance in preaching is the ability to find appropriate materials by use of which the subject may be amplified into a full sermon. The effective preacher selects his materials from an extensive fund of knowledge and experience, and discerns new relations of ideas to join together in effective discourse. In considering this part of Hardeman's preaching, the following elements are examined: sermon purpose, sources of material, and methods of persuasion.

II. SERMON PURPOSE

Since this study is not confined to any specific sermon by K. E. Hardeman, it is necessary to consider his sermon purpose from a general viewpoint. This is valuable as part of his inventive process in view of the wide differences of sermon purpose among modern preachers. These differences are classified into two categories by

³ Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks," Speech Monographs, V, (1938), 17.

of rhetoric - invention, arrangement, style, and delivery (including memory) are analyzed in the respective chapters of this study.

"Invention in that conventional of rhetoric concerned

with the finding and analyzing of the materials of the speech."² It deals experimentally in presenting in the ability

to find appropriate materials by use of which the subject may be amplified into a full speech. The effective procedure

invents the materials from an extensive fund of knowledge and experience, and discerns new relations of ideas so far

together in effective discourse. In considering this part of Macquarrie's procedure, the following elements are examined:

purpose, sources of material, and methods of persuasion.

II. METHOD PROCEDURE

Since this study is not confined to any specific domain by R. B. Macquarrie, it is necessary to consider the

reasoning process from a general viewpoint. This is valuable as part of his inventive process in view of the wide

differences of reason purpose among various procedures. These differences are classified into two categories by

² Kenneth G. Murphree, "The Elements of Rhetorical Theory of William Booth," *Human Development*, V, (1952), 17.

Abernathy.⁴ The first category is classical, or conservative. According to this conception of sermon purpose, the sermon is the product of a man prepared to interpret the Bible to the people, to the end that salvation from sin might result. This message with its text and enrichment of Biblical and doctrinal material reflects the adherence to the orthodox homiletic pattern of past generations. The second category is termed modern, having developed in the twentieth century. The sermon is conceived as "an attempt on the part of the minister to interpret the social and ethical problems of the hearers in the light of Christian principles."⁵

Although social and ethical principles were occasionally discussed by Hardeman in his preaching, his purpose was to preach the gospel of salvation as revealed in the Bible. He often employed the language of the Scriptures in stating that purpose.

"When I came unto you then, brethren, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I was determined to know nothing among you, save Christ and him crucified." Such is the sentiment prompting my presence this afternoon. I have not come to discuss the social problems which challenge our attention day by day. I am not here to talk

⁴ Elton Abernathy, "Trends in American Homiletic Theory Since 1880," Speech Monographs, I, (1943), 68-74.

⁵ Ibid., 69.

...The first category is classical, or conservative, according to this description of various purposes, the manner in the history of a man prepared to interpret the Bible to the people, as the new revelation from the light of Christ. This message with its text and exhortations of spiritual and doctrinal material reflects the influence of the orthodox doctrinal beliefs of past generations. The second category is termed modern, having developed in the nineteenth century. The reason is conceived as "an attempt on the part of the minister to interpret the social and ethical problems of the Western in the light of Christian principles."⁶

Although social and ethical principles were occasionally discussed by ministers in his preaching, the purpose was to preach the gospel of salvation as revealed in the Bible. He often employed the language of the Scriptures in stating that purpose.

"When I come unto you, brethren, I will not bring you with the authority of man, but with the authority of the Lord. For I am determined to know nothing among you, save that which is revealed unto me by the Lord and his apostles." Such is the sentiment expressed by Paul in his letter to the Corinthians. I have not come to discuss the social problems which afflict our attention day by day. I am not here to talk

⁶ "Modern Preaching," Trends in American Preaching, Thirty Years 1880, "Speech Magazine," X (1913), 62-74.

about political affairs, nor of world-wide relationships, only as incidentally and illustratively such might come. Neither am I here to discuss personal matters or individual differences. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea woe is unto me if I preach not the gospel!"⁶

On other occasions his sermon purpose is seen in the following statements:

When I stand before an audience like this, I am made to exclaim: What a wonderful opportunity! What a terrible responsibility! Woe is unto me if I preach not the gospel of God's Son.⁷

I rejoice that it is mine to come to the city of Nashville - a city known throughout the length and breadth of our land as one of learning, of culture, and of refinement. This is a city characterized by a religious zeal that is unsurpassed by any other in our American Union. I appreciate the fact that you have reverence for Jehovah and respect for his word. I have come, not for self-exploitation, nor publicity, nor for personal glory, but that I may be able in my humble manner to present to you the sweetest story ever told, with the hope that it may convict others and persuade them to spend their days in the service of "Him from whom all blessings flow."⁸

In the preparation of every sermon there was a fundamental purpose in Mr. Hardeman's preaching. His mission of leading people to salvation in Christ dictated the purpose of each sermon. This was to be accomplished

⁶ H. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons: Nashville: Gospel Advocate Company, 1938), IV, 9.

⁷ Sermons, V, 71.

⁸ Sermons, I, 15.

At the present time, I am not in a position to give you any definite information regarding the matter, but I will be glad to discuss the same with you at any time you may wish. I will be glad to discuss the same with you at any time you may wish.

In other countries his work has been done in a similar manner.

The following information:

I have been advised by several persons that you are interested in the work of the Bureau of Plant Industry, and I am glad to hear that you are interested in the work of the Bureau of Plant Industry.

I believe that it is very important to have a complete and accurate record of all the plants that are introduced into this country, and I am sure that you will find it very interesting to learn of the work of the Bureau of Plant Industry. I am sure that you will find it very interesting to learn of the work of the Bureau of Plant Industry.

In the event of any further information, please advise me.

I am sure that you will find it very interesting to learn of the work of the Bureau of Plant Industry. I am sure that you will find it very interesting to learn of the work of the Bureau of Plant Industry.

U. S. Department of Agriculture, Bureau of Plant Industry
Washington, D. C.

by teaching Biblical doctrines. In the inventive process of each sermon, he became wholly absorbed in the theme, feeling a great responsibility for accurately presenting divine truths.⁹

III. SOURCES OF MATERIAL

In referring to the gradual accumulation of facts and principles, Brigance made the following observation:

The real speaker - whose messages have the stamp of the speaker's originality and the ring of his convictions - develops through the years a high level of general education from which much, if not most, of his speech material is drawn. His facts have been digested and his thoughts ripened and tested instead of borrowed in the shell from some one else.¹⁰

This is descriptive of Hardeman. In his tabernacle sermons there is much evidence of a wide preparation in earlier life. His broad knowledge of the Bible and years of practical experience combined to provide adequate sources of ideas and facts.

The principal source of material upon which Hardeman relied was the Bible. Although the number of Scripture verses used varied in the respective sermons, depending on the type of sermon and occasion, he drew heavily upon

⁹ Interview with H. B. Hardeman, December 29, 1951, at Henderson, Tennessee.

¹⁰ William Herwood Brigance, Speech Composition (New York: F. S. Crofts and Company, 1937), 11.

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it was most of his speech material is drawn.
His facts have been digested and his thoughts
repeated and tested instead of borrowed in the
hall from some one else.

This is descriptive of Newman in his later years.
Between these is much evidence of a wide preparation in
earlier life. His broad knowledge of the Bible and years
of practical experience combined to provide adequate
courses of ideas and facts.

The principal source of material upon which Newman
relied was the Bible. Although the number of scriptures
verses and varied in the respective sermons, especially
on the type of sermon and occasion, he drew heavily upon

Lectures with W. B. Gardner, December 29, 1931,
at Madison, Tennessee.

them as the constant source of information and doctrine. Supplementary to the use of Biblical sources, he read widely the written sermons of other gospel preachers.¹¹ Occasionally he made use of another man's basic sermon outline. In those instances, he gave proper notice of it. For example, a footnote at the beginning of a sermon entitled, "Is the Bible the Word of God," says, "The general outline of this address is based on notes made while hearing William Jennings Bryan speak along this line."¹² Another footnote shows his occasional use of thoughts gleaned from written sermons: "For some of the thoughts in the above sermon I am indebted to 'The Fundamentals,' Volume v."¹³

Another source of material used by Mr. Hardeman was information from history, geography, and literature. Most of such was drawn upon for illustrative purposes. In the case of church history, he sometimes depended upon profane history exclusively. That he was well-read in the history of the United States is exemplified by a sermon titled "Federalists and Antifederalists."¹⁴ In the sermon

¹¹ In an interview, Mr. Hardeman cited the written sermons of T. B. Larimore as examples.

¹² Sermons, IV, 18.

¹³ Sermons, I, 26.

¹⁴ Sermons, I, 76-87.

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 indispensably to the use of which history, as well
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 occasionally he made use of another man's Latin version
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 entitled, "In the title the word 'God,' says 'The General
 outline of this address is based on notes made while pres-
 enting William Jennings Bryan's speech at the Illinois State
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Volume V. IX

Another source of material used by Mr. Harrison
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 history of the United States is exemplified by a volume
 titled "Transcendentalism and Antislavery,"¹² in the volume

¹¹ In an interview, Mr. Harrison cited the volume
 volume of G. W. Larson as examples.

- 12 Transcendentalism and Antislavery, I, 75-87.
- 13 Transcendentalism and Antislavery, I, 88.
- 14 Transcendentalism and Antislavery, IV, 15.

he described a national division resulting from constitutional interpretation to illustrate religious division resulting from Biblical interpretation. His 1923 travels in the Holy Land served as an excellent source of information.

Personal experience served as a source of material for Mr. Hardeman. Since many in his audiences lived in rural areas, his early life on the farm was valuable. Such sermons as "The Vine and the Branches,"¹⁵ made good use of his rural experiences. The many years of school-teaching also served well in providing source material. In a sermon on "Rightly Dividing the Word of Truth," he used the following illustration in showing the need of studying and using the Bible intelligently:

When boys and girls come to Freed-Hardeman College, with which I have connection, and bring us textbooks for their investigation and study, I never think...of offering the advice to the boy or to the girl to "close your eyes and open the book; and wherever it opens, there begin to study." If a boy says, in arithmetic, for example, "I want to study common fractions," I know there is a certain part of that book where that particular subject is discussed; and I turn him not to bank discount nor partial payments, but unto the specific part designed to teach the subject of fractions. If he brings any other book, the same principles prevail.¹⁶

¹⁵ Sermons, IV, 205-218.

¹⁶ Sermons, I, 31.

he described a national division resulting from economic
national interpretation to illustrate political division
resulting from national interpretation. His 1933 travels
in the Holy Land served as an excellent source of material
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Personal experience served as a source of material
for Mr. Harman. Since many in his audience lived in
rural areas, his early life on the farm was valuable.
Such sources as "The Year and the Shepherd" and "The
Case of the Rural Experiment". The many years of school-
teaching also served well in providing source material.
In a series on "Nightly Dividing the Word of Truth," he
used the following illustration to show the need of
studying and using the Bible intelligently:

When boys and girls come to West-Harman
College, with whom I have connection, and bring
me textbooks for their investigation and study,
I never think of not offering the advice to the
boy or to the girl to "close your eyes and read
the book; and whatever it says, there begin to
study." If a boy says, "I can't read," for example,
"I want to study some French," I know there
is a certain part of that book where that language
has subject is discussed and I turn him not to
back discuss my partial success, but into the
specific part designed to teach the subject of
French. If he brings any other book, the same
principles prevail."

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Benson, IV, 208-210.
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Benson, I, 21.

His experience with people through the years gave him another advantage in the selection of sermon materials. Through his dealing with students in school and with the public in preaching, he developed a keen insight into the lives, desires, habits, and reactions of people. Hardeman made good use of this wealth of experience to make his sermons more forceful and interesting.

Hardeman's sermons were therefore composed from a wide background of source material. With emphasis upon Biblical information and doctrine, Hardeman drew from history, literature, and his own experiences. The inventive process was thereby well supplied with source material.

IV. METHODS OF PROOF

In considering the various aspects of invention, rhetoricians have long emphasized the methods of persuasion. The first rhetorical treatise that has come down to us, Aristotle's Rhetoric, laid down the fundamental concept that there are three general modes of persuasion. He wrote that,

Of proofs provided by the speech there are three kinds; one kind depending on the character of the speaker; another on disposing the hearer in a certain way; a third, a demonstration or apparent demonstration in the speech itself.¹⁷

¹⁷ R. C. Jebb, translator, The Rhetoric of Aristotle (Cambridge, England: University of Cambridge Press, 1909), 7.

The experience of the years through the years gave
 his further progress in the solution of various materials.
 Through his dealing with materials in general and with the
 public in particular, he developed a new insight into the
 lives, desires, habits, and reactions of people. Harbison
 made good use of this wealth of experience to make his
 answers more logical and interesting.

Harbison's answer was therefore composed from a
 wide background of source material. With special upon
 additional information and contacts, Harbison drew from
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 of the speaker, another on disposing the hearer
 in a certain way, a third, a demonstration of
 logical demonstration in the speech itself.

Dr. H. C. Lewis, translator, *The Rhetoric of Aristotle*
 (Cambridge, England: University of Cambridge Press, 1902), p. 17.

These, in the order given by Aristotle, are usually called the ethical, the pathetic or emotional, and the logical. This portion of the study of Hardeman's invention deals respectively with the logical, the pathetic, and the ethical modes of persuasion.

Logical proof. "Every speaker serves as a middle-man between a reasonable concept and the world of reality in which that idea can appropriately take root."¹⁸ In this strategic position, he is expected to present concepts or ideas which are worthy of the audience's attention. To determine the relative integrity of the ideas presented by H. B. Hardeman, the following factors are considered in this study: (1) his intellectual resources, (2) his use of evidence and argument, and (3) the effect of his ideas upon society.

The consideration of Hardeman's intellectual resources begins with his basic premise from which he made his logical appeal. All of the main factors in his background and preaching point consistently to his conservative or fundamental viewpoint in reference to the Bible. In his thinking, the Bible was divinely revealed. All religious authority was vested in it. In his first Tabernacle sermon he declared:

¹⁸ Lester Thomsen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 332.

There, in the order given by Aristotle, are usually called the ethical, the political or social, and the logical. This portion of the study of Aristotle's Philosophy deals respectively with the logical, the political, and the ethical modes of persuasion.

Logical mode. "Every speaker begins as a philosopher."

There is a marked contrast between the world of reality in which ideas are apprehended and the world of ideas in which they are presented. In this world of ideas, the logical mode is the most important. It is the mode which is used in the presentation of ideas which are not subject to the conditions of the physical world. To determine the relative intensity of the ideas presented by Aristotle, the following factors are considered in this study: (1) the intellectual resources, (2) the use of evidence and argument, and (3) the effect of the ideas upon society.

The consideration of Aristotle's philosophical resources begins with his basic premises from which he made his logical appeal. All of the basic premises in his book present and presenting point consistently to his conservative or fundamental viewpoint in reference to the Bible. In his thinking, the Bible was divinely revealed. All religious authority was vested in it. In the Bible, the divine authority was declared:

I stand in your presence a firm believer in the all-sufficiency of this volume [the Bible] that lies before me. I realize that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." And as said in 2 Pet. 1:3: "According as his divine power hath given unto us all things that pertain unto life and godliness."

Let me suggest to you that all this audience knows of either heaven or hell, or of the Holy Spirit, or of Christ, or of the angels, or of the boundless beyond toward which we are so rapidly passing, they have learned it either directly or indirectly from the word of God.¹⁹

In establishing his reasons for so believing,

Hardeman did not attempt to prove the divine origin of the Bible. After analyzing his audiences, he concluded that the majority accepted it as God's revealed will. However, he often devoted entire sermons to indications of divine origin in the Bible. His purpose was to inspire greater confidence in it, rather than give a lengthy lecture of rational proofs. Preaching on "The Bible," in an introductory sermon, he discussed the following observations: (1) Parts of the Bible were among the earliest writings of man; (2) the writers were of scattered origin in time and place, yet they produced a unified theme throughout; (3) there is not a real scientific principle known that is in violation of or contradictory to the word of God;²⁰

¹⁹ Sermons, I, 16.

²⁰ Sermons, I, 18.

I find in your address a line referring to the all-sufficiency of this volume. The Bible is the word of God. I realize that all scriptures are given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. And as said in 2 Tim. 3:16: "According as the divine power hath given unto us all things that pertain unto life and godliness."

Let me suggest to you that all this address comes of either heaven or hell, or of the Holy Spirit, or of the angels, or of the devils. I believe beyond doubt that we are so really speaking, that have learned to study directly or indirectly from the word of God.

In establishing his reasons for so believing, Harnack did not attempt to prove the divine origin of the Bible. After analyzing his evidence, he concluded that the majority accepted it as God's revealed will. However, he often devoted entire chapters to indications of divine origin in the Bible. His purpose was to inspire greater confidence in it, rather than give a lengthy lecture of rational proofs. Speaking on "The Bible," in an introductory session, he discussed the following observations:

(1) Parts of the Bible were found in various writings of men; (2) the writers were of scattered origin in time and place, yet they produced a united theme throughout; (3) there is not a real scientific principle known that is in violation of an immutability in the word of God.

19
Evangelii, I, 10.
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Evangelii, I, 10.

(4) the Bible, unlike books written by man, does not become obsolete with the passing of time; (5) claiming authority over man, the Bible has incurred the hatred of more people than other books; and, (6) despite that hatred and opposition, it is still the most influential book in the world. He affirmed that

...the Bible is the miracle of the ages. Despite the attacks of pagans, infidels, philosophers, and pseudo-scientists, the Bible still stands forth against all such, and is more widely read, more highly respected, and more influential²¹ tonight than any other book in all the world.

All of these observations indicated the divine origin of the Bible to Hardeman, just as observations in the world of nature indicate its creation by God. To him the conflict of thought between the conservative and liberal viewpoints was easily reduced to the differing amount of faith in God and His wisdom. As a college president and religious leader, he was in a constant position to evaluate the issues involved.

Hardeman's intellectual resources were also demonstrated in his ability to discriminate between the essential and nonessential. Having a broad familiarity with the Scriptures and church history, he discussed religious doctrines effectively. Each verse was viewed in relation to its immediate context, and to all that the Bible revealed

²¹ Sermons, I, 25.

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on the subject. He was alert to details also, but did not allow them to overshadow the more significant issues. His wide background of church history enabled him to view an entire movement with a sweeping glance, noting such factors as its causes, characteristics, and results. Likewise, he was able to trace prominent religious doctrines from their origin accurately. His intellectual resources were thus sufficient to provide a broad foundation from which logical appeals were made in preaching.

In determining the relative integrity of Hardeman's ideas, the next step is to consider his use of evidence and argument. These are the principal constituents of logical proof.²² To establish a reasonable degree of truth, the speaker must enforce his point with a combination of evidence and argument. In preaching, Hardeman made constant use of these factors. He believed that people should have religious convictions which were based upon evidence and sound thinking. Thus, he approached most issues from that viewpoint.

His most extensive use of evidence was in the citation of scriptures as testimony. Indications of this use of evidence are seen in the following quotation:

First, let us resolve to take God at his word...believe what he says...become and be what he requires...try to live as he directs, and...trust him implicitly

²² Thonssen, and Baird, op. cit., 341

on the subject. He was silent for several days, but did not
 after that he overcame the more difficult issues. His
 this background of church history enabled him to view as
 entire movement with a special clarity, not only such factors
 as its causes, characterizations, and results. Likewise, he
 was able to trace prominent religious doctrines from their
 origin comparatively. His intellectual resources were thus
 sufficient to provide a broad foundation from which logical
 appeals were made in preaching.

In determining the relative integrity of his own
 ideas, the next step in his knowledge was of evidence and
 argument. These are the principal constituents of logical
 proof. To establish a particular degree of truth, the
 speaker must choose his point with a realization of evidence
 and argument. In preaching, evidence and argument are of
 three factors. He believes that people should have religious
 convictions which give them peace and joy and hope. This
 fact, that he approached with issues from that viewpoint.

