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The Preaching of H. Leo Boles

William S. Banowsky

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THE
PREACHING OF
H. LEO BOLES

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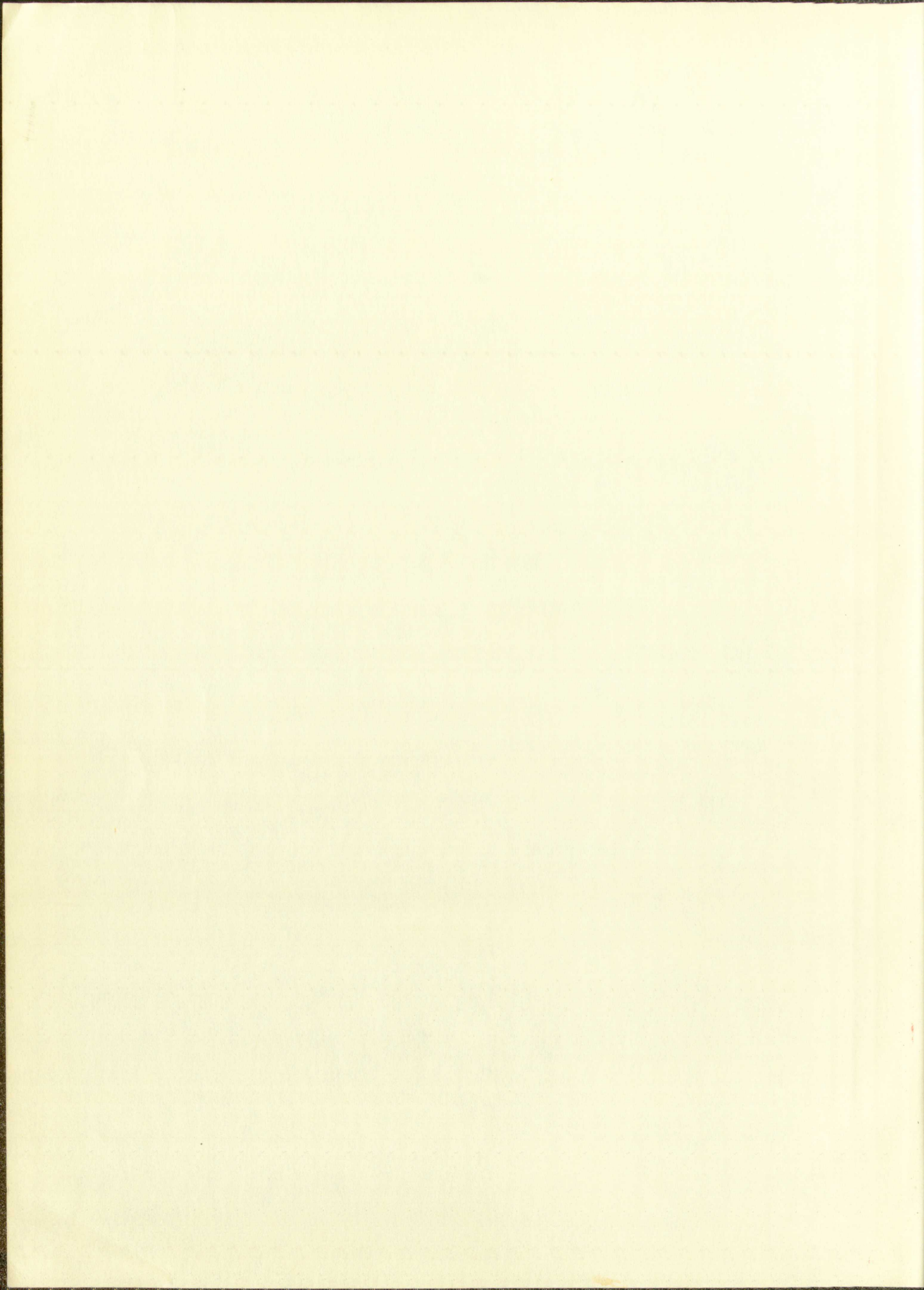
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THE PREACHING
OF H. LEO BOLES



By
William S. Banowsky

A Thesis
Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts in Speech

The University of New Mexico

1959



THE PREACHING

OF H. I. BOLES

BY

William S. Benson

A Thesis

Submitted in Partial Fulfillment of the

Requirements for the Degree of

Master of Arts in Speech

The University of New Mexico

1959

This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Committee of the University of New Mexico in partial fulfillment of the requirements for the degree of

MASTER OF ARTS

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DATE

August 10, 1959

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MASTER OF ARTS

Edmund J. [illegible]

August 1927

Thesis committee: [illegible]

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ACKNOWLEDGEMENTS

The writer wishes to acknowledge his appreciation to Dr. Carroll B. Ellis, chairman of the speech department, David Lipscomb College, Nashville, Tennessee, for suggesting this study. The writer also owes a profound debt of gratitude to Mrs. Violet DeVaney, for many years the personal secretary of H. Leo Boles, and to B. C. Goodpasture, editor of the Gospel Advocate, for making available many pertinent source materials. Appreciation is also extended to Grace Calcote, the typist of this manuscript, who has performed above and beyond the call of duty.

Finally the writer expresses special thanks to Dr. Wayne C. Subank, chairman of the department of speech, University of New Mexico, for his encouragement, critical examination of the manuscript, and scholarly suggestions.

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The writer wishes to express his appreciation to Dr. Carroll E. Allen, President of the University of North Carolina, for his interest and support in this study. The writer also wishes to express his appreciation to Mrs. Allen for her interest and support in this study. The writer also wishes to express his appreciation to the members of the faculty of the University of North Carolina for their interest and support in this study. The writer also wishes to express his appreciation to the members of the staff of the University of North Carolina for their interest and support in this study. The writer also wishes to express his appreciation to the members of the student body of the University of North Carolina for their interest and support in this study.

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CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the Problem

In the rich heritage of rhetoric, pulpit speaking has become one of the significant areas of public address. A wide gap would be left in the history of public address if pulpit orators were excluded from its heritage. In a sense, the history of this nation can be punctuated by a study of the religious speakers that have helped to mould its development. Upon the death of Henry Ward Beecher, Phillips Brooks said:

I know what you are thinking as I speak of this great soul that has passed away, of the great preacher, for he was the greatest preacher in America, and the greatest preacher means the greatest power in the land.¹

This study deals with the life and preaching of Henry Leo Boles, whose contribution to the dignity of the spoken work in the American pulpit has been significant. The pulpit ability of H. Leo Boles was no mere accident. He was a scholar who consciously applied rhetorical

¹A. V. G. Allen, Life and Letters of Phillips Brooks (New York: E. P. Dutton and Company, Inc., 1900), III, 645.

technique to the business of sermonizing. His preaching adhered to sound principles of invention, arrangement, style and delivery.

Justification of the Problem

H. Leo Boles is worthy of such a study. In the seventy-two years which he lived, he carved his niche as one of the foremost religious leaders in the nation. His national recognition is clearly seen by the fact that he was listed in Who's Who in America for thirty-nine years.² As a college president for sixteen years, he presided over the education of students from every state in the union and many foreign nations.³ For more than forty years his national popularity as a speaker was attested to by numerous invitations from churches in nearly every section of the country to deliver special addresses and preach in evangelistic meetings.⁴ For many years he was a member of the International Council of Religious Education.⁵

²Albert N. Marquis, editor, "Henry Leo Boles", Who's Who in America, XXV, 243.

³"What the Bible Teaches", (Unpublished circular advertising Boles' evangelistic meeting at the Carrollton Avenue Church of Christ, Memphis, Tennessee, October 8 - 18, 1945).

⁴News item in the Nashville Banner, February 7, 1946.

⁵E. C. Goodpasture, editor, The Gospel Advocate Centennial Volume (Nashville: Gospel Advocate Company, 1956), 58.

...to the business of manufacturing. His preaching
adhered to sound principles of investigation, arrangement,
style and delivery.

Investigation of the Problem

H. Leo White is worthy of such a study. In the
twenty-two years which he lived, he carved his niche as
one of the foremost religious leaders in the nation. His
national recognition is clearly seen by the fact that he
was listed in Who's Who in America for thirty-two years.²
As a college president for sixteen years, he presided over
the education of students from every state in the union
and many foreign nations.³ For more than forty years his
national popularity as a speaker was attested to by
numerous invitations from churches to preach every section
of the country to deliver special addresses and preach in
evangelistic work.⁴ For many years he was a member
of the International Council of Religious Workers.⁵

² Albert E. Hendrix, editor, "Henry Leo White", Who's Who in America, Vol. 24, 245.

³ "What the Bible teaches", published through
advertising office, was written and published at the Carolina
Avenue Church of Christ, Memphis, Tennessee, October 3 - 18,
1945.

⁴ "New item in the World's Market, February 7, 1945.

⁵ E. C. Goodpasture, editor, The Gospel Advocate
Evangelical Union (Newville: Gospel Advocate Company,
1950), 20.

More specifically, his close union of talent and character made him a giant among one of the ten largest religious bodies in the nation, the Churches of Christ. This group has enjoyed a phenomenal growth since its American birth, and in the last thirty-five years membership has almost tripled to a present number of 1,500,000.⁶ "Tracing their history back to the first Pentecost, they have sought to follow the pattern of the New Testament in their worship, organization, and living".⁷ H. Leo Boles, blessed with a variety of talents, has contributed substantially to the progress of this movement in three areas: (1) as a writer, (2) as a religious educator, and (3) as a preacher.

Boles was "one of the most voluminous writers" which this century has produced.⁸ For more than forty years he wrote for the Gospel Advocate, one of the most influential and respected publications of the Churches of Christ.⁹ From 1920 - 1923 he served this weekly paper, the oldest existing journal among the Churches of Christ, as

⁶ Frank S. Mead, Handbook of Denominations in the United States (New York and Nashville: Abington Press, 1951), 219.

⁷ Ibid., 68.

⁸ B. C. Goodpasture, N. B. Hardeman, S. H. Hall, The Funeral Service of Henry Leo Boles (Nashville: Gospel Advocate Company, 1946), 12.

⁹ Goodpasture, The Gospel Advocate Centennial Volume op. cit., 58.

More specifically, his sense of belief and character made him a giant among one of the religious bodies in the nation, the Church of Christ. This group has enjoyed a phenomenal growth since its American birth, and in the last thirty years membership has almost tripled to a present number of 1,500,000.⁶ "Moving their history back to the first Pentecost, they have sought to follow the pattern of the New Testament in their worship, organization, and living." H. Leo Boies, blessed with a variety of talents, has contributed substantially to the progress of this movement in three areas: (1) as a writer, (2) as a religious educator, and (3) as a pastor.

Boies was "one of the most voluminous writers" of this century has produced.⁸ For more than forty years he wrote for the Gospel Advocate, one of the most influential and respected publications of the Churches of Christ. From 1920 - 1925 he served this weekly paper, the oldest existing journal among the Churches of Christ, as

⁶ Frank E. Webb, Handbook of Pentecostalism in the United States (New York and Nashville: Abingdon Press, 1951), 212.

⁷ Ibid., 63.

⁸ A. O. Goodpasture, H. E. Harrison, E. H. Bell, and General Service of Henry Leo Boies (Nashville: Goodpasture Company, 1946), 12.

⁹ Goodpasture, The Gospel Advocate, Vol. 2, 22, 23.

editor-in-chief.¹⁰ In connection with this publication, for sixteen years he wrote the widely used teacher's manual, the "Annual Lesson Commentary", based on the "International Sunday School Lessons". Later he authored the Adult Quarterly" of the same series. For sixteen years he served as editor-in-chief of the "Uniform Bible Lessons" which has a tremendous circulation among the Churches of Christ.¹¹

Boles also gained prominence as an author of religious books, and some of the most scholarly volumes now available to the Bible student have come from his pen.

His works include: Commentary on Matthew,¹² Commentary on Luke,¹³ Commentary on Acts,¹⁴ Biographical Sketches of Gospel Preachers,¹⁵ and The Holy Spirit.¹⁶ B. C.

Goodpasture, who presently serves as editor of the Gospel

¹⁰ News item in the Nashville Banner, July 27, 1923.

¹¹ Goodpasture, The Gospel Advocate Centennial Volume, op. cit., 57 - 58.

¹² H. Leo Boles, Commentary on Matthew (Nashville: Gospel Advocate Company, 1940).

¹³ H. Leo Boles, Commentary on Luke (Nashville: Gospel Advocate Company, 1940).

¹⁴ H. Leo Boles, Commentary on Acts of Apostles (Nashville: Gospel Advocate Company, 1940).

¹⁵ H. Leo Boles, Biographical Sketches of Gospel Preachers (Nashville: Gospel Advocate Company, 1932).

¹⁶ H. Leo Boles, The Holy Spirit: His Personality, Nature, Works (Nashville: Gospel Advocate Company, 1956).

editor-in-chief, 10. In connection with this publication, for sixteen years he wrote the widely used teacher's manual, the "Annual Lesson Commentary", based on the "Instructional Study School Lessons". Later he authored the "Adult Commentary" of the same series. For sixteen years he served as editor-in-chief of the "Instructional Study Lessons" which was a tremendous circulation among the churches of Christ, 11.

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-
10. How to Use the Bible, 1927, July 27, 1927.
 11. Commentary on the Gospel of Matthew, 1927, July 27, 1927.
 12. Commentary on Matthew, (Nashville: Gospel Advocate Company, 1927).
 13. Commentary on Luke, (Nashville: Gospel Advocate Company, 1927).
 14. Commentary on John, (Nashville: Gospel Advocate Company, 1927).
 15. Instructional Studies of Gospel Writings, (Nashville: Gospel Advocate Company, 1927).
 16. The Holy Spirit, (Nashville: Gospel Advocate Company, 1927).

Advocate, states of these works:

His Commentary on Matthew and the one on Acts are now the best ones on the subject, supplanting those on the same books by McGarvey His Commentary on Luke is a classic. His book on The Holy Spirit, now out of print, is the ablest work on the subject.¹⁷

Boles co-authored two of his religious debates which have been published in book form. The Boles-Boll Debate on Unfulfilled Prophecy¹⁸ has proved to be the source book for all previous discussions on the issue. The discussion with M. D. Clubb, Is Instrumental Music in Christian Worship Scriptural?¹⁹ contains "an array of evidence against the unscriptural use of instrumental music not found elsewhere".²⁰ He also authored a correspondence course, Boles Bible Questions, for which college credit was given at one time. In addition to these he edited many tracts and pamphlets.

He was a prolific writer and "his writings were always logical, forceful, and dignified".²¹ Few men ever

¹⁷B. C. Goodpasture, "Henry Leo Boles: A Biographical Sketch", Gospel Advocate, LXXXVIII (March 28, 1946), 294.

¹⁸H. Leo Boles and R. H. Boll, Unfulfilled Prophecy (Nashville: Gospel Advocate Company, 1954).

¹⁹H. Leo Boles and M. D. Clubb, Is Instrumental Music in Christian Worship Scriptural? (Nashville: Gospel Advocate Company, 1927).

²⁰Goodpasture, "Henry Leo Boles: A Biographical Sketch", op. cit., 94.

²¹Ibid., 294.

Advocate, status of these women

The Commission on Religion and the Sex on page
are now the best case for the subject.
suggestions: those on the same subject of necessity
... The Commission on Religion and the Sex is a classic. Its
book on The Holy Spirit, was out of print, in the
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¹¹ E. A. Goodpasture, "Henry Lee Holmes: A Biographical
Sketch", General Advocate, LXVIII (March 22, 1926), 224.

¹² H. Lee Holmes and E. A. Clark, Unsettled Questions
(Nashville: Gospel Advocate Company, 1927).

¹³ H. Lee Holmes and E. A. Clark, in Unsettled Questions
Unsettled Questions (Nashville: Gospel Advocate Company, 1927).

¹⁴ Goodpasture, "Henry Lee Holmes: A Biographical
Sketch", op. cit., 24.

wrote on a greater variety of subjects with greater benefit to their readers. His versatile pen did much to mould religious thinking in Tennessee and Kentucky for forty years.

H. Leo Boles was also an educator. He served the oldest existing school supported by the members of the Churches of Christ, David Lipscomb College, Nashville, Tennessee, as teacher, president, and member of the board of trustees for almost a third of a century.²² "Boles was preeminently a teacher"²³ and it may be that his greatest work was done in the classroom. Approximately fifteen hundred preachers received instruction in his classes in addition to hundreds of others preparing for other vocations. Goodpasture recalls Boles' classroom ability:

It was a rare treat to attend his classes in logic, ethics, and evidences of Christianity. As a teacher of the Bible we have not seen his superior. It would be difficult to find his equal.²⁴

He became President of David Lipscomb College in 1913 and served in that capacity a total of sixteen years. It was during his presidency that the name of the school was changed from the Nashville Bible School to David

²²News item in the Nashville Banner, February 7, 1946.

²³Goodpasture, "Henry Leo Boles: A Biographical Sketch", op. cit., 293.

²⁴Ibid., 293.

Lipscomb College.²⁵ In his position as president he guided the policies of this important institution and as an educational administrator his influence was felt across the entire brotherhood.

In relation to this study, his most significant achievements were as a preacher. For forty-three years he was one of the most prominent spokesmen among the Churches of Christ.²⁶ He held hundreds of evangelistic meetings in the South and Southwest, and engaged in a number of public debates.²⁷ Often he was called upon to discuss themes of a controversial nature in special addresses.²⁸ His work was not limited to the "Bible belt" however, since he preached extensively in the Eastern states of the nation.

The nature of much of Boles' evangelistic work did not lend itself to wide acclaim. Much of his preaching was done in rural areas for small, weak congregations. "He did not wish to bury himself in some large congregation."²⁹ For instance, in 1904, he held six meetings with one

²⁵News item in the Nashville Tennessean, March 14, 1918.

²⁶News item in the Nashville Banner, February 7, 1946.

²⁷L. L. Brigance, "Great Leader Fallen", Gospel Advocate, LXXXVIII (March 28, 1946), 291.

²⁸H. Leo Boles, The Way of Unity Between The "Christian Church" and Churches of Christ (Nashville: Gospel Advocate Company, 1939).

²⁹Goodpasture, "Henry Leo Boles: A Biographical Sketch", op. cit., 293.

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For instance, in 1904, he held six meetings with one

News item in the Memphis Post-Register, March 14, 1910.

News item in the Memphis Post-Register, February 1, 1910.

W. L. Brainerd, "Great Leader Preaches", Memphis Post-Register, (March 26, 1904), 1911.

W. L. Brainerd, "The Day of Unity Between the Churches", Memphis Post-Register, (March 26, 1904), 1911.

W. L. Brainerd, "The Day of Unity Between the Churches", Memphis Post-Register, (March 26, 1904), 1911.

hundred fifty-three additions and received for the six meetings \$168.63. He did a little better in 1902, holding twelve meetings with one hundred seventy additions and receiving \$229.15 in support.³⁰

During the time that he was a teacher in the school he preached every Sunday and did evangelistic work during the summer; he was never idle; sometimes he would hold meetings from the time school closed until school opened without a week's vacation.³¹

In addition to his work among these rural congregations, he also conducted meetings for some of the largest churches in Tennessee, Kentucky, Alabama, Georgia, and Texas. In 1945 he delivered a series of special addresses in the huge War Memorial Auditorium in Nashville with several thousand in attendance for each service. Many of his closest friends felt that his greatest abilities were in his pulpit work. James A. Allen, who knew Boles "long and well", expressed it thusly:

The thing that attracted me most to him was his ability as a Bible scholar and his persistence and industry in doing the work of a preacher. Even though he was climbing up in years he went from place to place holding meetings. Though he was a great educator and for many years President of David Lipscomb College, I believe that the greatest work of his life was his work in writing and preaching. I have never known a teacher and editor to more faithfully and diligently continue his work as a gospel

³⁰ Ibid., 293.

³¹ H. Leo Boles and B. C. Goodpasture, "The History of David Lipscomb College," (Unpublished manuscript).

invited fifty-three additional and received for the six
meetings \$100.00. He did a little better in 1905, holding
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diligently continue his work as a writer.

30
J. A. Hise and E. C. Goodpasture, "The Life
of David Lipscomb College" (Unpublished manuscript).

preacher.³²

The real value of Boles' preaching ability can best be gauged by observing the impressions of his contemporaries. These comments, made by three prominent college presidents upon Boles' death, tend to indicate his worthiness as the subject of this study. Hugh M. Tiner, then President of Pepperdine College, Los Angeles, California commented: "Hundreds of gospel preachers were greatly influenced by him. As an educator, author, writer, and gospel preacher, he will long be remembered".³³ Don H. Morris, who serves as President of Abilene Christian College, Abilene, Texas, wrote: "Brother Boles' work as a preacher of the gospel . . . cannot be measured".³⁴ George S. Benson, President of Harding College, Searcy, Arkansas stated:

Perhaps no man in the brotherhood has exercised a more general and more wholesome influence over the church during the past generation than did H. Leo Boles. He was known favorably from coast to coast, from the Gulf of Mexico to the borders of Canada. People relied upon his judgement, sought his advice.³⁵

³²James A. Allen, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 296.

³³Hugh M. Tiner, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 291.

³⁴Don H. Morris, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 291.

³⁵George S. Benson, "Man of Influence", Gospel Advocate, LXXXVIII (March 28, 1946), 295.

Other Studies

It would appear that a man with talents as plentiful as H. Leo Boles, and a man whose contributions have been so significant would be the subject of many studies. Yet the justification of this paper is further seen by the absence of such a study. Boles has been dead almost fifteen years and yet there is no extended study of his life, nor any attempted investigation of his rhetorical techniques.

A number of brief biographical sketches are contained in the introductory material of his books and the newspaper reports of his death, but these do not attempt an analytic approach to his life and speaking. The available material concerning his preaching technique is limited to impressionistic comments appearing in newspapers and religious periodicals.

Because of Boles' propensity as a religious speaker, and because of the absence of any extended study concerning his life and preaching, this study is undertaken.

Scope of the Study

This paper does not attempt a biography of H. Leo Boles, although the absence of any study concerning his life and works would justify such an effort. Since this study does embrace some biographical investigation it will be necessary to define its scope. The purpose of this paper is twofold. The facts concerning Boles' early life

Other Studies

It would appear that a man with talents as plentiful as H. Lee Bates, and a man whose contributions have been so significant would be the subject of many studies. Yet the investigation of this paper is further seen by the absence of such a study. Bates has been dead almost fifty years and yet there is no extended study of his life, nor any attempted investigation of his rhetorical technique.

A number of brief biographical sketches are contained in the introductory material of his books and the contemporary review of his death, but these do not attempt an analysis approach to his life and speaking. The available material concerning his speaking technique is limited to journalistic comments appearing in newspapers and religious periodicals. Bates of Bates' reputation as a religious speaker, and because of the absence of any extended study concerning his life and speaking, this study is undertaken.

Scope of the Study

This paper does not attempt a biography of H. Lee Bates, although the absence of any study concerning his life and work would justify such an effort. Since this study does concern some rhetorical investigation it will be necessary to define its scope. The purpose of this paper is twofold. The first concerning Bates' early life

are uncollected and therefore inaccessible to the public. Since the circumstances of his heritage and early training are considered to be concomitant to his success as a preacher, this study has attempted to record some of these facts. The characteristics of his ancestry, and the experiences in his formal education which enabled him to gain greatness in the pulpit are considered.

The fundamental purpose of this paper is to determine the quality of Boles' speaking. To accomplish this end, groups of his sermons will be analyzed by apply the classical standards of the rhetorical critic within the categories of invention, arrangement, style, and delivery.

II. LIMITATION OF THE PROBLEM

Types of Speaking

H. Leo Boles possessed versatile speaking talents and engaged in various types of public speech. As an occasional speaker he was in much demand during the peak of his career in Nashville, Tennessee. Unfortunately, scarcely any of his occasional addresses have been preserved. As a college president, he often performed in the capacity of presiding officer at important meetings and public events. He frequently faced public speaking situations in the role of chairman or toastmaster.

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Another type of public speaking in which Boles participated regularly was the informal chapel talk at David Lipscomb College. The chapel period was a daily occurrence at the school, and Boles addressed the student body several times a month over a period of twenty-five years. Although none of these brief speeches have been systematically recorded and preserved, they represented some of his best thinking and presentation.³⁶

This study is restricted to Boles' evangelistic preaching. Aside from his work as an educator and author, it was his preaching in evangelistic meetings and revivals for which he was most widely known and respected. The availability of speech texts was also a determining factor in this limitation. Of the various types of speaking in which he engaged, preserved speech texts are almost exclusively limited to his evangelistic preaching.

Limitation of Sermons

Few of Boles' sermons have been preserved in published form. A volume entitled The Sermon Outlines of H. Leo Boles³⁷ was published in 1953, but in this book his sermons appear in outline rather than manuscript form.

³⁶ Interview with B. C. Goodpasture, editor, Gospel Advocate, June 6, 1956. (Goodpasture was a student and co-worker with Boles for more than fifty years).

³⁷ Boles, The Sermon Outlines of H. Leo Boles, op. cit.

Another type of public speaking in which Bolan participated regularly was the informal chapel talks at David Lipscomb College. The chapel service was a daily occurrence at the school, and Bolan addressed the students body several times a month over a period of three or four years. Although none of these brief speeches have been systematically recorded and preserved, they represented some of his best thinking and presentation. This study is restricted to Bolan's evangelistic preaching. Aside from his work as an educator and pastor, it was his preaching in evangelistic meetings and revivals for which he was most widely known and respected. The availability of speech texts was also a factor in this limitation. Of the various types of speaking in which he engaged, preserved speech texts are almost exclusively limited to his evangelistic preaching.

Limitations of Sources

Few of Bolan's sermons have been preserved in published form. A volume entitled *The Sermons of E. Leo Bolan*²⁷ was published in 1953, but in this book his sermons appear in outline rather than narrative form.

²⁷Interview with E. O. Goodpastor, editor, *Advocate*, June 6, 1956. (Goodpastor was a student and co-worker with Bolan for more than fifty years.)

²⁸Bolan, *The Sermons of E. Leo Bolan*, pp.

Boles' only published speeches were two series of special addresses on controversial themes. Because of the close similarity of purpose between this type of speaking and evangelistic preaching, these texts were considered in this investigation. A series of addresses in the War Memorial Auditorium in Nashville, in 1945, and a speech delivered in Indianapolis on May 3, 1939, entitled The Way of Unity Between the "Christian Church" and Churches of Christ³⁸ comprise the total published speech texts.

The sermon texts which formed the basis of this investigation were, therefore, largely confined to primary source manuscripts. These sermons were loaned to the writer by Boles' personal secretary, Mrs. Violet DeVaney, on June 9, 1959. The following sermons were used as primary sources in analyzing Boles' speaking: "Should Christians Go to War", "The Sin of Instrumental Music in Worship", "The Mission of the Church", "Leisure Time and Recreation", "Sins that Crucified Jesus", "Workers in the Church", "Names for Members of the New Testament Church", "The Church, God's Union", "Questions and Answers on Elders", "Religion - The Kinds", "A Glorious Church", "Christ, The Prince of Peace", "Witnesses to the Crucifixion", "Various Estimates of Christ", "A Restricted

³⁸ Boles, The Way of Unity Between the "Christian Church" and Churches of Christ, op. cit.

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³⁸Notes, The Way of Unity Between the "Christian Church" and Churches of Christ, op. cit.

Doctrine", and "The Churches of Christ".

III. CRITERIA OF EVALUATION

"There is no distinctive set of rules which applies only to pulpit speaking".³⁹ With few exceptions, the basic principles underlying all effective speaking are the same. Certain modifications of standard rhetorical criteria are sometimes made necessary by the peculiar pulpit situation and subject matter, but the principles of evaluation remain the same. Outstanding men of the pulpit have been those who have recognized and adhered to the sound principles of rhetorical theory.

This study proposes to analyze the preaching of H. Leo Boles within the classical categories of invention, arrangement, style, and delivery. To accomplish this end an attempt is made to discover and record the outstanding characteristics of his speaking within these four areas.

Invention

In the study of Boles' inventive process, his sermon purpose and sources of material are analyzed. In addition to these elements of speech preparation, his modes of persuasion are considered. Following the pattern established by the rhetorical theorist, Aristotle, Boles'

³⁹Batsell Barrett Baxter, Heart of the Yale Lectures (New York: The Macmillan Company, 1954), 206.

III. CRITERIA OF EVALUATION

There is no distinctive set of rules which applies only to vulgar speaking.²⁰ With few exceptions, the basic principles underlying all effective speaking are the same. Certain modifications of standard rhetorical criteria are sometimes made necessary by the peculiar requirements of the subject matter, but the principles of evaluation remain the same. Outstanding men of the world have been those who have recognized and adhered to the sound principles of rhetorical theory.

This study proposes to analyze the speaking of J. Lee Bolas within the classical categories of invention, arrangement, style, and delivery. To accomplish this end an attempt is made to discover and record the outstanding characteristics of his speaking within these four areas.

Investigation

In the study of Bolas' persuasive process, the nature, purpose and sources of material are analyzed. In addition to these elements of speech preparation, the nature of persuasion are considered. Following the pattern established by the rhetorical theorists, Aristotle, Bolas,

methods of persuasion are investigated under the categories of logical, pathetic, and ethical proofs.

Arrangement

The evaluation of Boles' arrangement of material first embraces his craftsmanship of organization. The emergence of a central theme and method of arrangement are examined under this heading. Secondly, his total organizational structure is appraised in terms of the particular audience situations which he faced. A brief study is then made of Boles' technique of sermon preparation, including an examination of his finished sermon outlines.

Style

Style is the constituent of rhetoric concerned with the expression of the invented and arranged materials by means of language. The following traditional qualities of style are used as criteria for measuring the effectiveness of H. Leo Boles' preaching: clearness, appropriateness, and ornateness.

Delivery

The chapter on Boles' delivery deals with the manner in which he transmitted his assembled thoughts to the audience. The evangelist's delivery was investigated from two aspects; what the audience heard, and what it saw.

method of persuasion are investigated under the categories of logical, personal, and ethical proofs.

Arrangement

The evaluation of Boile's arrangement of material first expresses his effectiveness of organization. The occurrence of a central theme and method of arrangement are examined under this heading. Secondly, the total organizational structure is appraised in terms of the particular audience situations which he faced. A brief study is then made of Boile's technique of sermon preparation, including an examination of his finished sermon outlines.

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Delivery

The chapter on Boile's delivery begins with the manner in which he formulated his assembled thoughts to the audience. The evangelist's delivery was investigated from two aspects: what the audience heard, and what it saw.

In relation to the visible qualities of delivery, Boles' bodily action is analyzed. Concerning oral expression, attention is given to his use of the voice as an instrument of persuasion. In addition, the various methods of delivery which Boles employed are surveyed, with special emphasis upon extemporaneous preaching.

CHAPTER II

HISTORICAL BACKGROUNDS OF THE CHURCH OF CHRIST

I. INTRODUCTION

"The circumstances under which great speechmaking flourishes will alone affirm the importance of historical narrative in the process of criticism".¹ To properly appreciate and interpret the preaching of Henry Leo Boles it will first be necessary to notice the principal features of the religious group and movement with which his life was interwoven. The Church of Christ, one of the ten largest religious groups in the nation today,² experienced a rebirth as a result of a religious upheaval of widespread influence during the nineteenth century known as the Restoration Movement. H. Leo Boles' life reached fruition at a moment when the effects of this important movement were reaching their full momentum. He was dedicated to the intrinsic principles which gave life to the movement, and his preaching contributed greatly to the direction of

¹Lester A. Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 313.

²Frank S. Mead, Handbook of Denominations in the United States (New York and Nashville: Abington Press, 1951), 231.

HISTORICAL BACKGROUND OF THE CHURCH OF ENGLAND

1. INTRODUCTION

"The circumstances under which great spiritual
movements will arise are the subject of much
speculation in the process of evolution."¹ It is generally
appreciated and understood that the presence of Henry Lee Jones
it will first be necessary to notice the religious features
of the religious group and movement with which his life
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¹ Foster A. Jones and A. Craig Jones, *Evangelical
Christianity* (New York: The Ronald Press Company, 1931),
312.

² *Evangelical Christianity*, in the
United States (New York and London: Ronald Press,
1931), 312.

religious thought during the late Restoration period.

II. THREE PERIODS OF REVIVAL

The Restoration Movement actually marked the third major religious revival in America's history. The first period of religious enthusiasm is indicated in the spiritual impulse which gave rise to the establishment and development of most of the colonies.³ However, by the first half of the eighteenth century this Pilgrim enthusiasm had given way to a period of indifference and a definite decline in religious interest occurred. Churches sank into a state of decline, with cold, formal services and a lack of moral power over the population. "The disposition to distinguish sharply between the sacred and the secular tended to divorce religion from every-day life, and to put the lives of people into separate compartments."⁴ The spiritual situation reached such a low ebb that the social and economic status of ministers placed their personal reputations in general disrepute. In addition to

³Ray Allen Billington, *Westward Expansion* (New York: The Macmillan Company, 1949), 36. A desire for religious freedom is included as one of the three major factors contributing to American colonization. "These forces, economic, social and spiritual --- which were to send men to new frontiers across the face of the American continent, were all operating in the England of James I".

⁴Henry Kallcock Rowe, *The History of Religion in the United States* (New York: The Macmillan Company, 1928), 124.

religion thought during the last generation.

II. THE RISE OF A NEW

The American people are now in a period of religious revival in America's history. The first period of religious enthusiasm is indicated in the spiritual lagging which gave place to the enlightenment and development of most of the sciences. However, in the first half of the nineteenth century this lagging enthusiasm had given way to a period of indifference and a definite decline in religious interest occurred. Churches went into a state of decline, with only a few scattered and a lack of moral power over the population. The religious to distinguish sharply between the sacred and the secular tended to divide religion from every-day life, and to put the lives of people into separate compartments. The spiritual situation reached such a low ebb that the social and economic status of religious people fell. Personal religion in general disappeared. In addition to

Ray Allen Billington, *Westward, the Great American Migration*, 1920, p. 3. A similar view is held by one of the great social historians contributing to American civilization. "The social, economic, social and spiritual -- what was to be done with the frontiers across the face of the American continent, how all operating in the England of 1840."

Henry Bellows Rowe, *The History of Religion in the United States* (New York: The Macmillan Company, 1902), p. 12.

these factors, rugged frontier conditions seriously hampered successful religious organization.⁵

The second era was born in the mid-eighteenth century when a religious revival known historically as the Great Awakening spread through the colonies.⁶ Led by such men as John Wesley in England, and by Jonathan Edwards and George Whitefield in America, this movement stressed sincerity in religion and was marked by an intense degree of emotionalism. Emotion and reason could not be exalted together and the movement received serious opposition from rationalistic theology. The latter pattern of thought, known as the Enlightenment, was a protest against traditional reliance on authority in religious and secular life. Soon the Great Awakening "reached its peak and rapidly subsided".⁷ From about 1760 until the beginning of the nineteenth century the spiritual outlook in the nation again grew dark. Sectarian bitterness and differences had been increased by the Great Awakening. Immorality and religious formalism stifled any real

⁵Fredrick J. Turner, The Frontier in American History (New York: Henry Holt and Company, 1920), 165.

⁶Willard L. Sperry, Religion in America (New York: The Macmillan Company, 1946), 38.

⁷W. Norvel Young, A History of Colleges Established and Controlled by Members of the Churches of Christ (Kansas City, Missouri: The Old Paths Book Club, 1949), 12.

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Rationality and religious fervor seemed very real

²Frederick J. Turner, *The Frontier in American History*
(New York: Henry Holt and Company, 1920), 107.
³William L. Grier, *Religion in America* (New York:
The Macmillan Company, 1913), 34.
⁴M. Norval Jones, *A History of Religious Revivalism*
and Controlled by Religion in the History of the World
(Kansas City, Missouri: The Old World Book Club, 1927),
10.

spiritual development.⁸ Of the period Leighton Pullan frankly states:

By 1800 the religion of Boston was in the hands of a group of so called "Liberal" Christians, in reality somewhat aggressive Arians. They were Congregationalists who had deserted Calvinism. And so far as these men protested that God is beneficent, that Christ is imitable, and that men should be reminded of their dignity rather than their depravity, they certainly deserved our sympathy. Their success was rapid. In a few years they had on their side wealth and fashion, culture and legislation.⁹

Lyman Beecher, then a student at Yale University, remarked of the period:

The college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common.¹⁰

In addition to these conditions, the sincere and ardent believers of the Western world were torn with disunity among themselves. While the gulf between Protestantism and Roman Catholicism that had resulted from the Reformation grew wider, the ranks of the various protesting groups themselves were marked by inward

⁸Ibid., 12. Francis Asbury characterized the city of Boston in 1798 as a city of "blind priests and backsliding formal people".

⁹Leighton Pullan, Religion Since the Reformation (Oxford: Oxford University Press, 1924), 158.

¹⁰William Warren Sweet, The Story of Religions in America (New York and London: Harper and Brothers, Publishers, 1930), 232.

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8 Ibid., 12. "Boston's Assembly characterized the city of Boston in 1798 as a city of 'blind priests and bewitching formal people'."

9 William Miller, Religion Since the Reformation (Oxford: Oxford University Press, 1924), 130.

10 William Warren Sweet, The Story of William Miller (New York and London: Harper and Brothers, Publishers, 1930), 232.

divisions.¹¹

III. THE NINETEENTH-CENTURY RESTORATION MOVEMENT

Early Beginnings

As the nineteenth century dawned these extreme conditions contributed to an extreme spiritual reaction, the third religious revival in America's history. Disgusted with religious division, loose morals, and formalism in spiritual matters, preachers almost simultaneously in Scotland, Ireland and America began to plead for a restoration of New Testament principles. Earliest signs of the movement were seen under the leadership of James Haldane and Thomas Campbell in the British Isles. A few years later, with only partial connection to the similiar efforts abroad, restoration efforts were noticed in scattered areas in America.

¹¹Elbert G. Barnhardt, "A Rhetorical Analysis of the Preaching of W. B. Hardeman", (Unpublished Master's thesis, University of New Mexico, Albuquerque, 1953), 25. "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 subdivided. . . . Doctrinal differences among the smaller 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 converts to its particular brand of theology resulted in divisions within denominations and battles among them". Carrol B. Ellis, "The Controversial Speaking of Alexander Campbell" (Unpublished Doctor's dissertation, Louisiana State University, Baton Rouge, 1949), 40 - 42.

III. THE LITURGICAL-DOCTRINE REFORMATION MOVEMENT

Early Beginnings

As the nineteenth century dawned there were
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leadership of James Wilson and Thomas Campbell in the
British Isles. A few years later, when only partial
connection to the English efforts abroad, reformation
efforts were made in Scotland, France, and America.

Liberté & Bonaparte, "A Historical Analysis of the
Reformation of the Church," (University of Chicago Press, 1907), p. 10.
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Great Britain presented an era of theological speculation
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among them. . . . The Continental Reformation
of Alexander Campbell, (University of Chicago Press, 1907), p. 10.
University of New Mexico, Albuquerque, 1907, p. 10.

Shortly after the turn of the nineteenth century various forces were at work in American religious circles pointing toward a restoration of apostolic Christianity. Few religious groups escaped the plea for reformation within their ranks. Among the Methodists there was James O'Kelly; among the Baptist, Abner Jones and Elias Smith; among the Presbyterians, Barton W. Stone; and in both the Presbyterian and Baptist ranks a little later, there was Alexander Campbell.¹²

The two fundamental principles that guided the efforts of the restoration leaders were that all believers in Jesus Christ should be unified, and that the only possible basis for unity was the acceptance of the Bible as absolute authority in religion. The following excerpt from a sermon delivered by John Smith, an ancestor of H. Leo Boles, at Lexington, Kentucky, 1832, highlights these two guiding principles:

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 practical. Every Christian desires to stand in the whole will of God. The prayer of the Savior, and the whole tenor of his teaching, clearly shows 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.¹³

This Restoration Movement, which began about one

¹²Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, xi.

¹³M. M. Davis, How the Disciples Began and Grew (Cincinnati: The Standard Publishing Company, 1915), 117.

Shortly after the turn of the nineteenth century various forces were at work in the religious circles pointing toward a restoration of ecclesiastical discipline. The religious groups of the time for restoration within their ranks. Among the Methodist there was James O. Smith; among the Baptist, Abner Jones and William Miller; among the Presbyterians, Arthur A. Thomas; and in the Roman Catholic Church, John Henry Newman. The restoration of the Church of England was the work of Alexander Campbell.

The two fundamental principles that guided the efforts of the restoration leaders were that all believers in Jesus Christ should be united, and that the only legitimate basis for unity was the agreement of the Bible as supreme authority in religion. The following were from a sermon delivered by John Smith, an ancestor of Leo Jones, at Lexington, Kentucky, 1838, in which these two guiding principles:

God has put one people on the earth. He has given to them one law, one book, and one religion. And commands them to be one people. A nation such as we stand for - a nation of God's people on that one book - first, then be united. Every Christian desires to stand in the will of God. The prayer of the nation, and the whole tenor of his teaching, clearly shows that it is God's will that his children should be united. To the Christian, there is no other must be destroyed. Therefore the only union possible or desirable must be based on the word of God as the only rule of faith and practice.

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is sent West, The Standard Publishing Company, 1917, p. 11.
L. M. Davis, How the Restoration Movement Began and Grew (Cincinnati: The Standard Publishing Company, 1917), p. 11.

hundred and sixty years ago, has resulted in two of the largest religious groups in the nation, the Christian Church, or Disciples of Christ, with approximately 1,847,954 members and the Churches of Christ with approximately 1,500,00 members.¹⁴ Until 1906 these two groups were listed as one in the United States Census. Historically both groups have the same background, both claiming to be identified with the New Testament Church.

Two of the most significant leaders in the plea for the restoration of primitive Christianity were Thomas Campbell, and "his more brilliant son", Alexander.¹⁵ Often they are considered the founders of the Churches of Christ and the Christian Church.¹⁶ However, the movement to restore New Testament Christianity was well under way in America before the Campbells migrated from Ireland in the early 1800's. James O'Kelly in Virginia and North

¹⁴ Mead, op. cit., 219. These figures were compiled from the census in 1953 and will only serve as an indication of the membership of these groups today. Due to the nature of the churches of Christ it is almost impossible to obtain absolutely accurate figures of membership. Unofficial estimates often place the membership of the churches of Christ at approximately 1,800,000, with at least 17,000 congregations.

¹⁵ Sweet, The Story of Religion in America, op. cit. 340.

¹⁶ Sperry, op. cit., 81. Also see William Warren Sweet, Makers of Christianity. Sweet affirms, "In a real sense Thomas, the father, is the founder of the movement which Alexander, the son, developed and carried on".

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¹⁵Guest, The Story of Religion in America, pp. 211-212.

¹⁶Guest, op. cit., 211. Also see William Hunter
 Guest, History of Christianity, 2nd edition, "A New
 Name for the Church," in the founder of the movement
 which Alexander, the son, developed and carried on.

Carolina, Elias Smith and Abner Jones in New England, and Barton W. Stone in Kentucky had announced restoration principles well before the Campbells set foot on American soil.

Perhaps the most significant of the movements that anticipated the Campbells was that led by Barton Warren Stone.¹⁷ A Presbyterian, Stone was educated at the famous school of David Caldwell in North Carolina.¹⁸ In the Fall of 1798 he began to show signs of independent religious thinking and became the preacher of the Cane Ridge congregation in Kentucky. When asked to receive the Presbyterian Confession of Faith, he indicated that he could not do so in consistency with the teachings of the Bible.¹⁹ For this and other rebellious signs he was suspended from the synod in 1802. After leaving the Presbyterian Church he united with four other preachers to form the Springfield Presbytery. In less than a year it occurred to this group that the very existence of the Springfield Presbytery "savored of the party spirit" and damaged their plea for freedom from the rule of human

¹⁷Sweet, The Story of Religion in America, op. cit., 337.

¹⁸Vergilius Fern, editor, The American Church of the Protestant Heritage (New York: Philosophical Library, Inc., 1953), 420.

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17 Sweet, The Story of Religion in America, pp. 245-
247.
18 Virginia News, editor, The American Church of the
Protestant Heritage (New York: Methodist Library, Inc.,
1955), 400.
19 Sweet, The Story of Religion in America, pp. 245-
247.

organizations.²⁰ They agreed to dissolve the organization, and on June 28, 1804 issued "The Last Will and Testament of the Springfield Presbytery". It declared the right of self-government for each congregation, protested against religious division and party splits, and insisted on the Bible as the sole authority in religion.²¹ The "Will" also declared:

We will, that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body and one Spirit, even as we are called in one hope of our calling.²²

For the next twenty years Stone, as a free lancer without any denominational connection, continued to preach for a return to original ground in Christianity.

Simultaneously other streams of restoration action in diverse localities began to appear in the nation. Hence, when Thomas Campbell and his son, Alexander, came to American soil with "the much-needed leadership, some of these groups as a body and individual recruits from the others flocked to the standard of undenominational Christianity".²³

²⁰Ferns, op. cit., 421.

²¹Young, op. cit., 15.

²²Ferns, op. cit., 421.

²³Young, op. cit., 15.

organization. 20 They agreed to dissolve the organization, and on June 22, 1904 issued "The Last Will and Testament of the Springfield Society". It declared the right of self-government for each congregation, prohibited religious division and party spirit, and insisted on the right of the sole authority in religion. 21 "The Will" also

declared:

We will, that this body shall be dissolved, and its lands taken into the hands of the Lord, and its property be sold and the proceeds be used for the benefit of the poor and the oppressed, and for the support of the Gospel. 22

For the next twenty years there was a close unity without any doctrinal connection, confined to needs for a return to original ground in Christianity. Additionally other aspects of religious unity in diverse localities began to appear in the Union. Hence, when James Campbell and his son, Alexander, came to Dayton with the "the much-needed" property, some of these groups as a body and individual members from the other looked to the members of the Springfield

Church. 23

20 Letter, pp. 212-213, 421.
 21 Letter, pp. 212-213, 15.
 22 Letter, pp. 212-213, 421.
 23 Letter, pp. 212-213, 15.

The Campbell Movement

In 1807 Thomas Campbell, a preacher in the Seceder Presbyterian Church of Ireland, left his homeland because of illness,²⁴ and sailed for America. When he arrived, he was assigned to work under the Chartiers Presbytery in western Pennsylvania, and he fulfilled his ministerial duties by preaching for small rural congregations.²⁵ He soon began to teach that human creeds and confessions of faith were valueless, and advocated that the primitive church observed the Lord's Supper weekly.²⁶ For this, he was quickly tried and expelled from the Presbytery.

On August 17, 1809, Thomas Campbell was instrumental in the formation of the Christian Association of Washington. Before this group he delivered the famous "Declaration and Address", which has been called the "magna charta" of the restoration movement.²⁷ Three weeks after delivering this address, Thomas Campbell was joined in America by his family from Ireland.²⁸ He was delighted to learn that his

²⁴Sweet, The Story of Religion in America, op. cit., 340.

²⁵Sperry, op. cit., 81.

²⁶William Warren Sweet, Makers of Christianity (New York: Henry Holt Company, 1937), 188 - 189.

²⁷Young, op. cit., 19.

²⁸Rowe, op. cit., 183.

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²⁴ West, The Story of Religion in America, pp. 221-222.

²⁵ Century, 21: 211.

²⁶ William Warren Sweet, History of Christianity
(New York: Henry Holt Company, 1937), 183-184.

²⁷ Century, 21: 211.

²⁸ Howe, 21: 185.

son, Alexander, had also grown tired of religious disunity and was interested in a restoration of ancient Christianity. During the Winter of 1810, Alexander Campbell began an intensive program of Bible study, and on July 15, 1810 he preached his first sermon.²⁹ Upon carefully studying the principles set forth in his father's "Declaration and Address", he determined to devote his life to the advancement of those ideas. For the next half-century Alexander Campbell was the foremost spokesman and leader of the Restoration Movement.

In advancing their position, the leaders of the movement adopted several slogans which made clear their objectives, e.g., "Where the Bible speaks, we speak; where the Bible is silent, we are silent",³⁰ "No creed but Christ; no book but the Bible",³¹ and "Back to the ancient order of things".³²

As these early preachers went out, they

²⁹Sweet, Makers of Christianity, op. cit., 189.

³⁰Ferm, op. cit., 417. (This particular motto is said to have been coined by Thomas Campbell. Only his form of expression was new, as the thought content was borrowed from William Chillingworth and Edward Stillingfleet. "This motto was to become the battle-cry for the churches of Christ in the years ahead".)

³¹J. L. Neve, Churches and Sects of Christendom (Blair, Nebraska: Lutheran Publishing House, 1944), 384.

³²Alexander Campbell, editor, The Millennial Harbinger (Kansas City: The Old Paths Book Club, 1950. Reproduced from original periodical, "The Millennial Harbinger", 1830), I, 1.

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³¹ J. L. Neve, Churches and Faith of Christendom
 (Elgin, Kentucky: Lutheran Publishing House, 1907), 204.

³² Alexander Campbell, editor, The Bible
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 (Harrison, 1810), 1, 1.

relied upon their Bibles. Most of them knew little about philosophy, although there were exceptions to the rule. Their preaching was almost entirely expository and any other kind was tabooed. They freely underwent sacrifices, satisfying themselves with the conviction that at their worst, they had more material prosperity and ease than their Lord. In their presentation of the gospel, their phraseology was charged with scripture quotations or references. Oratory was the order of the day, and sermons less than an hour long were never heard of --- most of them running two and a half hours.³³

In 1823 Alexander Campbell broadened his agitation for reform through the medium of the press and began to publish a periodical, The Christian Baptist.³⁴ The decade between 1820 - 30 was also punctuated by three of Campbell's outstanding religious debates.

Controversial pulpit oratory was quite universal in the frontier region. Judging from the records, religious debating seemed to have been the most approved method by which frontier pioneers defended and promulgated their convictions of divine truth.³⁵

The Campbell-Walker Debate on Christian Baptism, the Campbell-McCalla Debate on Christian Baptism, and the Campbell-Owen Debate on Christian Evidences were Campbell's three most prominent contests of this decade.

In 1830 Campbell feared that the name of his paper, The Christian Baptist, might serve to limit the paper's

³³West, op. cit., 128.

³⁴Sweet, Makers of Christianity, op. cit., 191.

³⁵Barnhardt, op. cit., 28.

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37 vol. 11, p. 125.

38 vol. 11, p. 131.

39 vol. 11, p. 131.

circulation to his brethren alone, so he dropped the paper in favor of a new publication which he called The Millennial Harbinger. "From 1830 to 1870 it formed the backbone of the movement's literature".³⁶ Individual congregations such as those in Nashville, Tennessee and Frankfort, Kentucky repudiated their Baptist creeds in an attempt to rely upon the Bible as the sole authority in religion.³⁷

In 1831, after Campbell's break with the Baptist fellowship was complete, a meeting was held in Lexington, Kentucky, and the result was a union between the followers of Campbell and the followers of Stone. As the two leaders of restoration thinking joined hands, it contributed much to the success of the movement. "Raccoon" John Smith, one of the influential restoration preachers and the great grandfather of H. Leo Boles, concluded the important occasion by saying:

Let us, then my brethren, be no longer Campbellites or Stoneites, New Lights or Old Lights, or any other kind of lights, but let us come to the Bible and to the Bible alone, as the only book in the world that can give us all the light we need.³⁸

Following this union the movement grew

³⁶ Young, op. cit., 21.

³⁷ F. Gervin Davenport, Cultural Life in Nashville (Chapel Hill: The University of North Carolina Press, 1941), 102.

³⁸ John Augustus Williams, Life of Elder John Smith (Nashville: Gospel Advocate Company, 1956), 454.

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36 Jones, op. cit., 21.

37 J. Edwin Severson, Editorial Work in America
 (Chicago: The University of North Carolina Press,
 1941), 102.

38 John Augustus Williams, Life of John Smith
 (Nashville: Gospel Advocate Company, 1937), 124.

tremendously.³⁹ By 1836 D. S. Burnet remarked that the restorer's numbered over one hundred thousand establishing them as the fourth largest body of religious people in the nation.⁴⁰ In 1846 Alexander Campbell said concerning the growth of the movement:

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 pleaded with such success, or have taken such a deep hold of the consciences 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".⁴¹

The Church During The War

It is significant that the disciples of Christ were among the few religious bodies that did not divide over the issues of the Civil War. As the conflict between the states progressed, two major issues caused great concern

³⁹Young, op. cit., 21. "The best estimates (in the absence of exact information because of the lack of a centralized organization) show a growth of from some 40,000 in 1840 to 118,000 in 1850, to 225,000 in 1860, to 350,000 in 1870. From 1830 to 1870 the total population of the nation had multiplied by three, the population of the six states of the disciples growth by six, but the restorer's increase had been by sixteen".

⁴⁰West, op. cit., 129.

⁴¹Alexander Campbell, "Preface", Millennial Harbinger, Third Series, Volume III, Number 1, (January, 1846), 1. Quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 129.

within the movement, although the consequences were not serious. These two points of clash were the slavery issue and the debate as to whether the Christian could take arms during civil strife.

The slavery question was neither condemned nor upheld by the church leaders. The position held by Alexander Campbell is typical of the general viewpoint concerning the issue. Since Campbell lived in the border state of western Virginia during the whole of the slavery controversy, his views were particularly significant. In 1845, through the columns of the Millennial Harbinger, he set forth his conservative views on slavery, "stating that he had always been an anti-slavery man but never an abolitionist".⁴² He stressed that the problem was political not moral, and that a few scriptures regulated slavery but none expressly prohibited it.⁴³ When the war came he strongly opposed the division of the church over the slavery issue and the rapidly growing religious movement which he had helped to father, was not seriously divided.

The slavery question was far outweighed in importance by the question of the Christian's right to take arms for his government. Early in 1861, Tolbert Fanning, a

⁴²Sweet, Makers of Christianity, op. cit., 193.

⁴³Ibid.

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⁴² West, History of Christianity, pp. 212, 197.
⁴³ Ibid.

prominent leader who urged his brethren to remain neutral,⁴⁴ began to publish his views on the issue. He laid the blame for the agitation of war upon the shoulders of such men as Wendell Phillips, Theodore Parker, Ralph Waldo Emerson, and Henry Ward Beecher, and branded southern preachers, who were trying to excite the Southland to action as "unchristian".⁴⁵

Shortly after the first guns were fired in the war, Alexander Campbell wrote:

Civilized America! Civilized United States! Boasting of a humane and Christian paternity and Fraternity, unsheathing your swords, discharging your cannon, boasting of your heathen brutality, gluttonously satiating your furious appetites for fraternal blood, caps the climax of all human inconsistencies inscribed on the blurred and moth eaten pages of time in all its records.⁴⁶

It is significant that H. Leo Boles, who was born some twenty years after the Civil War, also held this unwavering opinion concerning the Christian and carnal warfare. Perhaps his feeling that the Christian could in no way participate in war was given much impetus through the strong stand taken by his forefathers during this civil strife. At any rate, at the outbreak of World War I,

⁴⁴B. C. Goodpasture and W. T. Moore, editors, Biographies and Sermons of Pioneer Preachers (Nashville: Gospel Advocate Company, 1954), 516.

⁴⁵West, op. cit., 333 - 334.

⁴⁶Alexander Campbell, "Wars and Rumors of Wars" Millennial Harbinger, Fifth Series, Volume IV, Number 6, (June, 1861), 348. Quoted by Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), I, 336.

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trying to excite the Northland to action as "madmen."
Shortly after the first gun was fired in the war.

Alexander Campbell wrote:

Divided America! Divided America!
Boasting of a humane and Christian past,
Treaty-making, wretchedly your enemies, assassinating
your cannon, boasting of your human rights,
intentionally violating your first and greatest
for fraternal blood, upon the altar of all
human inhumanities inscribed on the divided
and with every page of this in all its records.

It is significant that M. Leo Wolff, who was born
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44
B. O. Goodpasture and W. T. Moore, editors,
Discussions and Sermons of Ebenezer Campbell (Newburyport:
Goodell Advocate Company, 1924), 210.

45
West, 22, 215, 335 - 336.

46
Alexander Campbell, "The New and Ancient of Faith,"
Millennial Banner, Feb. 1840, Vol. 1, No. 2, p. 2.
(June, 1841), 348. Quoted by Earl West, The Search for
the Ancient Faith (Newburyport: Goodell Advocate Company,
1924), 1, 336.

Boles was in a very influential position as President of David Lipscomb College, Nashville, Tennessee. In October, 1917 he prepared and attached the first signature to a petition sent to President Woodrow Wilson protesting the United States entrance into the war and requesting release from compulsory military service for all who had signed the document.⁴⁷ The nature, tone, and message of this petition closely resembles the writings of Campbell, Fanning, Pendleton, J. W. McGarvey and other restoration leaders concerning the Christian and warfare a half century earlier.

It would be misleading to leave the opinion that all the leaders in the church opposed participation in the Civil War. "On the side of those who felt Christian participation was permissible, were a few leading brethren."⁴⁸ B. W. Johnson was one of the few, and even he preferred to follow a very cautious course.

Thus, the brotherhood was divided into two different camps respecting the issues of war and at one time it appeared that a major split was inevitable. Campbell,

⁴⁷Petition of Faculty, David Lipscomb College to Woodrow Wilson, "A Protest of War", Nashville, October, 1917. The carbon copy of the original petition mailed from H. Leo Boles to Woodrow Wilson is in the possession of the writer. The complete text is too lengthy to appear here.

⁴⁸West, op. cit., 338

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most of the other church leaders, and all of the influential publications strongly opposed the Christian's participation in the war. On the other hand the rank and file of the membership were generally anxious to take up arms in defence of sectional principles. M. Norvel Young correctly observes that a serious split was avoided "in the distinction which the members had long learned to make between faith and opinion",⁴⁹ Those who fought did so as a matter of religious opinion, leaving others the right to choose not to fight, or the right to choose the side with which they would align themselves. Although there were some isolated splits, the church as a whole was not divided and emerged from the war with a three-fold increase of its 1850 membership.⁵⁰

IV POST-WAR PROBLEMS

The post-war period, however, saw this bright outlook for a unified effort quickly darkened. Religious unity had been maintained in the face of political division, but dark clouds of dissension began casting their shadows over the church concerning issues which were considered matters of faith by some and opinion by others. Although the major separation took place during the last quarter

⁴⁹Young, op. cit., 21.

⁵⁰Ibid.