The most extensive use of evidence was in the citation
 of scriptures as testimony. Testimony of this use of
 evidence was seen in the following passages:

First, let us realize as I have said at
 his words... believe that he was... brother and
 so that he realized... his belief as he
 himself, and... that his religiously...

12
 The content, and date, are given on

for the fulfillment of the promise.²³

This reliance upon scripture as the principal source of evidence was based upon Hardeman's conviction that the writers of the Bible were inspired by God through the agency of the Holy Spirit. He used argument and evidence extensively to establish its reliability as unquestionable authority. For example, the fulfillment of prophecies which were made several hundred years before established the existence of divine revelation. The integrity, genuineness and authenticity of the scriptures were discussed in another sermon, in which Hardeman used the testimony of such historians as Josephus, who wrote History of the Jewish War, the Jewish Antiquities, and his Autobiography; Caius Tacitus; and Pliny the younger, Roman contemporaries of the New Testament writers.²⁴

Knowing the prerequisites for reliable evidence, Hardeman consistently used dependable authorities.

Other forms of evidence used by Hardeman were personal experience and statistics. Used more widely were illustrative examples, drawn from observation, history, geography and literature.

Argument is the process of weaving evidence into a complete pattern of proof. This well describes Hardeman's

²³ Sermons, III, 200-212.

²⁴ Sermons, III, 200-212.

This relation upon which the principal source of evidence was based upon Hordeman's revelation that the writers of the Bible were inspired by God through the agency of the Holy Spirit. He has argued and evidence extensively to establish the reliability as unquestionable authority. For example, the fulfillment of prophecies which were made several hundred years before established the existence of divine revelation. The integrity, genuineness and authenticity of the scriptures were discussed in another session, in which Hordeman used the testimony of such historians as Josephus, who wrote History of the Jews and the Antiquities, and his Antiquities (see volume 1, and King the younger, Roman antiquities of the New Testament writers). Among the prophecies for which evidence, Hordeman consistently used reliable authorities.

Other forms of evidence used by Hordeman were personal experience and observation. Used more widely were illustrative examples, drawn from observation, history, geography and literature.

Argument in the process of leaving evidence into a complete picture of proof. This will describe Hordeman's

25 Volume III, 200-210.
 24 Volume III, 200-210.

use of various scriptures. Much of his preaching consisted in the drawing together of Biblical quotations to form a tightly-bound argument. Exposition was often included for clarity and force. Hardeman made use of inductive and deductive reasoning only in a general way. He made no effort to devise technical syllogisms, although a deductive line of reasoning sometimes was followed.

The third test of Hardeman's integrity of ideas or logical content lies in the realm of their acceptance by society. This test is limited in its usefulness in the case of contemporary address. The effects of Hardeman's logical proof can be seen partially in the following respects:

(1) Immediate results in converts were generally evidenced; and (2) acceptance of his ideas among the church members of Nashville resulted very often from his preaching. Several months after the 1938 series Brightwell wrote of the influence which Hardeman had had on many of the people:

The reactions following the meeting have been favorable. There is a better feeling among brethren in Nashville. A firmer stand is being taken by many. All have been awakened to trends and issues. A number of private and semi-public studies in premillennialism have been started. Many seem to have decided that the only way to settle this issue is to investigate it and settle by the Divine Standard.²⁵

²⁵ W. E. Brightwell, "Introduction," Sermons, IV, 5.

and to various questions. Most of his remaining conclusions
 in the history together of historical questions to form a
 right-hand argument. Exposition was often included in
 daily and hours. Historical work was of intensive and in-
 tensive reasoning only in a general way. He was no effort
 to derive technical syllogisms, although a deductive line
 of reasoning sometimes was followed.

The third test of Hartmann's integrity of ideas or
 logical content lies in the realm of their acceptance by
 society. This test is limited in its usefulness in the case
 of contemporary subjects. The effect of Hartmann's logical
 proof can be seen partially in the following responses:
 (1) Immediate results in concrete case generally voluntary
 and (2) acceptance of his ideas among the great number of
 scholars resulted very often from his preaching. Several
 months after the 1888 series of lectures were at the time
 and which Hartmann had had on many of the people

The reaction following the meeting have
 been favorable. There is a better feeling among
 persons in Berlin. A letter should be being
 taken by many. All have been awakened to search
 and issues. A number of papers and magazines
 studies in generalization have been started.
 Many seem to have decided that the only way to
 solve this issue is to investigate it and
 solve by the Divine Decree.

Pathetic proof. Woven in with Hardeman's logical arguments was his constant appeal to the subjective feelings of his audiences. Though his persuasive efforts were predominantly based upon a logical appeal, he never missed the opportunity to relate his logic to the people's desires and hopes. Difficulty is often experienced in attempting to separate these two means of persuasion in his preaching. He shared with the audience his own feelings along with his convictions. He not only impelled the mind to accept the truth of his logic, but also aroused emotions to willingly respond to it.

This interacting influence of pathetic and logical proof is illustrated in a sermon titled, "Is the Bible the Word of God?"²⁶ The sermon content was mainly composed of logical proof. For example, to show evidence of divine inspiration, Hardeman referred to statements in the book of Job which said, "He [Job] stretcheth out the north over empty space, and hangeth the earth upon nothing."²⁷ Science, said the evangelist, has long since proved the accuracy of the Biblical statements, and he cited verification from the Scientific Research Bureau of Los Angeles, California. Hardeman's reasoning then went further to show that such information in the time of Job could come only from a divine source.

²⁶ Sermons, IV, 18-31.

²⁷ Job. 27:7.

... logical process. However in this connection, a logical
 argument was the constant aspect of the subjective level-
 ing of the relations. Through his personalistic efforts were
 predominantly based upon a logical appeal, he never missed
 the opportunity to relate his logic to the people's desires
 and hopes. Diligently in order to be witnessed in attending
 to requests these had come of presentation in his presence.
 He shared with the audience his own feelings about their
 the convictions. He not only looked the mind to accept
 the truth of his logic, but also showed examples to
 willingly respond to it.

This interesting influence of personal and logical
 proof is illustrated in a famous letter, "In the Bible
 the word of God." The same content was mainly composed
 of logical proof. For example, he gave evidence of divine
 inspiration, historical references to statements in the book
 of Job which said, "The Lord established the north over
 every star, and he hath the earth upon nothing." Science,
 said the evangelist, has long since proved the necessity
 of the physical atom, and he cited verification from
 the scientific researches of Los Angeles, California.
 Historical reasoning that was further to show that such
 information in the line of Job could come only from a
 divine source.

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San Diego, IV, 12-13.
 IV, 12-13.

Along with this logical approach, Hardeman inserted various appeals in applying motivation to his argument. His style of language contributed to his emotional appeal. "There are things revealed upon the pages of holy writ concerning which there was the densest ignorance and greatest skepticism imaginable." The use of the term, "holy writ," in reference to the Bible appealed to their endearment and loyalty to it. In referring to the "densest ignorance and the greatest skepticism imaginable," which was characteristic of that long period before the science of astronomy was perfected, the speaker used terms that excited a feeling of elation. The description further contrasted the divine wisdom in Job against the lack of human knowledge in the subject. This gave the audience an elated confidence in the Scriptures, producing a powerful emotional drive behind the argument. In the conclusion, Hardeman furthered the pathetic appeal by calling for increased devotion and faith in the Bible.

Emphasis upon individual responsibility was probably the most widely used instrument of motivation by Hardeman. Very often he introduced his message by reminding each person in the building of accountability before God. Although this was based largely upon scriptural evidence, it also included an element of appeal to self-preservation and approval. The following quotations are typical of his

along with this logical approach, Hartman insisted

various aspects in applying motivation to his argument.

His style of language contributed to his emotional appeal.

"There are things revealed upon the pages of holy writ

concerning which there was the common ignorance and prejudice

"Theology is the study of the term 'holy writ'.

In reference to the Bible appeared to their excitement and

loyalty to it. In referring to the "common ignorance and

the greatest skepticism imaginable," which was characteristic

of that long period before the advent of Christianity was per-

haps, the speaker used terms that evoked a feeling of

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Very often he introduced his message by reminding each

person in the building of responsibility before God. Al-

though this was based largely upon scriptural evidence, it

also included an element of appeal to self-preservation

and security. The following questions are typical of his

appeal: "I do trust, my friends, that I may be able to so address you as not only to hold your interest...but to provoke the most serious, solemn thought on your part as to what our duty is in the subject that is to be presented."²⁸

"We are aware of the fact that we are rapid passengers from time to eternity, and that the occasion will after a while come when we have to bid good-by to our friends and our loved ones of earth and launch out into the fathomless depths of the boundless beyond and there give an account for our deeds and our very thoughts while here we dwell."²⁹

Hardeman's use of fear as an emotional device was very moderate. He insisted upon a proportional motivation between fear and love. His balanced conception is seen in the following statement: "If you would enjoy the goodness and mercy of God and escape his terror, you must yield in submission to his will." This statement was made at the conclusion of a sermon on "The Terror of the Lord."³⁰ His introductory remarks clearly set forth his limited use of fear as an emotional drive:

There are too many people in the world intelligent about all other matters, but are still indifferent toward Christianity. Somehow or other, the preachers of the country have not impressed upon humanity the solemnity of passing

²⁸ Sermons, II, 213.

²⁹ Sermons, II, 213, 214.

³⁰ Sermons, I, 255.

very moderate. He indicated when a moderate correlation
exists between the two variables as well as the
direction of the relationship.

23. How do you feel about the relationship between
the two variables? Do you think there is a strong
relationship between the two variables?

24. How do you feel about the relationship between
the two variables? Do you think there is a strong
relationship between the two variables?

25. How do you feel about the relationship between
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relationship between the two variables?

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the two variables? Do you think there is a strong
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the two variables? Do you think there is a strong
relationship between the two variables?

30. How do you feel about the relationship between
the two variables? Do you think there is a strong
relationship between the two variables?

into the presence of the Lord. I do not know but that we may have a misconception, very largely, of Jehovah. Perhaps our indifference, our lack of response to the gospel call, our failure to blend ourselves in harmony with God's will, is due to the fact that we over-estimate God's love, his goodness, and his mercy.

.....
 I want to say to you, my friends, tonight, that any character that can love can also hate. Any character that has the attribute of mercy also must have the antithetic quality and characteristic of vengeance, wrath, and anger. While you are relying upon God's goodness, mercy, and love, don't forget that God hates some things, that God's anger may be kindled, that God's wrath may be provoked...."³¹

Pathetic proof in evangelistic preaching has been used predominantly in the conclusion of sermons. "Logical proof is used to secure belief, and pathetic proof to ensure action."³² However, Hardeman used emotional appeals quite sparingly in the closing application. His understanding of the Biblical teaching on "conversion" led him to emphasize that the final decision should be motivated by divine truth rather than by emotionalism. To him, "the instincts do not always lead men aright, and...the emotions are by no means infallible guides to truth."³³ Yet

³¹ Sermons, I, 244, 245.

³² Orville A. Hitchcock, "Jonathan Edward," in William Worwood Brigance, editor, A History and Criticism of American Public Address (New York: McGraw-Hill Book Co., Inc., 1943) I, 277.

³³ H. L. Hollingsworth, The Psychology of the Audience (New York: The American Book Company, 1935), 110.

into the presence of the Lord. I do not know
but that we may have a mission-field very
largely of Hebrews. Hebrews were intelligent,
and lack of response to the Gospel only, our
failure in their missionary in harmony with
God's will, is due to the fact that we over-
estimate God's love, His goodness, and His
mercy.

.....
I want to say to you, my friends,
believe that my character and love can
also help. My character and love are the attri-
bute of mercy also must have the unselfish
quality and characteristics of vengeance, wrath,
and anger. While you are relying upon God's
goodness, mercy, and love, don't forget that
God hates some things, that He's angry and
do nothing, that God's wrath may be provoked...

.....
Theistic proof in evangelistic preaching has been
used predominantly in the estimation of errors. "Logical
proof is used to secure belief, and scientific proof to
secure action."²² However, Gardner and another appear
quite correctly in the above quotation. His under-
standing of the biblical teaching on "conversion" led him
to emphasize that the final decision should be motivated
by divine truth rather than by speculation. To him, the
indication do not always lead me right, etc... the con-
fession are by no means infallible guides to truth.²³ Yes

²² Gardner, I, 214, 248.

²³ David A. Gardner, "Theological Basis of Conversion," in William
Howard Gardner, Evangelical Theology and the History of Christian
Thought (New York: World Book Co., Inc., 1942),
p. 177.

²⁴ E. J. Holliman, The Psychology of the Christian
(New York: The Knickerbocker Book Company, 1933), p. 110.

throughout each sermon there was a generous use of feeling and emotion which prevented it from being cold and formal.

Ethical proof. In his Institutes of Oratory, the great Roman rhetorician, Quintilian, defined the orator as "a good man speaking well."³⁴ His emphasis upon the ethos of the speaker contributed much to the criteria of speaking excellence. Termed as "ethical proof," it refers primarily to the moral character of the speaker as having a persuasive effect upon the audience. In addition to the other two modes of persuasion, logical and pathetic, the speaker makes use of this method in the inventive process.

H. B. Hardeman's reputation among the people of Nashville was attested to repeatedly during and between his Tabernacle meetings. Evidence of popular confidence in his character and reputation as a gospel preacher was shown in his being selected as the speaker for the five city-wide revivals. In discussing the purpose of the men who planned the 1938 meeting, W. E. Brightwell later wrote: "They were unanimous in believing H. B. Hardeman to be the logical man to achieve such a purpose. In fact, their confidence in him was such that there was no official conference with him as to the ends sought."³⁵ Although

³⁴ H. E. Butler, translator, The Institutes of Oratory of Quintilian (New York: G. P. Putnam's Sons, 1922), I, 9.

³⁵ Brightwell, op. cit., IV, 5.

three parts each, and there was a general use of leading and action which prevented it from being only and formal.

Logical form. In his investigations of language, the

great forward movement, *philosophical*, defined the matter as "a good man speaking well."²⁶ The emphasis upon the

effect of the speaker's conduct upon the attitude of speaking excellence. It is not as "logical form," it is not

primarily as the usual character of the speaker as having a persuasive effect upon the audience. In addition to the

other two notes of persuasion, logical and pathetic, the speaker makes use of this method in the inventive process.

H. A. Harman's reputation among the people of America was attested to repeatedly during and between

his Tennessee meetings. Evidence of popular confidence in his character and reputation as a copy preacher was

shown in his being selected as the speaker for the five city-wide revivals. In discussing the purpose of the new

and planned the 1850 meeting, H. A. Harman's later words "They were unanimous in believing H. A. Harman to be the

logical man to achieve such a purpose. In fact, their confidence in him was such that there was no official

conference with him as to the ends sought."²⁶ Although

²⁶ H. A. Harman, *Investigations of Language*, *The Institute of Language* (New York: The Institute of Language, 1911), p. 10.

philosophical, pp. 11, 12.

no one considered him perfect or beyond any just criticism, the public did not doubt his character. He was faithful to the Bible in which they believed, to himself, and to them. His honesty was not questioned. He was a good man speaking well.

Hardeman commanded great respect in his preaching. His broad knowledge of the Scriptures and wise use of them enhanced his position much. He spoke authoritatively. His audiences received him with confidence. Two reasons may be cited for that: First, he purported to preach only divine truth, and, secondly, his years of experience as an evangelist and college professor added to their reliance in him. These two factors are combined in a statement from him:

Brethren, I've preached enough to know this; I know when I drive home an argument. I know just what it takes to sell my brethren and to convince them. Whenever I can show them God's word, that's the end of the controversy.³⁶

Hardeman increased his ethical appeal also by continually associating himself with a righteous cause. This was inherent in his preaching. On some occasions he singled out special causes, e. g., the desire and need for unity in religion, with special reference to eliminating denominational division.

³⁶ Sermons, IV, 160.

no one considered his conduct or beyond any just criticism, the justice did not doubt his sincerity. He was faithful to the ends in which they believed, to himself, and to them. His honesty was not questioned. He was a good and speaking man.

Lawson conducted great work in his preaching. His broad knowledge of the Scriptures and wise use of them enhanced his position much. He spoke authoritatively. His audience received his with confidence. Two reasons may be cited for this: first, he appeared to preach only divine truth, and, secondly, his years of experience as an evangelist and college professor added to their reliance in him. These two factors are combined in a statement from him:

Whenever I've preached enough to know that I know when I believe how an argument, I know just what it takes to sell my program and so convince them. However I can show them God's word, that's the end of the controversy.

Lawson increased his ethical appeal also by continually associating himself with a righteous cause. His participation in his preaching, on some occasions in single and special cases, e. g., the Davis and Wood for only in religion, with special reference to ethical and doctrinal division.

I propose to be just a Christian - that is all. I think every man on earth can be the same thing, and have no offense attached whatsoever. I think the name Christian is big enough and broad enough and wide enough for all of God's people, and with it they should be content. ³⁷

He also identified himself with the audience, through the use of the personal pronouns, "we," "our," and "us." His frequent association of himself with the people who came to hear him preach did much to promote solidarity of thought and purpose. His persuasive goals were thereby more easily reached. With a large segment of the audiences, he was a member of the Church of Christ. With practically all, he was a resident of the state of Tennessee and familiar with Nashville. Furthermore, the majority of his auditors held a fundamental faith in the Scriptures as the Word of God. These factors strengthened Hardeman's ethical appeal as he identified himself with the audience.

He always appealed to the goodwill of his audiences. He was straightforward in manner. Though confident of the truth of his messages, he demonstrated an humble attitude. In the introduction of the first sermon in the first Tabernacle meeting he began by saying:

My brethren and friends, I would be untrue to myself and to the best that in me is unless I express to you at this time my genuine appreciation, both to you and to almighty God, for the very kind reception you have given me, for the presence of

³⁷ Sermons, III, 157.

I propose to be just a Christian - that
is all. I think every man on earth can be the
same thing, and have no other attached ideas
whatsoever. I think the name Christian is the
best word to use and the easiest for all of
people, and wish it they would be content.

He also identified himself with the audience, through
the use of the personal pronouns, "we," "our," and "us."
His frequent association of himself with the people who
came to hear his preach did much to promote solidarity of
thought and purpose. His personal goals were thereby
more easily reached. With a large segment of the audience,
he was a member of the Church of Christ. With practically
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as he identified himself with the audience.
He always appealed to the goodwill of his audience.
He was straightforward in manner. Through emphasis of the
truth of his message, he demonstrated an honest attitude.
In the introduction of the first sermon in the series
Barnard's meeting he began by saying

My brethren and friends, I would be untrue
to myself and to the best that in me is unless I
express to you at this time my genuine appreciation,
first to you and to mighty God, for the very kind
hospitality you have given me, for the presence of

such a splendid audience, and for the interest you thus evidence in these things that transcend the realms of time.

I appreciate the fact that you have reverence for Jehovah and respect for his word. I have come, not for self-exploitation, nor publicity, nor for personal glory, but that I may be able in my humble manner to present to you the sweetest story ever told....

Another quotation illustrates his appeal to goodwill through reference to his common preaching:

When I consider the unfavorable night for church attendance, I am deeply impressed with your presence. I am thoroughly convinced that most people are anxious to hear the simple story that never grows old. They like plain preaching, easy illustrations, and all things freed from an appeal to the galleries. I have not announced to you any sensational subject in order to arouse your curiosity. It has ever been my ambition to speak so that common people may hear and understand. Such has been my motive and intention all of my days.³⁸

Hardeman's inventive process has been examined by considering the elements of sermon purpose, sources of material, and methods of persuasion. In each of these elements, the underlying factor in his invention was his reliance upon the Scriptures for spiritual assurance. His sermon purpose was to teach people of salvation through Christ. His principal source of material was the Bible. He supported his preaching with proofs which stemmed predominantly from the Scriptures.

³⁸ Sermons, I, 15.

³⁹ Sermons, V, 48.

and a scientific audience, and for the interest
of the public in these things that I have
the means of this.