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⁴⁹ Morgan, op. cit., 22.
⁵⁰ Ibid.

of the nineteenth century, the roots of one of the principal disagreements were beginning to sprout before the war. This contention was over the scriptural method of advancing the gospel through missionary work to the other parts of the world. The other major point of division, concerning the use of instrumental music in worship, began to cause friction in the years immediately following the war.

The Missionary Society

The need for missionary work was universally agreed upon, but the contention arose over the refusal by some to join a churchwide Missionary Society. Campbell, D. S., Burnet, Walter Scott, and J. W. McGarvey maintained that inter-congregational cooperation through a missionary society was consistent with New Testament teaching, and in 1849 they formed the Christian Missionary Society at a convention in Cincinnati. The more conservative element of the church insisted that missionary work should be done under the supervision of the local congregation and that an organized society would encroach upon the local congregational autonomy and result in human ecclesiasticism.

Able men led on both sides of the struggle and leading periodicals developed heated feelings on the issue. Tolbert Fanning and David Lipscomb, co-writers for the Gospel Advocate, in Nashville, Tennessee, were early defenders of the conservative position. They contended

that the society was unscriptural in that it usurped the work and authority of the local church, and as such was no different from any other organization, association, conference or presbytery. Jacob Creath, Jr. and Benjamin Franklin, also joined in the vigorous opposition to the society. The objections to the society fell into three classifications:

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 the local congregation. The third objection came from the conviction that human organizations were unauthorized in the scriptures, therefore, were unscriptural. The Society found it could overcome the first of these by changing its constitution; the second could be overcome by suggesting that the danger of a thing did not argue against the thing itself. The third objection, the Society sought to answer by saying that human institutions were matters of expediency. 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.⁵¹

Instrumental Music

As the strife over the Missionary Society continued to mount, the fight concerning the use of instrumental music in the worship of the church began to be fought on the same battleground. Instruments were not readily

⁵¹West, op. cit., 212 - 213.

that the society was unscrupulous in that it turned the
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Instrumental Means

As the strife over the Mississippi Valley continued
to mount, the fight concerning the use of instrumental
means in the worship of the church began to be waged on
the same battleground. Instruments were not readily

available on the frontier, so this question did not rise until L. L. Pinkerton, a preacher at Midway, Kentucky, introduced a melodeon into the worship in 1860. The immediate objection was so strong that it was promptly taken out, and the issue was not sharply drawn for several years. In 1867, Benjamin Franklin, editor of the American Christian Review, "then the most powerful weekly publication in the brotherhood, stated pointedly that out of nearly two thousand congregations less than ten were using the instrument in worship".⁵² However, the next twenty-five years saw the struggle grow more intense as many congregations began to use the organ.

The position of the conservative wing of the disciples concerning the use of the instrument of music in worship is clearly stated by Moses E. Lard, a pioneer preacher greatly respected among the brotherhood:⁵³

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 invocations into the prescribed worship of God. This right we utterly deny. The advocates of instrumental music affirm it. This makes the issue . . .⁵⁴

⁵²Ferm, op. cit., 426

⁵³Goodpasture and Moore, op. cit., 230.

⁵⁴West, op. cit., 448.

available on the Transfer, so this question did not arise
until L. I. Pinkerton, a preacher at Midway, Kentucky,
introduced a resolution into the worship in 1860. The
immediate objection was so strong that it was promptly
taken out, and the issue was not brought forward for several
years. In 1867, Benjamin Franklin, editor of the Christian
Epistle Review, "then the most powerful weekly
publication in the Northland, stated positively that out
of nearly two thousand congregations less than one were
using the instrument in worship." However, the next
twenty-five years saw the struggle grow more intense as
many congregations began to use the organ.
The position of the conservative wing of the
disciples concerning the use of the instrument of music in
worship is clearly stated by James E. Ward, a prominent
preacher greatly respected among the Northland;
The question of instrumental music in churches
of Christ involves a great and varied principle.
But for this, the subject is not worthy of our
thought at the hands of the child of God. That
principle is the right of man to introduce
instrumental music into the prescribed worship of God.
This right we utterly deny. The advocates of
instrumental music strive to make this
issue . . . 54

52 West, 2d. 4th., 4th.
53 Goodpasture and Moore, 2d. 2d., 230.
54 West, 2d. 2d., 4th.

V. H. LEO BOLES AND THE RESTORATION MOVEMENT

H. Leo Boles came into prominence at a moment when the restoration scene was beset with bitterness and strife resulting from the debates concerning the use of instrumental music and the existence of the Missionary Society. Boles held firm convictions that the society was inconsistent with New Testament teaching and spoke out strongly against its use in worship of God. One of the outstanding debates of his career was with M. D. Clubb on the resolution, "Is Instrumental Music In Christian Worship Scriptural?"⁵⁵ He zealously poured his life into this conservative stream of the Restoration Movement, and his writing and preaching did much to mould religious thought during the late revival period. Earl West asserts, "The main opposition to 'Innovations' was led by the Gospel Advocate".⁵⁶ It is highly significant that Boles edited this paper for a number of years and was closely associated with it most of his life.

Official Division

By the turn of the century the lines of division were sharply drawn. The split was formally recognized in the reports of the United States Census Bureau of 1906,

⁵⁵H. Leo Boles and M. D. Clubb, Is Instrumental Music In Christian Worship Scriptural? (Nashville: Gospel Advocate Company, 1941).

⁵⁶Fern, op. cit., 427.

the same year H. Leo Boles received his B. A. degree from the Nashville Bible School. In this religious census, the Churches of Christ were officially separated from the Disciples of Christ or Christian Church. In spite of the specific points of division, the basic differences between the conservative and liberal wings was in "their respective attitudes toward the scriptures".⁵⁷ The Churches of Christ who opposed the instruments of music and the Missionary Society contended that the New Testament contained the "faith once for all delivered to the saints" and revealed unchanging precepts for the work and worship of the church. The Christian Church, on the other hand, maintained that the instrument of music and the society were matters of opinion and maintained that new religious methods and experiences were necessary to accommodate each age. Young clearly describes the basis of this split in the following statement:

For the former to accept the society and instruments was to deny the principle of "speaking where the Bible speaks and being silent where the Bible is silent". It meant a digression from the elemental plea of "back to the Bible". To the latter, these matters were in the realm of discretion and represented the freedom allowed in non-essentials. They continued to place much emphasis upon union of all Christians, but less upon the New Testament pattern as the one scriptural way of obtaining that union or unity.⁵⁸

⁵⁷Young, op. cit., 22.

⁵⁸Ibid., 21.

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the Nashville Bible School. In this religious census, the
Churches of Christ were officially separated from the
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For the former to accept the society and
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continued to place much emphasis upon union of
all Christians, but less upon the New Testament
pattern as the one authoritative way of obtaining
that union or unity.

Young, H. L., 1911.
Bible, 1911.

Later Developments

The life of H. Leo Boles fits into the pattern of development of the conservative group known today as the Churches of Christ. Since the major division in 1906, the Churches of Christ have enjoyed a very hearty growth, with principal advancement in the South and Southwest.

Although they still have no Missionary Societies, they have become increasingly mission minded. Today they have 150 missionary families in over 100 countries of the world. They, today, support nineteen colleges and a number of secondary and elementary schools, "These colleges are private enterprises with no claim on the churches but the claim of common interest".⁵⁹ The most recent cooperative effort of the independent congregations has been a nationwide radio broadcast, called the "Herald of Truth", over a 250 station hookup of the Mutual Broadcasting System.⁶⁰

While this numerical advancement has occurred, the doctrinal position of the Churches of Christ has remained firm through the year. Clinging to the fundamental principles of the Restoration period, they zealously advocate the union of all believers in Christ, and contend

⁵⁹ Ibid., 24.

⁶⁰ News item in Christian Chronicle, XVI, (April 14, 1959), 1.

Later Development

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While this material advancement has occurred, the doctrinal position of the Churches of Christ has remained true through the years. Clinging to the fundamental principles of the Restoration period, they continue to advocate the union of all believers in Christ, and contend

50 May, 34

60 News Item in Christian Broadcasting, N.Y., April 24, 1953, p. 1.

that the New Testament is the only true basis for such a union. Their motto continues to be, "We speak where the Bible speaks, and are silent where the Bible is silent". This was the theme of the preaching of H. Leo Boles and the motivating force of his life was a desire for a continued restoration of the church as it was in the first century.

Professor Boles stood as a link between two ages in the "Restoration Movement". He helped to bring over to many preachers of these ultramodern times the Spirit of Fanning, Franklin, Lard, Lipscomb, Srygley, Stone, the Campbells, and other pioneers of "the plea" to restore Christianity according to the divine plan.⁶¹

⁶¹Willis G. Jernigan, "H. Leo Boles", Gospel Advocate. LXXXVIII (March 28, 1946), 302.

that the New Testament is the only true basis for such a
union. Their motto continues to be, "We shall have the
Bible, and we shall have the Bible to guide us."
This was the theme of the preaching of St. Leo before the
the motivating force of his life was a desire for a
continued restoration of the church as it was in the first
century.

However, before we read as a light before the
ages in the "Restoration Movement", we should
be true over to many members of the
movement that the Bible is the only
authority, and other powers of the Bible, the
restoration of the church according to the divine
plan.

Dr. William G. Jordan, "St. Leo before the
Advocate, January 22, 1952, p. 202.

CHAPTER III

ANCESTRY

I. INTRODUCTION

The ancestry of Henry Leo Boles was largely of Scotch-Irish descent, with heavy accent on the Irish.¹ The early eighteenth century witnessed a great migration from northern Ireland to the American colonies in New England, Virginia, and Pennsylvania.² The bulk of these Scotch-Irish immigrants were lowland Scots and Englishmen "who had been planted there early in the seventeenth century in a vain British effort to tame and convert the wild Irish tribesmen, but they included a liberal sprinkling of Scotch Highlanders and southern Irishmen".³

Several factors had made life miserable for these Scotch-Irishmen in Ireland. As Presbyterians they received severe persecution from the Catholic dominated

¹Leo Lipscomb Boles, "A Boy is Born on Flynn's Creek", First Chapter of an Unpublished Biography of H. Leo Boles, 3. This manuscript is the initial chapter of an unfinished biography of Boles by his son, Leo Lipscomb Boles. Leo L. Boles now teaches school in Florida.

²Samuel Tyndale Wilson, The Southern Mountaineers (New York: Presbyterian Home Missions, 1906), 13.

³Ray Allen Billington, Western Expansion (New York: The Macmillan Company, 1949), 91.

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I. INTRODUCTION

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¹ Lee Lipscomb Jones, "A Boy Is Born on Fifer's Farm," First Chapter of an Unpublished Biography of H. Lee Jones, Jr. This manuscript is the initial chapter of an unpublished biography of Jones by his son, Lee Lipscomb Jones, Jr. Jones now teaches school in Florida.

² Samuel Yonahs Wilson, The Southern Emigrants (New York: Presbyterian House of Missions, 1900), p. 17.

³ Jay Allen Milligan, Western Emigrants (New York: The Macmillan Company, 1909), p. 57.

Ireland. In 1704 a Penal Act "excluded all Presbyterians from all civil and military offices and forbade their ministers to perform the marriage service."⁴ In addition to this religious intolerance they were victims of absentee English landowners who imposed extremely high rents. And when a severe depression hit the country in the early eighteenth century thousands took passage for America.⁵

II. AMERICAN ANCESTRY

The Boles lineage which was rooted in this Scotch-Irish culture, was transplanted in America when two brothers immigrated from Ireland to Virginia in 1710. In Ireland these two brothers had carried the name of O'Bolles (O-Bol-les). However, when they left the boat at Jamestown they also chose to leave behind the first "O", and decided to simply be called by the two syllable word Bolles (Bol-les). The early settlers in Virginia and Kentucky soon decided that the two syllable word was too difficult to pronounce, and the name was contracted to

⁴Ibid. 92.

⁵Ibid. 92. Billington points out that the English were especially hated for the harsh laws that drove the Scotch-Irish to the New World. Between 1665 and 1680 Parliament passed a series of acts forbidding the importation into England of Irish livestock, meat, grain; then, when the peasants built a new economic life based upon the growing of wool, England ended that in 1699 by prohibiting the export of woolen goods.

Ireland. In 1704 a Penal Act "excluded all Protestants from all civil and military offices and forbade their ministers to perform the marriage service." In addition to this religious intolerance they were victims of economic English landowners who imposed extremely high rents. When a severe depression hit the country in the early eighteenth century thousands took refuge in America.

II. AMERICAN ANCESTRY

The Police lineage which was traced in this Scotch-Irish outline, was concentrated in America when the brothers emigrated from Ireland to Virginia in 1711. In Ireland these two brothers had carried the name of O'Polles (O-Polles). However, when they left the country, they also chose to leave behind the name "Polles" (Polles). The early settlers in Virginia and Kentucky soon decided that the two syllable word was too difficult to pronounce, and the name was shortened to

Polles 92.

Polles 92. William Polles and his wife were especially noted for the large land they owned in the New World. Between 1700 and 1750, William passed a series of acts establishing the transportation into Ireland of Irish livestock, and, during that time the peasant built a new economic life based upon the growing of wool. Ireland was in 1750, prohibiting the export of woolen goods.

Boles."⁶

The name also received some unusual treatment in spelling in the early days of its American birth. There were very few people on the frontier who could read or write and "the name came out a number of different ways. Bowles, Bolles, Bolla, and Bowes were a few of the common misspellings."⁷ After settling for a few years in the Virginia Territory, the Boles' family migrated to the blue grass country of Kentucky.⁸

Henry Jefferson Boles

Henry Jefferson Boles, the father of H. Leo Boles, was a direct descendent of this Scotch-Irish stock. He was born in Caldwell County, Kentucky in 1845, and had descended from "the more educated branch of the family".⁹ For two generations back, his father and his father's father, had been preachers.¹⁰

"They had no outstanding school to attend, but the privilege of teaching their children to read and write had been the sacred heritage of this branch of the Boles' family. They reasoned that one must know how to read and

⁶Leo Lipscomb Boles, op. cit., 3.

⁷Ibid., 3.

⁸H. Leo Boles and E. C. Goodpasture, "The History of David Lipscomb College", (unpublished manuscript), 3.

⁹Leo Lipscomb Boles, op. cit., 2.

¹⁰H. Leo Boles and Goodpasture, op. cit., 5.

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The same also revealed some unusual conditions in
applying to the early days of the American West. These
were very few people on the frontier who could read or
write and the same was true of different years.
Hicks, Holmes, and Jones were some of the names
mentioned. It was not until for a few years in the
Virginia Territory, the Jones family migrated to the pine
tree country of Kentucky.

James Jackson Holmes

James Jackson Holmes, the father of E. Lee Holmes,
was a direct descendant of this family. He
was born in Caldwell County, Kentucky in 1842, and was
descended from the same ancient stock of the family.
For the generations back, his father and his father's
father, had been preachers.

They had an extraordinary record of service
for the majority of people who were
to read and write had been the same old family
of the people of the West, Kentucky. They
remembered that one such man had to read and

E. Lee Holmes, pp. 111, 12.

111, 12.

E. Lee Holmes and E. Lee Holmes, "The History
of Lewis and Clark College", (unpublished manuscript), 11.

E. Lee Holmes, pp. 111, 12.

E. Lee Holmes and E. Lee Holmes, pp. 111, 12.

understand the Holy Bible if he is to be saved. Thus the ancestry of H. Leo Boles, although often physically frail, bequeathed to their offspring a birthright much more valuable on the frontier than gold . . . they taught their children to read and interpret the Bible for themselves".¹¹

At the age of sixteen Henry Jefferson Boles ran away from home to enlist in the Union Army. He saw much of the heated warfare of the national conflict and was wounded at least three times in battle. He was discharged after Lee had surrendered to Grant at Appomattox, four years later. "Thus the father of H. Leo Boles was a veteran of the bloody Civil War at the age of twenty".¹² In writing of Boles' heritage, D. F. Nickell stated: "His father, H. J. Boles, was a man of God from whom the son derived a rich legacy of natural ability and a perseverance that knew no defeat".¹³

Sarah Smith Boles

Sarah Smith, the mother of H. Leo Boles, was a daughter of the Tennessee Pioneers. She was of rugged native stock and her grandfather had laboriously made his way westward from Virginia through the Cumberland Gap in

¹¹Leo Lipscomb Boles, op. cit., 2.

¹²Ibid., 3.

¹³D. F. Nickell, "Had Sterling Qualities", Gospel Advocate, LXXXVIII (April 28, 1946), 299.

one of the first parties that Daniel Boone had consented to guide.¹⁴ "The ancestry of Sarah Smith were some of the first settlers to locate in Tennessee. In fact, when her grandfather came west on this trip from Virginia the state of Tennessee had not yet been carved from the charter colony of North Carolina."¹⁵ Sarah's great uncle had helped to drive the British under Cornwallis, back down the slope at the Battle of King's Mountain.

Her people had entered the Tennessee area through the misty mountain gaps and valleys now called the great Smokies, and the rich heritage of pioneer courage was her dowry.¹⁶

III. "RACCOON" JOHN SMITH

Henry Jefferson Boles was a grandson of the famous pioneer preacher "Raccoon" John Smith, and Sarah Smith Boles was a great niece of "Raccoon" John Smith. Hence, H. Leo Boles was closely related to this "spiritual giant" on

¹⁴James Phelan, History of Tennessee; the Making of a State (Boston and New York: Houghton, Mifflin and Company, 1888), 111. Phelan interestingly pictures Boone not as the stereotyped adventure loving backwoodsman, but indicates that he was a land speculator, or "in the expressive phraseology of the present day would be called a 'land shark'." He conjectures that it was this interest that led him as a guide into the Tennessee country.

¹⁵Ibid., 186 - 187. Tennessee was admitted to the Union in 1796 as 60,000 free votes were cast by the inhabitants of the territory in favor of Statehood. John Sevier was elected the first governor.

¹⁶Leo Lipscomb Boles, op. cit., 3.

one of the first parties that Daniel Boone had conducted
to guide. The necessity of such guides was soon of the
first order to locate in Tennessee. In fact, when the
great expedition came west on this trip from Virginia the roads
of Tennessee had not yet been opened from the eastern
coast of North Carolina. The great uncle had
helped to drive the Indian and the settlement, back down the
slope of the Battle of King's Mountain.

The people had entered the Tennessee area
through the rocky mountain gaps and valleys
now called the great Smoky, and the rich
hazards of pioneer courage was for forty.

III. "Hudson" JOHN SMITH

Henry Jefferson Boone was a grandson of the famous
pioneer preacher "Hudson" John Smith, and Henry Smith Boone
was a great uncle of "Hudson" John Smith. Henry, H. Lee
Boone was closely related to this "spiritual giant" in

James H. Boone, History of Tennessee, the Father of
a State (Boston and New York: Houghton, Mifflin and
Company, 1898), 111. "Hudson" Boone interestingly states, Boone
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a 'land shark'." He contended that it was this interest
that led him as a guide into the Tennessee country.

1794, 186 - 187. Tennessee was admitted to the
Union in 1796 as 30,000 frontiers were cast in the
hands of the settlers in favor of the school. John
Taylor was elected the first governor.

Idaho Lippincott Boone, pp. 111, 12.

both his paternal and maternal sides, which meant that his father and mother were distant cousins.¹⁷ The influence which this rich ancestry had upon the life and preaching of H. Leo Boles cannot be fully measured. "He (Smith) has been called the Peter Cartwright and the Lorenzo Dow of the Restoration Movement".¹⁸ Of such tremendous stature was this illustrious great-grandfather, that Earl I. West remarked:

Perhaps the most colorful character of the restoration movement was John Smith of Kentucky. More frequently he was referred to as "Raccoon" John Smith, this backwoods sobriquet being given to him after a sermon he delivered at the 'ate' Creek Baptist Association at Crab Orchard, Kentucky around 1815. A vast audience, seeing his unkempt appearance, started to leave as he stood up In a little while a man went to Jacob Creath, Sr., begging him to come and hear the sermon. "Sir," he said, "the fellow with the striped coat on, that was raised among the 'coons is up; come and hear him preach. His name is Smith." Reared among the 'coons of Stockton Valley and in Wayne County, Smith soon acquired the epitaph of "Raccoon" which has always stayed with him.¹⁹

Early Training and Environment

Because of Smith's great influence upon the religious

¹⁷B. C. Goodpasture, "Henry Leo Boles: A Biographical Sketch", Gospel Advocate, LXXXVIII (March 28, 1946), 292.

¹⁸H. Leo Boles, Biographical Sketches of Gospel Preachers (Nashville: Gospel Advocate Company, 1932), 37.

¹⁹Earl West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), 240.

both his personal and historical value, which means that his
father and mother were distinct contacts. The influence
which this rich ancestry had upon the life and preaching
of E. Lee Jones cannot be fully estimated. He (father) has
been called the "Father of the Baptist Church" and the "Father of the
Restoration Movement". In of such prominent status has
this illustrious great-grandfather, that E. Lee Jones

remained:

Perhaps the most colorful character of the
Restoration Movement was John Smith of Kentucky.
More frequently he was referred to as "Brother
John Smith". This backwoods abolitionist, after giving
to his father a sermon he delivered at the state
Greek Baptist Association at Green Springs,
Kentucky around 1835. A vast audience, among his
unknown appearance, started to leave as he stood
up. In a little while a man went to reach
Smith, Sr., begging him to come and hear the
sermon. "Sir," he said, "the Father with the
striated coat on, that was raised among the
'sons is not come and hear his sermon. His
name is Smith." Replied among the 'sons of
"Brother Valley and in Wayne County, which was
acquired the epithet of "Brother" which has always
stayed with him. 19

Early Training and Environment

Influence of Smith's great influence upon the religious

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- 17. E. C. Goodpasture, "Henry Lee Jones: A Biographical
Sketch", Gospel Advocate, XXXVIII (March 20, 1946), 102.
 - 18. E. Lee Jones, Biographical Sketches of E. Lee
Jones (Nashville: Gospel Advocate Company, 1937), 37.
 - 19. Earl West, The Search for the Lost Order
(Nashville: Gospel Advocate Company, 1943), 100.

thought and spiritual direction of the restoration period, this particular character in the ancestry of H. Leo Boles is worthy of special consideration.²⁰ Smith was born on October 15, 1784, in what later became Sullivan County, East Tennessee.²¹ The area is now in Tennessee, but at the time of his birth was still a part of the North Carolina Territory. His father was George Smith, or Schmidt, and was "the only son of German parents, who came to Virginia about the year 1735, and settled near the headwaters of the James River".²² His mother was Irish and named Rebecca Bowen. His father had served in the army during the struggle for independence and after the victory he had returned to provide a living for his wife and eight children. Soon the glitter of the westward land became too great a temptation to resist. The "land was cheap and the opportunities were unlimited", so the family moved toward the west.²³

With his family, George Smith moved into the Holston

²⁰Ibid., 250. West concludes his discussion of Smith with this comment, "The Lord has blessed the labors of Smith. To him largely the success of the church in Kentucky can be attributed".

²¹John Augustus Williams, Life of Elder John Smith (Nashville: Gospel Advocate Company, 1956), 1.

²²Ibid., 1.

²³West, op. cit., 242.

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October 12, 1784, in what later became Sullivan County,
East Tennessee.²¹ The area is now in Tennessee, but at the
time of his birth was still a part of the North Carolina
territory. His father was George Smith, an Englishman, and
was the only son of German parents, who came to Virginia
about the year 1735, and settled near the headwaters of the
James River.²² His mother was Irish and named Rebecca
Bower. His father had served in the army during the
struggle for independence and after the victory he had
returned to provide a living for his wife and eight
children. Soon the glitter of the western land became
too great a temptation to resist. The "land too cheap and
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²⁰ Ibid., 220. Near Knoxville his discussion of
Smith with this account, "The Lord has blessed the labors
of Smith. To him largely the success of the church in
Kentucky can be attributed".

²¹ John Edgar Williams, *Life of Elder John Smith*
(Nashville: Gospel Advocate Company, 1950), 1.

²² Ibid., 1.

²³ Ibid., 22, 222.

Valley area early in the spring of 1784. It was here that in the middle of October John Smith, the ninth of thirteen children, was born. Thus, the parents of John Smith were hardy pioneers and had no luxuries of life. Religiously they held strongly to the teachings of the Philadelphia Confession of Faith.²⁴ Accordingly, they were members of the Baptist Church, and rigidly enforced "their peculiar theories upon their children".²⁵

They were thorough-going Calvinist in belief and felt that no one could be saved until a mysterious call came from the Holy Spirit. Smith's father sat in the log cabin on Sundays, while the farm work remained idle, and read aloud to his family from the Bible. In this kind of home atmosphere characterized by godliness, and rigorous toil, the children of George and Rebecca Smith grew up.²⁶

Educational advantages of that time and geographic location were practically non-existent, but by the time John Smith was eight years old he had managed to secure about four months of formal education and acquired the ability to read the New Testament with "comparative ease".²⁷

H. Leo Boles wrote of his grandfather's educational opportunities:

John Smith had very little schooling. He

²⁴Williams, op. cit., 18

²⁵H. Leo Boles, op. cit., 38.

²⁶West, op. cit., 242.

²⁷Ibid., 243.

Valley were early in the spring of 1834. It was here that in the middle of October John Smith, the first of Mormon children, was born. Thus, the parents of John Smith were hardy pioneers and had no luxuries of life. Relatively they held strongly to the teachings of the Philadelphia Conference of 1824. Accordingly, they were members of the Baptist Church, and rigidly enforced their peculiar theories upon their children.²⁵

They were thoroughly-going Calvinists in belief and felt that no one could be saved until a systematic belief came from the Holy Spirit. John's father sat in the log cabin on Sunday while the farm work remained idle, and read aloud to his family from the Bible. In this kind of home atmosphere characterized by godliness, and rigorous toil, the children of George and Rebecca Smith grew up.²⁶

Educational advantages of that time and place were practically non-existent, but by the time John Smith was eight years old he had managed to acquire about four months of formal education and acquired the ability to read the New Testament with "comparative ease."²⁷ E. Leo Bates wrote of his grandfather's education

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John Smith had very little schooling. He

²⁴ Williams, op. cit., 15.
²⁵ E. Leo Bates, op. cit., 18.
²⁶ Bates, op. cit., 24.
²⁷ Bates, op. cit., 24.

attended school four months in a log schoolhouse when he was but a lad. A little later he enrolled as a student in a private school. This school was so crude that it accomplished very little. The teacher was a drunkard and gave but little attention to his duties as a teacher. It is said that young Smith, to express his contempt for such a teacher, poured a shovelful of hot embers in the teacher's pocket while he sat before his pupils in a drunken stupor. This broke up the school and Smith never enrolled any more as a student. These few month's schooling quickened his thirst for knowledge, though they furnished him but little opportunity for the acquisition of knowledge.²⁸

The only religion which John Smith knew in these early days of his life was the Baptist. "And surely, no theory of religious conversion was more likely to seize upon the heart and imagination of a child, than Calvinism as it was understood and practically exhibited in our early Western churches".²⁹ He became closely associated with Isaac Denton, a Calvinistic Baptist preacher and the Calvinistic ideas were deeply planted into his thinking.

Denton was convinced that Smith should be a preacher, but Smith was determined to wait for the "call". In the meantime he bought a farm in Wayne County and there met Anna Townsend at a social meeting one evening.³⁰ On

²⁸H. Leo Boles, op. cit., 38

²⁹Williams, op. cit., 18.

³⁰Ibid., 57. Williams states that the impression which Anna Townsend made on Smith's heart that evening was "serious and abiding". Since he had left his parents and now owned two hundred acres of land for himself, he determined to propose. On December 9, 1806 he married, "the first and only maiden that he had ever loved".

December 9, 1806, he and Miss Townsend were married and they went to settle on Smith's farm. He continued to look for the call to preach in the every-day events of his life. On one occasion he "side-stepped a rattlesnake" and thought for a while that this might mean he was being called by the Lord. "Finally in a struggle with an ox in which it looked for a moment that he might be killed, he suddenly avowed that if he got away alive, he would preach".³¹ When he escaped, he concluded that this must have been his "call", and in May, 1808, he was ordained as a full-fledged Baptist preacher.

Restoration Preaching

As Smith continued to study his Bible his mind became filled with several perplexing questions. He had the feeling that there was something in his teaching that did not match the scriptures, but he did not know where. While preaching a sermon at Spencer Creek in March, 1822, he got confused while urging sinners to repent and obey the gospel. He was wondering, "Suppose the elect didn't believe, would they be saved? Suppose the non-elect did believe, would they be saved?" He closed this sermon with these words:

Brethren, something is wrong---I am in the dark,
---we are all in the dark; but how to lead you to

³¹West, op. cit., 244 - 246.

December 9, 1802, he and Miss Hammond were married and they went to reside on Smith's farm. He continued to look for the call to preach in the twenty-day season of his life.

On one occasion he "side-stepped a temptation" and thought for a while that this night season was being called by the Lord. "It will be a struggle with him in which it looked for a moment that he might be killed, he suddenly awoke that it was not away alive, he would preach." When he awoke, he concluded that this must have been his "call", and in May, 1803, he was ordained as a full-fledged Baptist preacher.

Restoration Prophecy

As with countless to study his Bible his mind became filled with several perplexing questions. He had the feeling that there was something in his teaching that did not reach the scriptures, but he did not know where. While preaching a sermon at Spencer Cross in March, 1803, he got confused while trying always to repeat and say the gospel. He was wondering, "Suppose the Lord didn't believe, would they be saved? Suppose the men didn't believe, would they be saved?" He closed the sermon with these words:

Brothers, something is wrong—I am in the dark, —we are all in the dark; but now we have you to

the light, or to find the way myself, before God,
I know not.³²

As he continued to consider and investigate the subject of salvation, he began to read the Christian Baptist, a magazine published by the controversial religious leader, Alexander Campbell. Campbell had openly debated many of the well-known preachers of the day and was looked upon with disfavor by many Baptist preachers. From reading this paper, Smith learned much and "was led into a fuller appreciation of the New Testament teaching".³³ Smith heard Campbell preach at Flemingsburg, Kentucky and continued to read the magazine with great interest. Gradually he became convinced that all human creeds were wrong, and by 1825 he was asking churches to reject them. "Soon he began to see that Calvinism was the great evil in the doctrine of the Kentucky Baptist, and he began to urge that people be Christian by believing upon Christ as the Messiah and obeying Him in baptism".³⁴

This preaching by Smith not only excited the Baptist Church a great deal, but it also meant that he had to turn aside from the teaching of his aged mother. In July, 1827, formal charges were brought against Smith by

³²Ibid., 246.

³³H. Leo Boles, op. cit., 39.

³⁴West, op. cit., 247.

the light, to find the way myself, before that
I knew not, 32

As he continued to consider and investigate the
subject of salvation, he began to read the Gospel
Gospel, a magazine published by the Church of Christ,
religious teacher, Alexander Campbell. Campbell had openly
denied many of the well-known principles of the church and
was looked upon with distrust by many Baptist ministers.
From reading this paper, with interest and "wonder"
into a fuller appreciation of the new testament teaching, 33
with good Campbell's growth at Washington, Kentucky and
continued to read the magazine with great interest.
Gradually he became convinced that all human words were
wrong, and by 1827 he was asking himself to reject them.
"soon he began to see that salvation was a great evil in
the doctrine of the Kentucky Baptists, and he began to urge
that people be Christian by believing upon Christ as the
Messiah and obeying His law in baptism." 34

This preaching by Smith not only excited the
Baptist Church a great deal, but it also excited the
to turn aside from the teaching of his aged pastor.
July, 1827, formal changes were brought about which by

32 ibid., 246.
33 H. Lee Hoies, op. cit., 30.
34 ibid., 247.

the North District Association of the Baptist Church.³⁵ Although he was not formally disfellowshipped, he was a marked man among his Baptist friends from that time forth. For years he continued to plead for a return to the ancient order, and preached what he believed to be simple New Testament Christianity, free from the shackles of human creeds and organizations. In these years he and other courageous pulpit orators of the restoration period sought to rebuild the foundation of the church of Jesus Christ. He was instrumental in baptizing hundreds and saw the establishment of congregations throughout the state of Kentucky. Boles makes this comment concerning Smith's pulpit power:

He now devoted himself faithfully to the preaching of the gospel. He labored hard to get others to accept the truth, and his labors were not in vain. He was able to get entire congregations of the Baptist faith to turn away from their creed and theories and accept the Bible and work and worship as it directed. He was happy in this great work. He could preach the gospel with convincing power in a unique way. Few could withstand or resist the truth as he presented it. His unique way of handling a subject reached the hearts of the people of the rural sections of the country where he lived. He did a work among them that no other man could do. This he did without the promise or hope of any earthly reward or financial aid. He thus labored for the love of the truth and the salvation of souls.³⁶

³⁵Williams, op. cit., 346

³⁶H. Leo Boles, op. cit., 40.

The North District Association of the Baptist Church.
 Although he was not formally disestablished, he was
 called upon to lead his people from the Lord.
 For years he continued to lead for a number of years
 object of, and provided that he believed to be single
 New Testament Christianity, two times the number of
 human efforts and organizations. In many years he and
 other churches might witness of his restoration period
 sought to realize the foundation of the church of Jesus
 Christ. He was instrumental in baptizing thousands and saw
 the establishment of congregations throughout the state of
 Kentucky. He has made this record concerning himself.

public power:

He has devoted himself faithfully to the
 preaching of the gospel. He labored hard to get
 others to accept the truth, and his labors were
 not in vain. He was able to get many
 conversions of the people to the Lord.
 From their greed and thievery and accept the
 Bible and work and worship as it directed. He
 was happy in this great work. He could not
 the gospel with convincing power in a single
 way. He could withstand no power that would
 be presented to him. His native way of speaking
 subject reached the hearts of the people of the
 rural sections of the country where he lived.
 He did a work among them that no other man could
 do. This he did without the promise or hope of
 any earthly reward or financial aid. He
 labored for the love of the truth and the
 salvation of souls.

32 Williams, Dr. J. W.
 32 J. Lee Jones, Dr. J. W.

Much of the credit for the success of the return to New Testament principles in Kentucky can be attributed to the preaching of "Raccoon" John Smith. It, therefore, is highly significant that the paternal grandmother of H. Leo Boles was a daughter of "Raccoon" John Smith, and that his mother was a great-niece of Smith's. "A double portion of this religious pioneer spirit fell upon the shoulders of H. Leo Boles".³⁷

There is an interesting and relevant event associated with the tragic fire which took the lives of two of Smith's children. After moving to the vicinity of Huntsville, Alabama, Smith soon left home for a preaching tour. While he was gone his wife also left the house for a brief time to minister to a dying neighbor. At this time his house caught fire and two of his children burned to death. Two other children were rescued from the fire, but his wife had been so shocked from the tragedy that she soon lost strength and died also. "One of the little girls rescued on that fateful night was the paternal grandmother of H. Leo Boles. Thus, he sprang from a stock that had been tried in the fiery furnace of tribulation and sorrow".³⁸

³⁷ Goodpasture, op. cit., 292.

³⁸ Ibid., 293.

that of the family for the purpose of the return to
 the permanent residence in England and be entitled to
 the property of "James" John Smith, Jr. who was, in
 light of the fact that the general intention of the
 will was a transfer of "James" John Smith, and that the
 will was a gift of the property of "James" John Smith, Jr.
 This religious person who lived with the family at
 N. Lee Street, W.

There is no information and nothing was suggested
 with the family line which took the form of an old
 children, after moving to the vicinity of the family.
 Alabama, with good luck for a permanent home. While
 he was with his father and the mother for a while the
 as related to a living person. He was then his name
 again the and some of the children moved to death. Two
 other children were moved from the first, but the wife
 had been as stated that the changes that she soon had
 strength and died also. Some of the children moved
 on that fatal night was the father, who was of 11.
 Lee Street. This is where the family lived and then
 lived in the city. Some of the children and others.

W. Lee Street, W. Lee Street, W. Lee Street,
 W. Lee Street, W. Lee Street, W. Lee Street,

IV. SUMMARY

This was the ancestry of H. Leo Boles. His father, his father's father, and his great-grandfather on his father's side had all been pioneer preachers on the western frontier.⁴⁵ His great-grandfather on his mother's side of the family was one of the foremost leaders and preachers during the Restoration Movement. "Raccoon" John Smith virtually moulded the religious thinking of thousands of Kentuckians in an effort to return to New Testament simplicity in worship of God. Thus, H. Leo Boles had emerged from a lineage of spiritual wealth. His ancestors had been the sturdy type of gospel preachers "that loved the truth and preached it in humility, love and earnestness for the salvation of souls".⁴⁶

His home was the home of the preachers who came into the community; hence, . . . Leo grew up in a "preacher environment". He listened with interest to the discussion of tenets of faith and problems of the church at that time.⁴⁷

From this sturdy pioneer stock of the Upper
Cumberlands and Great Smokies have come many of the

⁴⁵By "western frontier" is meant the unsettled West of the seventeenth and eighteenth centuries. The preaching of Boles' ancestors was largely confined to the frontier settlements and rural areas of what is today Tennessee and Kentucky.

⁴⁶Leo Lipscomb Boles, op. cit., 4.

⁴⁷Goodpasture, op. cit., 292.

nation's leaders. The rich heritage of this area had left its imprint upon Andrew Jackson, Andrew Johnson, Cordell Hull and others. Among its many notable offsprings, H. Leo Boles was to make a notable contribution.

The religious impact of the Boles' lineage widened with each succeeding generation and was embarking on the journey toward its full maturity with the sudden cry of a new-born infant, on February 22, 1874, in the Upper Cumberland wilderness of Tennessee. The contribution which the Boles' lineage was to produce through the coming life of this evangelist, educational leader and religious author was soon to be realized.

CHAPTER IV

FORMAL EDUCATION

I. INTRODUCTION

When H. Leo Boles was five years of age, his family moved from his birthplace in Jackson County to White County near the town of Sparta, Tennessee. It was here that Boles began his formal education at the age of six. "The duration of these schools, however, was not more than three or four months during the fall of the year".¹ When H. Leo was fifteen years old, the family moved to DeKalb County, about seven miles south of Smithville, Tennessee. Here he attended the public schools "for about four months in the year each fall until he was seventeen years old".² It was in this irregular manner that Boles received his first formal instruction. This gave meager opportunities for an extensive education, but it did serve to stimulate his thinking and keep his

¹B. C. Goodpasture, "Henry Leo Boles: A Biographical Sketch", Gospel Advocate, LXXXVIII (March 28, 1946), 292. The schools were operated during the time of the year when farm labor could best be spared.

²H. Leo Boles and B. C. Goodpasture, "The History of David Lipscomb College", (Unpublished manuscript), 4.

When H. Lee Jones was five years old, his

family moved from his grandparents' home in
Mississippi near the town of Ocean Springs, Ala.
There that little boy was the first of a family
of five. The duration of his childhood, however, was not
more than three or four years, during the fall of the
year 1865, when H. Lee was thirteen years old, the family
moved to North Carolina, about seven miles south of
Smithville, Tennessee. There he attended the public
schools for about four months in the year 1866, when
he was seventeen years old. It was in the following
winter that Jones received his first formal education.
This was a private school for an extended period,
but it did serve to stimulate his mind and keep his

1. H. Lee Jones, born July 12, 1850, at Ocean Springs,
Alabama. He attended the public schools of his native
state until he was thirteen years old, when he was
sent to the University of North Carolina at Chapel Hill.
2. H. Lee Jones and J. B. Goodenough, "The History
of North Carolina College," (Chapel Hill, 1880).

mental processes vibrant.

II. EARLY COLLEGE TRAINING

Center College

In 1892 his thirst for knowledge led him to leave home for the first time,³ and he entered Center College, at Mechanicsville, Tennessee. This institution was located near Short Mountain in Cannon County, Tennessee.

This was not a "college" as that term is now used; it was a school operated by L. P. Evans, a noted educator of that day; it was equivalent to the present day high school; its courses of instruction would parallel the courses in high school now.⁴

This school provided him with "the most thorough and extensive instruction he had yet received", and he remained one year. "He and his younger brother, J. Smith Boles⁵ roomed together at the school and did their own cooking and housekeeping".⁶ He made rapid advancement in his educational career this first year away from home, and the instruction he received at Center College served to complement and mature the irregular education he had

³Goodpasture, op. cit., 292.

⁴Boles and Goodpasture, op. cit., 4.

⁵More than eighty years old, J. Smith Boles today lives in Kingsport, Tennessee.

⁶Goodpasture, op. cit., 292.

mental processes with him.

II. EARLY SCHOOLING

General Schooling

In 1892 his father for knowledge took him to leave home for the first time, and he entered General College, at Nashville, Tennessee. This institution was located near Hart Mountain in Cannon County, Tennessee.

This was not a "college" as such, but it was a school operated by J. B. Smith, a noted educator of that day. It was equivalent to the present day high school. The courses of instruction would parallel the courses in high school now.

This school provided him with "the most thorough and extensive instruction he had yet received", and he remained one year. "He and his younger brother, J. Smith Bolton, roomed together at the school and did their own cooking and housekeeping".⁶ He made rapid advancement in his educational career. This first year away from home, and the instruction he received at General College, served to complement and mature the intellectual education he had

⁶ "Education", pp. 211, 212.

⁷ "Life and Education", pp. 211, 212.

⁸ "More than thirty years ago, J. Smith Bolton today lives in Kingsport, Tennessee.

⁹ "Education", pp. 211, 212.

received up to that point. "There was a small debating society which had been organized by some of the young men at the school and Boles was very interested in the club. It was in this connection that he made his first public talk."⁷

For the next two years circumstances were such that he was forced to stay at home and work on the farm, and could not attend school. He did have an opportunity to teach for a few months as an assistant in the fall, however. For this work he received eight dollars a month.⁸ This early teaching experience was valuable to him and encouraged him to study and devote his life to teaching.

Dibrell College

He next entered Dibrell College, Dibrell, Tennessee,⁹ which is now Dibrell High School, located in the north part of Warren County.

This school furnished him the best educational opportunities he had to that time. Here he took an active part in the debating society and was

⁷Boles and Goodpasture, op. cit., 4 - 5.

⁸Ibid., 5. The unpublished manuscript of The History of David Lipscomb College states of this event: "He received for his services as assistant teacher ten dollars per month". B. C. Goodpasture states that his pay was eight dollars per month.

⁹Albert H. Marquis, editor, "Henry Leo Boles", Who's Who in America, XXV, 243.

received up to that point. "There was a small debating society which had been organized by some of the young men at the school and Polak was very interested in the club. It was in this connection that he made his first public speech."

For the next two years circumstances were such that he was forced to stay at home and work on the farm, and could not attend school. He did have an opportunity to teach for a few months as an assistant in the fall, however. For this work he received eight dollars a month. This early teaching experience was valuable to him and encouraged him to study and devote his life to teaching.

University College

He next entered University College, Elmira, Tennessee, which is now Elmira High School, located in the northern part of Warren County. This school furnished him the best educational opportunities he had to that time. Here he took an active part in the debating society and was

Polak and Goodpasture, pp. 211, A - 2.

1914, 5. The unpublished manuscript of the History of David Lusk Polak states of this event "he received for his services as assistant teacher ten dollars per month." A. G. Goodpasture states that he was was eight dollars per month.

Albert H. Markley, editor, "Henry Leo Polak,"
Herald and the American, May, 1925.

soon recognized as one of the ablest debaters in the school.¹⁰

It was also at this school that he first met S. H. Hall, an illustrious gospel preacher, and the two men remained close friends for the next fifty years.¹¹ In fact, S. H. Hall was one of the three men whom H. Leo Boles selected to preach his funeral service. In that memorable service, Hall recalled the school days of Boles:

My memory takes me back about forty-eight years ago, when I entered what is known now and was known then as Dibrell High School in Warren County, Tennessee. It was there I met for the first time Brother and Sister Boles. She was not Sister Boles then but later became the wife of this good man. After working together in the Dibrell High School, during which time a strong friendship was developed between us, we were separated for a little while; and, some four years later, we entered together what was known as the Nashville Bible School, now David Lipscomb College.¹²

While in Dibrell College Boles increased his interest and participation in debate activities. S. H. Hall writes of Boles' ability in these forensic activities:

Brother Boles had been there the year before, and had himself become a leader. He, undoubtedly, was the strongest young man in the school, from the standpoint of debates and really building up a following.¹³

¹⁰Goodpasture, op. cit., 292.

¹¹S. H. Hall, Sixty-Five Years in the Pulpit (Nashville: Gospel Advocate Company, 1959), 240.

¹²B. C. Goodpasture, N. B. Hardeman and S. H. Hall, The Funeral Services of Henry Leo Boles (Nashville: Gospel Advocate Company, 1946), 4.

¹³Hall, op. cit., 241.

soon recognized as one of the ablest debaters in the school.¹⁰

It was also at this school that he first met A. B. Hall, an illustrious gospel preacher, and the two men remained close friends for the next fifty years. It is that A. B. Hall was one of the first men whom I, too, knew. He was selected to preach his funeral service. In that memorable service, Hall recalled the school days of Holmes. My memory takes me back about forty-eight years ago, when I entered what is known now and was known then as Dixwell High School in Warren County, Tennessee. It was there I met for the first time Brother and Sister Holmes. He was not Sister Alice then but Sister Emma. The wife of this good man. After working together in the Dixwell High School, during which time a strong friendship was developed between us, we were separated for a little while; and, some four years later, we entered together what was known as the Nashville High School, now David Lipscomb College.¹¹

While in Dixwell College, Holmes increased his interest and participation in debate activities. A. B. Hall writes of Holmes' ability in these forensic activities: Brother Holmes had been there two years before, and had himself become a leader. He, undoubtedly, was the strongest young man in the school, from the standpoint of debate and really winning by a landslide.¹²

¹⁰Encyclopedia, pp. 212, 222.

¹¹A. B. Hall, Early Days of the Dixwell (Nashville: Gospel Advocate Company, 1925), 220.

¹²A. B. Hall, Early Days of the Dixwell (Nashville: Gospel Advocate Company, 1925), 220.

¹³Encyclopedia, pp. 212, 222.

The Literary Society of the college had a tradition of staging a debate each year as part of the commencement exercises. "For three years in succession Boles was selected to represent one side of a political question" in these annual exercises. These debates became very popular and "attracted large crowds".¹⁴ It was an excellent educational opportunity not only for the participants but also for the community. Because of these many fine opportunities which he received at Dibrell, the unpublished History of David Lipscomb College states:

It was in Dibrell College that he developed most rapidly and extended his field of knowledge. He did not attend the college the entire year but attended only one half of the school year and taught the other half in the public schools of his county. He remained in Dibrell College three years.¹⁵

III. BURRITT COLLEGE

In January of 1899, at the age of twenty-five, he entered Burritt College at Spencer, Tennessee.¹⁶ This educational institution was under the presidency of W. M. Billingsley. There is an interesting and significant story in connection with Boles' arrangements to enter Burritt College. Seeking some kind of work to help pay his expenses he reported to President Billingsley's

¹⁴Boles and Goodpasture, op. cit., 5 - 6.

¹⁵Ibid., 5.

¹⁶Marquis, op. cit., 243.

The Literary Society of the college had a tradition of making a debate each year as part of the curriculum. For three years in succession before was selected to represent one side of a political question in these annual exercises. These debates became very popular and "attracted large crowds". It was an excellent educational opportunity not only for the participants but also for the community. Persons of like mind were opportunities which he received at Cornell, the distinguished

History of David Hanson College

It was in Cornell College that he developed most rapidly and extended his field of knowledge. He did not attend the college the entire year but attended only one half of the school year and taught the other half in the public schools of his county. He remained in Cornell College three years.

Lt. HENRY COLLIER

In January of 1899, at the age of twenty-five, he entered Cornell College at Ithaca, New York. This educational institution was under the presidency of William W. Briggs. There is an interesting and significant story in connection with Collier's arrangements to enter Cornell College. Seeking some kind of work to help pay his expenses he reported to President Briggs.

18 Collier and Co. Ithaca, N.Y. 1899-1900

19

18

office:

Immediately preceeding him into the presence of Professor Billingsley was another young man who was seeking work of a preferred kind. To him Professor Billingsley said: "Young man, what can I do for you?" The young man replied, "I would like to go to school; and if you will let me build fires in your office to help pay my expenses, I will go." After a few more questions the young man was asked to have a seat in the hall. Brother Boles was called in. The same question, "Young man, what do you desire?" was addressed to him. He answered, "Brother Billingsley, I desire an education, and I am willing to do anything to get it. If you have any kind of work that I can do -- it matters not what it is -- I will do it to help pay my expenses." Brother Billingsley was quick to recognize a worthy young man. He said, "Brother Boles, you may build fires in my office."¹⁷

While a student in Burritt College Boles joined the Calliopean Literary Society, and "took a leading part in the debate work of the group. He represented this society at the commencement exercises the first of June by delivering an oration".¹⁸ He taught as Principal of a High School in Warren County that Fall and entered Burritt College again in January of 1900. He continued his college work there until he was graduated from the institution in June of 1900.¹⁹

As a student, Boles never feared hard work. His determination grew stronger in the face of difficult

¹⁷ Goodpasture, op. cit., 292 - 293.

¹⁸ Boles and Goodpasture, op. cit., 5.

¹⁹ Marquis, op. cit., 243.

obstacles, and he seldom failed to complete a task which he had set his mind to accomplish. "His will was inflexible".²⁰ "It was the custom at Burritt College for each member of the senior class to deliver before the faculty and student body four orations or essays that last semester of their college career. These orations were delivered each month of the last semester".²¹ H. Leo Boles received prominence among the class by delivering four stirring orations during this period. The subjects of his speeches were, "The Achievements of Youth", "Napoleon the Conqueror", "Progressive Development", and "An Ideal Character".²² It was also customary for each member of the graduating class to deliver an oration on commencement day as a part of the graduation exercises. The subject of this speech was "The Decline of Myths and the Rise of Science".²³ He was graduated from Burritt College, June 3, 1900, in a class of five young men and three young ladies, with the degree of Bachelor of Arts.

IV. DAVID LIPSCOMB COLLEGE

After teaching two years Boles resumed his formal

²⁰ Interview with B. C. Goodpasture, editor, Gospel Advocate, June 6, 1959. (Goodpasture was a student and co-worker with Boles for more than fifty years).

²¹ Boles and Goodpasture, op. cit., 5 - 6.

²² Ibid., 5 - 6.

²³ Goodpasture, op. cit., 293.

obstacles, and he seldom failed to complete a task which he had set his mind to accomplishing. "This will be interesting," he was the master of Smith College for each member of the senior class to deliver before the Faculty and student body four orations or essays that last semester of their college career. These orations were delivered each month of the last semester.²¹ H. Leo Bates received presentations among the class by delivering four stirring orations during this period. The subjects of his speeches were, "The Achievement of Youth", "Women the Carpenter", "Progressive Development", and "An Ideal Character".²² It was also customary for each member of the graduating class to deliver an oration on commencement day as a part of the graduation exercises. The subject of this speech was "The Building of Myself and the Role of Science".²³ He was graduated from Smith College, June 3, 1900, in a class of five young men and three young ladies with the degree of Bachelor of Arts.

IV. DAVID LESTER COLLIER

After teaching two years Bates returned to his former

²⁰ Interview with H. G. Goodpasture, Editor, *Journal*, June 6, 1950. (Goodpasture was a student and co-worker with Bates for more than fifty years.)

²¹ Bates and Goodpasture, op. cit., p. 5 - 6.

²² Ibid., p. 6.

²³ Goodpasture, op. cit., p. 207.

education in 1903 by entering the old Nashville Bible School which is today David Lipscomb College.²⁴ This was the thirteenth year of the school's existence. Boles had written for information about Potter Bible College, Bowling Green, Kentucky and had been interested in enrolling in that school. However, James A. Harding, one of the co-founders of the Nashville Bible School "had delivered the commencement address at Burritt College in June, 1900, when H. Leo had graduated from that institution". Boles had been very favorably impressed with Harding and this impression aroused his interest in the Nashville Bible School. "The railroad fare from McMinnville, Tennessee to Bowling Green, Kentucky was one of the deciding factors" as to the school which he attended. "He knew that he would have to economize" since he had no income and his only money was the amount he had saved from the summer revivals.²⁵ Nashville was located about halfway between McMinnville and Bowling Green and Boles discovered that the cost of the railroad fare from Nashville to Bowling Green was more than it would cost from McMinnville to Nashville. Hence he entered the Nashville Bible School on October 12, 1903. Boles knew that "he at had enough money to remain until Christmas",²⁶ but as the

²⁴Marquis, op. cit., 243.

²⁵Boles and Goodpasture, op. cit., 9 - 10.

²⁶Ibid., 9 - 11.

education in 1907 by ...
school which is today David Lipscomb College.²⁴ ...
the thirteen year of the school's existence. ...
written for information about ...
Bowling Green, Kentucky and had been interested in ...
traveling in that school. However, James A. ...
of the co-founders of the Nashville Bible School ...
delivered the commencement address at ...
June, 1900, when ...
institution". ...
Bowling and this institution ...
Nashville Bible School. ...
Nashville, Tennessee to Bowling Green, Kentucky ...
of the "Bible School" as to the school which is ...
"He knew that he would have to ...
income and his only money was the amount he had ...
the summer ...
Nashville and Bowling Green and ...
discovered that the cost of the railroad ...
Nashville to Bowling Green was ...
Nashville to Nashville. ...
Bible School on October 12, 1907. ...
had enough money to remain until ...²⁵

²⁴ ...
²⁵ ...
²⁶ ...

history of the college reveals he remained more than thirty years establishing himself as one of the most gifted citizens of Middle Tennessee.

As a student of Nashville Bible School he enrolled in a wide variety of subjects, with special emphasis upon the Bible and related courses. The first year he signed up for classes in Bible, Greek, English and Elocution. Boles was by this time a mature and very serious student. He had received his Bachelor of Arts degree from Burritt College and was working on a parallel degree in Bible at the Nashville school. In addition to this fine educational background he brought with him to Nashville eight years of teaching experience in the public schools of Tennessee and Texas. He was determined to learn the Bible and "his plan of study was to read closely and prayerfully every word of the lesson assigned and then to read all of the commentaries he could find on the lesson".²⁷

When school opened on September 20, 1904, he was again present and enrolled to continue his study of the Bible. He received some financial aid this second year by assisting with some of the teaching work. His major concentration as a student was upon two Bible courses, one in the Old Testament and one in the New Testament. The instructor in these classes was David Lipscomb. In

²⁷Ibid., 10.

History of the college reveals he remained there for
 thirty years establishing himself as one of the most
 fitted officers of Middle Tennessee.
 As a student of Nashville Bible School he acquired
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 the Bible and related sciences. The first year he finished
 up for classes in Bible, Greek, English and Mathematics.
 Upon leaving this time a mature and young student.
 He had received his Bachelor of Arts degree from Middle
 College and was working on a parallel degree in Bible at
 the Nashville school. In addition to this fine educational
 background he brought with him to Nashville eight years of
 teaching experience in the public schools of Tennessee and
 Texas. He was determined to teach the Bible and "the plan
 of study was to read closely and profitably every word of
 the lesson assigned and then to read all of the scriptures
 he could find on the lesson."
 When school opened on September 30, 1904, he was
 again present and enrolled to continue his study of the
 Bible. He received some financial aid this second year by
 assisting with some of the teaching work. His major
 concentration as a student was upon the Bible course, and
 in the Old Testament and one in the New Testament. The
 instructor in these classes was David Livingston.

ST. LOUIS, MO.

addition to these activities, in October of 1904, he and John T. Lewis²⁸ were asked to divide the boys and young men of the school into divisions and organize each division into a literary society. This was done, and Boles organized his group into the Calliopean Literary Society.²⁹ He was elected its first president and led the society in many of its activities. Boles' group received its major forensic competition from the Caesarian Literary Society, which "in 1905 became the Lipscomb Literary Society".³⁰

At the beginning of his third year as a student at Nashville Bible School he enrolled in three Bible classes, and some courses in English and history. He also taught some classes to pay his school expenses. At the close of this school year, June, 1906, he graduated from David Lipscomb College with the B. A. Degree. This diploma was a parallel of the degree which he had received from Burritt College in 1900.

V. LATER TRAINING

In September, 1906 he became a full member of the faculty of Nashville Bible School and taught courses in Bible and mathematics. In spite of his full time teaching

²⁸At present John T. Lewis, after many years of active preaching, resides in Birmingham, Alabama.

²⁹Hall, op. cit., 242.

³⁰Boles and Goodpasture, op. cit., 10 - 11.

addition to these activities, in October of 1904, he and
 John T. Lewis²⁸ were asked to divide the boys and young
 men of the school into divisions and organize each division
 into a literary society. This was done, and John organized
 his group into the Callaghan Literary Society.²⁹ It was
 elected its first president and its first secretary, and
 its activities. John's group received the major literary
 competition from the Callaghan Literary Society, which in
 1905 became the Ligonish Literary Society.³⁰

At the beginning of his third year as a student at
 Westville High School he enrolled in three high classes,
 and some courses in English and history. He also taught
 some classes to pay his school expenses. At the end of
 this school year, June, 1908, he graduated from Westville
 High School with the B. A. degree. This diploma was
 a parallel of the degree which he had received from
 Baptist College in 1900.

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In September, 1906 he became a full member of the
 faculty of Westville High School and taught courses in
 Bible and mathematics. In spite of his full time teaching

²⁸ At present John T. Lewis, after many years of
 active preaching, resides in Birmingham, Alabama.

²⁹ Bell, op. cit., 62.

³⁰ Bell and Goodpastor, op. cit., 11.

obligations he still continued to enroll in two Bible classes a day under the instruction of David Lipscomb, a practice he continued for seven years in succession.

"Many of these courses covered practically the same material he had previously considered",³¹ but he deemed it time well spent to repeat these courses in Bible.

After teaching seven years H. Leo Boles was elevated to the position of President of Nashville Bible School. However, even this position did not curb his educational pursuits. In 1913 he received the A. M. Degree from Burritt College and in 1920 he gained the M. A. Degree from Vanderbilt University, in Nashville, Tennessee.³² For his day and age, H. Leo Boles gained an excellent formal education. However, of greater significance is the truth of these words, expressed by B. C. Goodpasture at the death of H. Leo Boles:

... But he did not quit studying when he quit going to school. He was a diligent and systematic student as long as he lived. It could be said of him, as John Richard Green, historian of the English people, said of himself: "He died learning".³³

³¹Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

³²Marquis, op. cit., 243.