I appreciate the fact that you have
not been too harsh and violent for the work
I have done, not for self-education, not
publicly, nor for personal glory, but that I
may be able in my humble manner to assist to
you the greatest thing ever said...

Another question illustrates his appeal to good-

will through reference to his own preaching:

When I consider the miserable plight for
which I am here, I am deeply impressed with
your presence. I am thoroughly convinced that
real people are anxious to hear the simple story
that Jesus gave us. They like plain preaching,
easy illustrations, and all things that lead
an appeal to the greatest. I have not attempted
to give any sensational content in order to attract
your attention. It has ever been my desire to
speak so that common people may hear and under-
stand, and that they may have the intention of
my life.

His own's influence process has been examined by

considering the elements of various purposes, sources of
material, and methods of presentation. In each of these
elements, the underlying factor in his invention was his
reliance upon the scriptures for spiritual assurance.
His various purposes was to reach people of various classes through
Christ. His principal source of material was the Bible.
He supported his preaching with words which seemed pro-

foundations from the scriptures.

25
1919
1919

He made use of rhetorical devices effectively. This was seen particularly in his methods of proof. In his entire inventive process, Hardeman followed patterns of effective public speaking. The result was demonstrated in the public response whenever his ideas were put into words.

is made use of technical devices effectively.
 This was seen particularly in the methods of proof. In
 his entire inventive process, however, the technical character
 of effective public speaking. The result was demonstrated
 in the public response whenever the ideas were put into

words.

The speaker's success in this regard is due to the fact
 that he has a clear and definite purpose in mind. He knows
 exactly what he wants to say and he says it in a clear and
 concise manner. He does not waste time on unnecessary details
 or on long, drawn-out sentences. He speaks in a direct and
 forceful manner, and he uses a variety of devices to hold
 the attention of his audience. He uses repetition, contrast,
 and other rhetorical devices to make his points more
 effective. He also uses a variety of vocal devices, such as
 changes in pitch, volume, and rate of speech, to make his
 speech more interesting and more persuasive.

The speaker's success is also due to the fact that he
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CHAPTER V

ARRANGEMENT

I. INTRODUCTION

After having studied H. B. Hardeman's inventive process in preaching, the next consideration concerns his methods of arranging the material for use. This phase of speech preparation was called "dispositio" by many of the ancient writers on rhetorical theory. Cicero clearly defined his concept of disposition in the following characterization:

...since all the business and the art of the orator is divided into five parts, he ought first to find out what he should say; next to dispose and arrange his matter, not only in a certain order, but according to the weight of the matter and the judgement of the speaker.¹

In determining order of material, a distinction was made by Cicero regarding the bases of selection. He insisted that order must be determined, neither by the nature of the subject alone, nor by the usual roles of speech parts, but according to the specific circumstances. From that viewpoint, he then conceived of the speaker in the process of marshaling his proofs and disposing them into place. To Cicero, disposition consisted of a careful and final selection

¹ E. W. Sutton, translator, Cicero De Oratore (Cambridge, Mass: Harvard University Press, 1942), I, 99.

CHAPTER I
INTRODUCTION

After having stated that the present investigation was in progress, the first consideration was the method of approach, the material for use. This phase of speech preparation was called "discovery" by many of the students who attended the course. It was already in-
cluded in the course of instruction in the following character:
Instruction

...After all the material and the art of the speaker is divided into two parts, he must first be told that he should not try to dispose and arrange his matter, but only in a certain order, and according to the weight of the matter and the judgment of the speaker.

In determining order of material, a distinction was made by those regarding the form of selection. It included that order may be determined, rather by the nature of the subject alone, not by the usual order of speech parts, but according to the specific circumstances. From that point, he then conceived of the speaker in the process of marshaling his proofs and statements from time to time. Thus, disposition consisted of a review of and ideal selection

of invented materials, ordering and arranging, and proportionment. The latter included "massing and shaping, expanding, contracting, proportioning, and emphasizing, coloring and toning, according to the special circumstances of the speech."²

The modern trend regarding arrangement has been to emphasize ordering the material into the traditional speech parts, as exemplified in the following definition by Hance: "Disposition is that constituent of rhetoric which is concerned with the arrangement of materials...Disposition embodies, essentially, two elements: the plan of the speech in the large; the specific parts of the speech."³ This study attempts to combine the concept of Cicero with the modern view of arrangement, analyzing the underlying factors of adaptation as well as the obvious manner of arranging the material.

The importance of careful organization should also be noted. In his treatise on homiletics, Broadus wrote that "The effective arrangement of the materials in a discourse is scarcely less important than their intrinsic

² Russell H. Wagner, "The Meaning of Dispositio," in Herbert A. Wichelns, chairman of editing committee, Studies in Speech and Drama (Ithaca, New York: Cornell University Press, 1944), 289.

³ Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks," Speech Monographs, V (1938), 33.

of inverted materials, ordering and averaging, and proper-
-ly. The latter includes "reading and editing, expand-
ing, contracting, projecting, and expanding, coloring
and coloring, according to the special circumstances of the
speech."

The nature of the organization has been to
organize order by the material into the traditional speech
parts, as exemplified in the following definition by Hays:
"Linguistics is that component of rhetoric which is con-
-cerned with the arrangement of materials... Disposition

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the material.

The importance of careful organization should also
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² Kenneth A. Soper, "The Meaning of Linguistics,"
in *Studies in Speech and Drama* (New York: Cornell
University Press, 1946), 259.

³ Kenneth A. Soper, "The Meaning of Linguistics,"
Theory of Rhetoric (New York: Cornell University Press, 1946), 25.

interest and force."⁴ This is true of every speech type. The material of a speech should combine into a unified whole, and not remain a mass of disjointed particulars. After the inventive process in speech preparation, the speaker must put his material into good form. This not only aids the speaker, but also makes for better clarity and understanding for the audience.

Regarding the methods or forms of arrangement, various kinds are widely used. Form is not a sterile concept, nor an independent virtue. The arrangement must be adapted to the content, the audience, and occasion.

The critic may find here, as elsewhere, that an attempt to reduce rhetoric to a set of rules, either on the creative or the critical side, is a venture in futility. Many effective speeches stand as refutation of the claim that a particular way of organizing materials must be followed.⁵

The sermons of Hardeman's first (1922) and fourth (1938) revivals, totaling forty sermons, were analyzed. These were arbitrarily chosen as being typical of the entire number of 101 reported sermons, and of his preaching in general. All were analyzed by considering the following factors: method of arrangement, whether historical,

⁴ John A. Broadus, On the Preparation and Delivery of Sermons (new and revised edition by Jesse Burton Weather-
spoon; New York: Harper and Brothers, 1944), 93.

⁵ Lester Thonssen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press, 1948), 401.

interest and force. This is one of every speech type. The material of a speech should be organized into a unified whole and not remain a mass of disjointed paragraphs. After the inventive process in speech development, the speaker must put his material into good form. This not only aids the speaker, but also makes for better clarity and understanding for the audience.

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The critic may find many, as a rule, that an attempt is made to reduce the whole to a set of rules, either on the basis of the rhetorical tradition or a venture in utility. Many effective speakers stand as a testimony to the fact that a particular way of organizing materials may be followed.

The reports of Hartmann's class (1925) and Lounsbury

(1928) reviews, dealing with various, were analyzed.

There were statistically chosen as being typical of the

entire number of 101 reported speeches, and of the present-

ing in general. All were analyzed by considering the

following factors: method of arrangement, whether rhetorical,

¹ John A. Brainerd, On the Organization and Delivery of Speeches (New York: Holt, Rinehart and Company, 1924), p. 83.

² Lester K. Born, Speeches (New York: The Knickerbocker Press, 1928), p. 111.

distributive, or logical; rhetorical order, examining the introduction, body and conclusion as to length, type and use; and sermon type, whether textual, topical, or expository. A brief study was then made of Hardeman's sermon preparation, which included the insertion of two of his sermon outlines. The last part of this study of his arrangement dealt with his adaptation of arrangement to the speaking situation.

II. CRAFTSMANSHIP OF ORGANIZATION

In analyzing the organization of Hardeman's sermons, the first objective was to examine them from the viewpoint of rhetorical craftsmanship. The purpose is to consider the basic construction of representative sermons.

The development of a central theme in each sermon was an outstanding characteristic of Hardeman's preaching. One was never in doubt concerning the thesis which the preacher desired his audience to retain. Almost without exception, he announced the topic for discussion early in the introduction of each sermon. Then the sermon theme was usually announced in the form of a Biblical text. If the text was somewhat lengthy, the evangelist often singled out the exact central theme by rereading the verse which best expressed it. To emphasize the main idea, occasionally Hardeman paraphrased the text after reading it. Through the sermon, he often stressed the central theme. Thus, he

distinctive, or logically developed order, examining the
 introduction, body and conclusion as the logical, type and
 use; and secondly, whether formal, logical, or expository.
 A brief study was then made of the author's reason preparation,
 which included the insertion of two of his reason sentences.
 The last part of this study of the management dealt with
 the preparation of arrangements for the speaking situation.

II. CHARACTERISTICS OF ORGANIZATION

In analyzing the organization of Harlow's reasons,
 the first objective was to examine them from the viewpoint
 of theoretical relationships. The purpose is to consider the
 basic construction of representative reasons.
 The development of a central theme in each reason
 was an outstanding characteristic of Harlow's presentation.
 One was never in doubt concerning the theme which the
 speaker desired his audience to retain. Almost without
 exception, he announced the topic for discussion early in
 the introduction of each reason. From the central theme was
 usually announced in the form of a thematic text. If the
 text was somewhat lengthy, the essential ideas might be
 the exact central theme by revealing the words which bore
 expressed it. To emphasize the main idea, occasionally
 Harlow paraphrased the text after reading it. Through
 the context, he often stressed the central theme. Thus, he

kept the desired goal clearly before his hearers throughout the sermon.

The general theme of each sermon was based upon a two-fold purpose: to inform the audience concerning the Lord's will in reference to the specific subject, and to persuade them to act in accordance with it. Regarding the first purpose, to inform or teach, Hardeman was very positive.

I submit to you, ladies and gentlemen, that the religion of the Bible is a taught religion; that the Christianity of the book called the "book of God" is a taught Christianity - that is, a thing men learn. Hence, Paul said to Timothy: "Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them."⁶

Becoming a Christian is not an accident. It is not a step of blindness, nor of ignorance, nor of mere passion, but it is a matter of true, calm deliberation upon the facts of the gospel. Hence, the very foundation of all work committed to the apostles and disciples was: they were to teach all men everywhere.⁷

The second general purpose, to persuade, was inherent in Hardeman's evangelistic preaching. The theme of each sermon was developed with that purpose in mind. Even when the specific purpose of a sermon was to stimulate and exhort, he always included persuasive appeals for sinners to comply with the Lord's will.

⁶ N. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons: Nashville: Gospel Advocate Company, 1922), I, 104.

⁷ Sermons, IV, 46.

...the ...

The general ...

I want to ...

...is not a ...

The second ...

E. L. ...

The second objective in analyzing Hardeman's craftsmanship of organization was to examine the underlying principles or bases of division. His sermons can be classified under the following groups: historical, distributive, and logical. The historical method of dividing material is characterized by arrangement in chronological order. When related materials from scattered sources are grouped together, the speaker uses the distributive method of division. The logical method is recognized by its reasoning process. Although the characteristics of the method used in the respective sermons are sometimes not clear-cut, this classification of groups is relatively accurate.

Hardeman made greatest use of the distributive method of division in his sermons. By grouping verses and thoughts having a common thought center, he was able to increase the audience's understanding of Biblical doctrines. Assembling verses having an obvious connection required an extensive knowledge and understanding of the entire Bible. In this he excelled. His broad grasp of Biblical facts and doctrine enabled him to group related material effectively and organize it into understandable form. In a typical sermon, "The Power of God's Word,"⁸ Hardeman drew from eleven books of the Bible to impress upon his hearers the need of submitting to the Word of God. This distributive principle

⁸ Sermons, I, 52-63

submitting to the Word of God. This distributive principle
books of the Bible to impress upon his hearers the need of
sermons. "The Power of God's Word,"² Harkness drew from eleven
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increase the audience's understanding of Biblical doctrine.
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method of division in his sermons. By grouping verses and

Harkness made frequent use of the distributive
classification of groups in religious discourse.

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under the following groups historical, distributive, and
principles or bases of division. His sermons can be classified
merely of organization was to examine the underlying

The second objective in analyzing Harkness's organiza-

of division made is possible for the speaker to expand and amplify the thesis in an effective manner.

In about one-third of his sermons, Hardeman arranged his material in logical order. He seemed to enjoy leading the audience step by step in a reasoning process. Placing scriptures and illustrations at points where they served as links in the chain of thought, he often developed his thesis to a logical conclusion. This order is exemplified in a sermon entitled, "The Reception of Any Truth Depends Upon Our Attitude Toward It."⁹ The unusually long title suggested the sermon theme. Beginning with a text from the teachings of Jesus on religious prejudice, Hardeman proceeded to explain the principle involved. Reference was made to the social realm to illustrate the point. He then called attention to common reluctance to accept other political views because of preconceived ideas or traditions. Evidence from the Scriptures was cited to show that the principle was just as true in religion. With the foundation of principle laid, Hardeman reasoned with his auditors concerning the divine inspiration of the Bible. He insisted that they evaluate their own attitudes in reference to it, since their acceptance of any truth advanced by it depended upon their individual attitudes. From there, the evangelist called attention to

⁹ Sermons, IV, 32-45.

of evolution was in possible for the species to expand and modify the frame in an elastic manner.

In about one-third of his answers, Hartman answered

his material in logical order. It seemed to enjoy leading the audience step by step in a reasoning process. Finding

evolution and illustrations as to how they arrived at their line in the chain of thought, he began developed his thesis

to a logical conclusion. This was also exemplified in a

few examples. The beginning of his thesis begins with

our attitude toward it. The generally long time required

the course taken. Beginning with a look over the teachings

of Jesus as religious prophet, Hartman proceeded to

explain the principle involved. Hartman was able to the

audience seem to illustrate the point. He then raised atten-

tion to other religions to show other political views

based on personal views on evolution. Evidence from

the scriptures was also used to show the principle was just

as true in religion. With the foundation of principle laid,

Hartman returned with his analysis concerning the divine

implication of the Bible. He insisted that they evaluate

their own position in relation to it, also their acceptance

of any truth advanced by it depends upon their individual

attitudes. From there, the evangelist called attention to

other cardinal doctrines. His effort throughout was to promote greater faith in the Bible as God's revealed word.

Of the three bases of division, Hardeman made use of the historical method least. The proportion was approximately one to five. Sermons on Bible history were divided chronologically. Other sermons arranged in this manner dealt with specific events recorded in the Bible which the evangelist discussed in detail. Hardeman used this method not only to inform but also to convince and persuade his hearers in regard to the specific purpose of insuring salvation. An example of this combination is found in a sermon on "How God Speaks to Man."¹⁰ He used Hebrews 1:1, 2 as a text: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." With these verses as a basis of division of thought, Hardeman traced the Biblical account of God's methods of revealing His Will to man. He grouped them into three sections; Patriarchal, from the creation until about 1500 B.C.; Jewish, from the giving of the Mosaic law until the crucifixion of Christ at about 33 A.D.; and the Christian or gospel age, from 33 A.D. until the end of the world. Emphasizing the last of the three, Hardeman called for individual adherence to God's revealed will through Christ. He insisted, by use

¹⁰ Sermons, IV, 167-178.

of our knowledge of the world and the things that are in it. We have
 learned a great deal about the things that are in it, but we have not
 learned all that we could. We have not learned all that we could
 because we have not had enough time to learn. We have not had enough
 time to learn because we have not had enough money to pay for our
 education. We have not had enough money to pay for our education
 because we have not had enough time to work. We have not had enough
 time to work because we have not had enough money to pay for our
 living expenses. We have not had enough money to pay for our living
 expenses because we have not had enough time to work. We have not
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of Scriptures, that his audience differentiate between the three "dispensations of time."

In analysing Hardeman's craftsmanship of organization, the third objective is to examine his arrangement of the parts of a speech, sometimes called the rhetorical order.¹¹ Hardeman consistently arranged his sermons into the conventional parts of introduction, body and conclusion. However, the divisions between the parts were never rigid. A lack of detectable transition from one part to another in organization was perhaps a weakness in Hardeman's preaching. Phillips Brooks encouraged preachers to "give your sermon an orderly consistent progress, and do not hesitate to let your hearers see it distinctly, for it will help them first to understand and then to remember what you say."¹² Other men in the homiletics field have suggested that the structure need not be apparent to each listener, as stated in the following quotation:

Have a solid backbone hidden away somewhere in your sermon so that it can stand up man-fashion and do its work. Organize your material around that spinal column, heads, arms, legs, fleshy parts, muscles to grip the people and nerves to respond to the movements of their own feelings, so that it may accomplish the desired end. You cannot afford to be one of those preachers who always give the

¹¹ Thomssen, op. cit., 397.

¹² Phillips Brooks, Lectures on Preaching, 178. Quoted in Batsell Barrett Baxter, The Heart of the Yale Lectures (New York: The MacMillan Company, 1927), 168.

of his own, that his religious differences between
 the three "divisions" of time.
 In analyzing Hartman's development of organization
 flow, the third objective is to analyze his arrangement
 of the parts of a speech, sections called the rhetorical
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 However, the divisions between the parts were never rigid.
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 speaking. Phillip took unorganized procedure in "Give
 your sermon an orderly consistent program, and do not
 hesitate to let your hearers see it distinctly," for he
 will help them first to understand and then to remember
 what you say." II Other men in the field have
 suggested that the structure need not be apparent to each
 listener, as stated in the following quotation:

Have a solid backbone hidden away somewhere
 in your sermon so that it can stand up and hold
 under the weight. Organize your material around that
 spinal column, heads, arms, legs, feet, hands,
 and so forth. Give the people and never so much
 to the movement of their own feeling, so that it
 may accomplish the desired end. You cannot allow
 to be one of those preachers who always give the

II
 Thompson, op. cit., 197.
 II Phillip Brooks, Lectures on Preaching, 193.
 quoted in Hartman's Sermons, The Heart of the
Life Lecture (New York: The American Company,
 1927), 160.

impression that having lost the trail, they are now going hither and yon on any chance impulse like silly sheep which have erred and strayed from the way. Have a definite plan but do not have it too much in evidence.¹³

Hardeman's sermons undoubtedly had definite plan, but the transitions from one part to another were often indistinct.

The introduction in Hardeman's sermons were characteristically long. He made sure that his hearers' minds were well prepared to grasp the principal message. Typical of his sermon introductions is the following order: (1) Reference to the circumstances, with a brief mention of his own appreciation and recognition of responsibility; (2) the reading of a Biblical text, averaging four or five verses in length; (3) some exposition, narration, description, or reference to a former, related sermon; and (4) the presentation of the main theme. Thus, he conformed to the commonly accepted types and functions of the introduction. His method of gaining attention was never a deliberate effort. Yet, it was invariably effective. He often referred to the people's consistent attendance and their interest in plain, gospel preaching. His use of a text in most of his introductions was indicative of his basic reliance upon the Bible. Although the modern trend in preaching is to dispense with a sermon text,¹⁴ Hardeman used one in about

¹³ Charles Reynolds Brown, The Art of Preaching, 107-108. Quoted in Baxter, op. cit., 166, 167.

¹⁴ Elton Abernathy, "Trends in American Homiletical Theory Since 1860," Speech Monographs, X (1943), 68-74.

impression that having lost the trail, they are
now going higher and you in any chance imagine
like this along which they were and stopped
from the way. Have a detailed plan but do not
have it too much in evidence.

Hardman's account undoubtedly not definite plan, but the
impression took one part to another with other incidents.