³³Goodpasture, op. cit., 293.

obligation he still continued to attend in two fields
of study a day after the institution of World War II.
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with of these courses covered practically the same
material he had previously considered, but he deemed it
time well spent to repeat these courses in detail.
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to the position of President of Nashville Bible School.
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himself: "He died learning."³²

³¹ Interview with H. C. Goodpasture, Nashville,
Tennessee, June 6, 1952.

³² Nashville, pp. 215, 263.
³³ Goodpasture, pp. 215, 263.

CHAPTER V

INVENTION

I. INTRODUCTION

In 330 B. C., Aristotle propounded a rhetorical theory in his Rhetoric, "generally considered the most important single work in the literature of speech craft",¹ and since that time the scope of rhetorical study and investigation has remained largely the same. According to the classical tradition, all rhetoric is divided into five major constituents: invention, arrangement, style, memory, and delivery.² Quintilian, another ancient whose rhetorical concepts have contributed greatly to the field of speech, wrote concerning these constituents:

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 is the task of memory to retain and deliver to render effectiveness.³

¹Lester A. Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 57.

²Lionel Crocker, Public Speaking for College Students (New York: American Book Company, 1956), 8.

³H. E. Butler, translator, The Institutes of Oratory of Quintilian (New York: G. P. Putnam's Sons, 1920), III, 180 - 181.

CHAPTER V

INTRODUCTION

1. INTRODUCTION

In 1938 E. C. Aristotle introduced a theoretical theory in his *Essays*. "Generally considered the most important single work in the history of modern thought," and since that time the scope of theoretical study and investigation has remained largely the same. According to the classical tradition, all theories are divided into two major categories: theoretical investigation, which is concerned with the nature and delivery of the theoretical, and practical investigation, which is concerned with the application of the theoretical to the field of practice. These concepts have contributed greatly to the field of practice, and have constituted these contributions.

Every person is composed of matter and spirit, and that as a result of this, we are able to investigate, as we have seen, matter, spirit, and as a result of this, all of which is the basis of the theory of matter and spirit to practice.

1. Lester A. Thompson and A. David Smith, *Essays* (New York: The World Book Company, 1938).

2. Daniel G. Brown, *Essays* (New York: The World Book Company, 1938).

3. E. C. Aristotle, *Essays* (New York: The World Book Company, 1938).

Memory, the fourth component of the rhetorical theory, did not receive systematic treatment in Aristotle's Rhetoric, but was carefully considered by Cicero and Quintilian. In modern times, the discontinued practice of memorizing speeches has led to the elimination of memory as a major area of rhetorical study. In volumes since the eighteenth century it has received "only incidental treatment".⁴ With the exception of memory, each of the traditional constituents of rhetoric: invention, arrangement, style, and delivery, are analyzed in the following chapters of this paper.

"Invention is that constituent of rhetoric concerned with the finding and analyzing of the materials of the speech".⁵ It is primarily concerned with subject matter. In De Oratore Cicero says concerning invention: "He ought first to find out what he should say".⁶ It is thus the attempt of the speaker to "invent" what he is going to say. Because invention is primarily concerned with the content of the speech, Aristotle and other ancient writers often gave it primary attention.

⁴Thonssen and Baird, op. cit., 80.

⁵Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks", Speech Monographs, V, (1938), 17.

⁶E. W. Sutton and H. Rackham, translators, Cicero De Oratore (Cambridge: Harvard University Press, 1948), I., 99.

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⁴ Thompson and Smith, pp. 211, 202.
⁵ Kenneth G. Hansen, "The Elements of Rhetorical Theory of Elizabethan Prose", *English Renaissance*, V. (1933), 17.
⁶ W. Burton and N. Hansen, translators, *De Oratore* (Cambridge: Harvard University Press, 1912), I, 92.

If it is of importance to every speaker, it is absolutely essential that preachers have something to say. A fundamental prerequisite to good sermon preparation is "the ability to lay hold of appropriate materials by use of which the subject may be amplified into a full sermon, - the power to discern new relations of ideas and to join them together in effective discourse".⁷ This analysis of the inventive process in the preaching of H. Leo Boles will embody an examination of the following elements: sermon purpose, source of material, and modes of persuasion.

II. SERMON PURPOSE

The general sermon purpose in the preaching of H. Leo Boles is of the utmost importance since that purpose primarily determined the form and content of all his sermons. An article written by Boles which originally appeared in the Gospel Advocate of March 31, 1932, entitled "The Kind of Preaching Needed Today", reveals clearly his general purpose in preaching:

The kind of preaching that we need today is just the kind that Jesus and the apostles gave to the world. The churches of Christ were established and guided in their work and worship in the first century by the preaching that we have recorded in the New Testament Scriptures....

The public preaching today and the public

⁷John A. Broadus, On The Preparation And Delivery of Sermons (New York: Harper and Brothers, 1870), 76.

It is of importance to every student, if he is absolutely essential that he should have something to say. A fundamental prerequisite to good sermon preparation is the ability to lay hold of appropriate materials by way of which the subject may be amplified into a full sermon. The power to discern new relations of ideas and to join them together in effective discourse. The analysis of the inventive process in the preaching of E. Lee Jones will embody an examination of the following elements: content, purpose, source of material, and modes of presentation.

II. GENERAL PURPOSE

The general sermon purpose in the preaching of E. Lee Jones is of the utmost importance since that purpose primarily determined the form and content of all his sermons. An article written by Jones which originally appeared in the General Abstract of March 25, 1932, entitled "The kind of preaching needed today", reveals clearly his general purpose in preaching.

The kind of preaching that we need today is just the kind that Jesus and the apostles gave to the world. The churches of Christ were established and guided in their work and worship in the first century by the preaching that we have recorded in the New Testament. . . . The public preaching today and the public

teaching today must be plain, positive, direct and Scriptural.⁸

Therefore, his purpose in preaching was to proclaim the gospel of salvation as he believed it to be revealed in the Bible. Questions of political, social, or ethical principles were discussed only because of their relationship to this primary purpose. He was necessarily limited in his sermon purpose by this high conception, not only in his choice of a subject, but in all that he was to say about it. In a sermon entitled, "Responsibilities of Gospel Preachers", his purpose in preaching is illustrated:

The preacher has a grave responsibility to his hearers. He must give them the truth. They need the truth of God. He is a debtor to them in this regard. "I am a debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise". (Rom. 1:14)⁹

A sermon entitled, "The Sin of Instrumental Music In Worship", further highlights his purpose in preaching:

I have no theory of my own, I have no doctrine of my own, I have no church that I am upholding. I am only upholding the truth of God as it is revealed in His Book.¹⁰

The purpose of his preaching was to amplify in a

⁸H. Leo Boles, "The Kind of Preaching Needed Today", Gospel Advocate, LXXVI (March 31, 1932), 402.

⁹H. Leo Boles, The Sermon Outlines of H. Leo Boles (Nashville: Gospel Advocate Company, 1953), 127. Hereafter referred to as Sermon Outlines.

¹⁰H. Leo Boles, "The Sin of Instrumental Music in Worship" (unpublished sermon delivered at the Lynn Street Church of Christ, Parkersburg, West Virginia, November 13, 1938), 1. Hereafter referred to as "Instrumental Music".

fresh, interesting manner truths first set forth almost two thousand years ago. Dedicated to this purpose, Boles was led to select only sermon topics which might easily lend themselves to the proclamation of divine truth. The following examples of his sermon topics illustrate this fundamental purpose in his preaching: "The All-Sufficiency of the Bible", "Authority in Religion", "The Misunderstood Christ", "The Sins That Crucified Jesus", and "God's Love For Man".¹¹

His purpose is often clearly stated in the introduction of his sermons:

Brethren, this is an important occasion, and the truth should be spoken kindly, clearly, and positively; hence permit me to speak frankly and encouragingly.¹²

In a sermon entitled "The Sin of Instrumental

¹¹ Boles, Sermon Outlines, op. cit., 9. A growing demand for the publication of a volume of Boles' sermons, led to the compilation of this volume, three years after his death. The outlines appear in the book as Boles left them, except where it was necessary to add something for clarity.

¹² H. Leo Boles, The Way of Unity Between The "Christian Church" and Churches of Christ (Nashville: Gospel Advocate Company, 1939), 1. This address was delivered by H. Leo Boles at the "unity meeting" in Indianapolis, Indiana, May 3, 1939. It produced a profound impression on the minds of those who heard it. A. T. DeGroot, in the Christian Evangelist of May 11, referred to it as the "strongest language employed at the conference". The Christian Standard of May 13 carried the observation that Boles was "outspoken in argument". The writer has the original draft of this address, prepared by Boles, himself, and bearing the penciled corrections of his own hand. Hereafter referred to as Unity Address.

From, interestingly enough, I have not found a single
 one hundred years ago. Dedicated to this purpose, Boies
 was led to select only certain topics which might really
 lead themselves to the production of living truth. He
 following examples of his sermon series illustrate this
 I suggested purpose in his presentation. "The All-Encompassing
 of the Bible", "Authority in Religion", "The Unchangeable
 Christ", "The One that Crucified Jesus", and "God's Love
 for Man". 11

His purpose is often clearly stated in the

introduction of his sermons:

Brother, this is an important occasion, and
 the truth should be spoken plainly, clearly, and
 positively; hence permit me to speak plainly
 and unequivocally. 12

In a sermon entitled "The Word of Inspiration"

11 Boies, Seven Sermons on the Bible, p. 11. 12
 demand for the publication of a volume of sermons
 led to the compilation of this volume. The year
 after his death. The volume appears in two parts.
 Boies left little except where it was necessary to add
 something for clarity.

12 H. Leo Boies, The Way of Living Faith, the
 "Christian Church" and Churches of Christ (Madison:
 Gospel Advocate Company, 1930). 13 This address was
 delivered by H. Leo Boies at the "Early Morning" in
 Indianapolis, Indiana, May 2, 1925. It produced a profound
 impression on the minds of those who heard it. 14
 Boies, in the Christian Evangelist of May 11, 1925, p. 12.
 It is the "strongest language employed in the document."
 The Christian Standard of May 13 carried the observation
 that Boies was "superior to argument." The writer has the
 original text of this address, prepared by Boies, himself.
 And during the printed versions of the text.
 Heretofore referred to as Living Faith.

Music in Worship", Boles stated:

I am anxious that I deal as fairly and justly and humbly and accurately with this question as it is possible for me to do. I appreciate in a large measure the responsibility that rests on me. . . . I am willing for any of you, saint or sinner, to ask questions as I pass along. If a point is not clearly scriptural, I should be pleased to have you call my attention to it. This lesson is not cut and dried. If I made it so, I would be afraid that I would cut it too long and dry it too dry.¹³

Often Boles employed the language of the Bible in stating the purpose of his sermons:

The gospel preacher's motto is, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee".¹⁴

In the inventive process of each sermon, his responsibility to present divine truth in its simplicity dictated his sermon purpose. In these words he makes his sermon purpose crystal clear:

The preacher should be "hidden behind the cross", and his sermons should come from his heart and life as he has drawn them from New Testament teaching. The churches do not need sanctified dullness, nor very learned dissertations, nor scientific smatterings, nor elocutionary artifices. No church can thrive spiritually upon such food, and truly no sinner can be converted to Christ by such preaching.¹⁵

¹³Boles, "Instrumental Music", op. cit., 1.

¹⁴Boles, Sermon Outlines, op. cit., 127.

¹⁵Boles, "The Kind of Preaching Needed Today", op. cit., 59.

III. SOURCES OF MATERIAL

In an analysis of the inventive process in the preaching of H. Leo Boles, the chief sources from which materials for his sermons were derived is worthy of consideration. In speaking of sermon sources, John A. Broadus asserts:

The chief materials of a sermon are in the great mass of cases not really invented at the time of preparation; they are the results of previous acquisition and reflection. This is true even of much that seems to the preacher himself to have then for the first time a place in his mind; it is in fact the revival of something forgotten or the development of something already known.¹⁶

Through the years, H. Leo Boles developed a great backlog of information and experience from which most of his sermon materials were drawn. As his thinking matured, his ideas and facts mellowed, and his personal experiences mounted, Boles increased in his effectiveness in the pulpit. It is generally thought that as preachers grow older they become weaker in their pulpit presentation.¹⁷ This was not true in the preaching of H. Leo Boles. "During the last fourteen years of his life he did his best work as a preacher".¹⁸ As his array of sources for sermon material

¹⁶Broadus, op. cit., 77.

¹⁷S. H. Hall, "Boles, My Friend", Gospel Advocate LXXXVIII (March 28, 1946), 303.

¹⁸B. C. Goodpasture, "Henry Leo Boles: A Biographical Sketch", Gospel Advocate, LXXXVIII (March 28, 1946), 293.

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¹⁰ Broadus, op. cit., 77.
¹¹ H. H. Hall, "Boies, H. Leo," Journal of the American Theological Association, LXXVIII (March 28, 1946), 205.
¹² H. O. Goodpasture, "Henry Leo Boies, a Biographical Sketch," Journal of the American Theological Association, LXXVIII (March 28, 1946), 207.

widened, he became more dynamic in the pulpit. In support of the theory that the materials of previous acquisition and reflection gave power to his preaching, B. C. Goodpasture makes this comment concerning the late years of Boles' ministry:

Larger crowds heard him and larger numbers obeyed the gospel. A Boles meeting was a tonic for any church. He was clear in his understanding of the Bible and fearless in his presentation of it. He drew the line between truth and error so clearly that all who desired could see it. He read the Epistles of Paul to Timothy every week to keep fresh in his mind the work of a preacher.¹⁹

The primary source of material upon which Boles relied for building his sermons was the scriptures themselves. Although the actual number of scripture quotations and references in his sermons is not unusually great, it is apparent that the keystone upon which all of his sermons were prepared was Biblical teaching. His broad knowledge of scriptural principles and years of realistic experience with these principles, combined to make the Bible his chief source of material. Notice the scriptural references in these passages from a sermon entitled "Faith":

What is faith? "For faith is the assurance of things hoped for, the conviction of things not seen". (Heb. 11:1) It takes in all of the future. "There all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed

¹⁹ Ibid., 293.

that they were strangers and pilgrims on the earth". (Heb. 11:13) The conviction of things not seen takes in all of the past also. "By faith Abraham, when he was called to a place which he should after receive for an inheritance, obeyed: and he went out not knowing whether he went". (Heb. 11:8)

Faith and belief are synonymous. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him". (Heb. 11:6) "For what saith the scripture? Abraham believed God and it was counted unto him for righteousness". (Rom. 4:3)²⁰

Related to his use of Biblical sources, a second type of material used by Boles was information gained from personal experience. Boles possessed a first hand knowledge of human nature and the world in which he lived. Much of his evangelistic speaking was done in rural areas,²¹ and his early farm experiences provided him an excellent rapport with his audiences. His experiences as a student, teacher, college president, author, and religious journalist served to provide choice sermon materials. Illustrating his reliance upon information gained from personal experience as sermon material is this passage taken from a speech entitled, "Questions and Answers on Elders":

I think of four things, maybe you can think of more, but at least four things that may disqualify an elder from the service as an elder. (1) The elder may become incapacitated by age and infirmity. I have seen men lose their minds in old age and then that elder is incapacitated to serve or function. (2) An elder may disqualify himself by ungodly or unfaithful service, . . .

²⁰Boles, Sermon Outlines, op. cit., 60.

²¹H. Leo Boles and E. C. Goodpasture, "The History Of David Lipscomb College", (unpublished manuscript), 8.

and when he shall have so sinned . . . the congregation should set him aside and say, "No, you are not an elder of this congregation." (3) An elder may move into another city where he cannot perform the duties of an elder, hence he ceases to be an elder. These, I have seen as some of the things which disqualify an elder. (4) I have known elders to participate in certain affairs, maybe a faction in the church, and he cannot lead and guide the congregation. They will not follow him and he can't be a leader when nobody will follow him.²²

Later in the same discourse he declared:

Can a man with adopted children be an elder, or with small children too young to be Christians? It is my judgement, and I think that no man should set aside the word of God with his own judgement, but I do think that they should use the scriptures with common sense. . . . It has been my experience that if he has a sufficient degree of those qualifications it would depend upon the circumstance.²³

Boles' sermons thus stemmed from a wide range of source materials with special emphasis upon Biblical information and doctrine. In a speech entitled Material for the Sermon, he discussed the problem, "what should go into a sermon".²⁴ He affirmed that the fundamental material for the sermon must have the Bible as its source. "This includes primary facts about God, Christ, the church, sin, promised blessing, etc."²⁵ Indicating an area of

²²H. Leo Boles, "Questions and Answers on Elders" (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 2 - 3.

²³Ibid.

²⁴Boles, Sermon Outlines, op. cit., 147.

²⁵Ibid., 147.

secondary material, Boles used the general term "Illustrations from experiences", and here he emphasized source material from ethics, history, and science. Therefore, the inventive process through which he composed his sermons were supplied from a wide background of source materials, with primary dependence upon sacred teaching.

IV. MODES OF PERSUASION

The theorist, Aristotle, defined the art of rhetoric as a faculty "to discover all the available means of persuasion".²⁶ If the broad area of public address has as its general end the persuasion of men, persuasion emerges as the specific and primary objective of preaching. Henry Ward Beecher defined the purpose of pulpit address in these words:

Eloquence has been defined, sometimes, as the art of moving men by speech. Preaching has this additional quality, that is the art of moving men from a lower to a higher life. It is the art of inspiring them toward a nobler manhood.²⁷

Another speaker in the Lyman Beecher series of lectures at Yale University, A. F. J. Behrends, also emphasized the important position which persuasion occupies in the theory of preaching: "We preach to

²⁶ R. C. Jebb, translator, The Rhetoric of Aristotle (Cambridge, England: University of Cambridge Press, 1949), I, 5.

²⁷ Henry Ward Beecher, Yale Lectures on Preaching (New York: Fords, Howard, and Hulbert, 1892), I, 12 - 13.

persuade men and the secret of persuasion is the impact of soul upon soul".²⁸

The ancient writers on public speaking provided a convenient classification of the elements of persuasive proof. Aristotle referred to these types of proof as the logical, the pathetic, and the ethical.²⁹ In this analysis, proof is used in the Aristotelian sense, meaning anything that effects persuasion. Since logical, emotional, and ethical proofs are categories for rhetorical investigation, the analysis of the modes of persuasion in Boles' preaching is moulded about these categories.

Logical Proof

With the exception of his spiritual character, the greatest single strength in the preaching of H. Leo Boles was his effective use of logical proofs. B. C. Goodpasture, in a personal interview with the writer, recalled Boles' logical process:

He did not make a flight of flowery language as did F. H. Elam and T. B. Larrimore but his strength was in his logic . . . convincing and devastating. He did not build the emotional scene that James A. Harding created, but he was

²⁸A. F. J. Behrends, The Philosophy of Preaching (New York: Charles Scribner's Sons, 1890), 57 - 58. Quoted by Batsell Barrett Baxter, The Heart of the Yale Lectures (New York: The Macmillan Company, 1956), 18.

²⁹Lester Thonssen and Howard Gilkinson, Basic Training in Speech (Boston: D. C. Heath and Company, 1953), 256.

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soverely logical like Alexander Campbell.³⁰

Boles' intellectual stock furnished him with excellent resources of logical invention. "The preparation and background which accompanied him to the pulpit greatly fortified his argumentative soundness and integrity".³¹

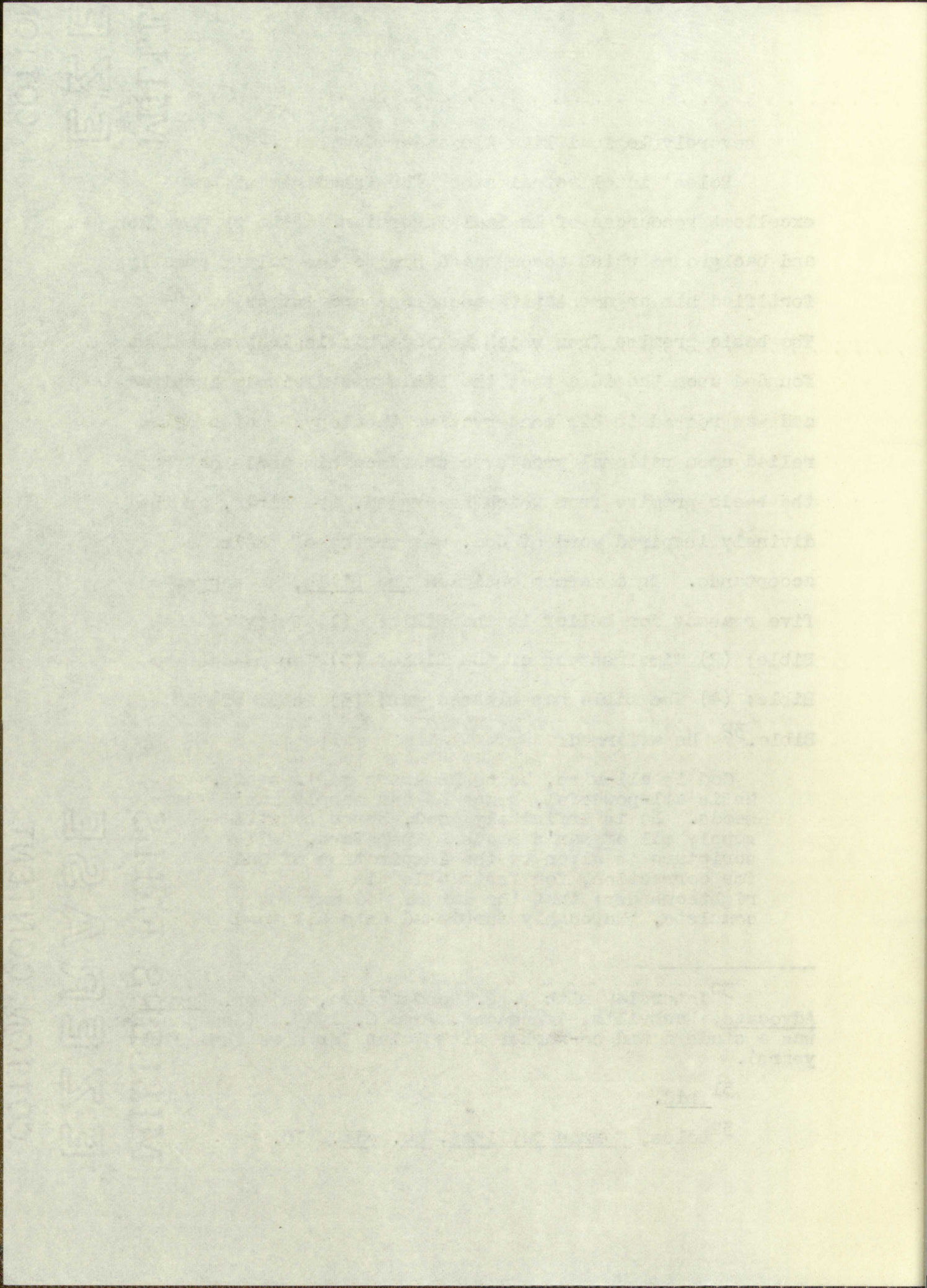
The basic premise from which he made his logical appeal was founded upon the idea that the Bible was divinely inspired and was rooted in his conservative theology. Boles often relied upon rational proofs to convince his audience that the basic premise from which he argued, the Bible, as the divinely inspired word of God, was worthy of their acceptance. In a sermon entitled The Bible, he suggested five reasons for belief in the Bible: (1) Unity of the Bible; (2) Timelessness of the Bible; (3) Man needed the Bible; (4) The Bible has blessed man; (5) Scope of the Bible.³² He affirmed:

God is all-wise, hence he knows man's needs. He is all-powerful, hence he can supply man's needs. He is infinitely good, hence he will supply all of man's needs. Therefore, "All scripture is given by the inspiration of God for correction, for instruction in righteousness; that the man of God may be complete, thoroughly furnished unto all good

³⁰Interview with B. C. Goodpasture, editor, Gospel Advocate, Nashville, Tennessee, June 6, 1959. (Goodpasture was a student and co-worker with Boles for more than fifty years).

³¹Ibid.

³²Boles, Sermon Outlines, op. cit., 10.



works".³³

Evidence and argument are the fundamental elements of logical proof.³⁴ To persuade his listeners, the preacher must employ a skillful combination of these two constituents. This is where the "debater" in Boles came forth. He "was a controversialist".³⁵ With experience in many religious debates, he applied the principles which govern the effective use of evidence and argument to his pulpit discourse. Much of the strength of Boles' logical persuasion rested in his ability to boil a proposition down to the main issue of contention. Notice this technique in his discussion with R. H. Boll on Unfulfilled Prophecy:

. . . the real issue between us is whether Brother Boll is able to give an absolutely correct interpretation of "unfulfilled prophecies". No counter challenge or a skillfully worded proposition will obscure the real issue. When Brother Boll admitted that the prophecies of the Bible were Scripturally and logically divided into two classes, "fulfilled" and "unfulfilled prophecies" and when he admitted that the proof of his proposition depended upon the interpretations of "unfulfilled prophecies", then he assumed the responsibility of showing that he was thoroughly competent to give infallible interpretations of "unfulfilled prophecies".³⁶

Later in the same discussion, Boles displayed his skill in

³³ Ibid., 10.

³⁴ Thonssen and Baird, op. cit., 341.

³⁵ Gus Nichols, "H. Leo Boles", Gospel Advocate LXXXVIII (March 28, 1946), 306.

³⁶ H. Leo Boles and R. H. Boll, Unfulfilled Prophecy (Nashville: Gospel Advocate Company, 1954), 125.

the use of logical proof:

He cannot escape this issue. He is in a dilemma namely, he must say that his interpretations of "unfulfilled prophecy" are absolutely correct or he must say that he can give no guarantee for the correctness of his interpretations. If he says that he is able to give an absolutely correct interpretation of "unfulfilled prophecies", he takes upon himself the honors of being an infallible interpreter; if he acknowledges (and he ought to do this) that he is unable to tell exactly whether his interpretations are correct; he concedes the contention of the affirmative.³⁷

In writing of Boles' controversial speaking, J. Roy Vaughan substantiates Boles' use of logical appeal:

He did not stoop to the ugly and ungentlemanly plane nor did he rely upon sarcasm and sophistry to defeat his opponent. His logic was keen and clear, and no man ever entered the arena with him without keenly feeling the force of his arguments.³⁸

Boles believed that people's religious feelings should not be based upon "sentimentality and emotionalism, but that convictions should be founded upon reason and evidence".³⁹ The primary source of evidence in his preaching was quotations from the scriptures, but he often used personal experiences and illustrious examples in support of his points. He seldom used tables or statistics.

In controversial speeches of great importance, Boles

³⁷ Ibid.

³⁸ J. Roy Vaughan, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 298.

³⁹ Interview with Mrs. Violet DeVancy, Nashville, Tennessee, June 9, 1959.

drew heavily from the testimony of reliable authority to support his contentions. In the Unity Address delivered in Indianapolis, May 3, 1939, he quoted extensively from thirteen authoritative sources to support the proposals which he advocated, weaving into his discourse excerpts from such established and trusted leaders as Alexander Campbell, J. W. McGarvey, Benjamin Franklin, and Dr. Errett Gates.⁴⁰

The second constituent of logical proof is argument or reasoning. Argument is the process of punctuating contentions with evidence and weaving the two together to form a complete pattern of proof. An examination of the religious debates of Boles clearly illustrates his deliberate, methodical approach to argument and reason. In his debate with R. H. Boll concerning Unfulfilled Prophecy, the initial proposition which Boles negated was: "Resolve, That the Scriptures Teach That Israel (fleshly descendants of Abraham through Jacob) Shall Be Nationally Restored". In the opening negative comments, Boles displayed his ability to see through the issue:

Another difficulty arises. Since the Jews are scattered in all nations and since Brother Boll claims they are to be converted nationally, may we ask, will they be converted in their scattered condition, or will they be gathered into some place and then converted to Christ? If they are to be converted nationally, will they not have to be gathered into some place before their

⁴⁰ Boles, Unity Address, op. cit., 9, 10, 13, 16.

conversion? May we inquire, what place is to be the rendezvous of the Jews? If they are to be converted before they are brought together, then they are not converted nationally; they are converted individually. It is easy to understand that the Jews may be converted individually and then brought together, but it is difficult to understand how they may be converted nationally while in their scattered condition. Let the affirmative tell us whether the Jews will be gathered together before their conversion or whether they will be converted in their present condition, scattered among the nations. Let the affirmative produce the Scripture which teaches the answer to the question.⁴¹

Later in the discussion with R. H. Boll, Boles' logical reasoning tended to place his opponent's proposition in an unfavorable light:

Almost every new cult in religion attempts to interpret unfulfilled prophecy. They all differ from one another in their interpretations. Pastor Russell gives one interpretation, Mrs. Ellen A. White gives another, and R. H. Boll gives still another interpretation. They all differ from one another. Which is correct? They cannot all be correct since they conflict with one another. Hence, it is fair for me to call upon Brother Boll to show me his credentials or give us a guarantee that his interpretations are correct before we accept them.⁴²

Casual relationships are often established in the reasoning process revealed in Boles' sermons. Constantly searching for the why of things, he relied heavily upon argument that established logical connections between cause and effect. The following passage illustrates the way in

⁴¹Boles and Boll, op. cit., 25 - 26.