The impression in Hardman's account was character-

istically long. He says that the horses' minds were

well prepared to grasp the physical message. Typical of

his account in the following order: (1) Inter-

acts to the circumstances, with a brief mention of his own

apprehension and recognition of responsibility; (2) the

recital of a physical fact, occurring four or five verses

in length; (3) some explanation, deduction, description, or

reference to a law, related account and (4) the presenta-

tion of the main theme. Thus, he declines to see connect-

ions of type and treatment of the introduction. His method

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tion was indicative of the fact's relation upon the topic. It

though the matter itself is presented in its relation

with a common fact.¹⁴ Hardman said one in about

¹⁴ Charles Hayside Brown, The Art of Preaching,
107-108. Quoted in Baxter, op. cit., 187, 188.

¹⁵ Simon Abramo, "Trends in American Homiletical
Theory since 1880," Speech Monographs 1 (1943), 66-74.

three-fourths of his sermons.

The body of Hardeman's sermons consisted predominantly of a swelling movement, in which the proof was expanded and amplified. It was characteristic for him to multiply the evidence, illustrations, and Biblical quotations, building up the persuasive structure to its natural climax. At that point, Hardeman uniformly extended the "gospel invitation," with no direct appeal to the emotions of the people. There was no begging, pleading, or extended solicitation in Hardeman's conclusion. He very rarely made a summary or review of the main points of the sermon. The following examples are characteristic of his concluding remarks:

But I must close this talk tonight. Is there one, two, any number, who believe that the kingdom of God is in existence; that the church was really purchased with the blood of God's Son; that in the body of Christ, there is salvation and forgiveness? If such there be the invitation is once again gladly tendered while we stand and sing the song selected.¹⁵

Friends, I must meet these issues on the plains of eternal judgment. I'm not afraid to appear and answer for this preaching. I have preached what the Bible says and that's all we know about it. I am appealing, therefore, to those who honor me with their presence and lend patient, polite, and courteous attention, to do just what Jesus said. We'd better accept the terms by Him laid down, and stand upon His everlasting promise. It is a wonderful privilege to preach the gospel; it is grand to believe it;

¹⁵ Sermons, IV, 166.

three-fourths of his actions.

The body of Hardeman's sermon consisted predominantly of a teaching movement, in which the proof was expounded and amplified. It was characterized for him to amplify the evidence, illustrations, and biblical quotations, building up the persuasive argument to its natural climax. At that point, Hardeman abruptly extended the " Gospel invitation," with no direct appeal to the emotions of the people. There was no begging, pleading, or entreated solicitation in Hardeman's conclusion. He very rarely made a survey or review of the main points of the sermon. The following examples are characteristic of his concluding remarks:

But I must close this brief tonight. In these one, two, and three days, who believe that the Kingdom of God is at hand, let them be baptized with the Holy Spirit and water in the name of Christ, there is salvation and forgiveness. It may be that there be the invitation in some other highly favored while we stand and sing the song selected.

Friends, I must close these lines on the plains of eternal judgment. I'm not afraid to appear and answer for this preaching. I have preached that the Bible says and that's all we know about it. I am appealing, therefore, to those who honor us with their presence and lend patient, polite, and courteous attention, so do just what Jesus said. We'd better accept the word of His laid down, and stand upon His everlasting promise. It is a wonderful privilege to preach the Gospel; it is grand to believe it.

it is glorious to obey it. The invitation is yours while we sing.¹⁶

Hardeman was sometimes criticized for not spending more time in the conclusion in urging people to become Christians. In his lack of appeal he recognized a certain deficiency but yet he felt justified in his own procedure.

...I am conscious of that weakness as well as you are, but there is another thing. I have seen so many preachers that measure the success of their labors by the number of names they can get, and the number of baptisms, that it has had, possibly, the reverse effect...I've never yet, therefore, tried to get anybody into the church of the Lord Jesus Christ under the spell of excitement. I do not want the great enthusiasm that might cause some boy or girl to lose his head and come to confess the Lord just because some one else did...Men ought to become children of God because they are deeply convinced of the correctness of their step and fully aware of their dependance.¹⁷

III. SERMON TYPES

This portion of the study deals with the homiletic structure of Hardeman's sermons. Although in some respects it continues to consider the elements of "craftsmanship," it notices specifically the organization from the viewpoint of sermon preparation. Although there are various

¹⁶ Sermons, IV, 178.

¹⁷ Sermons, IV, 92, 93.

It is difficult to say if the investigation is
your will to do.

Barbours was somewhat skeptical for not knowing

how time in the conclusion in using people to become

Christians. In his lack of speed he recognized a certain

deliberacy but yet he felt justified in his own procedure.

.... I am convinced of that weakness as well.

as you are, but there is another thing I have seen

no many procedures that would be the success of their

failure by the number of people they can get, and

the number of baptisms, that is not, possibly,

the reverse effect.... I do know that, however,

it is not enough to have the number of the lost

leave Christ under the spell of excitement. I do

not want the great numbers that might come

some way or find to lose the head and come to confess

the love just because you are also did.... When

ought to become children of God because they are

deeply convinced of the sovereignty of their step

and lofty words of their dependence.

III. CONCLUSION

This position of the study deals with the possible

structure of Barbours's sermon. Although in some respects

it continues to contain the elements of "overstatement,"

it notices especially the organization from the view-

point of sermon preparation. Although there are various

IV. REFERENCES

IV. REFERENCES

classifications of sermon types,¹⁸ Hardeman's sermons are grouped into the following conventional forms: Topical, Textual, and Expository.

The type of sermon used most often by Hardeman was the topical sermon, sometimes classified as the subject-sermon.¹⁹ Its advantages in his preaching were in its unity, completeness, logical organization, and thoroughness. It corresponds somewhat to the distributive method which was discussed earlier in this chapter. The organization of the topical sermon is laid out by the preacher in order that his accumulated information on the subject may be presented clearly and logically. Hardeman used this type extensively. After assembling Scriptural teaching on the subject or topic, he put the sermon into orderly form. The topical sermon yielded easily to evangelistic preaching. By this method of sermon arrangement, Hardeman was able to present important Biblical doctrines with great clarity and appropriateness.

An example of Hardeman's use of the topical sermon

¹⁸ Mills mentions the following types: expository or biblical sermon, biographical sermon-lecture, lecture-forum, doctrinal sermon, ethical sermon, evangelistic and mission sermon, topical sermon, textual sermon, and life-situation sermon. Glen H. Mills, Composing the Speech (New York: Prentice-Hall, Inc., 1952), 67.

¹⁹ Broadus, op. cit., 134.

classifications of sermon types, as Harbison's research has
 grouped into the following conventional types: topical,
 Textual, and Expository.

The type of sermon used was often of Harbison and
 the topical sermon, sometimes classified as the subject-
 sermon. Its advantages in its preaching were in its
 unity, completeness, logical organization, and thoroughness.

If sermons were grouped to the inductive method which
 was discussed earlier in this paper. The organization
 of the topical sermon in this set by the preacher in order
 that it accumulated information on the subject may be pre-
 sented clearly and logically. Harbison used this type
 extensively. After assembling topical material on the
 subject or topic, he put the sermon into orderly form.

The topical sermon yielded easily to evangelistic preach-
 ing. By this method of sermon development, Harbison was
 able to present important biblical doctrines with great
 clarity and appropriateness.

An example of Harbison's use of the topical sermon

10. Harbison mentions the following types: expository or
 biblical sermons, doctrinal sermons, topical sermons,
 doctrinal sermons, topical sermons, evangelistic and mission
 sermons, topical sermons, topical sermons, and illustrations
 sermons. Oliver W. Harbison, The Sermon (New York:
 Prentice-Hall, Inc., 1951), 87.

was one entitled, "Teaching the Word of God."²⁰ He quoted Matthew 28:16-20 as a text:

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo I am with you alway, even unto the end of the world."

With the main idea of teaching laid down, Hardeman developed the sermon under the following topics: The teachings of Christ are to be taught; the church which is composed of Christians is obligated to do the teaching; the basic authority for all teaching must be the Bible, taught in one of the following ways: direct command, divine example, and/or necessary inference. Thus he developed the theme of teaching the Word of God through use of supporting propositions, making an effective topical sermon.

A textual sermon is one in which the divisions of the sermon are derived from the text. This method was used very sparingly by Hardeman. Perhaps it did not yield effectively to his evangelistic preaching. When used, the length of the text from which the division was made seemed immaterial. In a sermon on "The Establishment of the Kingdom,"²¹

²⁰ Sermons, IV, 46-59.

²¹ Sermons, IV, 134-148.

was one entitled "Teaching the Lord's Supper" by Charles

Walter 1855-56 as a book

From the given material we can see that
Dallas, into a mountain where there had appeared
them - but when they saw the light they fled
out over Jordan. And Jesus came and spoke with
them, saying, All power is given unto me in heaven
and on earth. Go ye, therefore, and teach all nations,
baptizing them in the name of the Father, and of the
Son, and of the Holy Ghost, teaching them to observe
all things whatsoever I have commanded you: and, lo,
I am with you alway, even unto the end of the world.

With the idea of teaching laid down, Harbman

developed the sermon under the following points: The teaching

of Christ and so he taught the church when he came

of Christ is obligated to do the teaching; the basis

authority for all teaching must be the Bible, taught in

one of the following ways direct command, divine example,

and/or necessary inference. Thus he developed the three

of teaching the Word of God through use of suggestion;

positions, making an effective logical content.

A logical content is one in which the division of

the content are defined from the text. This method was used

very sparingly by Harbman. Content is not given

attempts to his evangelistic preaching. In fact, the

points of the text from which the teaching was made seemed

unnatural. In a sermon on "The Resurrection of the Kingdon" 18

20
1855-56, IV, 40-41
21
1855-56, IV, 114-115

Hardeman took his text from Daniel 2:31-44. In another, entitled, "Theory and Practice,"²² he selected a single sentence for the basis of his textual sermon. The sentence which he used from the three verses read aloud was, "Let us go on unto perfection." The respective main points were based upon the emphasis of certain words in the sentence: "Let us," "Let us go," "Let us go on," and "Let us go on unto perfection."

When the preacher sets forth the Biblical writer's meaning in a unified explanation and discussion, the sermon is classified as expository. Usually, several verses are considered in order to present the full view of the writer. Hardeman did not use this type of sermon often. Here again, the expository sermon did not seem to contribute effectiveness to evangelism. Hardeman's most effective use of this type was in several sermons on Biblical accounts of conversion. An example is seen in a sermon on "The Conversion of a Civil Officer."²³ After reading the entire record, contained in thirteen verses, Hardeman proceeded to discuss it verse by verse. The simplicity of his explanation was very effective. He often injected a description of certain modern practices and concepts which contrasted sharply with the conversion under consideration.

²² Sermons, I, 275.

²³ Sermons, I, 113-128.

Bartholomew took his name from the Greek word *Bartholomaios*. In another
 context, "Bartholomew" is used as a single
 sentence for the name of his brother. The sentence
 which he used for his brother was "his
 name was Bartholomew". The respective main points were
 that with the exception of certain words in the sentence
 "his name was Bartholomew" and "his name was
Bartholomew".

From the preceding we learn the Biblical writer's
 meaning in a certain explanation and discussion, the reason
 is classified as apostasy. Finally, several verses are
 considered in order to present the full view of the writer.
 Bartholomew did not use this type of apostasy. Very often,
 the apostasy reason did not seem to contribute effectively
 due to evangelism. Bartholomew's own objective use of this
 type was in several places in Biblical accounts of conversion.
 An example is seen in a sermon on "The Conversion of a Devil"
 (Mark 16:7). Also reading the entire record, contained in
 Mark's version, Bartholomew possessed an idea of how to
 write. The simplicity of his explanation was very effective.
 He often injected a description of certain modern practices
 and concepts which contrasted sharply with the conversion
 under consideration.

21
 Mark, I, 16:7.
 22
 Mark, I, 16:7-12.

IV. SERMON PREPARATION

In the preparation of sermons, H. B. Hardeman did not follow any predetermined work schedule or manner of composition. Much of it was done at odd hours of the day and night. Having selected a theme, he often developed the main thoughts after retiring at night or while driving. Another method sometimes used was to keep a notebook, in which he jotted down scriptures, illustrations and thoughts under respective themes when such came to mind.²⁴

When the time came for organizing, Mr. Hardeman took time and effort to put his thoughts and material in outline form. This was never an elaborate project, as he rarely made a sentence outline. A word or phrase which would call attention to the proper thought was sufficient for his purposes. To this he added appropriate scripture references.

The following two sermon outlines were obtained from Mr. Hardeman. They are submitted as typical of his outlining and arrangement.

24

Interview with H. B. Hardeman by the writer, December 29, 1951, at Henderson, Tennessee.

IV. EARLY EXPERIENCE

In the preparation of the report, Mr. B. Harrison
 did not follow any predetermined schedule or manner
 of composition. Much of it was done at odd hours of the
 day and night. Having selected a theme, he first devel-
 oped the main thoughts after waiting at night or while
 driving. Another method sometimes used was to keep a
 notebook, in which he jotted down thoughts, illustra-
 tions and thoughts under respective items when work came
 to mind.

When the time came for organizing Mr. Harrison
 took time and effort to put his thoughts and material
 in outline form. This was never an elaborate project,
 as he rarely made a finished outline. A word or phrase
 which would aid attention to the proper thought was
 sufficient for his purpose. To him the whole experience
 requires reflection.

The following are some of the methods used
 from Mr. Harrison. They are included as typical of his
 writing and arrangement.

21
 Prepared with Mr. B. Harrison by the writer,
 December 29, 1931, at Harrison, Tennessee.

Salvation by Grace Eph. 2:8

I. Introduction

1. Gen. Comment on Text
2. Two Extremes: 1. All God's work
2. All man's work
3. Scheme of Redemp. - Two sides
Jno. 3:16
I Cor. 3:9

II Discussion - By Grace-Through Faith

1. What is Grace? Roy's Arith. "Days of Grace"
 1. Favor - Merited - Give man a job.
unmerited - Give him money.
 2. Paul. 2 Cor. 8:9
 3. Reigns through Right. Rom. 5:21
Ps. 119:172
 4. How expressed? Jno 1:17
 5. Result - Titus 2:11
 6. Thus God - man had no part.

2. What is Faith?

1. Human Characteristic.
2. Firm Belief - Conviction
3. Salv. through Faith - Gal 3:24-27
Rom. 5:1-

3. Grace and Faith

1. Human and Divine; Reverse; Divine and Human
2. Provide - Appropriate; Eat, Drink, Breathing
3. Saved by Both - Neither alone.
4. "Not of Works." therefore no Baptism
 1. Two Kinds of Works - Excluded - Eph. 2:9
Included - Acts 10:34
 2. Objection to Bap.: Likewise
Faith. Kno 6:28,29.
Repent. Mat 18:41
Jonah 3:10

Luke 17:7-10

III. Conclusion - Man tried to work out a plan of salvation.

1. Physically - Babel's Tower
2. Mentally - Greek and Roman Philosophers
3. Morally - Efforts to Keep Law

Failing in these - Ready for Christ

Benefit - Depends on Acceptance

1. Food - If not accept. body will die
2. Learning - If not Accept. mind will die
3. Spir. Life - If not accept. soul will die.

Examination by Special Agent

I. Introduction

- 1. General Comments on Case
- 2. Two Exhibits - All of the same
- 3. Balance of Exhibit - See also

II. History

- 1. What is the history of the case?
- 2. Taylor - Exhibited - What was it?
- 3. Taylor - Exhibited - What was it?
- 4. Taylor - Exhibited - What was it?
- 5. Taylor - Exhibited - What was it?
- 6. Taylor - Exhibited - What was it?
- 7. Taylor - Exhibited - What was it?
- 8. Taylor - Exhibited - What was it?
- 9. Taylor - Exhibited - What was it?
- 10. Taylor - Exhibited - What was it?

III. Evidence and Facts

- 1. Name and address of Taylor and Brown
- 2. Taylor - Exhibited - What was it?
- 3. Taylor - Exhibited - What was it?
- 4. Taylor - Exhibited - What was it?
- 5. Taylor - Exhibited - What was it?
- 6. Taylor - Exhibited - What was it?
- 7. Taylor - Exhibited - What was it?
- 8. Taylor - Exhibited - What was it?
- 9. Taylor - Exhibited - What was it?
- 10. Taylor - Exhibited - What was it?

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III. Conclusion - See notes on the case and a plan of

- 1. Taylor - Exhibited - What was it?
- 2. Taylor - Exhibited - What was it?
- 3. Taylor - Exhibited - What was it?

Telling is there - very important

Exhibit - Taylor and Brown

- 1. Taylor - Exhibited - What was it?
- 2. Taylor - Exhibited - What was it?
- 3. Taylor - Exhibited - What was it?

What Shall I Do With Jesus? Mat. 27:11-25.

I. Introduction

1. Historical setting: Political
Religious
2. Trial of Jesus.
 1. Sketch Life to Bap.
 2. Opposition - Phar.
Sad.
Herodians
 3. Methods to Destroy
 1. Belittle him. Jno 1:43-46
Mk 6:1
Hazarene - Term of Scorn
 2. Entrap Him - Mat. 12:1
22:15-
 3. Last - Put Him to Death.
Mt. 23, 24, 25 and 26:3,4

II. Discussion

1. Passion Week
 1. Review each Day. (See Bib. Geog.)
 2. Betrayal and Arrest.
 3. Trial
 1. Custom to Release - Christ
Barab.
 2. Popular Demand
 3. Pilate's query - Our Text
 4. Shifts Responsibility - "See ye to it."
2. Same Question Confronts Every One.
 1. Can't be neutral - can't Evade - Mat. 12:30
Phil. 2:9,10
2 Cor 5:10
 2. Other men and issues can be disregarded.
3. Can't Get Rid of Christ - Judas, Peter, Pilate
4. Would have to destroy -
History, Records - Tablets - Buildings -
Monuments - Caskets - "A Step in Jesus."
5. Reject His Word - Reject Him.
6. Consequences - Mk. 8:38; Mat. 10:32;
1 Pet 2:6-8; Mat 21:42;
II Thes. 1:7-9

III. Conclusion

1. What Shall I Do with Jesus?
2. What Will He Do with Me?

Song: "What Will You Do With Jesus?"

What Shall I Do With Myself? - Rev. J. H. ...

Information

1. Historical ...

2. ...

3. ...

4. ...

5. ...

6. ...

7. ...

8. ...

9. ...

10. ...

11. ...

Discussion

1. ...

2. ...

3. ...

4. ...

5. ...

6. ...

7. ...

8. ...

9. ...

10. ...

11. ...

12. ...

13. ...

14. ...

15. ...

16. ...

17. ...

Conclusion

1. ...

2. ...

What Shall I Do With Myself?

Hardeman did not hesitate to preach a sermon more than once, even when a number in the audience had heard it before. This is seen in his printed volumes. This was possible largely because his preaching was not on a resident basis, but predominantly in evangelistic revivals. Furthermore, he maintained that if a sermon is well prepared and worthy of being heard one time, it should be good for many occasions. His preparation for a second use nearly always included ample editing and revision.

V. ADAPTATION

Hardeman's sermons were predominantly arranged on the basis of the subject matter. He selected materials primarily as dictated by their relative importance in the Bible. His understanding of God's word led him to view the universal need of mankind for salvation. To that need, he applied the "divinely-given" solution of the gospel of Christ. Since a percentage of every audience had not accepted its provisions, Hardeman felt that no specific adaptation in arrangement was needed in most of his evangelistic sermons.

However, whenever a special problem arose, such as religious division, false teaching, or an indifferent attitude among a majority, he prepared his message to meet the issue. On such occasions, his sermons best show

...and it is not possible to present a single view
 than once, even when a number in the audience had heard it
 before. This is seen in his political opinions. This was
 possible largely because his preaching was not on a technical
 basis, but predominantly in evangelistic terms. Further-
 more, he maintained that it is certain in truth judgment and
 every one being heard one time, it should be good for many
 occasions. His preparation for a sermon was nearly always
 limited to a single subject.

7. REACTION

...Hartman's sermons were predominantly arranged on
 the basis of the subject matter. He selected material
 primarily as dictated by their relative importance in the
 Bible. His understanding of God's word led him to view
 the universal need of mankind for salvation. To that end,
 he applied the "divinely-given" solution of the Gospel of
 Christ. Since a percentage of every audience had not
 accepted the provision, Hartman felt that no specific
 adaptation in arrangement was needed in most of his sermons.
 This was true.

However, whenever a special problem arose, such as
 religious division, false teaching, or an individual
 attitude among a majority, he prepared his message to meet
 the issue. On such occasions, his sermons had their

evidence of an application of Cicero's concept of disposition, as discussed earlier in the chapter. The reader detects indications of careful proportionment. Hardeman's 1938 Tabernacle meeting included several sermons which well illustrate this.²⁵ A general purpose of the meeting was to combat a growing unrest within the church concerning the doctrine of millennialism. Regarding it as only a human theory without sufficient Biblical authority and basis, Hardeman zealously opposed the doctrine. Most of the sermons in the series were related to the question of millennialism. The following sermon titles are indicative of Hardeman's adaptation in the series of sermons: "Is the Gospel, as God Gave It, Adapted to Man, as God Made Him?" "Unity Among Brethren," "Essentials and Non-Essentials," "The Spirit of Christ," "The Blood-Bought Institution of the New Testament," "The Establishment of the Kingdom," and "Premillennialism."

The sermon on "Premillennialism,"²⁶ may be cited as an example of Hardeman's purposeful disposition of material. He first met the issue by defining the word, "premillennialism," followed by a frank reference to the man who had figured prominently in advancing the doctrine. Such strategy put him in full grip with the issue. To make

²⁵ Sermons, IV.

²⁶ Sermons, IV, 149-166.

evidence of an application of the law of conservation
 as discussed earlier in the chapter. The reader should
 understand the general principles of conservation of
 energy and momentum. The following examples are illustrative
 of the application of these principles. The first example
 is the conservation of energy in the case of a falling
 body. The second example is the conservation of momentum
 in the case of a collision. The third example is the
 conservation of energy in the case of a spring.
 The fourth example is the conservation of momentum
 in the case of a collision. The fifth example is the
 conservation of energy in the case of a spring.
 The sixth example is the conservation of momentum
 in the case of a collision. The seventh example is the
 conservation of energy in the case of a spring.
 The eighth example is the conservation of momentum
 in the case of a collision. The ninth example is the
 conservation of energy in the case of a spring.
 The tenth example is the conservation of momentum
 in the case of a collision.

it more clear, he went on to explain and describe the doctrine fully. The body of the sermon was then a massing, expanding, and emphasizing of evidence and argument. The arrangement was particularly adapted to an audience partially consisting of people who believed in a future thousand year reign of Christ upon the earth. That adaptation is shown in Hardeman's repeated references to the main advocate of the doctrine among the Churches of Christ. The following are typical:

The leading spirit sponsoring this doctrine among the churches of Christ has been Brother R. H. Boll of Louisville, Kentucky. His teaching it among the people of God, has disturbed their peace and led to a number of things rather bitter in their nature and threatening to the unity of the body of Christ.²⁷

Now then, friends, I want to talk to you tonight about the serious consequences of this premillennial theory, or Bollism, as sometimes it's called. And yet it's not peculiar to Brother R. H. Boll. It started in modern times by old William Miller, back in 1843, at the beginning of Adventism. It was brought on down the line by Charles T. Russell, by Judge Rutherford, and others, and R. H. Boll is but a company with speculators.²⁸

Four times in the sermon Hardeman quoted directly from the writings of Boll. Each time, the evangelist contrasted those writings with quotations from the Bible. Thus, the proofs were disposed into place effectively.

²⁷ Ibid., 149.

²⁸ Ibid., 156.

It now clearly appears, he said, that the doctrine of the
 doctrine itself. The body of the doctrine was then a doctrine,
 expanding, and explanatory of various and arguments. The
 argument was particularly adapted to an audience partially
 consisting of people who believed in a future thousand year
 reign of Christ upon the earth. That doctrine is shown
 in Webster's repeated references to the main address of
 the doctrine among the Churches of Christ. The following
 are typical:

The leading spirit concerning this doctrine
 among the churches of Christ has been Brother F. H. H.
 of Louisville, Kentucky. His teaching is
 among the people of God, has inspired their souls
 and led to a number of things rather than in
 their hearts and thoughts as the unity of the
 body of Christ.

Now then, friends, I want to talk to you to-
 night about the various consequences of this
 doctrinal theory, or rather, as sometimes it's
 called, and yet it's not peculiar to Brother
 F. H. H. It started in certain lines by old
 William Miller, back in 1830, at the beginning
 of Adventism. It was brought on down the line by
 Charles F. Russell, by John H. Patterson, and
 others, and F. H. H. will be out a century with
 specialists.

Your class in the corner roomman quoted directly
 from the writings of H. H. H. Best time, the evangelist
 contacted these writings with questions from the Bible.
 Then, the people were directed into places effectively.

BY _____
 IN _____

On other occasions he adapted his arrangement to the audience in discussing such subjects as religious unity, the church, denominationalism, and church history. Hardeman disposed his material to fit the circumstances on those occasions.

VI. SUMMARY

H. B. Hardeman arranged his sermons according to the general principles of accepted speech organization. He used forms of homiletical order that were adaptable to evangelistic preaching. Although the structure was not always apparent, his sermons were never without clear organization. He arranged his material according to importance of the subject matter predominantly, and adapted or disposed it on the basis of specific need whenever the circumstances warranted it.

On other occasions he added the arrangement to the evidence in discussing such subjects as village life, the church, domestication, and church history. However, he placed the material in the circumstances on those occasions.

VI. SUMMARY

H. S. Harrison arranged his reasons according to the general principle of accepted social organization. He used terms of historical order that were suitable to evolutionary procedure. Although the structure was not always explicit, the reasons were never without clear organization. He arranged the material according to importance of the subject matter predominantly, and stated or implied it on the basis of specific need whenever the circumstances warranted it.

CHAPTER VI

STYLE

I. INTRODUCTION

People speak to communicate ideas. The effectiveness of the transfer of ideas depends not only upon the speaker's invention and arrangement of ideas, but also upon the language employed. This expression of ideas is called style. It is a medium through which a speaker secures a desired response by making his ideas acceptable.

Throughout the series of operations involved in the preparation of a speech, the speaker uses and works with words. He relies upon a process of symbolic formulation - a process which imposes severe demands of accuracy, specificity, and clarity upon language. The extent to which a speaker's control of meanings through words is successful will be revealed when he finally delivers his speech. The expression which he then gives to his ideas, together with whatever rhetorical devices he uses to enhance effectiveness, may be called his style.¹

To be effective, style must be capable of opening the minds of the listeners to the specified subject. The speaker must first have an idea worth advancing. He next needs a clear comprehension of the idea. Another valuable component of effective style is a desire to communicate. He must then be willing to adapt it to the speaking situation.

¹ Lester Thomsen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1949), 499.

CHAPTER VI

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I. INTRODUCTION

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Throughout the series of operations involved in the preparation of a speech, the speaker uses and works with words. He relies upon a process of symbolic formulation - a process which involves several elements of accuracy, spontaneity, and clarity. The extent to which a speaker's control of language through words is successful will be revealed when he finally delivers his speech. The expression which he then gives to his ideas, together with whatever rhetorical devices he uses to enhance effectiveness, may be called his style.¹

To be effective, style must be capable of opening the mind of the listener to the specified subject. The speaker who lives has an idea worth advancing. He must make a clear comprehension of the idea. Another valuable component of effective style is a desire to communicate. He must then be willing to share it to the speaking situation.

¹ Lester K. Born, *Speeches*, and A. Craig Bell, *Speech Collection* (New York: The Ronald Press Company, 1937), 233.

In attempting to analyze the use of language, a certain amount of arbitrary division is necessary. Cicero maintained that style cannot actually be separated from the content or matter.² Yet, he went on to analyze style separately. Similar division is required in studying the style of N. B. Hardeman. The following qualities of style are selected as guide-posts for effective analysis: clarity, appropriateness, and embellishment. Although these same qualities are sometimes discussed under other terms by speech writers and critics, the basic factors are identical.

II. CLARITY

This quality of style has always been recognized as one of the most important. The expression of thought must be clearly understood by the audience. The first prerequisite to clarity of style is that the speaker have a clear understanding of his own ideas. From there, clarity is enhanced by simplicity of sentence structure, illustration and example, orderly sequence, and summaries.

Of the various qualities of style, Hardeman excelled in clarity. His own clear understanding of his ideas contributed much to the effectiveness of each sermon. Having been well prepared by a complete inventive process and orderly

² H. W. Sutton, translator, *Cicero De Oratore* (Cambridge, Mass: Harvard University Press, 1942), II, 17.

In attempting to analyze the use of language, a certain amount of arbitrary division is necessary. It is maintained that style cannot properly be separated from the content or matter.² Yet, in view of the analysis of style which is required in applying the style of N. D. Hartman. The following analysis of style was selected as a guide-post for literary analysis: clarity, appropriateness, and embellishment. Although these are qualities and sometimes elements which other terms by speech writers and critics, the basic factors are identical.

II. CLARITY

This quality of style has always been recognized as one of the most important. The expression of thought must be clearly understood by the audience. The first purpose of style is clarity of style is that the speaker have a clear understanding of his own ideas. Then there is clarity in the expression of his ideas. Clarity is emphasized by simplicity of sentence structure, illustration and simile, orderly sequence, and brevity.

Of the various qualities of style, Hartman emphasizes clarity. He can also understand of his ideas clearly. He has been to the effectiveness of each sentence. Having been well prepared by a complete intensive process and clarity

² N. D. Hartman, *Principles of Style*, Chicago, Ill., 1914, p. 14.

arrangement, his sermons did not result in obscurity of thought. There was no incoherent rambling. He began with a definite purpose and a complete grasp of the ideas to be presented. Throughout, there was a simple continuity. His line of thought was easily followed because it was clearly presented. Hardeman did not strive for an artificial smoothness. Clarity resulted largely from the simplicity of the message and its presentation.

Regarding sentence structure in Hardeman's sermons, no one characteristic predominated. He used simple, complex, and compound sentences. Many of them were extremely long,

C.S.:

All of the wealth of the earth fails to satisfy the longings of the human soul, and I put it down as a principle to-day and challenge a study of it: The greatest happiness and the sweetest associations of earth are not among those that are clad in purple and fine linen, that fare sumptuously every day, and dwell in palaces decorated and adorned, all of which suggests the idea that love and quietude and peace of mind are not dependent upon wealth or our station in life."

I regret more than I can ever express to you the fact that after this movement of restoration had shaken this entire earth and made men sit up and take notice of the fine principle, every plank of the platform of which was based upon a "Thus saith the Lord," by and by a very lamentable occurrence transpired, and that was the introduction into the

³ N. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons; Nashville: Gospel Advocate Company, 1923), II, 127.

arrangement, his reasons did not result in quantity of thought. There was no independent thinking. He began with a definite purpose and a definite group of the ideas to be presented. Throughout, there was a single consistency. His line of thought was easily followed because it was clearly presented. Hartman did not strive for an artificial smoothness. Clarity resulted largely from the simplicity of his message and the presentation.

Regarding content structure in Hartman's sermons, no one characteristic predominated. He used simple, concise, and compound sentences. Many of them were extremely long.

1921

All of the wealth of the earth falls to earthlings the language of the human soul, and I put it down as a primitive theory and challenge a study of it. The greatest happiness and the greatest associations of earth are not among those that are cited in purple and the line, that last especially every day, and wolf in palace robes and adorned, all of which suggest the idea that love and pleasure and peace of mind are not dependent upon wealth or any station in life.

I regret more than I can ever express to you the fact that after the movement of restoration had shaken this entire earth and made men sit up and take notice of the fine principles, every plank of the platform of which was based upon a "True faith in the Lord," by me by a very famous and successful preacher, and that was the intention into the

3
 E. L. Hartman, Hartman's Tabernacle Sermons
 (reprinted referred to as Hartman's Tabernacle Sermons)
 Advocate Company, 1923, p. 127.

service and worship of a thing untaught in the New Testament Scriptures.⁴

Occasionally, such long sentences were followed by equally striking short sentences. Any deficiency resulting from the use of long sentences was well compensated for in his deliberate delivery.

Illustrations and examples greatly enhanced Hardeman's clarity of style. He was master of making ideas clear by reducing them to common terms. He once said,

It was a peculiar phase of Christ's teaching to base the lesson upon things with which people were acquainted; and unless you and I can talk about the gospel in terms familiar to us, it is a matter simply of speculation, and even declarations without much profit.⁵

In a sermon on the "Evolution of the Gospel," he first referred to the parable of the sower which was taught by Jesus,⁶ to illustrate the successive stages of God's revelation. Hardeman then exemplified it by the following illustration:

We are, just about this time of the year, ready to pitch our crops; and I want you to note the different stages in which a crop of corn, for instance, exists. Every good farmer, and those that look after matters as they should, last fall, at gathering time, selected their seed corn. How came them to do it? They had in purpose the 1923 crop, and the seed selected has been kept in a state of purpose and preserved all during the winter months, sheltered and protected and guarded. But along

⁴ Sermons, I, 269.

⁵ Sermons, II, 96.

⁶ Luke 8:5-15.

series and variety of a single sentence in the
the treatment of the subject.

Occasionally, each long sentence was followed by several
sentences about sentences. My delivery resulting from the
use of long sentences was well compensated for in the deli-
berate delivery.

Illustrations and examples greatly enhanced Hartman's
clarity of style. He was master of making ideas clear by
reducing them to common terms. He once said,

It was a peculiar habit of Dr. Hartman's
tending to use the same words again and again
which people were accustomed to and which you
and I can talk about the Gospel in terms
familiar to us, it is a matter simply of
repetition, and even repetition without
such profit.

In a sermon on the "Parable of the Sower," he
first referred to the parable of the sower which was said
by Jesus, to illustrate the successive stages of God's
revelation. Hartman then expounded it by the follow-
ing illustration:

We are just about this time of the year,
ready to plant our crops and I want you to note
the different stages in which a crop of corn, for
instance, grows. Every year I have, and those that
lack other matters as they should, just fall, as
wintering time, without their seed corn. You know
that is so. They are in process the first year,
and the seed selected has been kept in a state of
purpose and preserved all during the winter months,
sheltered and protected and guarded. But along

1. Parable, I, 288.
2. Parable, II, 88.
3. Parable, I, 288.

about now, at least in a few more days, there is going to be a second state of the 1923 crop of corn. The seed will be taken out of the granary and put into the ground, committed to the kindly bosom of Mother Earth. And when the farmer does that, casts his seed into the ground, he does not sit up all night and watch it, but, just like the Savior says, he goes ahead, sleeping and rising, night after night, day after day; and while he is going ahead with his ordinary routine of life, that seed germinates, springs and grows up, and he does not understand exactly why it does it; neither does Professor Morgan up at the University of Tennessee; but it will do it all right enough,⁷ and then the earth brings forth fruit of herself.

From this illustration, Hardeman led his audience to understand the evolution of the gospel in the corresponding stages; purpose, promise, prophecy, preparation, and perfection.

In the 1942 series of sermons, he used contemporary historical events to illustrate the general lack of concern toward warnings against apostasy. Only the week before, he had talked with the Secretary of State, Cordell Hull. The evangelist told his audience,

Mr. Hull was exceedingly serious. He said: "Hardeman, back in '33 and '34 and '35, I saw the gathering of this great conflict just as clearly as I ever watched the accumulation of clouds. I did my best to warn the people of America of the coming tragedy, but they were as the somnambulist walking along the mighty precipice, unmindful of the terrible danger that lay just one step beyond." The same principle is true regarding the church. Paul may warn, preachers may read what he said, but the church pays little attention.⁸

⁷ Sermons, II, 97.

⁸ Sermons, V, 124, 125.

From the... about the... stages... footing. In the... historical... toward... had... evan...



...to the... about the... stages... footing. In the... historical... toward... had... evan...

...to the... about the... stages... footing. In the... historical... toward... had... evan...

...to the... about the... stages... footing. In the... historical... toward... had... evan...

For greater clarity, Hardeman employed Biblical passages quite often for illustrative purposes. In teaching on the "Unity of the Church," he made the following observation from another parable of Jesus:

Every illustration in the Bible emphasizes the oneness of the church. Take the lesson of the vine and the branches, and it is in perfect harmony and in absolute accord with the oneness of heaven's truth. "I am the true vine, and my Father is the husbandman....I am the vine, ye are the branches." Between Christ and Christians there is that close, that unique, that identical relationship that exists between the vine and every branch emanating therefrom. Every branch is identical in character, in kind, in fruit, and in its prospect and hope in the by and by.⁹

Hardeman was careful not to overload his sermons with illustrations and examples, lest the content become a series of non-biblical stories exclusively. He effectively clarified his doctrinal propositions with the needed amount of illustration.

Hardeman's sermons were almost completely void of summaries. Such devices could have been used to make his preaching more clear. This deficiency was mitigated somewhat by his orderly sequence of presentation. As was noticed in the preceding chapter of this study, his method was to continue a logical expansion of the idea to the end of the sermon. This orderly development of thought added much in

⁹ Sermons, II, 183.

in making his sermons clear and understandable. The sermon thesis was thereby impressed upon the audience.

III. APPROPRIATENESS

Effective style in preaching depends much on the adaptation of language to the occasion, the audience, the speaker, and the sermon itself. This quality of style is especially important to the speaker when there is a persuasive goal involved. All phases of the composition must be appropriate to the entire speaking situation.

The first phase to be considered in Hardeman's adaptation is his word choice, or correctness. He once said that, "Clearness of thought and accurate selection of words are essential to the expression of truth..."¹⁰ He was thus aware of the importance of good usage. His language in preaching demonstrated the application of this statement.

Hardeman's speech was characterized by common language. It was correct, but not precise. His extemporaneous manner was adapted primarily to the immediate audience. Occasionally he made use of a conversational technique. In a sermon entitled, "God's Foolishness Vs. Man's Wisdom," Hardeman was discussing the method which God used to aid the Israelites in conquering the city of Jericho. After reviewing the pertinent facts, he continued by saying,

¹⁰ Sermons, IV, 38.

in making his sentence clear and understandable. The common
sense was thereby improved with the audience.

III. APPLICATIONS

Effective style in presenting technical material on the
adaptation of language to the occasion, the audience, the
speaker, and the subject itself. This quality of style is
especially important to the speaker when there is a certain
give goal involved. All phases of the competition must be
appropriate to the entire speaking situation.

The first phase to be considered in Lindeman's situa-
tion is his word choice, or diction. He was said
that "Clarity of thought and accurate selection of words
are essential to the expression of truth..." In his
view of the importance of word choice, his language in
presenting demonstrated the application of this statement.

Lindeman's speech was characterized by common language.
It was correct, but not precise. His spontaneous manner
was adapted primarily to the immediate audience. Possibly
ally he made use of a conversational technique. In a certain
manner, "God's Foolishness vs. Man's Wisdom," Lindeman
was discussing the method which God used to lead the Israel-
ites in conquering the city of Jericho. After reviewing
the pertinent facts, he continued by saying,

Was it foolishness with men? Absolutely. Did it look silly? Was it a weak thing? Indeed so. And yet what about it? It beat all the battering rams and the mighty guns that the world has ever seen. It worked, and down the walls came. What is the philosophy? God's hand was in it all. The power and the virtue were not in the footsteps around the city, nor yet in the trumpet that was sounded, nor yet in the shout of the people, but were inherent in God Almighty, who, according to an eternal principle, never bestows a blessing until man does what he tells him.¹¹

This paragraph exemplifies Hardeman's informal language. He spoke in terms which were easily understood by his auditors. His selection of common words and some colloquialism was deliberate. His word choice was neither exact nor crude, but was common and understandable. On one occasion he illustrated the two extremes in word choice of the exact and the crude:

So he took the letter and, with the aid of a dictionary, carefully studying it for a while, called the patron and said, "...Your Uncle James, being advanced in years and being debilitated, physically and intellectually, by reason of the frailties that attach to the encroachment of senility, and having suffered severe financial reverses, in a moment of temporary dementia, precipitated his own demise." "I think that is it, but in American language here is what it means, 'Your Uncle Jim got old, lost his wad, went nuts, and bumped himself off.'"¹²

Hardeman's language was well adapted to the occasion of evangelistic preaching. He appealed to his religiously-inclined hearers by use of Biblical language, names, phrases

¹¹ Sermons, I, 169.