⁴²Ibid., 124.

which his argument often moved from effect to cause. After describing in detail the disappointing results of the separation of the Christian Church and the Churches of Christ, he proceeds to point out the cause of the results:

It is well to review the causes of separation, to look at the steps more closely that have been taken in the departures. Then you can see more clearly the scriptural ground of union. It is noted here that "opinion" was made equal to the word of God. There should be a clear distinction between faith and opinion. Faith is a firm conviction resting upon clear and satisfactory testimony

Brethren, there can be no unity with God's people when some walk by opinion. You have tried it long enough to learn by sad experience that peace and unity cannot be found by the double standard - walking by faith and walking by opinion.⁴³

Not only are Boles' religious debates and special controversial speeches examples of closely knit, closely reasoned arguments, but his routine sermons are also developed through rational proofs. Speaking from the premise that the Bible was the word of God, Boles' preaching had its basis in what he conceived to be eternal truths. There was no attempt in his preaching to devise technical syllogistic reasoning, although his evidence often followed a deductive line of thought. He relied chiefly upon argument and addressed himself to the intellect of his hearers. Even in the closing appeal of his sermons, where emotional proofs are usually predominant,

⁴³Boles, Unity Address, op. cit., 11 - 12, 15.

Boles "for the most part remained purely logical". Perhaps this is why "the majority of his converts were mature, intellectual people".⁴⁴

Gus Nichols, a prominent preacher in the Church of Christ, also testifies of Boles' ability in the use of logical proof:

I thought of him as the best all-around man among us. He was highly endowed by nature, had a wonderful mind, and was a profound scholar. With his powerful mind he could see through a problem or a proposition, clearly define the issue, and make the truth to shine as bright as day, while others were wasting time with technicalities.⁴⁵

Pathetic Proof

The process of persuasion is complex and the materials and methods which the preacher must employ to influence the behavior of his audience are varied. The classical theory of rhetoric affirms that in addition to the form of expression which appeals to the intellect, of indispensable value is the type of persuasion which addresses itself to the emotions.

However, human nature is not dominated wholly by rational appeal. Men and women are subject to the influences of emotions, of desires, of compelling motives. Whether we like it or not, those emotional states have something to do with the way people respond to ideas.⁴⁶

A casual observance of the preaching of H. Leo Boles

⁴⁴Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

⁴⁴Nichols, op. cit., 306.

⁴⁶Thomssen and Gilkinson, op. cit., 266.

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Notes: The following information was obtained from the records of the Bureau of the Census, Department of Commerce, Washington, D. C., for the year 1947.

The following table shows the number of persons in the United States who were employed in the various occupations in 1947.

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leads to the preliminary impression that one of the weakest links in his rhetorical chain of persuasion was a failure to employ proofs which appealed to the subjective feelings of his audiences. Discussions with those who often heard him speak and knew him well also tend to establish the theory that his preaching was almost void of emotional appeal. "There was nothing emotional about his preaching";⁴⁷ "He did not build the emotional scene that James A. Harding created, but he was severely logical like Alexander Campbell".⁴⁸ "He was systematic and methodical and did not rely upon generating the emotions".⁴⁹

These reports from his contemporaries and a casual observation of his preserved sermons do admittedly indicate that his pulpit strength did not rest upon "the hell-fire and damnation" emotion which is generally attributed to preachers. However, they do not prove that he completely ignored the use of pathetic proofs as defined and described by Aristotle. Listeners who are not

⁴⁷ Interview with Mrs. Violet DeVaney, Nashville, Tennessee, June 9, 1959.

⁴⁸ Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

⁴⁹ Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959. (Craig often visited in the Boles' home as a college student. Later he was the minister of the Reed Avenue Church of Christ where the Boles' family attended services. Presently he serves as Dean of David Lipscomb College).

properly equipped with established rhetorical tools to judge speakers, generally think of appeals to the emotions as efforts to sway an audience through mediums extraneous to the subject. Therefore, when the preaching of H. Leo Boles was judged to be entirely lacking in emotional appeal, it was meant that he did not attempt to generate feelings and emotions through an insincere appeal to base, sensational impulses and drives.

"Briefly, then, pathetic proof includes all those materials and devices calculated to put the audience in a frame of mind suitable for the reception of the speaker's ideas".⁵⁰ Aristotle did not believe that emotional proofs should be the tool of the demagogue. In fact he expressed suspicious concern over its injudicious use by those who might attempt to achieve an audience reaction through rhetorical trickery. Speaking of the Aristotelian view, Thonssen and Gilkinson state:

Emotional proof is admissible in a speech where its function is to make the hearers more receptive to an honest argument honestly presented. Consequently it is not a substitute for logical proof, but rather, an assisting agency which helps to motivate people toward accepting good ideas. In short, it helps to make responsible arguments more palatable by linking the ideas with the hearers' interests and basic motives. In no circumstances should emotional proof be regarded as a box of tricks to be opened as the speaker's whims dictate.⁵¹

⁵⁰Thonssen and Baird, op. cit., 353.

⁵¹Thonssen and Gilkinson, op. cit., 266 - 267.

The persuasive appeals of H. Leo Boles were predominately based upon logical proofs, but often appeals to the people's desires and motives were skillfully woven into this logical pattern. Illustrating this combination of appeals is this emotion-charged passage from his highly logical discourse, "Should Christians Go To War":

Again, I call your attention further to the destruction caused by war; if the statistics are correct, ten million men were killed in the World War. Think of it! Ten million killed in the World War, and twenty million disabled. Not only that, but there are now nine million widows and orphans caused by the war. Therefore, I hate war. Anything and everything that is so destructive that it destroys human life, destroys homes, breaks up the happiness of people, and destroys the very best of the ideals in a nation is not the business of a Christian. You know that the world has not gotten over the World War; it is still suffering from the destruction of its ideals, and the destruction of its property. Taxes are heavy because of war. No estimate of the destruction of property is given; only some estimate of the human life that has been destroyed and the men that have been maimed is given. That is war; Sherman, as an officer, knew what war was and he said, "War is Hell".⁵²

Emotional appeal in preaching is not opposed to logic. While the speaking of Boles was severely logical it was at the same time related to his hearer's desires and hopes. One of the basic considerations of pathetic

⁵²H. Leo Boles, "Should Christians Go To War" (unpublished sermon delivered at the Main Street Church of Christ, Murphreesboro, Tennessee, October 7, 1940), 1. (During the course of this sermon Secret Service Men and U. S. Army and Federal officials sat in the audience to check Boles' loyalty. He was requested to confess that he was not guilty of treason to his country).

proof is audience adaptation. Boles' use of emotional proof rested upon his understanding of human nature and his knowledge of the appeals which command attention and make people react. Plato states in the Phaedrus: "Since the power of speech is that of leading the soul, it is necessary that he who means to be an orator should know how many kinds of soul there are. . . ."53 In demonstrating his ability to appeal to the audience by carefully analyzing its characteristics, Boles began a sermon concerning the controversial theme, "Instrumental Music in Worship":

I know that in discussing this question I have the attention and interest of some, maybe many, of the contrary part. Therefore, I am very anxious that I deal as fairly and justly and humbly and accurately with this question as it is possible for me to do.54

After having analyzed the structure of his audience, he appealed to the sense of justice and fair-play in the minds of those who may have opposed his proposition. His ability in audience analysis is again illustrated in a sermon concerning "Leisure Time and Recreation", delivered on May 4, 1940, at the Polytechnic Church of Christ, Fort Worth Texas. That Boles had analyzed his audience and ascertained that they were generally believers in God and

⁵³Harold North Fowler, translator, Plato: With an English Translation. (Cambridge: Harvard University Press, 1914), I, 350 - 351.

⁵⁴Boles, "Instrumental Music", op. cit., 1.

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Good morning, my dear friends,
I am writing to you today
to tell you about the
work of the Holy Spirit
in our lives. The Holy Spirit
is the one who gives us
power to overcome sin and
to live in the love of God.
He is the one who gives us
the ability to love one another
as God loves us. He is the one
who gives us the strength to
stand firm in the face of
temptation and the power to
resist the devil, the flesh,
and the world.

Let us pray for the Holy Spirit
to fill our hearts and to
guide us in all our ways.
Amen.

In the name of the Father, the Son,
and the Holy Spirit, Amen.
I am writing to you today
to tell you about the
work of the Holy Spirit
in our lives. The Holy Spirit
is the one who gives us
power to overcome sin and
to live in the love of God.
He is the one who gives us
the ability to love one another
as God loves us. He is the one
who gives us the strength to
stand firm in the face of
temptation and the power to
resist the devil, the flesh,
and the world.

Let us pray for the Holy Spirit
to fill our hearts and to
guide us in all our ways.
Amen.

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the inspiration of the scriptures is obvious from this opening appeal to their endearment and loyalty to spiritual matters:

This lesson is intended for both parents and young people; it is earnestly presented in the fear of God and for the edification of all who love the Lord. We should enter this study with respect for divine truth and with an earnest effort to learn what we may. The future happiness of both parents and children depends upon how well we can learn this lesson and practice it. Let us prayerfully enter now upon the study of the morning.⁵⁵

Boles made sparing use of the classical appeal mediums of love, hate, reverence, loyalty, patriotism and fear. Boles' most pronounced instrument of motivation was an appeal to individual responsibility. His treatment of the judgement, heaven, hell, and personal accountability before God contained an element of appeal to self-preservation and approval. In a sermon entitled, "The Mission of the Church", he emphasized the individual's responsibility in this language: "every Christian ought, you must, help the church fill its mission on earth; then and only then will Christians have fulfilled their mission".⁵⁶

⁵⁵H. Leo Boles, "Leisure Time and Recreation", (unpublished sermon delivered at the Polytechnic Church of Christ, Fort Worth, Texas, May 4, 1940. Loaned to the writer by Violet DeVaney, June 9, 1959), 1.

⁵⁶H. Leo Boles, "The Mission of the Church" (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 3.

This paragraph, taken from his sermon, "Should Christians Go To War", also illustrates his use of emotional appeal by reference to individual responsibility before God:

. . . God holds one responsible, individually, in nations as well as armies. One will never get out of the sight of God. And, as one can never get out of His sight, one can never lose one's individuality, one's personality, in the sight of God. Therefore, do not be persuaded, do not be deluded. Do not think that because one is in the army, and the government demands it, that God has lost sight of that one as an individual. "The soul that sinneth, it shall die". One cannot escape the condemnation of God by getting in the crowd, or going with the "gang". One's individual personality must stand before God in judgement, and there must answer for the deeds done in the body. It matters not how many may be around and about one engaged in the same thing, that one must answer for himself, for his own sin.⁵⁷

Boles consistently followed the rule of using predominately logical appeal, tempered with moderate pathetic proof, even in the conclusion of his sermons. It is generally believed that emotional proof in preaching is unusually strong in the conclusion of sermons, but Boles' closing appeals were "drawn from the logic of the discourse."⁵⁸ The pathetic proof in the conclusion of his sermons usually called for obedience to the commands of the Bible and increased service and faith in God. This closing appeal in a sermon called, "Workers in the Church", is typical:

⁵⁷Boles, "Should Christians Go To War", op. cit.

⁵⁸Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

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The eleventh hour man was one who had been waiting for an opportunity; he had been waiting for an invitation. He accepted the first invitation that he heard. Are you willing to accept the invitation of the Christ now? He is inviting you to come into his church; will you come now?⁵⁹

That his sermon conclusions were not extended emotional appeals, but rather were drawn from the body of the speech is illustrated in these concluding remarks:

Division is, therefore, impossible so long as the members obey God; all believe the same thing and do the same thing as service to God. There cannot be division among those who obey God; the moment one or more disobey God, that moment division may arise. If God's will is obeyed, union is not only possible but absolutely inevitable. The only way to have unity is to obey God; everyone who continues in obedience to God continues in union with Christ; all who are united in Christ are united to each other. Hence, the church, whatever else it may be, must be the body of Christ, God's union.⁶⁰

Hearing the gospel, believing it, repenting of one's sins, confessing Christ, and being baptized into Christ constitute the positive element for the alien, while leaving the world constitutes the negative element of denying self. Practicing all that God requires his children to do in living the Christian life constitutes the positive element of Christianity, while keeping one's self unspotted from the world constitutes the negative elements. Will you obey God now by enacting these two elements?

⁵⁹H. Leo Boles, "Workers in the Church", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959).

⁶⁰H. Leo Boles, "The Church, God's Union", (unpublished sermon manuscript loaned to the writer by Violet DeVaney June 9, 1959), 5.

⁶¹H. Leo Boles, "Religion --- The Kind", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 4.

Boles' use of pathetic proof was slight. His persuasive efforts were primarily logical, and he seldom appealed to the subjective feelings of his audience. The nature of this conservative emotional approach depended upon the audience as he attempted to identify his point of action with their feelings.

Ethical Proof

An essential element in the preacher's persuasive effect upon an audience is his use of ethical proof. This is often called personal proof and is the quality Quintilian referred to when he defined the orator as "a good man speaking well". Ethical proof is that persuasive element which leads the audience to trust and believe the speaker. To determine the relative ethos of H. Leo Boles, the following classical divisions are considered:

(1) character, (2) intellect, and (3) good will.⁶²

H. Leo Boles' established character helped him direct the thoughts and conduct of those who heard him. These words written upon the death of Boles by L. L. Brigrance attest the nature of his ethical appeal:

He held no radical opinions, no speculative theories, no strange positions. He rode no hobbies. He was safe, sound, conservative. His knowledge of the gospel, his ideas of the Christian life, and his program for the work and worship of the church were all

⁶²Thomssen and Baird, op. cit., 386 - 387.

well-balanced.⁶³

"If Brother Boles had any faults they were obscured by the greatness of his character".⁶⁴ He was "a man of sterling character. His character was pure, firm, and steadfast".⁶⁵ This type of reputation had a profound influence upon his hearers. The sincerity of his purposes, his humility, and his ideals all contributed to the position of trust and confidence which he held among those who heard him speak.⁶⁶

Boles not only made effective use of ethical proof through his established character, but he also manifested his personal character in his pulpit manner and discourse. He seldom bestowed praise upon himself by a direct reference to his accomplishments and abilities. His most pronounced methods of focusing attention upon the probity of his character were associating his "purpose with what is virtuous and elevated", and creating "the impression of being completely sincere in his undertaking".⁶⁷ His character and sincerity are revealed in this passage from a sermon delivered on November 13, 1938, at Parkersburg,

⁶³L. L. Brigrance, "Great Leader Fallen", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

⁶⁴Tillit S. Teddie, "A Great and Good Man", Gospel Advocate, LXXXVIII (March 28, 1946), 302.

⁶⁵Allen Phy, "A Tribute to H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 298.

⁶⁶Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959.

⁶⁷Thomson and Baird, op. cit., 387.

West Virginia:

We cannot afford to trifle with this question. It is a question on which I think the vast majority of the children of men and religious people are in error, and I am emboldened to face the great majority of the religious world only by the consciousness of having the truth of God. Having the truth of God, I fear no man.⁶⁸

In a sermon entitled, "The Christian's Attitude Toward Carnal Warfare", Boles focused attention upon his character and his ability to deal adequately with the subject by stating:

I have been speaking on this subject for more than twenty-five years. I made a number of addresses just before the World War, during the World War, and wrote a little booklet on what the New Testament teaches on war, four years after the World War closed, and the booklet has had a very great sale.⁶⁹

Boles' intelligence also served to establish ethical proof in his preaching. His sagacity gave credibility to his message. Brigrance indicates the respect and confidence which the audience had for Boles because of his intelligence:

Brother Boles had grown in the confidence of the brethren until he was probably regarded as the best "authority" in the church on what the Bible teaches on any and all subjects. When it came to a statement of facts, in the Bible or out, one could depend upon what he said. When there was doubt as to the teaching of the scriptures on any matter, his opinion or judgement was as good as the best.⁷⁰

⁶⁸Boles, "Instrumental Music", op. cit.

⁶⁹Boles, "Should Christians Go To War", op. cit.

⁷⁰Brigrance, op. cit., 290.

Boles "was blessed with a keen, alert mind",⁷¹ and "his mental power and ability to turn out work were astounding".⁷² He "was mentally active", "a profound teacher",⁷³ "a man of knowledge".⁷⁴ Brigrance attests Boles' scholarship and intelligence by stating:

He was a great scholar. I think he held some of the higher college degrees. . . . Brother Boles was well educated and had a vast fund of information. His scholarship was broad and deep. I think he was the best scholar in the brotherhood.⁷⁵

Boles' intelligence enhanced his effectiveness in ethical persuasion. In the manner in which he handled speech materials he established the impression of possessing sagacity. Especially did he appear to possess tremendous ethical proof during the last years of his ministry. His study and experience established him as an authority on many of the subjects which he discussed. Thonssen and Baird state that one way a speaker "helps to establish the impression of sagacity is when he uses what is popularly called common sense".⁷⁶ The use of common

⁷¹John T. Lewis, "H. Leo Boles As I Knew Him", Gospel Advocate, LXXXVIII (March 28, 1946), 275.

⁷²Ibid.

⁷³John D. Cox, "As One of 'His Boys' Remembers Him", Gospel Advocate, LXXXVIII (March 28, 1946), 297.

⁷⁴R. C. Walker, "A Book of Boles' Sermon Outlines", Gospel Advocate, LXXVIX (July 20, 1939), 301.

⁷⁵Brigrance, op. cit., 290.

⁷⁶Thonssen and Baird, op. cit., 387.

THE
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1910

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sense is characteristic of Boles' preaching. This passage from his discourse against the Christian's participation in warfare, illustrates this element of sagacity:

Common sense shows that if you can tell the difference between right and wrong, you can see the difference between war and Christianity; if you know the difference between good and evil then you know the difference between Christianity and war; if you know the difference between heaven and hell, then you know the difference between Christianity and war, for they are as opposite as poles.⁷⁷

On another occasion he called attention to his sagacity through the use of common sense reasoning:

. . . . It is my judgement that there should be no large congregations of that kind. No group of men as small as the eldership I know can watch over the souls of 1500 members. It would be far better to break up that large group into a number of smaller groups that more good could be accomplished with the dozen units . . . than will be accomplished with one large group of 1500 meeting in one place. Now that is just my judgement and I think it is right, of course.⁷⁸

A third constituent of ethical proof is good will. With his straightforward manner, Boles effectively revealed his good will to the audience. He was a picture of "dignity in the pulpit" and in appearance was "always well dressed and well groomed".⁷⁹ In manifesting good will he often used ethical appeal by properly identifying

⁷⁷Boles, "Should Christians Go To War", op. cit.

⁷⁸Boles, "Questions and Answers on Elders", op. cit.

⁷⁹Mrs. A. R. Hill, "An Unforgettable Character", Gospel Advocate, LXXXVIII (March 28, 1946), 307.

himself with the hearers and their problems. In the Unity Address delivered at an important meeting in Indianapolis, he reminded his audience that before the split between the disciples of Christ and the Church of Christ there had been a similar meeting in 1832. He effectively reminded his listeners of the encouraging results of that meeting and identified himself with the problem at hand by saying:

The meeting resulted in the uniting of these two groups. "Raccoon" John Smith (a spokesman at the first meeting) was my grandfather. May the present meeting on this occasion have the same happy results. It will have the same results if all have the same spirit that actuated them, for we all have the same New Testament.⁸⁰

On December 18, 1944, he delivered a sermon in the huge War Memorial Auditorium in Nashville, Tennessee, entitled The Two Covenants. Apparently it was a cold, winter evening, for Boles immediately expressed good will by stating: "It is good to see so many people come out on an unpleasant evening to study a lesson from the truth of God".⁸¹

On another occasion he addressed his audience in this manner:

I appreciate more fully I believe, at this time the responsibility than in former recitations here.

⁸⁰ Boles, Unity Address, op. cit., 25.

⁸¹ H. Leo Boles, The Two Covenants (Nashville: Gospel Advocate Company, 1945), 1.

himself with the same object in view.

It is also to be noted that the same object is

therefore the same object is the same object.

regarded as the same object.

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Such a goodly number present and such a diversity of opinions entertained, I want to say just the thing that ought to be said and nothing else.⁸²

His cheerful manner in the pulpit also gave weight to his ethical appeal through good will. A sense of humor which stemmed from a native Irish wit accompanied him to the pulpit.⁸³ Mrs. A. R. Hill, a contemporary of Boles', verified his skill in manifesting good will:

He always radiated a spirit of optimism and was never one to spread gloom. He might reprove and rebuke, but never did he discourage one.⁸⁴

Thus, the audience recognized H. Leo Boles to be a man of sound character, intellect, and good will. The qualities of sincerity, directness, enthusiasm, and tact led his hearers to be persuaded in the direction of his purpose.

V. SUMMARY

Invention is the constituent of rhetoric concerned with the finding and analyzing of the speech materials. Boles' sermon purpose guided his total inventive process. His purpose in preaching was to proclaim the gospel of salvation as he believed it to be revealed in the New Testament. Although he occasionally discussed questions of

⁸²Boles, "Questions and Answers on Elders", op. cit., 1.

⁸³Interview with E. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

⁸⁴Hill, op. cit., 307.

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a political, social, or ethical nature, his primary purpose was "to hide behind the cross of Christ".

His sermons were drawn from a wide range of source materials with special emphasis upon Biblical doctrine and information. Through the years he collected a great backlog of information and ideas from which most of his sermon materials stemmed. In addition to the scriptures themselves, Boles relied upon materials from personal experience, science, ethics, history, biography and literature.

Boles was skilled in the use of logical and ethical proofs. He blended evidence and argument together in a pattern of logic. Aside from his purity of life, his greatest single strength in preaching was his effective use of logical proof. Boles' ethical proof persuaded his audiences to trust and believe him as a speaker. Manifesting the three constituents of ethical proof, character, sagacity, and good will, the evangelist gave credibility to his message.

It would be a mistake to completely ignore the impressionistic comments of Boles' contemporaries and conclude, in spite of their beliefs, that his use of pathetic proof was one of the strongest inventive elements in his preaching. In comparison with the other aspects of his persuasive technique, it must be concluded that Boles' use of emotional proof was a weakness. However, a

careful analysis of his sermons serves to refute the impressionistic judgement that "Boles' preaching was almost void of pathetic proof", and a study of the many direct responses to his preaching quickly dispells the theory that he completely ignored the use of emotional appeals.

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CHAPTER VI

ARRANGEMENT

I. INTRODUCTION

A second part of rhetoric which received major consideration among the ancients is arrangement. Believing that good organization was an essential element in public address, they called this phase of speech preparation "dispositio".

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, and the specific parts of the speech.¹

The emphasis which has been given to the speaker's invention of arguments and types of proof assigns equal importance to his ability to order and deploy those arguments and proofs into a dynamic structure. Arrangement is the deployment of the invented materials. "As long ago as Aristotle, three centuries before Christ, there was a continual emphasis upon the necessity of a plan or outline".²

¹Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks", Speech Monographs, V, (1938), 33.

²Batsell Barrett Baxter, Speaking for the Master (New York: The Macmillan Company, 1958), 90.

STANDARD SIZES COTTON CONTENT

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STANDARD

A series of tests have been made to determine the cotton content of the various standard sizes of cotton cloth. The results of these tests are given in the following table. It will be seen that the cotton content of the standard sizes varies from 45% to 55%.

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In De Oratore Cicero states: "He is next to dispose and arrange his matter, not only in a certain order, but with a sort of power and judgement . . . to arrange what you have invented".³

Thonssen and Baird indicate that the critic who evaluates a speaker's method and quality of arrangement proceeds with two objectives in view.⁴ Following these objectives, the organization of H. Leo Boles' sermons will first be analyzed from the viewpoint of rhetorical craftsmanship. Secondly, his total organizational structure will be appraised in terms of the particular audience conditions which he faced. In addition to these criteria, attention will be given to Boles' method of sermon preparation, including an examination of his finished sermon outlines.

II. CRAFTSMANSHIP OF ORGANIZATION

"Just as planning in architecture affects the whole process of building, so disposition of the materials in speaking affects the whole process of speaking".⁵ In the

³E. W. Sutton and H. Rackham, Cicero De Oratore (Cambridge: Harvard University Press, 1948), I, 99.

⁴Lester A. Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 393.

⁵Lionel Crocker, Public Speaking for College Students (New York: American Book Company, 1956), 9.

process of arrangement the preacher is an architect.⁶

Organizational craftsmanship is concerned with a speaker's ability to handle speech materials "as an assembly of many parts bound together in an orderly and balanced whole."⁷

In this analysis of Boles' craftsmanship, the basic construction of his sermons is considered from the following viewpoints: (1) the development of a central theme, and (2) the method of arrangement.

Emergence of a Central Theme

Because of his methodical approach to sermon preparation, the development of a central theme is an outstanding characteristic of Boles' sermons. Often his proposition was stated in the form of a purpose sentence, and this central theme was systematically developed with the unfolding of the content of the sermon. As a consistent rule of practice the central theme was announced in the introduction of each sermon. Often he began his sermons by reading a text from the Bible which suggested the topic to be discussed. After this reading, a brief introduction was employed to gain audience interest and to state the central theme. In this introduction of a sermon entitled, "The Church, God's Union", the central theme is

⁶John A. Broadus, On The Preparation and Delivery of Sermons (New York: Harper and Brothers, 1870), 93.

⁷Thonssen and Baird, op. cit., 393.

clearly indicated:

We need to know all about the church that has been revealed. Ignorance of the church causes one to undervalue it; it is not only God's "called out of the world", but it is his "union". "Ecclesia" is the Greek word which has been translated "church". This means not only the "called out", but it means the "called together". The gospel not only calls people out of the world, but it unites them after they are called out; the gospel is the power of God to unite his people as it is the power of God to save them.⁸

In another sermon, entitled "Various Estimates of Christ", the same pattern of setting forth the central idea in the introduction is followed:

No character in all of history has received more and different estimates than has Christ. He has been classed as low as a base, blasphemous deceiver, and as high as the Son of God. Some have placed him in every class or grade between these extremes. It is important that we know where to place him, what estimate to give him. We cannot afford to come before God in judgement having placed the wrong estimate upon Jesus. If it were possible to go through this life and at the end learn that we had placed the wrong estimate upon him, but be permitted to go back and live our lives over, and this time place the correct estimate upon him, we might not be so careful about the estimate we now place upon him; however, this is impossible. The estimate we place upon Jesus will determine our attitude toward God, toward Christ, the Holy Spirit, the Bible, and the church; it will determine our eternal destiny. We cannot afford to make a mistake in placing our estimate upon Jesus.⁹

⁸H. Leo Boles, "The Church, God's Union", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 1.

⁹H. Leo Boles, "Various Estimates of Christ", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 1.

clearly indicated

he had to work very hard to get the
best results. He was very careful
and very thorough. He was very
"methodical" in his work. He was
very "systematic" in his work. He
was very "organized" in his work.
The people of the world are very
"methodical" in their work. They are
very "systematic" in their work. They
are very "organized" in their work.

In the meantime, the people of the world

are very "methodical" in their work.

They are very "systematic" in their work.

They are very "organized" in their work.

They are very "methodical" in their work.

They are very "systematic" in their work.

They are very "organized" in their work.

They are very "methodical" in their work.

They are very "systematic" in their work.

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They are very "organized" in their work.

They are very "methodical" in their work.

They are very "systematic" in their work.

They are very "organized" in their work.

An examination of Boles' sermons tends to indicate that he first clearly established in his own mind the purpose of each sermon, and then developed that purpose through unity of arrangement toward the establishment of the central thesis in the minds of his hearers. Although his subject was often divided and treated according to his personal design, he welded the divisions together to maintain a unified discourse.

Method of Arrangement

"The oratory of the past indicates that most speeches fall into one or another of the following groups, as far as the basic partition of the subject matter is concerned: the historical, the distributive, the logical".¹⁰ Boles frequently employed the logical arrangement of his material, seldom the historical; but he most often relied upon the distributive method of division of his sermons. According to Thonssen and Baird, in the distributive method of arrangement, "matters having a common thought center and an obvious connection among themselves are grouped together in a certain section".¹¹ Boles most often applied this topical order of arrangement by dividing the subject into topics and grouping under

¹⁰Thonssen and Baird, op. cit., 394.

¹¹Ibid., 394.

each division relevant materials from various sources.

Using this distributive principle of organization, Boles arranged his sermons into the conventional divisions of introduction, main body, and conclusion. In the Phaedrus, Plato stated: "Every speech ought to be put together like a living creature, with a body of its own, so as to be neither without head, nor without feet, but to have both a middle and extremities, described proportionately to each other and the whole".¹² Boles believed that every sermon should have a beginning, a middle, and an end.

In applying this tripartate division to his sermons, he skillfully allocated a representative proportion of time and emphasis to each of the parts. With exceptional regularity, the entire length of his sermons was between thirty to thirty-five minutes, and he often was heard to assert, "No souls are saved after the first thirty-minutes".¹³ Boles especially preferred brevity in the introduction and conclusion of his sermons. With few exceptions, no introduction of his preserved sermon texts is longer than five minutes, and the conclusions are often much shorter. Frequently he began the sermon by reading a text or

¹²Harold North Fowler, translator, Plato: With an English Translation (Cambridge: Harvard University Press, 1914), I, 342.

¹³Interview with B. C. Goodpasture, editor, Gospel Advocate, Nashville, Tennessee, June 6, 1959).

several related texts from the Bible to serve as the scriptural basis for the lesson. In a sermon entitled, "Names for Members of the New Testament Church", this practice of beginning with scripture reading is illustrated. In this particular sermon three related passages were read: Acts 11:26; James 2:7; and I Peter 4:16. Notice the brevity of both the introduction and conclusion:

The New Testament gives names for the members of the New Testament Church. The names given are sufficient to describe God's people and distinguish them from all other peoples. Every name that God wants his people to wear may be found in the New Testament, and his people should not wear any other name. The church of our Lord is not a sect, neither is it a denomination, and its members should not wear sectarian and denominational names. They should be satisfied with the names given them by the Holy Spirit in the New Testament. We shall discuss some of the names found in the New Testament. . . .