¹² Sermons, IV, 39.

... And yet what about it? It has all the
defeating tests and the mighty words that the world
has ever seen. It is round, and down the walls come
What is the philosophy? Bob's hand was in it all.
The power and the virtue were not in the language
around the city, but yet in the language that was
around, for yet in the heart of the people, but
was inherent in the language, who, according to an
eternal principle, never ceases to be a language until
has been that in fact it is.

This paragraph exemplifies Harnett's interest

language. He speaks in terms which were easily understood
by his audience. His selection of common words and some
colloquialisms was deliberate. His word choice was neither
exact nor crude, but was common and understandable. In
one sentence he illustrated the use of phrases in word choice
of the exact and the correct.

So he took the latter end, with the aid of
a dictionary, carefully studying it for a while,
called the paper and said, "Your brain is
being advanced in your and being complicated
physically and intellectually, by reason of the
friction that exists in the connection of semi-
ity, and having selected several financial reverses,
in a moment of temporary insanity, predicted his
own death." I think that is it, but in another
language here it was it was, "Your brain is not
old, but his was, and dumped himself
off."

Harnett's language was well adapted to the occasion
of evangelistic preaching. He resorted to his religiously-
inspired phrases by use of biblical language, news, phrases

If Section I, 104.
Is Section IV, 104.

and quotations. They came to hear preaching. Hardeman did not disappoint them. Words which were rare in popular usage, became common when taken from the 1611 King James Version of the Bible. Quite often he expressed his own sentiments in the exact language of the Scriptures.

I have not come to you brethren to preach myself; for, in the language of Paul, "we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So as much as in me is, I am ready to preach the gospel to you" who are of Nashville, and who will from time to time, I hope, be glad to favor me with your presence, your prayers, and your interest in every way.¹³

Hardeman effectively adapted his use of language to the audience. This was not difficult for him, since his environmental background was much like that of most of his hearers. There were no noteworthy differences between his own natural usage of language in western Tennessee and that of his Nashville audiences in the central part of the state.

There was no detectable change in style in Hardeman's preaching. Whether evangelistic, hortatory, or didactic, his sermons were similar in the type of language used. The major difference was in the verses of scripture which he quoted. In them his adaptation was clear. He also used language appropriate to himself. He never assumed an

¹³ Sermons, II, 55.

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

affected air. In all of these aspects of appropriateness, Hardeman constantly adapted his style to the total speaking situation.

IV. EMBELLISHMENT

Quintilian once said that, "To be a good speaker it is sufficient to say what is necessary; only the really eloquent speaker can do this in ornate and appropriate language."¹⁴ While he encouraged speakers to embellish their style with impressive figures of speech, at the same time he discouraged their over-use.

The usual result of over-attention to the niceties of style is the deterioration of our eloquence. The main reason for this is that those words are best which are least far-fetched and give the impression of simplicity and reality. For those words which are obviously the result of careful search and even seem to parade their self-conscious art, fail to attain the grace at which they aim and lose all appearance of sincerity because they darken the sense and choke the good seed by their luxuriant overgrowth.¹⁵

N. B. Hardeman did not consider himself as an artistic speaker. He classified oratory into two groups: that which was characterized by sublimity of expression by use of figures; and the other, by sublimity of thought.¹⁶ He felt that his speaking was described better by the latter of the

¹⁴ E. E. Butler, translator, The Institutes of Oratory of Quintilian (New York: G. P. Putnam's Sons, 1922), III, 185.

¹⁵ Ibid., 189.

¹⁶ Interview with N. B. Hardeman by the writer, December 29, 1951, at Henderson, Tennessee.

consideration to what we would be like if we had been
united. I feel that it is not only a matter of
nationality.

THE FUTURE

It is not only a matter of nationality, but also of
class. It is not only a matter of class, but also of
nationality. It is not only a matter of nationality,
but also of class. It is not only a matter of class,
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only a matter of nationality, but also of class.

two groups. Yet, he did make impressive use of language when the occasion warranted it. An editor of a religious periodical made the following comment after attending the 1923 revival:

He at no time posed before his audience as an actor seeking to attract the people to himself instead of to the message he was delivering, but every movement and his entire demeanor was characterized by the very essence of simplicity and humility. The people were deeply impressed with the feeling that the speaker was not relying upon himself, but upon the word of God. It is true that occasionally there were outbursts and flights of eloquence that lifted the audiences into realms sublime, but it was easy to see that these were not studied efforts, the stock in trade of the professional actor. They were simply the spontaneous expressions of a soul on fire for the salvation of men.¹⁷

Both the appraisal by Hardeman for himself and this impressionistic comment of an editor seem to be confirmed when reading Hardeman's sermons. Very few metaphors, similes, and hyperboles were used. The following simile exemplifies his development of such into a well-rounded illustration:

Why ought man to study? Due to the fact, first of all, that the Bible, unstudied and unsearched, is like unto a mine unworked and undeveloped. The great Klondike region of today, pouring forth riches from its veins of gold, is the same Klondike that has been there throughout the generations and centuries that have passed; but for years and years it remained unprofitable, undeveloped, unattractive, without benefit or usefulness to mortal man; but when the search was made by digging into things that were therein hidden and buried, treasures came forth and

¹⁷ F. W. Smith, "Extracts Concerning the Preacher," in Sermons, II, 31.

but, though I am, in this regard, one of those who
with the greatest respect for the character of a religious
education, still think that the following account is not altogether
correct.

1861

It is at this time that the student
is no longer satisfied to receive the people to
himself, but he begins to be dissatisfied
with every movement and his eyes are directed
towards the very objects of his study
and himself. The people who were
with him the day that the people were not
with him, but who are the day of his
life, are not only in his eyes, but in
his mind, and he is not only in his
eyes, but in his mind. He is not only
in his eyes, but in his mind. He is not
only in his eyes, but in his mind.

Both the appearance of the people and the
nature of the people are of an order that is not
to be denied.

When the people are in an order that is not
to be denied, they are in an order that is not
to be denied. The following are the
principles of the development of the people into a
self-consciousness.

The people are in an order that is not
to be denied. The people are in an order that is not
to be denied. The people are in an order that is not
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The people are in an order that is not
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to be denied. The people are in an order that is not
to be denied.

streams of wealth flowed out that have enriched the world.¹⁸

Hardeman occasionally made use of embellished language, as shown in his description of the death of Moses:

He stands, if you please, one hundred and twenty years young, with his physical force unabated, with the same eagle eye that gazed into the eye of old Pharaoh forty years before. Looking out to the right, Moses could view the entire land that glided away toward the great Arabian desert. Northward there was old Mount Hermon, veiled in misty clouds, towering above the surrounding country. Then as he cast a wishful eye beyond Jordan's stormy banks, he saw the rich fields of Canaan, the silvery streams, and the smiling valleys. When he thus beheld the sublimest sight ever viewed by mortal man, God laid his hand upon his heart, and, without a pain, an agony, or a sigh, Moses fell asleep. God buried him in some lonely spot, unmarked, unknown, that his tomb might never be desecrated, that his body might sleep in solemn silence until the trump of God shall sound and all the ransomed be gathered home.¹⁹

Other devices of an ornate nature which Hardeman employed were rhetorical questions and the construction of sentences out of natural order. He used the former very frequently, in challenging the attention of his audience. Of the latter, his use was deliberate rather than accidental. Typical of this construction are these sentences: "Many people there are who think they can be saved upon their uprightness of moral character;"²⁰ and "I also hope,

¹⁸ Sermons I, 29.

¹⁹ Sermons, II, 43,44.

²⁰ Sermons, V, 94.

statements of people whose words have been omitted
in this work.

Barthman occasionally made use of embellished language,

as shown in his description of the death of Hester:

In silence, it was plain, one hundred and
twenty years young, with his physical force un-
diminished, with the same eyes that gazed into
the eye of his thousand lady guests before. Look-
ing out to the right, where would the fire engine
have first flashed away toward the Great Western
Station, Barthman came and did Hester's bidding,
walked in kindly silence, kneeling above the
burial in country. Then as he cast a backward
eye beyond Hester's narrow domain, he saw the rich
fields of Glaston, the silver river, and the
rolling valleys. Then he turned toward the eastward
light over the water by the side of the road. But
upon his breast, and within a palm, an agony or
a night would fall instead. But he held his hand
some faintly open, unobscured, and that his hand
might never be forgotten, that his body might
show in solemn silence with the group of God,
which would and all the moments be forgotten here.

Other details of an ornate nature which Barthman

employed were rhetorical questions and the construction of

sentences out of natural order. He used the former very

frequently, in explaining the attention of his audience.

Of the latter, the one was delivered: "What shall we think

of this? Typical of the construction was these sentences:

"Many people think and who think they can be saved upon

their own strength of good character," and "I also say,

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my brethren, we will not be ashamed to stand up before dying men and tell the story of the cross, regardless of opinions contrary."²¹ In the first sentence, the subjective complement preceded the verb instead of following it in the usual order. Similarly, the order of the adjective, "contrary," is altered from its usual position from the noun.

Another form of embellishment which Hardeman used was in a figurative reincarnation of Biblical writers for the purpose of emphasis.

Now, will you let Matthew stand aside for a moment and let me present Mark in the witness chair for your study? "Mark, what have you to say about it?" He says: "Hardeman, my deposition has been taken, and you will find it upon the files of heaven's chancery; and as I said then, so say I now, and of what I then declared I bid you do and see."²²

V. SUMMARY

Although a few defects in style have been cited in N. B. Hardeman's sermons, the total effect of the language which he used enhanced his preaching. It was characterized by a common-touch quality that the audience understood. His choice of words was correct in usage and appropriate to the total speaking situation. With clear thoughts, Hardeman projected them with clarity of expression. His style, like

²¹ Sermons, I, 86.

²² Sermons, I, 107.

my position, we will not be bound to stand up before the
 and will tell the story of the case, regardless of opinion
 contrary." In the first instance, the subjective explanation
 preceded the verb instead of following it in the usual order.
 Statistically, the order of the adjectives, "country," is altered
 from the usual position from the word.
 Another form of embellishment which Hartman used was
 in a figurative personification of himself without for the
 purpose of emphasis.

How, will you let me know what you think
 a moment and let me know what you think in the future
 shall for your safety. "Mark, what have you to
 say about it?" He says: "Hartman, my deposition
 has been taken, and you will find it upon the
 lines of Hartman's character; and as I said before,
 so say I now, and of what I then declared I did
 you do and see."

V. SUMMARY

Although a few details in style have been cited in
 R. A. Hartman's remarks, the total effect of the language
 which he used enhanced his personality. It was characterized
 by a common-sense quality that the audience understood. The
 choice of words was correct in usage and appropriate to the
 total speaking situation. With clear thought, Hartman
 projected them with clarity of expression. His style, like

81 Hartman, I, 80.
 82 Hartman, I, 107.

the man, was in touch with the people who went to hear him regularly.

REFUGEE
ESSEN'S BROWND
HAWK CONTENT

The man was in touch with the people who were to help

him regularly.

It was a long time before the man was able to get back to his regular work. He had to spend a great deal of time in the hospital, and he had to be very careful of his health. He was not allowed to do any heavy work, and he had to rest a great deal. He was also given a great deal of medicine, and he had to take it very carefully. He was not allowed to eat any food that was not approved by the doctor, and he had to be very careful of his diet. He was also given a great deal of attention, and he was treated very well. He was not allowed to see any other people, and he had to stay in the hospital for a long time. He was not allowed to go out, and he had to be very careful of his health. He was not allowed to do any work, and he had to rest a great deal. He was also given a great deal of medicine, and he had to take it very carefully. He was not allowed to eat any food that was not approved by the doctor, and he had to be very careful of his diet. He was also given a great deal of attention, and he was treated very well. He was not allowed to see any other people, and he had to stay in the hospital for a long time.

The man was very grateful for the care he received, and he was very happy to be able to get back to his regular work.

He was not allowed to do any work, and he had to rest a great deal. He was also given a great deal of medicine, and he had to take it very carefully. He was not allowed to eat any food that was not approved by the doctor, and he had to be very careful of his diet. He was also given a great deal of attention, and he was treated very well. He was not allowed to see any other people, and he had to stay in the hospital for a long time.

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The man was very grateful for the care he received, and he was very happy to be able to get back to his regular work.

CHAPTER VII

DELIVERY

I. INTRODUCTION

Hance defined delivery as "that constituent of rhetoric concerned with oral and visible expression."¹ A study of a speaker's delivery therefore must deal with such considerations as method of speaking, voice, and bodily action. Speech critics have placed varying measures of emphasis upon delivery. Cicero described delivery as "the dominant factor in oratory,"² yet he was relatively brief in his discussion of it as a constituent of rhetoric. The modern view toward delivery is seen in the following statement by Thonssen and Baird:

Once the speaker takes the floor to develop an idea, we have a right to expect a lively enforcement of his thoughts. He is there to communicate something worth passing on. Delivery serves as a tool by which to enhance the impressiveness of the communication; it is not the focus of attention. If it were, it would be a distraction. There are places where men assemble to appreciate vocal artistry in its own right, but the platform of the public speaker is not one of them.³

¹ Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks," Speech Monographs, V (1938), 37.

² E. W. Sutton, translator, Cicero De Oratore, (Cambridge, Massachusetts: Harvard University Press, 1948), II, 169.

³ Lester Thonssen, and A. Craig Baird, Speech Criticism (New York: The Ronald Press, 1949), 446.

CHAPTER VII

DELIVERY

1. INTRODUCTION

James defined delivery as "that combination of vocal
 elements which give an utterance its distinctive
 character." A study of a
 speaker's delivery therefore must deal with such considerations
 as method of speaking, voice, and bodily action. Speech
 critics have placed varying measures of emphasis upon delivery.
 Dixon described delivery as "the element factor in oratory,"¹
 yet he was relatively brief in his discussion of it as a con-
 sideration of oratory. The modern view toward delivery is
 seen in the following statement by Tanskanen and Cairns:

Once the speaker takes the floor to deliver
 his message, he has a right to expect a lively audience
 and to be recognized as the speaker to communicate
 something worth hearing. Delivery serves as a
 tool by which to enhance the effectiveness of the
 communication. It is not the least of oration.
 If it were, it would be a distraction. There are
 places where one needs to appreciate vocal
 activity in its own right, but the pleasure of the
 public speaker is not one of them.²

¹ James H. Jones, "The Elements of Rhetorical Theory
 of Public Speaking," *Speech Newsletter*, 7 (1958), 37.

² L. W. Tanskanen, *Speech and the Speaker* (Cambridge,
 Massachusetts: Harvard University Press, 1957), 11, 183.

³ Lester Kinsman, and A. Craig Blair, *Speech Principles
 and Practice* (New York: The Ronald Press, 1951), 187.

This study presents more than a short survey of H. B. Hardeman's impression on the casual listener. It attempts to present a "faithful portrait" of the evangelist. This was accomplished by considering the factors which had an influence upon his finished speeches. They were: mode of delivery, voice, and bodily action.

II. MODE OF DELIVERY

Hardeman used the extemporaneous manner of delivery exclusively. He leaned heavily upon the mental quickening produced by the presence of an audience. Upon being asked if he ever wrote his sermons out in full, Hardeman answered, "No, it takes the audience to fill in the words."⁴ His delivery was characterized by a freedom of expression. Having made careful preparation, as seen in the study of his invention and organization, he relied upon the main ideas and the occasion to suggest the language to be used.

The extemporaneous method of delivery also permitted new ideas to be injected into the sermons during delivery. This important factor in preaching was described by Broadus:

In the act of delivery, the extemporaneous speaker has immense advantages. With far greater ease and effectiveness than if reading or reciting, he can turn to account ideas which occur at the time....Any man who possesses, even in an humble

⁴ Interview with H. B. Hardeman by the writer, December 29, 1981, at Henderson, Tennessee.

This study presents a new survey of
 K. M. Anderson's impression on the general listener. It
 attempts to present a "fair and balanced" view of the speaker.
 This was accomplished by considering the factors which had
 an influence upon his finished speaking. They were: the
 of delivery, voice, and bodily control.

II. MODE OF DELIVERY

Anderson used the extemporaneous manner of delivery
 exclusively. He based heavily upon the general principles
 proposed by the presence of an audience. Upon being asked
 if he ever wrote his sermons out in full, Anderson answered,
 "No, I take the audience to fill in the words."
 Delivery was characterized by a freedom of expression,
 having made careful preparation, as seen in the study of
 his invention and organization, he relied upon the main
 ideas and the occasion to suggest the language to be used.
 The extemporaneous method of delivery also provided
 new ideas to be injected into the sermons during delivery.
 This important factor in preaching was described by Graham:

In the act of delivery, the extemporaneous
 speaker has many advantages. With the speaker
 one and all, the speaker has the feeling of reality,
 he can turn to account ideas which occur at the
 time... they are his possession, even in an instant.

^d Interview with K. M. Anderson by the writer,
 December 22, 1951, at Anderson, Tennessee.

degree, the fervid oratorical nature, will find that after careful preparation, some of the noblest and most inspiring thoughts he ever gains will come while he is engaged in speaking. If, full of his theme and impressed with its importance, he presently secures the interested and sympathizing attention of even a few good listeners, and the fire of his eyes comes reflected back to theirs, till electric flashes pass to and fro between them and his very soul glows and blazes and flames, he cannot fail sometimes to strike out thoughts more splendid and more precious than ever visit his mind in solitary musing.⁵

Hardeman spoke extemporaneously in a very effective manner. His speech was conspicuously free of vocalized pauses. Although he modestly asserted that his language was not as smooth as if it had been carefully written out,⁶ his contemporaries often commended his effective speaking. One of his close associates who often heard him preach, L. L. Brigance, vividly described Hardeman's extemporaneous technique:

When he gets on his feet before an audience, it seems to set all of his mental machinery to work, and his thoughts come rapidly and clearly, and he is never at a loss for words to express them. He speaks with great ease, entirely free from self-consciousness, and in language that the humblest can understand.⁷

⁵ John A. Broadus, On the Preparation and Delivery of Sermons (new and revised edition by J. B. Weatherpoon; New York: Harper and Brothers, 1944), 327.

⁶ N. B. Hardeman, Hardeman's Tabernacle Sermons (hereafter referred to as Sermons; Nashville: Gospel Advocate Company, 1923), II, 4.

⁷ L. L. Brigance, "Sketch of the Author's Life," Sermons, II, 19.

...the mind in college ... more scientific and more practical than ever ... his career ... all electric lines ...

...his speech was ... his contentment ...

...vividly described ...

...in fact ...

6 John A. ...

7 H. A. ...

8 J. L. ...

Hardeman was careful not to destroy the advantages of the extemporaneous method by ineffective use. "The temptation to slight preparation, and to substitute a pleasing manner for depth of thought 'has become the opprobrium of extempore preachers; and it must be admitted that the danger is imminent.'"⁸ He prepared each sermon with care, making effective use of logical proof. The contents of each sermon were arranged in outline form. A "sameness" in expression, as described in the following paragraph, can be observed in Hardeman's preaching:

Related to this [the temptation to slight preparation] is the "great sameness" into which extemporaneous preachers fall. "They repeat the same thoughts and the same trains of thought and at length almost the same sermons; and this they do without being conscious of it....The evil is so disastrous, that there should be constant effort to avoid it."⁹

This criticism, in reference to Hardeman's preaching, is not applicable to the main body of his ideas and expression. A "sameness" is easily noticed in some minor aspects, e.g., in his use of transition sentences. The following are typical: "Now think of some other matters;" "Now, be it

⁸ Fred Jackson Barton, "Modes of Delivery in American Homiletic Theory in the Eighteenth and Nineteenth Centuries" (Unpublished Doctor's dissertation, State University of Iowa, Iowa City, 1949), II, 442-443. Within the quotation he quotes from James W. Alexander, Thoughts on Preaching, 1861.

⁹ Ibid.

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remembered, friends...;" "Let me say, ladies and gentlemen...;" "Now then, let's pass down the line;" "Now note...;" "Think again;" "Now, may I just call your attention to this...;" "I want you to think just a moment...;" "Now watch the next point;" "Well, you note the next point...;" "Well, what's the next statement?;" "Now friends, I want to submit to you this simple thought...;" "Well, what's the next point?;" and "Now, you ask what was...?" These selections illustrating the sameness of expression which characterized Hardeman's use of transition sentences, were drawn from only two sermons.¹⁰ It was a weakness in his employment of the extemporaneous method of delivery.

III. VOICE

This analysis of Hardeman's voice qualities was enhanced by two factors: first, the writer has heard Mr. Hardeman preach several times, including one sermon of the 1942 series in Nashville. Second, the writer has tape recordings of two sermons preached by Hardeman.¹¹ These recordings were used extensively in this phase of the study.

Hardeman's voice was one of his greatest assets. It served him effectively as an instrument of persuasion.

¹⁰ Sermons, IV, 187-191.

¹¹ One recording was made in Lubbeck, Texas, October 14, 1951; the other was made in Artesia, New Mexico, November 20, 1952.

remained, "I don't know who he is," said the woman...
 "You mean, I've seen him before?" "You have..."
 "Yes, and I just call your attention to this..."
 "I want you to think just a moment..." "You watch the next
 point," "Well, you will be very kind..."
 "The next opportunity..." "The next opportunity..."
 "You will think about it..." "Well, that's the next point..."
 "Now, you see what it is..." "These selections illustrating
 the progress of expansion which characterized Harkness's
 use of traditional methods, were taken from only two sources."
 It was a venture in the expansion of the independence
 method of delivery.

III. VOICE

This analysis of Harkness's voice qualities was obtained

by two teachers: Elmer, the writer has heard Mr. Harkness
 present several times, including the session of the 1931 series
 in Ketchikan, Alaska. Before the writer has the recording of two
 sessions recorded by Harkness. These recordings were used
 extensively in this phase of the study.
 Harkness's voice was one of his greatest assets.
 It varied him effectively as an instrument of persuasion.

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The recording was made in Salado, Texas, October
 1931. The other was made in Salado, New Mexico, November
 1931.

After hearing Hardeman throughout the first Tabernacle revival, a periodical editor wrote,

Nature has done much for Hardeman in bestowing upon him an almost matchless voice.... This man of God is, beyond any question, a master of assemblies, and sways his audiences with an ease and grace of voice and manners that attracts and holds almost the breathless attention of his auditors.¹²

Hardeman's voice was moderately low in pitch. It had a melodious, rich quality. These vocal elements contributed much in making him very pleasant to hear. There were no shrill, harsh qualities in his voice. The tones came forth clearly. They were well initiated through effective breath control and vocal mechanism which was not unduly strained. These factors prevented such distractions as breathiness, harshness, and weakness. His tonal quality was augmented by good resonance. Thus the sounds were reinforced adequately, providing carrying power.

This full resonant quality in Hardeman's voice contributed to its penetrating power. Projection was an outstanding trait in his speaking. His "pleasant and well modulated voice...carried distinctly to the remotest corner of the largest auditorium."¹³ Another vocal quality, inferred in this quotation, was his adequate volume or intensity.

¹² F. W. Smith, "Extracts Concerning the Preacher and Meetings," Sermons, II, 29.

¹³ Brigance, op. cit., 20.

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Hardeman achieved ample volume through full use of resonance and reinforcement rather than by a vigorous initiation. As a result, the sounds were not loud or noisy, but smooth and easily understood.

Another pleasant characteristic of Hardeman's voice was the pitch. He had no distracting inflectional pattern. A rhythmical singsong or "holy whine," which has been characteristic of many evangelists in some parts of the country,¹⁴ was not descriptive of Hardeman's voice. He maintained his normal pitch. This ensured the best tones. There was no undue tension in the voice mechanism. The inflection of his voice was well adapted to the speaking situation. It was moderate but not monotonous.

Hardeman's rate of speaking was deliberate, with an occasional increase in tempo of short duration. Although this was somewhat natural for him, he realized the need of adjusting his rate to the audience size. "Large audiences demand broader, less subtle, more powerful stimulation."¹⁵ Hardeman spoke more slowly and held his sounds longer when addressing a large audience.

Hardeman injected variation into his speaking by the use of an occasional pause. He employed the pause as a

¹⁴ Broadus, op. cit., 346.

¹⁵ Harry G. Barnes, Speech Handbook (New York: Prentice-Hall, Inc., 1941), 74.

Another address which was given by the speaker at the meeting was a review of the work done by the speaker in the past few years, and which was very interesting.

Another pleasant characteristic of the speaker's voice

was the pitch. He had an interesting inflectional system.

A typical example of "high pitch" which has been observed

is that of many evangelists in some parts of the country.

was not distinctive of the speaker's voice. It was in fact

normal pitch. This caused the hearer to feel that there was no

great tension in the voice system. The inflection of

his voice was well adapted to the speaking situation. It

was moderate but not monotonous.

The speaker's rate of speaking was satisfactory.

An occasional instance in the case of short phrases. Although

this was somewhat natural for him, he realized the need of

adjusting his rate to the audience also. "Large audiences

demand brevity, less subtle, more general statements."

His own rate was slow and his own words were

clearly heard by the audience.

The speaker adjusted himself with his speaking by the

use of an occasional pause. He avoided the pause as a

1. Journal of the American Psychological Association, 1921, 26, 1-10.
2. Journal of the American Psychological Association, 1921, 26, 1-10.
3. Journal of the American Psychological Association, 1921, 26, 1-10.

definite communicative device. It was not a hesitation. He seemed never to be at a loss for words. He used the pause immediately following a climactic sentence, giving ample time for the full force of the statement to be felt. The following quotation from one of his recorded sermons is an example of his employment of the pause as a rhetorical device:

"All scripture is given by inspiration of God, and is also profitable for doctrine, for reproof, for correction, and for instruction; that the man of God may be perfect, thoroughly furnished unto every good work." [II Tim. 3:16,17] Christian people believe that, and for that reason they have neither creed, nor confession of faith, nor church manual, nor anything of the kind, other than simply the New Testament. And where I would subscribe to some man-made ritual it would be evident on its face that I think the Bible is lacking somewhere. Hence, I've got to supplement it by some book written by the bishops, or the doctors, or some great writer of church manuals. [Pause] 16

The evangelist's fluent delivery included a pleasant rhythm. This resulted largely from his thorough preparation and his attitude toward the entire preaching situation. He had great assurance and confidence. There was no indication of emotional instability, nervousness, or tenseness in his delivery. There were no vocalized pauses to mar his smooth, rhythmical expression of thought. His breathing was well controlled, never interfering with the formation of sound.

¹⁶ Quoted from recorded sermon of E. B. Hardeman, November 20, 1952, at Artesia, New Mexico.

...and in his own mind, he was not a hesitating
 He seems never to be at a loss for words. He said the
 words immediately followed a similar sentence, giving
 words like the full force of his statement to be left.
 The following quotation from one of his recorded sermons
 is an example of his enjoyment of the point as a rhetorical
 device:

"All scripture is given by inspiration of God,
 and is profitable for doctrine, for reproof,
 for correction, and for instruction that the man
 of God may be perfect, thoroughly furnished unto
 every good work." At this point, the speaker
 pauses, and for that reason they have believed
 good, not satisfaction of faith, nor church growth,
 nor anything of the kind, other than simply the law
 of God. And where I would subscribe to some
 passages of the Bible it would be evident on its face
 that I think the Bible is lacking somewhere. Hence,
 I've got to supplement it by some book written by
 the disciples, or the apostles, or some great writer
 of church literature.

The speaker's first delivery included a pleasant
 rhythm. This resulted largely from his thorough preparation
 and his attitude toward the entire speaking situation. He
 had great assurance and confidence. There was no indication
 of emotional instability, nervousness, or tension in his
 delivery. There was no vocalized pause so far as words
 or phrases were concerned. His speaking was well
 controlled, with intervals with the formation of words.

In 1952, from personal notes of J. H. Gardner,
 November 20, 1952, at Chicago, Ill. Series.

Thus, he was able to speak fluently and smoothly, yet with a pleasing variation.

Hardeman's articulation and enunciation were usually precise and clear-cut. Each syllable got its proper emphasis, e.g., in the words "bur-i-al," "u-su-al-ly," and "sanc-ti-fi-ca-tion." Only at rare times did he hurriedly speak in an inarticulate manner, e.g., "Did-ju-ever hear of such confusion?" His pronunciation was generally accurate. The few exceptions to clear pronunciation did not mar his precise speech in any significant way. His speaking was easily understood.

Although Hardeman's use of pathetic proof has been analyzed, it is important to review briefly the part played by his voice in exciting the emotional feelings of the audience. His voice effectively supplemented the emotional content. Instead of concluding his sermons with extended pleadings and emotional excitement, he chose to move his audience with a quiet, communicative type of voice that appealed to the feelings of the people. The emotional quality in his voice was produced by a decrease in volume, and an increase of emotional fervor. It was a change from expulsive to effusive force. Instead of continuing to the end of the sermon in a forceful manner, he appealed to his hearers by clothing his voice in emotional fervor. This ability to stress the pathetic appeal through manipulation of voice was a great asset to his effectiveness.

That he was able to speak fluently and knowledgeably, yet with

a pleasing variation.

Anderson's explanation and explanation were usually

precise and effective. Each syllable of the proper

emphasis, e.g., in the words "con-fer-ence", "re-fer-ence",

and "con-fer-ence". Only as was shown did he utter

it again in an ungrammatical manner, e.g., "re-fer-ence-ly"

of such occasions. His pronunciation was generally accurate.

The few exceptions to clear pronunciation did not mar his

precise speech in any significant way. His speaking was

orally understood.

Although Anderson's use of colloquialisms has been

analyzed, it is important to review briefly the parts played

by his voice in exciting the emotional feelings of the

audience. His voice effectively supplemented the emotional

content. Instead of emphasizing the content with extended

phrasing and emotional exclamation, he chose to use his

emotions with a quiet, unobtrusive type of voice that

appealed to the feelings of the people. The emotional

quality in his voice was produced by a decrease in volume,

and an increase of emotional fervor. It was a change from

excitement to relative calm. Instead of continuing to the

end of the sentence in a forceful manner, he appeared to die

before by allowing his voice to decrease in volume. This

ability to show the pathos of the speaker through manipulation

of voice was a great asset to his effectiveness.

IV. BODILY ACTION

A first consideration in this part of the study of Hardeman's delivery is to cite the physical factors which were obvious to the audience. He was about six feet tall, with a strong, solid build. He weighed about one hundred eighty pounds. His appearance was commanding. His bearing was marked with dignity and naturalness. In every way "he looked his part." His posture was erect (even at the age of 79 years), yet it was not stiff and formal. In habits of dress, he was conservative and neat. He did not believe in setting himself apart from others by the wearing of clerical garb.

A second factor concerns his movement on the platform. Hardeman was never an actor, nor did he attempt to call attention to himself through theatrical devices. His movements were characteristically calm and deliberate. They corresponded to the mood of the thought presented. He managed himself in the pulpit with ease and grace. The following description could well be applied to Hardeman's bodily action: "In a singular manner, his 'hands, his shoulders, the turn of his body...his posture, his air, and in short, all his motions, were adapted to his language and his sentiments."¹⁷

¹⁷ Thonssen, op. cit., 442.

IV. BODY BUILDING

A first consideration in the study of
 Huxley's delivery is to give the physical factors which
 were obvious to the audience. He was about six feet tall,
 with a strong, solid build. He weighed about one hundred
 eighty pounds. His appearance was commanding. His bearing
 was marked with dignity and refinement. In every way he
 looked his part. His posture was erect (even at the age
 of 70 years), yet it was not stiff and formal. In habits
 of dress, he was conservative and neat. He did not believe
 in casting himself apart from others by the wearing of
 unusual garb.

A second factor concerns his movements on the platform.
 Huxley was never an actor, nor did he stoop to call
 attention to himself through theatrical devices. His move-
 ments were unobtrusively calm and deliberate. They
 were suggested by the work of the things presented. He
 managed himself in the hall with ease and grace. The
 following description could well be applied to Huxley's
 bodily culture: "In a singular manner, his habits, his
 speaker, the form of his body... his posture, his air, and
 in short, all his motions, were adapted to his language
 and his sentiments."

Hardeman quite rarely gestured with his arms. When he did move his arms in gesture, they were animated by the thought at hand. His most effective bodily movements were of the head and shoulders. It was not a swaying, reeling motion. His thoughts were supplemented by forceful movements of the upper part of his body, which supported the ideas with solidarity and drive. He maintained good eye contact. His facial expressions effectively revealed the mood of the mind. Hardeman's bodily action was spontaneous, though conservative. There was no pacing from side to side. Although he occasionally stepped to the side of the pulpit to show a feeling of desiring to get closer to his audience, he usually stood firmly behind the rostrum. His movements were deliberate and purposeful.

Hardeman's bodily action was relatively free of mannerisms. None were sufficiently obvious to detract from his effective speaking. He occasionally rested a thumb in the trouser pocket. At no time did it become a distractive mannerism. His bodily action was conducive to effective communication.

HARDEMAN, THE SPEAKER

The impression which Hardeman made upon his audiences was good. Probably the most telling factor in the total communication was his ability to show a one-to-one

Handman's body was very sensitive with his eyes. When

he did move his arms in space, they were directed by
the thought at hand. His most effective bodily movements
were of the hand and shoulder. It was not a simple
feeling motion. His thoughts were accompanied by (certain)
movements of the upper part of his body, which supported the
lines with solidity and drive. He maintained good eye
contact. His facial expression effectively revealed the
mood of the mind. Handman's bodily action was spontaneous,
though conservative. There was no feeling from side to side.
Although he occasionally stepped to the side of the subject,
to show a feeling of feeling to get closer to his audience,
he usually stood lively behind the center. His movements
were deliberate and purposeful.

Handman's bodily action was positively free of
mechanism. Some very skillfully chosen to depict from
his effective speaking. He occasionally rested a hand
in the trouser pocket. At no time did he become a disjunctive
gesture. His bodily action was sensitive to effective
communication.

HANDMAN, THE SPEAKER

The impression which Handman made upon his audience
was good. Probably the most telling factor in the total
communication was his ability to show a two-way

relationship with each person in his audience. Each one felt as if the evangelist had singled him out in personal conversation.

Sincerity and conviction were very evident in the speaking of the evangelist. His humility was an outstanding trait as a speaker.

He at no time posed before his audience as an actor, seeking to attract the people to himself instead of to the message he was delivering, but every movement and his entire demeanor was characterized by the very essence of simplicity and humility. The people were deeply impressed with the feeling that the speaker was not relying upon himself, but upon the word of God.¹⁸

Hardeman's delivery was marked by effective use of the extemporaneous method. He spoke with ease and naturalness. His memory seemed never to fail him. His voice was deep, strong, and musical, and he employed it with adequate variation and flexibility. Bodily action supplemented the other factors of delivery effectively. In the words of Quintilian as he described his concept of an orator, Hardeman was "a good man speaking well."

¹⁶ F. W. Smith, "Extracts Concerning the Preacher," Sermons, II, 31.

relationship with each person in the audience. Each one felt as if the speaker had singled him out in personal conversation.

Directly and concretely were very evident in the speaking of the evangelist. His delivery was an outstanding trait as a speaker.

At no time posed before his audience as an actor, seeking to attract the people to himself. Instead of the message he was delivering, but every movement and his voice-gestures were characterized by the very essence of simplicity and humility. The people were deeply impressed with the feeling that the speaker was not relying upon himself, but upon the word of God.

His delivery was marked by effective use of the extemporaneous method. He spoke with ease and naturalness. His manner seemed never to fail him. His voice was deep, strong, and musical, and he mingled it with appropriate variation and flexibility. Softer tones supplanted him other features of delivery effectively. In the words of Gifford as he described his delivery in an address, "Gifford was a good man speaking well."

CHAPTER VIII

GENERAL EFFECTIVENESS

I. INTRODUCTION

H. B. Hardeman's general effectiveness is examined in this chapter from two viewpoints. First, an effort is made to summarize his characteristic qualities as an outstanding evangelist. The selection of those qualities is based upon observations made in the preceding chapters. The rhetorical constituents of invention, arrangement, style and delivery in Hardeman's sermons are reviewed. Secondly, a general evaluation of his preaching is made, based upon the immediate and subsequent responses of his audiences. The combination of these two areas of investigation will show the effectiveness of Hardeman's communication of ideas.

II. SUMMARY OF RHETORICAL QUALITIES

In attempting to measure the effectiveness of Hardeman's preaching, some general observations can be made. Although his educational background did not include extensive training in the art of rhetoric, Hardeman did show excellent ability in using methods and techniques which harmonized with the accepted principles of effective speaking. These he gained from keen observation of human nature, from a few

CHAPTER VIII

GENERAL EVALUATION

I. INTRODUCTION

R. B. Harman's general effectiveness is studied in this chapter from two viewpoints. First, an effort is made to evaluate his characteristics as an oral reading exemplar. The selection of these qualities is based upon descriptive data in the preceding chapters. The theoretical considerations of instructional arrangements, style and delivery in Harman's sessions are reviewed. Secondly, a general evaluation of his presenting is made based upon the immediate and subsequent responses of his students. The combination of these two areas of investigation will also give the effectiveness of Harman's presentation of ideas.

II. SUMMARY OF THEORETICAL CONSIDERATIONS

In attempting to measure the effectiveness of Harman's presenting, some general observations can be made. Although his educational background did not include extensive training in the art of rhetoric, Harman did show excellent ability in using methods and techniques which harmonized with the accepted principles of effective speaking. These have not been observed of many others, from a low

formal courses in speaking, and from the reading of speeches of such orators as W. J. Bryan and sermons of successful evangelists. Throughout his own sermons, Hardeman adhered to sound principles of invention, arrangement, style and delivery.

Invention. Underlying N. B. Hardeman's inventive process of finding and analyzing material for sermons was an ever-present purpose. That purpose was to preach the gospel of salvation as revealed in the Bible. Stating it in apostolic language, he said,

"When I came unto you then, brethren, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I was determined to know nothing among you, save Christ and him crucified." Such is the sentiment prompting my presence this afternoon.¹

That purpose permeated all aspects of his sermon preparation. It dictated the principal source of material for his preaching, which was the Bible. Being wholly absorbed in that common theme, he set about the task of faithfully and accurately teaching the gospel to others.

His invention was enhanced by use of other materials which he employed for illustrative purposes. It included references to history, geography, literature, personal experience, and local events of interest. By weaving the

¹ N. B. Hardeman. Hardeman's Tabernacle Sermons (hereafter referred to as Sermons; Nashville: Gospel Advocate Company, 1938), IV, 9.

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facts and principles from those sources into the Biblical theme, the evangelist was able to make his preaching more understandable. This contributed much to his effectiveness.