These then, are some of the names and titles given to God's people. There is no need for any other name; all other names dishonor God, Christ, and the Holy Spirit. Everyone who loves the Lord ought to love these names, and wear them and be true to them. God's people can wear all of these names at the same time. These names should not be denominationalized, but worn with humility and love. All of you are called upon to give up any name not found in the New Testament and wear the names given there for God's people.¹⁴

Boles believed that the introduction was of special

¹⁴H. Leo Boles, "Names for Members of the New Testament Church", (unpublished sermon loaned to the writer by Violet DeVaney, June 9, 1959), 1, 5.

importance to the success of the sermon, and said the "opening sentence should grip attention".¹⁵ Conceiving the introduction to have the twin purpose of opening the minds of the hearers and opening the sermon, he considered it to have performed its primary function when the subconsciousness of the hearer responded by feeling, "This man has something to say".¹⁶

In time and emphasis, the body or discussion of Boles' sermons received his greatest concentration. Characteristically, the body of his sermons reveals the deliberate habit of beginning with the "weakest points and advancing to the strongest".¹⁷ Following this point by point progression, the main discussion logically and methodically employs Biblical quotations, evidence and illustrations to expand and amplify the central theme set forth in the introduction.

In his evangelistic speaking the conclusion of his sermons consisted of a summary and an appeal to his audience to obey the commands of the Bible. He commonly referred to this closing appeal as "the gospel invitation".

¹⁵H. Leo Boles, The Sermon Outlines of H. Leo Boles (Nashville: Gospel Advocate Company, 1953), 148. Hereafter referred to as Sermon Outlines.

¹⁶Ibid., 148.

¹⁷Interview with B. C. Goodpasture, Nashville, Tennessee, June 9, 1959. (Also see H. Leo Boles, Sermon Outlines, 148).

In his debates and special addresses the conclusions are a recapitulation of the main points, and the personal appeal for obedience is neither as direct nor as immediate as was customary in his evangelistic speaking. Notice the concluding remarks in his debate with R. C. Boll:

Brother Boll's proposition imposed upon him two heavy burdens: the first, to prove that the Jews were to be converted to Christ nationally; the second, that they were "as a righteous" nation to be restored to Palestine after their conversion The negative has showed that the gospel of Christ does not convert people nationally, but it converts people individually. The Jews are now scattered among all nations. It is impossible for them to be converted nationally without bringing them together as a nation. The affirmative has failed to tell whether they are to be converted before they are gathered together or after they are gathered in some rendezvous. The affirmative has failed to show whether the Jews will be restored to Palestine a few at a time or as one large colony transferred to Palestine. . . . Again, it has been urged that there is no more Scripture or reason for the unconverted Jew of today or tomorrow being restored to Palestine than there was for the unconverted Jews in the early days of Christianity to be restored to Palestine. . . . Many insuperable difficulties have impeded the progress of the affirmative in this discussion.¹⁸

There is a total absence of negative statements in his conclusions. It was his conviction that these belonged in an earlier part of the sermon,¹⁹ and all warnings of condemnation were included in the main body. He did not "beg or plead" in his closing remarks. His conclusions

¹⁸H. Leo Boles and R. H. Boll, Unfulfilled Prophecy (Nashville; Gospel Advocate Company, 1954), 75 - 76.

¹⁹Boles, Sermon Outlines, op. cit., 148.

were stated positively, and were logically drawn from the persuasive structure of the body of the sermon. Notice that the following sermon conclusions are merely the rounding-out-of-the-thought type:

Pilate knew that Jesus was innocent. He had the power to release him; he should have done so. In fact Pilate desired to release Jesus. However, he was too weak to do that which he knew he ought to do. He could have acted firmly but he sacrificed his principle of honor and acted as a moral coward. Many know what they ought to do today in obedience to God. Are you strong enough to do it?²⁰

On another occasion he concluded his remarks thusly:

God has, therefore, through Christ submitted the terms of peace to man; man cannot enjoy peace until he complies with the conditions of peace. Man can never be at peace with God until he comes into Christ; he can never enjoy peace in the world. Submission to the laws of peace will bring man into Christ where he may have the "sweet peace that passeth all understanding".²¹

Those who are called out of the world must keep themselves "unspotted from the world". They must keep themselves unspotted from that out of which they are called. The church must be "holy and without blemish". Those who hear the gospel, believe on the Lord Jesus Christ, repent of their sins, and confess faith in Christ, and are baptized into Christ are called out of the world, and constitute the church.²²

²⁰H. Leo Boles, "Sins That Crucified Jesus", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 6.

²¹H. Leo Boles, "Christ, The Prince of Peace", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 5.

²²H. Leo Boles, "What Is The Church", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 5.

THE COLLEGE OF THE FUTURE

very much more than the present one. It is a new era of learning, a new era of discovery, a new era of growth. It is a new era of learning, a new era of discovery, a new era of growth.

the future of the world is in our hands. We must take it into our own hands and make it what we want it to be.

we must take it into our own hands and make it what we want it to be.

the future of the world is in our hands. We must take it into our own hands and make it what we want it to be. We must take it into our own hands and make it what we want it to be. We must take it into our own hands and make it what we want it to be.

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In Boles' finished discourses, some noticeable weaknesses in arrangement appear. In his obvious effort to avoid an extended emotional solicitation, the conclusions are often reduced to little more than a factual summary of his main points. As has been illustrated, even in his appeal for obedience to the gospel there is little indication of effective pathetic persuasion.

Another apparent weakness in his arrangement of materials was a failure to properly clothe the bony structure of his sermon outlines. Although the main topics and supporting points invariably have a logical and natural relation to one another, a dectable, often rigid transition from one to the other tends to detract from the swelling movement of the discussion. In opposition to this practice, Broadus affirms that, "The tra sitions from one part of a discourse to the next are most felicitous when least noticeable".²³ Boles' transitions are not only conspicuous, but they are often stiff and mechanical. In a sermon entitled, "The Sin of Instrumental Music In Worship", Boles' transitional sentences fell into the following mechanical patterns:

"Then, again, may I raise this question. . .",
 "The next question I raise is. . .", "I am now
 ready to raise this question", "I am ready to say
 this now", "Now it always appears to me. . .",
 "Now then, I am ready to raise the question. . .",
 "Hence, then. . .", "There is another phase of the

²³Broadus, op. cit., 119

is Polio, which is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

Another example of a disease of the nervous system is Multiple Sclerosis. This is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

Another example of a disease of the nervous system is Parkinson's Disease. This is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

Another example of a disease of the nervous system is Alzheimer's Disease. This is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

Another example of a disease of the nervous system is Huntington's Disease. This is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

Another example of a disease of the nervous system is Amyotrophic Lateral Sclerosis. This is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus. It is a disease of the nervous system, and is caused by a virus.

question", "Now we need. . .".²⁴

This weakness was again apparent in the sermon on "Carnal Warfare":

"Again it is well. . .", "Now then, when we come", "Furthermore, if a Christian may. . .", "Again, I call your attention. . .", "Now then, what is the nature. . .", "Again. . .".²⁵

Although Boles' method of arrangement is not without criticism, it must be concluded that it was effective. He was convinced of the necessity to organize thoroughly, and this conviction blended with his deliberate, methodical nature to result in the production of well organized sermons.

III. AUDIENCE ADAPTATION

Just as the effective speaker must adapt his materials to particular audience conditions, Thonssen and Baird state that he may also be compelled to depart from the conventional methods of arrangement to meet "peculiar audience situations".²⁶ To analyze Boles' ability in adapting his method of disposition to his audience presupposes a thorough knowledge of the audience conditions

²⁴H. Leo Boles, "The Sin of Instrumental Music in Worship", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959).

²⁵H. Leo Boles, "Should A Christian Go To War", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959).

²⁶Thonssen and Baird, op. cit., 401.

INVESTIGATION

REPORT

UNITED STATES

DEPARTMENT OF JUSTICE

ALBANY, N. Y.

OFFICE OF THE ATTORNEY GENERAL

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under which he performed. Since this study is not confined to any particular series of speeches or audience situation, it will be necessary to view the general type of audience which he consistly addressed.

The predominance of Boles' preaching was done in Middle Tennessee, chiefly in the city of Nashville.²⁷ Unquestionably this area is one of the major strongholds of fundamental Protestantism in the United States. There are 107 congregations of the Church of Christ in Nashville and the surrounding Davidson County, comprising one of the largest religious groups in the state. The overwhelming majority of those who heard Boles preach were members of the Church of Christ. Believing in the inspiration of the Bible and the divinity of Christ, these conservative, fundamental audiences were in almost unanimous sympathy with the basic religious philosophy expounded by Boles.

This general audience situation made Boles' task in most of his sermons similiar. In any of his audiences, a percentage of his hearers had not "obeyed the will of God". Adapting his method of arrangement to this type audience structure, he appealed for all to recognize their need for salvation and submit their lives to God. Because of this

²⁷ Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959. (Craig had often visited in the Boles' home as a college student. Later he was the minister of the Reed Avenue Church of Christ where the Boles' family attended services. Presently he serves as Dean of David Lipscomb College).

under which the Government of India has been working for the last few years. It is a policy which is based on the principle of non-interference in the internal affairs of other countries. It is a policy which is based on the principle of mutual respect for the sovereignty and territorial integrity of all nations. It is a policy which is based on the principle of equality of all nations before the law. It is a policy which is based on the principle of peaceful co-existence of all nations. It is a policy which is based on the principle of self-determination of all peoples. It is a policy which is based on the principle of non-alignment. It is a policy which is based on the principle of non-use of force. It is a policy which is based on the principle of non-interference in the internal affairs of other countries. It is a policy which is based on the principle of mutual respect for the sovereignty and territorial integrity of all nations. It is a policy which is based on the principle of equality of all nations before the law. It is a policy which is based on the principle of peaceful co-existence of all nations. It is a policy which is based on the principle of self-determination of all peoples. It is a policy which is based on the principle of non-alignment. It is a policy which is based on the principle of non-use of force.

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MINISTRY OF EXTERNAL AFFAIRS
NEW DELHI

consistent audience constituency Boles seldom felt a need to alter his conventional method of arrangement in his evangelistic preaching.

However, realizing that "a speech conforming to the principles of good organization may be ill-adapted to the specific audience for which it is intended",²⁸ he departed from this conventional arrangement when such a departure was dictated by a peculiar audience situation. Especially did he alter his method of disposition in the preparation of his special addresses on controversial themes and current issues. As has been pointed out, Boles' evangelistic type preaching carefully adhered to the distributive principle of arranging speech materials. In contrast, in his special addresses, the distributive principle of arrangement frequently gave way to the historical method. In the important "Unity Address", delivered in Indianapolis on May 3, 1939, Boles was faced with the task of indicating to his audience a way of unity between the Christian Church and the Church of Christ. Because of the common historical backgrounds of these two groups, he chose to adapt his material under the historical method of arrangement. Using the scheme of chronological order to determine the major division of the speech, he traced the common birth, growth, and separation

²⁸Thomassen and Baird, op. cit., 401.

of the two religious groups. His conclusion proposed a medium through which the two bodies might again be united. Notice the historical method developing in the introductory remarks of the address:

In the later part of the eighteenth century and the early years of the nineteenth century there arose in different sections of the country religious leaders who recognized the exceeding sinfulness of divisions in the religious world, and who appreciated, to some degree at least, the teaching of the New Testament on the unity of God's people. . . . The movements led by Stone and Alexander Campbell continued as independent groups, with no cooperation until 1832. At Lexington, Ky., a meeting was held to unite these two groups. Some historians record that the Campbell group numbered about twelve thousand and the Stone group about fifteen thousand. They met on New Years' Day, 1832, and continued in session four days. . . . May the present meeting on this occasion have the same happy results. It will have the same results if all have the same spirit that actuated them, for we all have the same New Testament.²⁹

In his religious debates and controversial speaking, he again adapted his organizational plan to existing audience conditions in an effort to gain audience understanding and sentiment. In this type of speaking the logical order of arrangement frequently characterized the basis of division. In an effort to develop a logical sequence of thinking to support his proposition, the materials were purposely designed and ordered to present a

²⁹H. Leo Boles, *The Way of Unity Between the "Christian Church" and Churches of Christ* (Nashville: Gospel Advocate Company, 1939), 1, 2. Hereafter referred to as Unity Address

consistent reasoning process to his hearers.

H. Leo Boles arranged and adapted his materials to fit the demands of the occasion, the audience, and his own personality. The plan of organization of Boles' speaking was dictated by the audience conditions under which he performed. In his evangelistic preaching, his audiences were generally typical, and he consistently arranged his sermons according to the distributive principle. As has been illustrated, when his special addresses and controversial speaking indicated different types of audiences and situations, he frequently altered this principle of arrangement to adapt to the existing conditions.

IV. SPEECH PREPARATION

Since the entire matter of sermon preparation is largely a task of organizing, arranging and deploying speech materials, an analysis of Boles' method of preparation is relevant to the investigation of his methods of disposition. The seventy-two years of Boles' life were lived on a strict time schedule, and his sermons were prepared on a portion of time budgeted for that purpose. The following daily schedule, which he pursued the last twenty years of his life, indicates his adherence

considerable material...
The two...
The...
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were...
obtained...
were...
persons...
been...
contradictory...

WILLIAM E Z E R A S E

INTRODUCTION

These...
originally...
express...
presentation...
method...
life...
were...
purpose...
the last...

to "organization in all things".³⁰ He arose each morning at five a. m., bathed, shaved and dressed for the day, and by six o'clock he went into his library to study. Promptly at 7 o'clock he awoke his wife, thirty minutes later he aroused his secretary, and the three ate breakfast.³¹

After helping with the breakfast dishes, his daily schedule sent him into the library where he dictated to his secretary. This work continued until mid-morning, at which time he went to his office at the Gospel Advocate Company to perform his duties with the paper. After lunch he took a "forty winks" nap for forty minutes, and devoted the rest of the afternoon to study. "He was never idle. He believed it was wrong to waste time. If nothing else he would read".³²

This schedule indicates that Boles budgeted periods of time both in the morning and afternoon for study in the library located in his home. It was in this manner that he wrote his books and articles and prepared his sermons. In regard to sermon preparation, Boles initial step was to

³⁰ Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

³¹ Interview with Mrs. Violet DeVaney, Nashville, Tennessee, June 9, 1959.

³² Interview with Mrs. Violet DeVaney, Nashville, Tennessee, June 9, 1959.

decide upon a topic. After the selection of a central theme, he wrote down scriptures, illustrations, arguments, and thoughts which might serve to develop that idea. He began preparation for his sermons early in the week so that his thoughts might be given opportunity to expand and mature.³³

By the middle of the week he was ready to arrange and organize the materials which he had gathered. Using the distributive principle of disposition, he first divided the subject into topics with a related thought center. The character of these divisions was determined by their relation to the subject and to one another. Boles generally "divided a topic into three to five points",³⁴ but never more than six. Next Boles arranged his supporting materials by grouping those with an obvious connection and common point under the main topic to which they were related.

In this customary type of sermon preparation, Boles drew copiously upon materials which he had accumulated through the years of study and practical experience. He did not write out his sermons, but relied upon the key word or phrase outline. The following three sermon outlines were extracted from one of Boles' personal

³³Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

³⁴Ibid.

... upon a ...
 ... he ...
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 ... began ...
 ... his ...

... 37 ...

... of the ...
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... in this ...
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... word or ...
 ... outlines ...

... Tennessee, ...

... 34 ...

outline books. These sermons, which were prepared and written down by Boles in the form which appears, are submitted as typical of his outlining and arrangement. A total of seven of these sermon books have been preserved and these three outlines were taken from a notebook marked "Volume VI", which was loaned to the writer. Although the outlines are a limited number of examples, there is little variation in this general pattern of organization in the other six volumes.

outline of the...
 written down...
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COLLECTION CONTENT
 E2E R13

ALL SUFFICIENCY OF THE BIBLE³⁵

II. Tim. 3:16, 17

Introduction: God is all-wise, hence he knows all man's needs. He is infinitely good, hence he will supply all man's needs.

I. Bible Was Not Given All At One Time.

1. 2000 years from Gen. 1:1 - Rev. 22:21
2. God spoke at different times. Heb. 1:1 Yet it all harmonizes.
3. Inspiration does not make a truth truer, but guided the writer in writing only the truth.

II. Only Four Needs of Man

(These are all amply supplied)

1. Need of Teaching

- A. No animal so ignorant at birth as man.
- B. With all classes of all ages there is a universal human need for knowledge.
- C. The word of God supplies this. A thorough knowledge of God implies all the education one needs.

2. Need of Reproof

- A. -1. Human intentional wrong-doing
- 2. Human un-intentional
- B. Every intentional wrong should be reproofed. I Tim. 5:20; Tit. 1:13.
- C. The Bible teaches just how, when and in what spirit to reprove.
- D. When the reproof is given as God directs, it always corrects the wrong.

3. Need of Correction

- A. Unintentional wrongs should be corrected.
- B. The Bible is profitable for correction. II Tim. 3:16.
- C. It must be done in the Spirit of meekness. Gal. 6:1.
- D. There is a difference in reproofing a wrong and correcting one.

4. Need of Instruction in Righteousness

- A. Instruction - to build up from within.
- B. Man must be built up in the things of God.

III. Conclusion: Grand Purpose of it all.

1. That the man of God may be complete.
2. Completely furnished for every good work.

³⁵H. Leo Boles, "All Sufficiency of the Bible", (extracted from Volume VI, in a seven volume series of unpublished notebooks containing sermon outlines. Loaned to the writer by Violet DeVaney, June 9, 1959).

Introduction
The purpose of this study is to investigate the effects of the proposed changes on the system.

1. The first objective is to determine the current state of the system and identify any existing problems.

2. The second objective is to analyze the proposed changes and assess their potential impact on the system.

3. The third objective is to develop a plan for implementing the changes and to monitor the results.

4. The fourth objective is to evaluate the effectiveness of the changes and to make any necessary adjustments.

5. The fifth objective is to provide a final report on the findings of the study and to recommend any further actions.

6. The sixth objective is to ensure that the changes are implemented in a timely and efficient manner.

7. The seventh objective is to provide a clear and concise summary of the findings of the study.

8. The eighth objective is to ensure that the changes are implemented in a way that minimizes disruption to the system.

THE POWER OF GOD'S WORD³⁶

Is. 55:8-11 - Read Lk. 8:1-15.

Introduction: As the rain and snow accomplishes that for which God sends them, so does his word. Every work or power ordained of God, is perfect for that which he ordained it so in his word. The King's word hath power. Eccl. 8:4. How much more has God's word?

I. POWER OF THE WORD IN CREATION

A. In Material Creation - Heb. 11:3; Ps. 33: 6-9; Gen. 1:3.

1. In upholding all things. Heb. 1:3.
2. In the end of all things. Rev. 10:5, 6; II Pet. 3:7.

B. In Spiritual Creation

1. Gives light. Ps. 119:105, 130.
2. Makes wise unto salvation. II Tim. 3:15.
3. Fire and a Hammer. Jer. 23:29.
4. Incorruptible Seed. I Pet. 1:23.
 - a. Begotten of it. I Pet. 1:23; I Cor. 4:15.
 - b. Quickened by it. Ps. 119:50.
 - c. Brought forth by it. Jas. 1:18.
5. It sustains spiritual life.
 - a. I Pet. 2:1, 2 - milk for the babe.
 - b. Heb. 5:12-14 - meat for the grown.
6. It edifies and gives an inheritance. Acts 20:32.
7. Saved by it in time. I Cor. 1:21; Jas. 1:21.
8. Dead are raised by it. Jno. 5:28, 29.
9. It is the seed of the Kingdom. Matt. 13:18-23; Mk. 4:14-20; Lk. 8:11.

II. CONCLUSION

It is easy to see why Paul said, "Preach the word". II Tim. 4:1, 2; and "the gospel is the power of God unto salvation"; Rom. 1:16. Well may we stand in awe of it. Ps. 119:161, as it represents God's power.

³⁶H. Leo Boles, "The Power of God's Word", (extracted from "Volume VI", in a seven volume series of unpublished notebooks containing sermon outlines. Loaned to the writer by Violet DeVaney, June 9, 1959).

INSTRUCTIONS

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WHO ARE WE, OR WHAT NAMES WE WEAR³⁷

Jas. 2:7.

Introduction: Not a sect or denomination - other religious bodies would like for us to be.

I. ENEMIES OF THE "CHURCH OF GOD" HAVE ALWAYS TRIED TO GIVE OR THRUST NAMES UPON US.

1. Tertullus, a Roman hired by the Jews to prosecute Paul, called the Church of God "a sect". Acts 24:5. Paul denies it is a "sect". Acts 26:22.
2. The Jews at Rome called it a "sect". Acts 28:22.

II. BIBLE NO WHERE CALLS THE CHURCH OF GOD A SECT.

1. We should not. It does not recognize other religious bodies except to condemn them. Matt. 15:13.
2. A "sect" arose in the Church at Jerusalem. Acts 15:5.
3. We have a "sect" in the Church today. "Progressives". I Cor. 1:10-14.

III. WHO ARE WE - THAT DEPENDS UPON HOW WE ARE VIEWED.

1. If learners of Christ - disciples - Matt. 28:19; Acts 9:10 - Not of men but Christ. If we refuse truth from any source we chose to be his disciples.
2. If workers for the Lord - servants of Christ. Rom. 1:1; Gal. 5:13.
3. If as Fighters - soldiers. II Tim. 2:3; "Soldiers of the Cross". We are peacemakers with all, but Satan and sin.
4. Viewed in relation to character. Saint. Eph. 6:18; Rom. 1:7.
5. Viewed in relation to God. - His children. II Cor. 6:18; Rom. 8:17.
6. Viewed in relation to followers of Christ. - Christians. Acts 11:26.
7. Viewed in relation to each other - Brethren. Rom. 12:1; Matt. 12:50.
8. Viewed in relation of Hope - Heirs. Rom. 8:17.
9. Viewed in relation to our abode upon earth - Pilgrims. Heb. 11:13; I Pet. 2:11.

Conclusion: We must be all of these if we are what God wants us to be.

³⁷H. Leo Boles, "Who Are We, Or What Names We Wear", (extracted from "Volume VI", in a seven volume series of unpublished notebooks containing sermon outlines. Loaned to the writer by Violet DeVaney, June 9, 1959).

Examination of the ...

I. ...

II. ...

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VII. ...

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V. SUMMARY

H. Leo Boles consciously applied the general principles of good arrangement in the preparation of his sermons. His preaching was characterized by unity and coherence and the method of arrangement reflects careful thought and planning. His ideas were logically arranged and the relationship of subordinate topics to the central theme is apparent.

He most commonly applied the distributive principle of arrangement to his evangelistic preaching, but on occasions of special importance, and before particular audiences, he often altered this plan and adapted the historical or logical method of disposition. He was methodical and deliberate in his speech preparation, using forms of homiletical order that were adaptable to evangelistic preaching.

The major criticism which is levied against his ability in the arrangement of materials is that his methodical nature sometimes tended to lead to the mere mechanical unfolding of an outline. The conclusions are simply the rounding-out-of-the-thought type and lack a powerful pathetic appeal. The transitional sentences are stiff and dull leaving the impression that they were mechanically produced, rather than having stemmed from the dynamics of the speech.

CHAPTER VII

STYLE

I. INTRODUCTION

Style is the constituent of rhetoric concerned with expressing the selected and arranged materials by means of language. Given the name "elocutio" among the ancients, style referred chiefly to the manner in which the speaker "clothed his ideas with language".¹ Hugh Blair indicated that style concerned a close relationship between both thought and language when he declared:

It is not easy to give a precise idea of what is meant by style. The best definition I can give of it is, the peculiar manner in which a man expresses his conceptions by means of language. It is different from mere language or words Style always has some reference to the author's manner of thinking. It is a picture of the ideas which rise in his mind; and of the manner in which they rise there²

Since style is "of the man himself",³ it is difficult to establish a fixed standard or set of rules to

¹Lester A. Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 406.

²Hugh Blair, Lectures on Rhetoric and Belles Lettres (Edinburgh: J. Dick and Company, 1820), 132.

³John A. Broadus, On The Preparation and Delivery Of Sermons (New York: Harper and Brothers, 1870), 223.

determine the quality of a speaker's style. However, there has been a general tendency among preachers to be primarily concerned with their message to the point of completely ignoring systematic principles in the development of a good style. This has often resulted in a message handicapped by a poor style. William Pierson Merrill attacked this tendency by saying:

A good English style is as essential to the preacher as a good delivery wagon to the grocer. There are too many men in the pulpit who know a good deal, and think well enough, but have never gained the mastery of effective and simple language, through much companionship with the best writers, through deliberate and painstaking cultivation of a homely forceful use of words. A preacher without skill in words is like a knight with no knowledge of sword play.⁴

With the possible exception of invention, no part of public address is more complex than style. It has enjoyed varying measures of emphasis and interpretation since Aristotle wrote his Rhetoric. Because the ramifications of style are elaborate, it will be necessary to state the plan of this investigation. Not as an arbitrary division, but since this is the direction indicated by the speech critics, Thonssen and Baird,⁵ the following qualities of style are selected as criteria for measuring the effectiveness of H. Leo Boles' preaching: clearness, appropriateness,

⁴William Pierson Merrill, The Freedom of the Preacher (New York: The Macmillan Company, 1922), 34.

⁵Thonssen and Baird, op. cit., 410.

REVIEWS

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of E. J. Lee, Jr., President of the American Historical Association.

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II. CLEARNESS

A good style must primarily make the message clear. Aristotle declared, "One virtue . . . may be defined to be clearness. This appears from the fact that, if our language does not express our meaning, it will not do its work".⁶ Clearness is concerned with the choice of words and their arrangement and is basically essential to all effective communication. If a speaker's message is not clear he labors in vain, regardless of the brilliance of his discourse otherwise. "Any style deficient in this particular is faulty, regardless of its other virtues".⁷

Boles approached the problem of clarity with thought and study, and of the various qualities of style he mastered it most effectively. Thorough preparation enabled him to reach a firm understanding of his own ideas, a prerequisite to the clear establishment of those ideas in the minds of his hearers. The methodical inventive process which he followed insured his discourse against haphazard wandering and encouraged clearness in presentation.

⁶R. C. Jebb, translator, The Rhetoric of Aristotle (Cambridge, England: University of Cambridge Press, 1909), III, 147.

⁷Lester A. Thonssen and Harold Gilkinson, Basic Training in Speech (Boston: D. C. Heath and Company, 1953), 457.

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As this study has indicated previously, the orderly arrangement of his sermons must be given special credit for his general clarity of communication. With a simple continuity, he emphasized his central thought in the introduction, discussion, and conclusion of his sermons. Commenting upon his ability to gain clearness through careful organization, one who often heard him preach declared, "he was one of the few men whose preaching was so clear and concise, the outline automatically set itself in the minds of the hearers".⁸

Simplicity of expression was another Boles' characteristic which enabled his audience to clearly visualize his central thought. Often a homely illustration served as the tool to promote clearness. The following passage is taken from Boles' sermon entitled "Questions and Answers on Elders". His style is marked by simplicity of expression:

Then the question, can a man without children be an elder? If, of course, an old bachelor or a fatherless man meets all other qualifications and rears other children. You take Brother Bradley here, he had no children in his family of his own, but yet he reared children giving him the development and responsibility of regulating his household and maintaining it as a Christian home. He therefore, has many of the admirable traits that would permit him to serve in the capacity of an elder. I would say, however,

⁸ R. C. Walker, "A Suggestion Concerning That Man of God, H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 301.

that all things being equal, if there are those having children of their own . . . they should be selected instead of the other.⁹

Later in the same discourse, his simplicity of expression is again apparent:

Should an elder be put on the shelf? That is, kinda retired by somebody else? I think not. . . . Possibly young fellas added to the eldership can largely take the burden off of him and allow him to graciously continue to serve because of his influence, wisdom, and experience.¹⁰

Commenting upon Boles' clarity of style, Gus Nichols said:

His sermons were beautiful and powerful in their simplicity. All could easily understand any argument that he made on any subject. He could state the truth on any question in few words; and when he stated any proposition he clearly defined the terms used and presented the truth from so many angles that the force of his arguments was irresistible.¹¹

Boles' mental machinery was grooved for simplicity, and he skillfully used this machinery to achieve clearness in his vocal utterances. His voluminous writings, which reveal a distinctive written style, contributed to his development of clarity in oral expression. He talked like he wrote, the style of his spoken discourse being "much

⁹H. Leo Boles, "Questions and Answers on Elders", (unpublished sermon manuscript loaned to the writer by Violet DeVaney on June 9, 1959), 6.

¹⁰Ibid., 9.

¹¹Gus Nichols, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 306.

the same as that found in his writings".¹² Phillips Brooks perhaps indicated the key to Boles' ability in clearness when he stated, "It would afford a source of better style if every minister would write something besides sermons --- books, articles, essays, poems, or at least letters".¹³ With his versatile pen Boles developed the ability to use language as an effective vehicle of his thinking and became skilled in the art of choosing words which insure accuracy and clarity.