Hardeman also applied the long-accepted methods of proof in a telling manner. These included the logical, the pathetic and the ethical. With outstanding intellectual resources, he made extensive use of evidence and argument in persuasion. His reliance upon scripture as the principal source of evidence was based upon his faith in the Bible as God's revealed Will. Supplementary to Biblical quotations, Hardeman cited testimony from contemporaries of the Biblical writers. He utilized examples in an effective way also. His preaching often consisted in the drawing together of Biblical quotations to form a tightly-bound argument. His logical proof included both inductive and deductive reasoning. Hardeman placed great emphasis upon this form of persuasion. He insisted that his auditors fully understand the Lord's teaching, and that they should be convinced of its divine truth. He once declared, "Men ought to become children of God because they are deeply convinced of the correctness of their step and fully aware of their dependence."²

Likewise, Hardeman's use of pathetic proof was consistent with accepted principles of rhetoric. It was woven

² Sermons, IV, 95.

effectively into his arguments and evidence. However, he applied emotional appeal very moderately. Being neither formal nor predominantly exciting, his preaching was enriched by a generous use of feeling and appeal to the personal desires and needs of people. In harmony with the views of rhetoricians, Hardeman also demonstrated the importance of ethical proof. He spoke authoritatively. His audiences received him with confidence. He was a good man speaking well.

Arrangement. Hardeman's craftsmanship of organization was a contributing factor to his general effectiveness. With a central theme running through each respective sermon, he planned his addresses with good rhetorical order. He arranged the material on the basis of audience adaptation and Biblical emphasis. Generally, his arrangement of material was made according to the importance of the subject matter. This choice resulted from his underlying conviction toward the message of salvation which he was preaching. He used forms of homiletical order that were adaptable to evangelistic preaching. His only deviation from the usual proportionment in organization was his extremely short conclusions without summary. Yet, his method of explanation, expansion, and amplification to a logical climax compensated for the short conclusion. In general, the manner in which Hardeman arranged his sermon material was conducive to effective preaching.

applied emotional appeal very effectively. Being rather formal and predominantly expository, his preaching was enriched by a generous use of feeling and appeal to the personal desires and needs of people. In harmony with the views of rhetoricians, Hardeman also demonstrated the importance of ethical appeal. He spoke authoritatively. His audience received him with confidence. He was a good man speaking well.

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Style. K. E. Hardeman's expression of ideas was very effective, being clearly understood by the audiences. First, this was possible because the evangelist himself had a clear understanding of his own ideas. Having his sermons well prepared, and with the main thoughts well in mind, he expressed his thoughts coherently and vividly. Clarity was attained largely through simplicity of the message and its presentation.

His style was greatly enhanced by illustrations and examples. Following the method of Jesus who taught extensively by means of parables, Hardeman often explained his message in terms of common experience and knowledge. Thus he said,

It was a peculiar phase of Christ's teaching to base the lesson upon things with which people were acquainted; and unless you and I can talk about the gospel in terms familiar to us, it is a matter simply of speculation,³ and even declarations without much profit.

Hardeman's style was also appropriate to his audiences. His speech was characterized by common language. His style was common and understandable. There was an informality of language which put him on common ground with his hearers. His style was similar in evangelistic, hortatory, and didactic preaching.

Although Hardeman did not consider himself as an artistic speaker, he did embellish his language with flights

³ Sermons, II, 96.

... M. J. ...
 very effective, being clearly ...
 that, this was possible because ...
 a clear understanding of his ...
 will ... and ...
 expressed his thoughts ...
 attained largely through ...
 presentation.

His style was greatly enhanced by illustrations and examples. Following the method of Jesus who taught extensively by means of parables, ... explained his message in terms of common experience and knowledge. Thus he said,

It was a peculiar phase of Christ's teaching to base the lesson upon things with which people were acquainted; and unless you and I can talk about the Gospel in terms familiar to us, it is a waste of time to speculate, and even decisions without much profit.

Baron's style was also appropriate to his audience. His speech was characterized by common language. His style was common and understandable. There was an informality of language which put him on common ground with his hearers. His style was similar in evangelistic, hortatory, and didactic preaching.

Although Baron did not consider himself an artistic speaker, he did embellish his language with figures

of eloquence. Such eloquence was always employed in an unaffected manner. He used metaphors, similes, and hyperboles only occasionally. Other devices of an ornate quality which he used were rhetorical questions and the construction of sentences out of natural order. The total effect of his language greatly enhanced his effectiveness.

Delivery. Hardeman's delivery was an asset to his preaching. It blended well with his effective word selection. He used the extemporaneous method of delivery exclusively. This permitted him to take advantage of the mental quickening produced by the presence of large audiences. There were no vocalized pauses in Hardeman's speaking. A minor deficiency was noted in his "sameness" of expression at times, especially in his use of transition sentences, resulting from his extemporaneous method.

With the aid of tape recordings of Hardeman's preaching, his vocal characteristics were studied. His voice was always an advantage to him in preaching. It was moderately low in pitch, and had a melodious, rich quality. Thus he was pleasant to hear. There was a full, resonant quality in his voice which aided much in penetrating to remote sections of extremely large audiences. His rate of speaking was characteristically deliberate. He occasionally paused to increase effectiveness. Hardeman spoke clearly, with precise articulation and enunciation. His voice served him well in his preaching.

Hardeman's delivery was also enhanced by his bodily action. Like his rate of speaking, his platform actions were deliberate and meaningful. They corresponded to the mood of the thought presented. With good eye contact, his thoughts were supplemented by effective gestures of the head and shoulders predominantly. He was free of distracting mannerisms.

This summary of H. B. Hardeman's rhetorical qualities serves to show that his speaking was effective because of his adherence to the time-tested principles of public address. Only minor weaknesses were noted in his speaking. As a rule, he effectively adapted his preaching to the audience, occasion, and the evangelistic type of preaching. By effectively using his natural gifts, he became one of the most effective evangelists of his time.

III. EVALUATION OF RESPONSE

The final measure of effectiveness deals with the response made by audiences and by society in general. This criterion goes beyond the technical perfection of speeches. It deals with the fundamental purpose of persuasion which is the changing of people's minds and actions.

One immediate response toward which all of Hardeman's preaching was directed was for people to turn to Christ for salvation, climaxed by a readiness to be baptized.

Johnson's delivery was also marked by his bodily action. Like his wife in speaking, his gestures were very deliberate and meaningful. They corresponded to the mood of the thought presented. His good eye contact, his thoughts were substantiated by effective gestures of the hand and shoulders prominently. In the line of direct communication.

The summary of M. J. Johnson's rhetorical qualities comes to show that his speaking was effective because of the adherence to the time-tested principles of public address. Only minor weaknesses were noted in his speaking. As a rule, he effectively adapted his speaking to the audience, occasion, and the evangelistic type of preaching. By effectively using the natural gifts, he seems one of the most effective evangelists of his time.

III. EVALUATION OF EFFECTS

The final measure of effectiveness deals with the response made by audience and by society in general. This writer on page twenty the spiritual perception of speakers. It deals with the fundamental purpose of communication which is the changing of people's minds and actions. The immediate response toward which all of Johnson's preaching was directed was for people to turn to Christ for salvation, obtained by a willingness to be baptized.

Facilities were always available. During the first Tabernacle meeting in 1922, there were some two hundred people baptized, in addition to some twenty-five reconsecrations.⁴ In the second series, in 1923, there were over one hundred baptisms.⁵ Records for the last three Tabernacle meetings are not available. These figures show that Hardeman's preaching resulted in outstanding immediate responses.

Another type of response is seen in the following paragraph, written after the 1938 series of sermons:

The reactions following the meeting have been favorable. There is a better feeling among brethren in Nashville. A firmer stand is being taken by many. All have been awakened to trends and issues. A number of private and semi-public studies in premillennialism have been started recently. There has been more preaching on this subject. Many seem to have decided that the only way to settle this issue is to investigate it and settle by the Divine Standard.⁶

Hardeman's effectiveness on these occasions is attested by a careful reading of the sermons which were preached in the 1938 series.

The demand that arose following each meeting for copies of the printed sermons also indicated Hardeman's effectiveness as an evangelist of note. In 1928, the following paragraph was written:

⁴ Editorial of the Nashville Tennessean, April 18, 1922.

⁵ News item in Nashville Banner, April 22, 1923.

⁶ Sermons, IV, 5.

Facilities were always available. During the 1950-1951 season, meetings in 1951, there were some two hundred people present. In addition to some County-Div. communications, in the second series, in 1952, there were over one hundred persons. Records for the last three tabular meetings are not available. These figures show that Henderson's presence resulted in outstanding meeting responses.

Another type of response is seen in the following paragraph, written after the 1950 series of meetings:

The reactions following the meeting have been favorable. There is a better feeling among persons in Nashville. A letter about the meeting has been sent to many. All have been welcomed to future meetings. A number of private and semi-private studies in Nashville have been started recently. There has been more progress on this subject. Many more have decided that the only way to handle this issue is to investigate it and settle by the legal process.

Henderson's effectiveness on these occasions is attested by a careful reading of the accounts which were presented in the 1950 series.

It should be noted that after following each meeting for copies of the printed accounts also indicated Henderson's effectiveness as an evangelist of hope. In 1950, the following paragraph was written:

¹ Editorial of the Nashville Tennessean, April 20, 1950.
² News item in Nashville Tennessean, April 20, 1950.
³ Sermons, IV, p.

So deeply was the public impressed with not only the subject matter of those discourses, but with the clear and forceful presentation of the subjects discussed, that an overwhelming sentiment expressed itself for their preservation in book form - this, too, notwithstanding the fact that it was H. B. Hardeman's third meeting in the same city and with practically the same audiences.⁷

In 1938, Hardeman touched on some of the general effects of his former revivals:

I am made this afternoon to recall some of the meetings of years gone by. It has been sixteen and a half years since I first came to the Ryman Auditorium, wherein a wonderful meeting was held. That was followed by another in 1923; and that meeting immediately followed by a discussion of some points of difference among those who claim to love the Lord. Then ten years ago, another meeting was held. Most of the sermons of each meeting were put in book form. The influence of those meetings is, I think, yet going on. As I recall, first of all, it made the brethren of Nashville conscious of their strength and who they really were. I believe it told to the people of Nashville and the great brotherhood far and near who earnestly accept the faith once for all delivered to the saints. And throughout the length and breadth of the land these have served as a great encouragement to the cause of Christ.⁸

Other indications of Hardeman's effectiveness have been observed, e.g., the repeated attendance of thousands of people; the confidence of church leaders to invite him to preach in five city-wide revivals in Nashville; and the demand for his services throughout the country in evangelistic endeavors.

⁷ F. W. Smith, "Forward," Sermons, III, 7.

⁸ Sermons, IV, 27.

MEMORANDUM

TO: THE FACULTY OF THE DIVISION OF THE PHYSICAL SCIENCES
FROM: THE FACULTY OF THE DIVISION OF THE SOCIAL SCIENCES
SUBJECT: PROPOSAL FOR A JOINT COURSE IN THE HISTORY OF SCIENCE

The Faculty of the Division of the Social Sciences has the honor to acknowledge the receipt of your letter of the 15th of October, 1954, in which you propose a joint course in the history of science to be offered by the Divisions of the Physical and Social Sciences. We are pleased to hear that you have given this matter serious consideration and are now presenting it to the Faculty of the Division of the Physical Sciences. We believe that such a course would be of great value to students in both Divisions and would provide an excellent opportunity for the two Divisions to cooperate in the field of the history of science. We therefore recommend that the Faculty of the Division of the Social Sciences support your proposal and recommend that the Faculty of the Division of the Physical Sciences be asked to consider the proposal favorably. We believe that such a course would be of great value to students in both Divisions and would provide an excellent opportunity for the two Divisions to cooperate in the field of the history of science.

Very truly yours,
The Faculty of the Division of the Social Sciences

The Faculty of the Division of the Physical Sciences has the honor to acknowledge the receipt of your letter of the 15th of October, 1954, in which you propose a joint course in the history of science to be offered by the Divisions of the Physical and Social Sciences. We are pleased to hear that you have given this matter serious consideration and are now presenting it to the Faculty of the Division of the Physical Sciences. We believe that such a course would be of great value to students in both Divisions and would provide an excellent opportunity for the two Divisions to cooperate in the field of the history of science. We therefore recommend that the Faculty of the Division of the Physical Sciences support your proposal and recommend that the Faculty of the Division of the Social Sciences be asked to consider the proposal favorably. We believe that such a course would be of great value to students in both Divisions and would provide an excellent opportunity for the two Divisions to cooperate in the field of the history of science.

That W. B. Hardeman was an outstanding, effective evangelist is shown, not only in his rhetorical qualities, but also by indications of immediate and far-reaching responses. For over fifty years he promoted the cause of Christianity in the school and in the pulpit. By his application of sound rhetorical principles and by his extensive study of the Bible, he arose to great popularity and usefulness as an evangelist.

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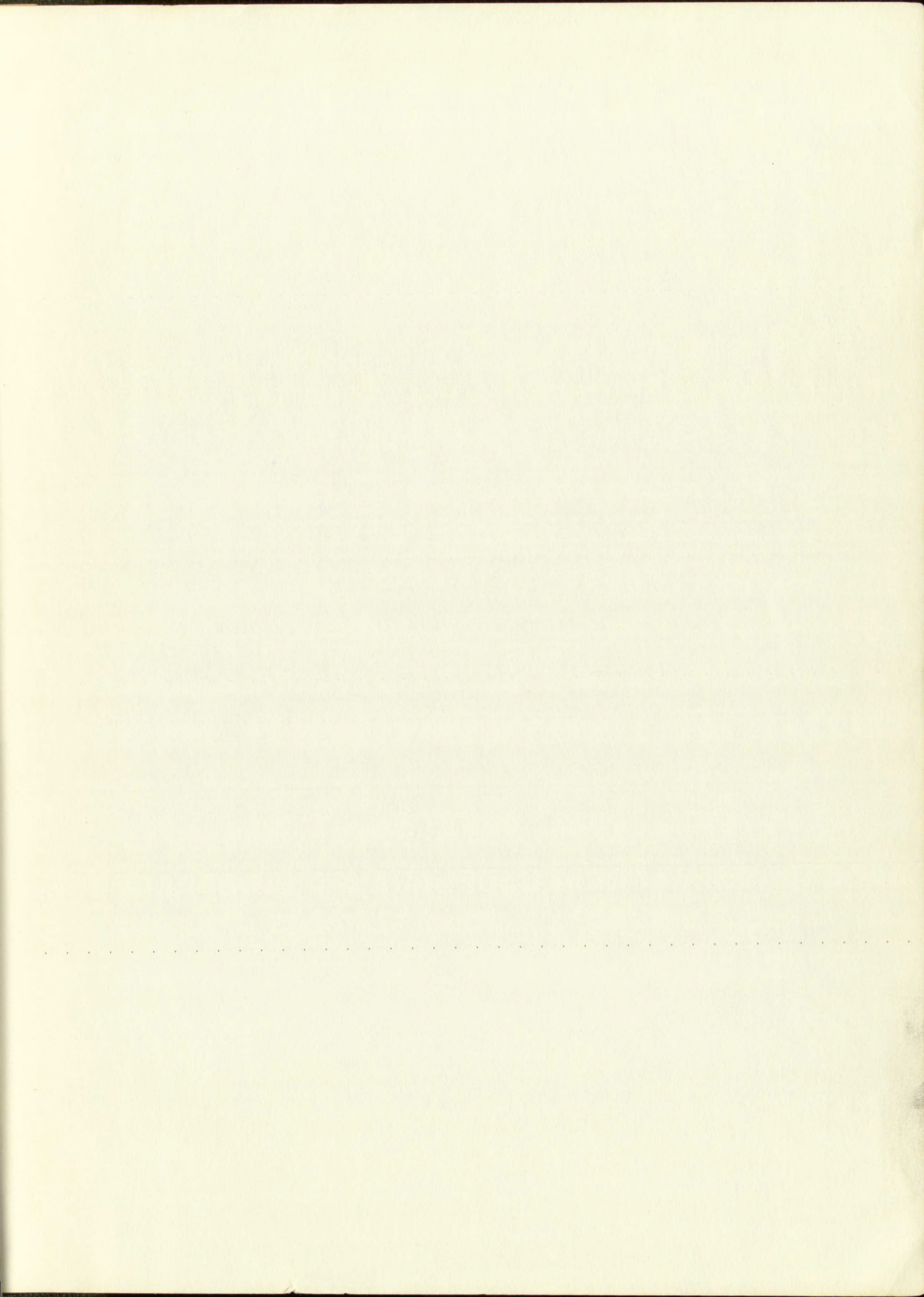
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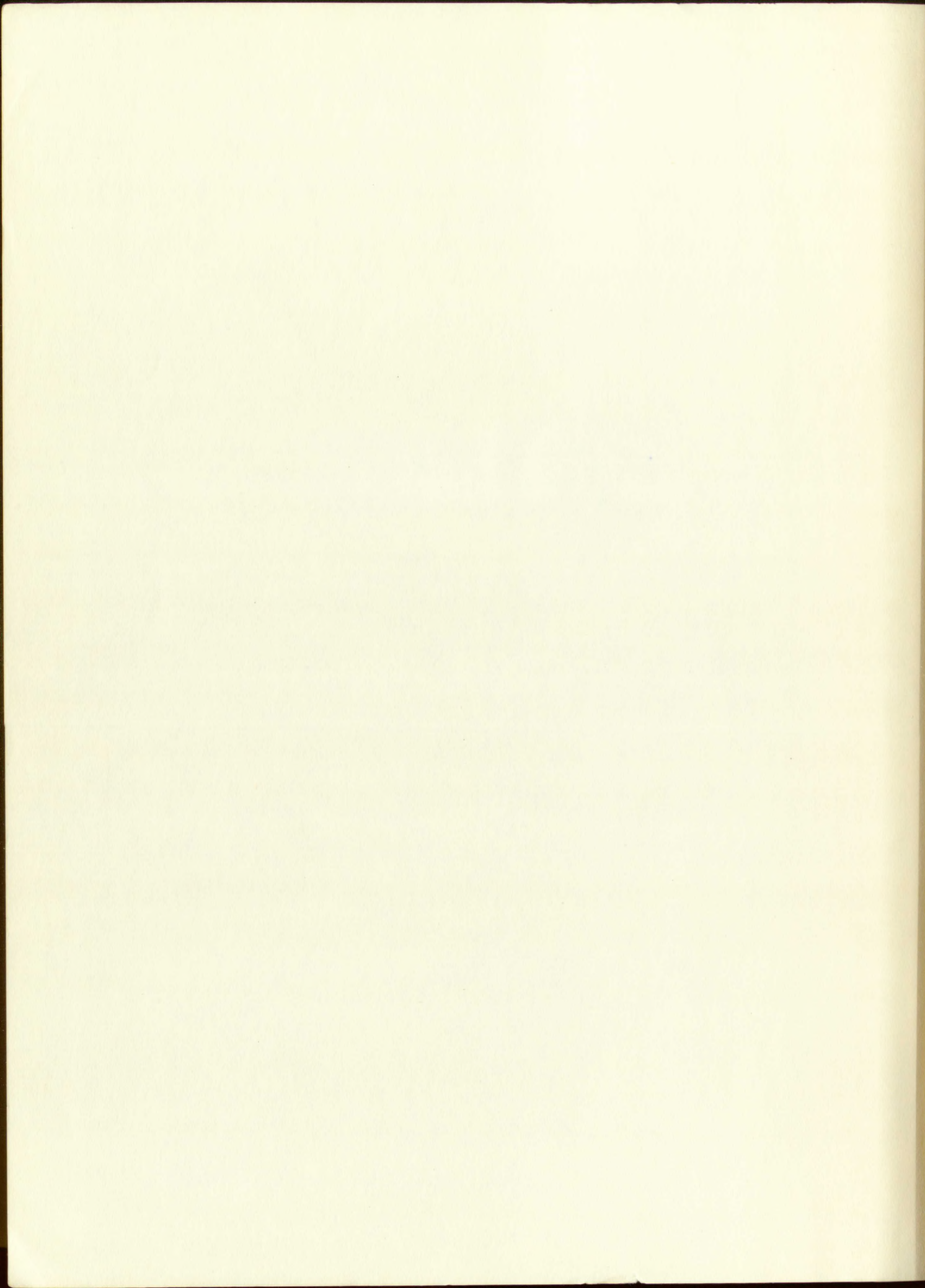
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