He employed a number of standard rhetorical devices to insure clearness of communication. Each introduction in a series of addresses delivered in the War Memorial Auditorium in Nashville in 1945 was begun with a direct reference to the occasion and the audience. This was done to obtain a common ground which would encourage clearness. In one of these lectures, delivered on January 7, entitled Second Advent of Christ -- The Millennium, he began by saying:

I rejoice in the goodness and mercy of God on this occasion and am grateful for the gracious privileges accorded me at this hour. The zeal and earnestness of the good people who have come

¹²James E. Chessor, "Good and Faithful Servant", Gospel Advocate, LXXXVIII (March 28, 1946), 295.

¹³Phillips Brooks, Lectures on Preaching (New York: E. P. Dutton and Company, 1898), 148.

out on this unfavorable afternoon are duly appreciated.¹⁴

On January 28, he spoke in the same auditorium on the topic, The Sabbath and the Lord's Day, and addressed the audience in this manner:

First, I should like to thank Chapel Avenue Church of Christ for sponsoring these meetings, and second, all of the churches that have cooperated in this good work. I am especially deeply grateful for any honor that comes to me, and especially if that honor comes in defense of the truth of God. This is an effort to refute error and present truth.¹⁵

Boles' sermon introductions also served to enhance his general clarity of style by carefully defining the purpose and scope of the lesson. In the speech, "Should Christians Go To War", this characteristic is revealed:

I should like to be clearly understood. I am not opposing our government, nor criticizing the draft law; I have no criticism whatsoever to make publicly concerning the attitude of our nation toward war. I am not in that field. It is not my profession to criticize the statesmen and leaders of our great nation. So you will clearly understand that I am making no attack on any government or criticizing any official whatsoever. I am attempting to teach the Lord's people what he teaches with respect to their going to war; what attitude should Christians take?¹⁶

¹⁴ H. Leo Boles, Second Advent of Christ --- The Millennium (Nashville: Gospel Advocate Company, 1945), 1.

¹⁵ H. Leo Boles, The Sabbath and the Lord's Day (Nashville: Gospel Advocate Company, 1945), 1.

¹⁶ H. Leo Boles, "Should Christians Go To War", (unpublished sermon delivered at the Main Street Church of Christ, Murphreesboro, Tennessee, October 8, 1940),

out on this subject. I am sure that the
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In a sermon entitled The Second Coming of Christ -- The Millennium, this characteristic of defining the purpose and scope of the discourse is again illustrated. This trait, which tends to enhance clarity of style, was a Boles' trademark:

Progress may be made in any study and a true conception gained if we understand clearly the subject. There should be no side-stepping of the main issue, no evading of any of the facts, no suppressing of any of the scriptural texts in a fair investigation. . . . The issue should stand out in the blazing sunlight of the truth of God without any shadow dimming or obscuring it. . . . This is needful for clearness and accuracy.¹⁷

After spending several minutes in a discussion of the main issue, he clearly set forth the objective of his speech:

The issue is now clear; the scriptural teaching is emphatic. Jesus will come the second time in person!¹⁸

Boles' use of illustrations was another tool that promoted clearness, but the majority of his illustrative materials were limited to Bible examples. He felt that the "sermon should not be burdened" with too many illustrations from personal experience.¹⁹ An example of his use of

¹⁷Boles, The Second Coming of Christ -- The Millennium, op. cit., 3.

¹⁸Ibid., 5.

¹⁹H. Leo Boles, The Sermon Outlines of H. Leo Boles (Nashville: Gospel Advocate Company, 1953), 147. Hereafter referred to as Sermon Outlines.

Biblical illustration to enhance clarity of style is seen in a sermon on "Instrumental Music", delivered in Parkersburg, West Virginia, November 13, 1938:

Under the Patriarchal Dispensation God commanded Noah to build an ark for the saving of the righteous. Now of what was Noah to build that ark? If God had said, "Build it of wood," then what could Noah do? He could choose whatever kind of wood he wished or was convenient for him. He could take the pine, he could take the oak, he could take the cedar, he could take any kind of wood that he wanted. If God had said, "Build an ark of wood", that would have been general enough, and Noah could go to work and build it out of cedar, gopher, pine, or part of poplar, and he would have done what God said do. However, God told Noah to build an ark of gopher wood. Now you know that Noah was not privileged to use oak, poplar, cedar, or pine.²⁰

This illustration was followed with another from the Old Testament concerning God's specific commandments in relation to animal sacrifices under the Law of Moses. Then in the application of these two Old Testament illustrations, Boles said:

If God had merely said, "Make music" in praising him, then what about it? God did not say "Make music!" He said the kind. Just as he specified the kind of wood and the kind of animal, here he has specified the kind of music he wants his people to praise him with; and having thus specified, I am insisting again that we can only know that we are pleasing God when we are using vocal music, "singing and making melody in our hearts to the Lord".²¹

²⁰ H. Leo Boles, "The Sin of Instrumental Music in Worship", (unpublished sermon delivered at the Lynn Street Church of Christ, Parkersburg, West Virginia, November 13, 1938), 12. Hereafter referred to as "Instrumental Music".

²¹ Ibid.

Boles also made limited use of illustrations from secular events and experience to enhance his clarity of style. The following illustration was used in his sermon concerning "The Christian and Carnal Warfare":

The speaker witnessed, during the World War, the training of soldiers at the Chicamauga Battle Field; he saw them there in bayonet drill and heard the officers cursing those young men, the stalwart young men of American manhood, and driving them like beasts or cattle, and showing them how to use the bayonet. They had dummies there, and those officers were training them how to stick the dummy with the bayonet, stick it in and get it out in the quickest time. Thus training them to become the instruments of destruction of human life. Do you think that is Christianity? Is that the spirit of Christianity?²²

On another occasion he cited this personal illustration in an effort to promote clarity:

I was out here in North Nashville several years ago discussing this question with these people and they got up and said, "Now do away with the Ten Commandments, then I can just go along and lie, and steal and do anything". And I said, "No, you cannot . . . the New Testament forbids this".²³

It would be misleading, however, to assume that his sermons contain an abundance of illustrations. If clarity in his preaching was enhanced through the use of Biblical illustrations, then his ultimate potential in clearness was limited because of his sparing use of other illustrative materials. His illustrations were largely confined to

²²Boles, "Should Christians Go To War", op. cit.

²³H. Leo Boles, The Two Covenants (Nashville: Gospel Advocate Company, 1944), 1.

Refer to the following pages for further information.

enclosed herewith for your information.

Very truly yours,

Enclosed for the Bureau are two copies of the report.

The report was prepared by the Bureau of the

Field Office at New York City, New York.

It contains information regarding the activities of

the Bureau of the Field Office at New York City, New York.

It is requested that you review the report and

advise the Bureau of the results of your review.

Very truly yours,

Enclosed for the Bureau are two copies of the report.

The report was prepared by the Bureau of the

Field Office at New York City, New York.

It contains information regarding the activities of

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Biblical references. The absence of an abundance of illustrations from history, literature, and personal experience limited the tools by which he could make his ideas clear. This deficiency was tempered, however, by his logical sequence of presentation and simplicity of expression.

An examination of Boles' sentence structure indicates a limited use of extremely long sentences in his oral expression. His reliance upon the direct simple sentence to enhance clarity of style is illustrated in this passage from a sermon entitled, "The Churches of Christ":

. . . Churches were formed with the Bible as "The rule of faith and practice". These churches were organized according to the pattern of the New Testament. They were called by such names found in the New Testament. They went before the world with the call to "return to the Bible". This effort has been called the "Restoration Movement". It was an effort to "restore" not "reform" the churches. It was an effort to restore in every item of faith and practice.²⁴

This paragraph, extracted from a sermon entitled "Christ, The Prince of Peace", further indicates his pronounced use of short sentences:

Christ is the Prince of Peace. (Isa. 9:6)
The prophet uttered this about seven hundred years before Christ was born. He described him when he would come to the earth as the Prince of Peace.

²⁴H. Leo Boles, "The Churches of Christ", (unpublished sermon manuscript loaned to the writer by Violet DeVaney June 9, 1959).

Medical personnel, who are not trained in the use of
the instrument, should not attempt to use it. The
operator should be instructed in the use of the
instrument and should be given a written copy of the
instructions. The instrument should be used in the
following manner: The patient should be lying on
his back, with his arms at his sides. The
operator should stand at the head of the patient
and should hold the instrument in his right hand.
The instrument should be inserted into the rectum
and should be pushed forward until it reaches the
sigmoid colon. The operator should then rotate the
instrument and should move it back and forth until
he has examined the entire sigmoid colon. The
instrument should then be removed and the patient
should be allowed to get up. The instrument should
be cleaned and should be stored in a clean container.

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allowed to get up. The instrument should be
cleaned and should be stored in a clean container.

Dr. J. H. Jones, Jr.
June 9, 1951

There was a state of universal peace on earth when Christ was born. Seldom had there been a time before his birth or since that there were not wars or rumors of wars. When Christ was born the earth was in a state of peace to welcome the Prince of Peace to the earth. He is the Prince of Peace now as much as he was when he walked in the flesh.²⁵

Boles' characteristic use of short sentences, further highlights the similarity between his spoken discourse and his writings. James E. Chessor, a "close friend" of Boles, states of his written style:

The sentences must be short and, usually, in the declarative form. The verb and the adverb were its strength. Descriptive adjectives and the pictorial participle were reduced to the actual need for clarity. Often the sentences were epigrams, yet they were not loosely strung together.²⁶

Consistent with this observation Boles' oral style reveals a general reliance on simple and complex sentences, and indicates that he seldom used sentences of the compound or compound-complex nature. This characteristic, which tends to enhance clarity in preaching, is illustrated in the following passage:

Adventists first met on the first day of the week. Joseph Bates visited some relatives who were members of the Seventh-Day Baptist Church. He learned some arguments from them for meeting on the Sabbath day. He brought these arguments back and introduced them to the Advent Church.

²⁵ H. Leo Boles, "Christ, The Prince of Peace", (unpublished sermon manuscript loaned to the writer by Violet DeVany, June 9, 1959).

²⁶ Chessor, op. cit., 296.

Mrs. White contended against meeting on the Sabbath day until she was unable to answer the arguments which Bates presented. She then had a vision in which she saw that the Sabbath day was retained and was binding on Christians today. The Seventh-Day Advent Church was then founded in 1845.²⁷

In Boles' evangelistic preaching in rural areas, he frequently used visual aids for clarity of expression. "Profound lessons were reduced to simplicity" as he illustrated his sermons with chalk and blackboard.²⁸ During the last part of his ministry when he preached predominately in large auditoriums, the use of the blackboard was abandoned.

The speaking style of H. Leo Boles clearly revealed the structure and full significance of his thoughts. It expressed his ideas precisely and understandably. That his preaching style possessed the quality of clearness is indicated in this statement recorded twenty years ago by R. C. Walker: "He is a man of knowledge, and he also has the ability to convey that knowledge in terms that are easily understood".²⁹

²⁷H. Leo Boles, The Lord's Day: The First Day of the Week (Nashville: Gospel Advocate Company, 1944), 4.

²⁸P. W. Stonestreet, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 298.

²⁹R. C. Walker, "A Book of Boles' Sermons", Gospel Advocate, LXXVIX (July 20, 1939), 697.

III. APPROPRIATENESS

In The Institutes of Oratory Quintilian said, "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".³⁰ The concept of appropriateness, adapting style to the occasion, the audience, and the speaker himself, originated in antiquity. Of this element of style, Thonssen and Baird state:

What may be correct or clear before a certain group may be decidedly not so to another Thus we look to appropriateness as an important stylistic quality. It is, indeed, the most functional aspect of the whole problem of style; through it we are best able to study language as a tool of adaptive behavior used by the orator to adjust himself to his audience situation.³¹

An analysis of appropriateness in Boles' style is thus concerned with his ability to adapt his spoken discourse to the audience-occasion circumstances. It should be remembered that the typical audience Boles addressed was conservative and fundamental in religious beliefs, and middle-class in economic and educational standing. Boles' word choice or usage was noticeably adapted to this type of audience and his vocabulary was characterized by common language. In adaptation to his

³⁰H. E. Butler, translator, The Institutes of Oratory of Quintilian (New York: G. P. Putnam's Sons, 1910), III, 185.

³¹Thonssen and Baird, op. cit., 414 - 415.

In The Language of the Mind

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of style, Thompson...

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audience, the "simplest and most homely words were chosen, preferably those of Saxon origin; long and unfamiliar synonyms were discarded - not that his vocabulary was not large and ample, but that he deliberately refused to make a display of it".³² The following representative passages from his sermons tend to indicate that his vocabulary was appropriate to his audience. Notice the simplicity of expression:

. . . Brother David Lipscomb, my old teacher, used to say "yes", an old bachelor could be an elder under certain circumstances. He always pointed to J. Blaine of Portland, Tennessee, an old bachelor. He had an old maid sister living with him. Taught school for forty years! Took three nephews and nieces and reared to manhood and womanhood. With the training that they thus got in the school room in disciplining, and apt to teach both at home and at school, having a family with a sister as housekeeper and children, those situations had so developed him until he was qualified for the eldership.³³

People do not misunderstand the New Testament unless they get some help to do it. You can take the simple subject of baptism. Children can understand it. It takes a preacher to help them misunderstand it. You do not misunderstand when you read those passages of scripture on singing. But, here comes along a preacher who claims he knows it means something else.³⁴

Since the nature of war and the spirit of war are so antagonistic toward Christianity, do you think that Christ permits his disciples to engage in carnal warfare? Our Lord hated that which

³²Chesser, op. cit., 296.

³³H. Leo Boles, "Questions and Answers on Elders" (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959).

³⁴Boles, "Instrumental Music", op. cit.

was destructive of life; our Lord hated sham; he hated any pretenses and hypocrisy. He had no sympathy for sin because sin is so destructive to the human family and imperilled the souls of men; just so is war destructive!³⁵

Boles' style exhibited a conversational quality, and in an effort to adapt his message to the audience he consciously avoided the characteristic "preacher holy tone".³⁶ The fact that "he would not employ a word nor venture a thought that was above the level of the common man in his clientele"³⁷ tends to indicate his skill in appropriateness.

On a number of occasions Boles was called upon to address audiences which were not sympathetic with his beliefs nor in agreement with his proposition. When facing this challenge, his ability in adapting his style to meet the occasion and the audience was put to its severest test. In the "Unity Address" in Indianapolis, his hearers were not predominately members of the Church of Christ, but of the Christian Church. The difficulty of his task was further heightened by the fact that the conflicting beliefs of the two religious groups had resulted in a history of strife and division between them. The general opposition of these hearers to Boles' opinion as to the causes of this

³⁵Boles, "Should Christians Go To War", op. cit.

³⁶Boles, Sermon Outlines, op. cit., 124.

³⁷Chesser, op. cit., 296.

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division serves to categorize this audience as "unfriendly, if not hostile". Rather than assuming he possessed full audience sympathy, as was his customary approach in evangelistic preaching, he adapted his style in an effort to gain a fair hearing. In his introduction he skillfully relied upon the rhetorical device of creating a "common ground" between himself and his hearers. He began by analyzing the "common ground" which existed between the religious group he represented, and the Christian Church. Pointing to the outstanding similarities between these two opposing groups, he said:

The churches of Christ and the "Christian Church" hold to the same fundamental doctrine of the New Testament; both recognize in the New Testament the two great lessons taught therein - what sinners must do to be saved and how saints must live to go to heaven; both believe that the alien sinner must hear the gospel, believe in Christ as the Son of God and Savior of men, repent of all sins and be baptized into Christ. . . . There is a common ground here, and, with few exceptions, both teach that by obedience to the gospel the Lord adds to his church; that "except one be born of the water and the Spirit, he cannot enter into the Kingdom of God". (John 3:5)

There is more common ground. . . . They were united on these fundamental truths and practices for many years. This is proof positive that they can still be united. . . . This common ground, with only one guide, constitutes the only ground for the unity of God's people.³⁸

His appropriateness of style was further illustrated in another address delivered before an audience which was

³⁸ H. Leo Boles, The Way of Unity Between The "Christian Church" and Churches of Christ (Nashville: Gospel Advocate Company, 1939), 1 - 2.

not in full agreement with the premise from which he spoke. This was a sermon delivered in Parkersburg, West Virginia, November 13, 1938, on the controversial issue of instrumental music. He faced the challenge frankly, by stating:

I know that in discussing this question I have the attention and interest of some, maybe many, of the contrary part. Therefore, I am anxious that I deal as fairly and justly and humbly and accurately with this question as it is possible for me to do.³⁹

Openly facing the hostile sentiment in his audience, he appealed to their sense of justice and fair-play by stating that his only purpose was to deal honestly with the proposition in an effort to discover truth. By pointing to the importance of the theme, identifying himself with a cause that was virtuous, and creating the impression of being completely sincere in his undertaking, he skillfully adapted his style to a difficult situation.

Boles fitted his style to the special conditions of the moment. His method of expression was appropriate to his subject, his audience, and the occasion. He demonstrated his ability at adaptation when facing hostile audiences by assuming a friendliness whether it existed or not and using

³⁹Boles, "Instrumental Music", op. cit., 1.

CONFIDENTIAL

CONFIDENTIAL

not in full agreement with the
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enough audience praise to be diplomatic.⁴⁰

To be appropriate it is absolutely essential that the style correspond to the speaker himself. It should be consistent with the speaker's character and not appear to clash with his personality.⁴¹ Boles' style possessed qualities of power because it represented the man himself. H. Leo Boles clothed his thoughts in language suited to his occasion, to his audience, and to his subject.

IV. ORNATENESS

Ornateness, or embellishment is a distinctive quality of style "that depends upon the artistic handling of words, sentences, and figurative elements".⁴² Ornateness serves to give an "individual stamp" to oratory, and it is this quality that becomes the timeless identifying mark of the great speaker's style.

Boles' speaking is not marked by many stylistic niceties. The following passages have been selected as being typical of Boles' oral style. Clarity and appropriateness are characterized in these quotations, but embellishment of style is conspicuously absent. In a sermon

⁴⁰Interview with B. C. Goodpasture, editor, Gospel Advocate, Nashville, Tennessee, June 6, 1959.

⁴¹Thonessen and Baird, op. cit., 416.

⁴²Ibid., 416.

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entitled "Religion -- The Kinds", Boles stated:

"Religion" is not found in the Old Testament. The idea is found there but not the word. It is used only in the New Testament. The adjective form "religious" is used twice in the New Testament. (Acts 17:22; James 1:26) The noun form "religion" is used six times in the New Testament. (Acts 25:19; 26:25; Gal. 1:13, 14; James 1:26, 27) In the six uses of the word in the New Testament three kinds of religion are mentioned. We want to notice these three kinds of religion.⁴³

The following paragraph, taken from a sermon entitled, "How to Enter the Church", indicates that Boles' use of illustrations was also lacking in ornateness and embellishment:

Another case that illustrates how people become members of the church, or how they enter the church, is that of the eunuch. (Acts 8:30-40) Phillip preached Jesus to the eunuch; he heard what Phillip preached; he believed it, and when they arrived at a "certain water" the eunuch asked why he should not be baptized. He confessed his faith in Jesus, and Phillip baptized him into Christ. The eunuch then went on his way rejoicing. He had entered the church by entering Christ.⁴⁴

Again, the following representative passage indicates an absence of tropes and figures of speech which was characteristic of Boles' style:

Jesus said, "upon this rock I will build my church". It is his church. He is the head of his church. He is head over all things to the

⁴³ H. Leo Boles, "Religion -- The Kinds", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 2.

⁴⁴ H. Leo Boles, "How to Enter the Church", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 4.

church. He is not the head of any other church. The head of the church directs the body. Christ has not surrendered his authority as head to any one. . . . So the church has a glorious head, Christ. He has been glorified. Since Christ is the head of the church, and he has been glorified, then the church has a glorious head.⁴⁵

His contemporaries did not consider him a vehement speaker. L. L. Brigrance, in writing of Boles' preaching style states:

He was not a pulpit orator. He was not a rapid, fluent speaker. He was a teacher in the pulpit. He was slow and deliberate. He taught people the truth.⁴⁶

Although Boles was one of the most successful evangelists among the churches of Christ, his style was that of a debater and a school teacher, and he lacked the qualities of ornamentation and embellishment to earn the niche in history enjoyed by Brooks, Parker, and Beecher.⁴⁷ The adorning of language through a judicious use of tropes and figures of speech was a part of the total process of rhetoric which Boles apparently neglected.

This is not to say that he was unable to make impressive use of language. Many contemporary comments indicate that his style was "true to the book, rich, dynamic,

⁴⁵ H. Leo Boles, "A Glorious Church", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 1.

⁴⁶ L. L. Brigrance, "Great Leader Fallen", Gospel Advocate, LXXXVIII (March 28, 1946), 291.

⁴⁷ Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

and soul-stirring";⁴⁸ "fresh and interesting";⁴⁹ "strong, earnest, forceful";⁵⁰ "direct and convincing".⁵¹ Yet none of those who heard him were impressed with the beauty, elegance nor sublimity of his style. Notice the conspicuous absence of the qualities of ornateness in the following representative passage from Boles' sermons. In a sermon entitled "The Sins that Crucified Jesus", Boles stated:

We are accustomed to looking upon the "crucifixion of Jesus" as one great tragic act; some speak lightly of it as though it was not a great act; they pass over it with little emphasis. Many have not learned that there were many sins that crucified Jesus. No one can look back to the cross without seeing many sins connected with the crucifixion of Christ.⁵²

In a sermon entitled "Leisure Time and Recreation" Boles said:

Young people should be taught to work. Father and mother should see that every child has something useful to do. The child needs the responsibility of some simple task in the home. It isn't fair to the child for the mother and father to do all the work in the home and not teach the child to do some work. The child needs the responsibility

⁴⁸ J. L. Hines, "True To The Book", Gospel Advocate, LXXXVIII (March 28, 1946), 301.

⁴⁹ News item in Anniston Star, December 10, 1920.

⁵⁰ A. E. Emmons, Jr., "Reflections on the Passing of H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 300.

⁵¹ Batsell Baxter, "Teacher and Friend", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

⁵² H. Leo Boles, "The Sins That Crucified Jesus", (unpublished sermon manuscript loaned to the writer by Violet DeVaney, June 9, 1959), 1.

and soul-destroying... earnest, [unclear] of those who have been... elegance not suitable to... absence of the... representative... entitled "The... we are... "... some... great... they have... that... errors without... crucifixion of...

is a... Notes said: Young people... and mother... useful to... of some... to the child... the work in... as some...

- 46 J. I. [unclear]
 - 47 [unclear] (March 22, 1901)
 - 48 [unclear]
 - 49 [unclear]
 - 50 A. I. [unclear]
 - 51 [unclear]
 - 52 [unclear]
- (unpublished... Violet [unclear])

of doing certain chores and tasks in keeping up the home affairs. Every child and young person should taught the value of honest faithful work. No character can be built that will stand storms of life without learning to work.⁵³

Boles' preserved sermon texts are living examples of the fact that spoken discourse can be moving and powerful yet at the same time be void of poetic coloration and grand eloquence. One cannot read these sermons without being impressed with the idea that his speaking style grew out of everything that he was. An examination of the various component parts of his style is useless unless considered as an inherent part of his character and personality. Commenting upon his pulpit strength in this respect, N. B. Hardeman wrote:

There was a magnetism about him that attracted men to hear him. He filled his audience with love for the truth and with courage to defend it. He spoke with a confidence and knowledge that carried conviction.⁵⁴

Thonssen and Baird point out that sincerity and style are impossible to separate.⁵⁵ Boles' faith in his cause, and his devotion to it moulded his style of expression.

"He was a man of deep conviction, sincerity, and Christian

⁵³ H. Leo Boles, "Leisure Time and Recreation", (unpublished sermon delivered at the Polytechnic Church of Christ, Fort Worth, Texas, May 4, 1940), 10.

⁵⁴ N. B. Hardeman, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

⁵⁵ Thonssen and Baird, op. cit., 425.

love. When he preached . . . he did so 'with all the earnestness of my soul'.⁵⁶ He was not inclined to make a "flight of flowery language",⁵⁷ but his style was powerful because he spoke precisely, accurately, and sincerely. Notice the quality of humility and sincerity in the following statements from his sermons:

. . . I am very anxious that I deal as fairly and justly and humbly and accurately with this question as it is possible for me to do. I appreciate in a large measure the responsibility that rests on me.⁵⁸

. . . I must speak the truth kindly, clearly and positively . . . I alone am responsible to God for what I say.⁵⁹

. . . the speaker on this occasion is not the only gospel preacher in and around Nashville, Tennessee, that can expose and meet successfully with the Bible the errors of Adventism. There are dozens of young gospel preachers who would be glad to meet any exponent of Seventh-Day Advent doctrines, and your humble servant would be willing to trust these young gospel preachers with the task.⁶⁰

This discussion is begun with the prayer that

⁵⁶ J. M. Powell, "My Last Visit With Brother Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 300.

⁵⁷ Interview with E. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

⁵⁸ Boles, "Instrumental Music", op. cit., 1.

⁵⁹ Boles, Unity Address, op. cit., 1.

⁶⁰ H. Leo Boles, The Lord's Day (Nashville: Gospel Advocate Company, 1944), 1.

the greatest possible good may be accomplished, and that it may be the means of coming to a better understanding of questions which have disturbed the peace and harmony of the body of Christ.⁶¹

We begin this discussion . . . with the prayer that all may be led into a fuller knowledge of the truth and that all may be of the same mind.⁶²

Although Boles' sermons are irritatingly lacking in figures of speech and embellishment, his style does exhibit a few distinctive qualities of ornateness. As has been pointed out previously, he selected the best possible words to perform the task set before him. In writing of his economy of word choice, Chessor states:

With the years he grew more and more brief; not one word to encumber - not one too many, not one word to impair - not one too few; the words few, and each word indispensable.⁶³

Another important constituent of ornateness in style is composition, "the orderly arrangement of words chosen".⁶⁴ Since this study has previously dealt with Boles' general powers of arrangement, the remarks at this point are confined to two aspects of composition relevant to style: structure and rhythm. Boles' structure exhibits variety in the finished patterns of sentences.

⁶¹H. Leo Boles and R. H. Boll, Unfulfilled Prophecy (Nashville: Gospel Advocate Company, 1954), 21.

⁶²Ibid., 83.

⁶³Chessor, op. cit., 296.

⁶⁴Thomassen and Baird, op. cit., 417.

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He frequently used the periodic sentence, withholding the idea until the very end, but most often employed balanced and loose sentence types.

Boles did not "pour and polish"⁶⁵ his sermons to the extent that an admirable poetic rhythm was developed. He simply maintained a conversational speaking style and consciously avoided the characteristic preacher's patterns of "monotone, and singsong".⁶⁶

One of the individual trademarks of Boles' style, was the capacity to reduce profound ideas into simple, often epigrammatic language. This ability is illustrated in the following statements which he consistently used: "Doom is written on every departure from God's will"; "Once one takes the road to destruction, every step he makes is a miserable failure"; "Truth mixed with error ceases to be truth and becomes error"; "There is a wide contrast between what man has done and what man could have done".⁶⁷ Such terse statements added vividness and color to his style.

⁶⁵ Interview with E. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

⁶⁶ Boles, Sermon Outlines, op. cit., 124.

⁶⁷ John D. Cox, "As One of 'His Boys' Remembers Him", Gospel Advocate, LXXXVIII (March 28, 1946), 297.

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⁶⁵ Interview with...
Tennessee, June 1, 1954.
⁶⁶ Boles, ...
⁶⁷ ...
Annual Advocate, ...

V. SUMMARY

Although Boles' style is not without criticism, it was effective because it was "of the man himself". It was characterized by clearness and appropriateness. In a school teacher-manner, he spoke slowly and deliberately. Although lacking in qualities of ornateness and embellishment, the language which he used served to enhance his preaching.

Of the various aspects of style, Boles most effectively mastered clearness of expression. Thorough preparation and orderly arrangement enabled him to establish a firm understanding of his ideas in his own mind. Simplicity of expression was a Boles' characteristic. By his use of Biblical illustrations, he translated profound ideas into thoughts which his hearers could readily grasp. The absence of an abundance of illustrations from secular life is a noticeable weakness in Boles' style. His clarity in preaching was further enhanced through a general avoidance of extremely long sentences.

The analysis of appropriateness in Boles' style reveals his ability to adapt his spoken discourse to the audience-occasion circumstances. His word choice and general vocabulary was characterized by common language. When facing audiences which were not in sympathy with his beliefs, he displayed the ability to adapt his style in order to gain a fair hearing.

The adorning of language through embellishment is an important part of the total process of rhetoric which Boles apparently neglected. His style was void of poetic coloration.

The following is a list of the most important
aspects of the problem of the
Bolsheviks in the
Soviet Union.

THE
BOLSHEVIK
PROBLEM

CHAPTER VIII

DELIVERY

I. INTRODUCTION

Since Aristotle's Rhetoric all systematic treatises on public address have given some degree of attention to delivery. Aristotle examined the canon briefly, and "dismissed it with a few sentences".¹ In the Institutes of Oratory, Quintilian centered his treatment of the canon around the modes of delivery, primarily "in a defense of extempore speaking".² Cicero, on the other hand, said that delivery was "the sole and supreme power", and affirmed:

Delivery, I assert, is the dominant factor in oratory; without delivery the best speaker cannot account at all, and a moderate speaker with a trained delivery can often outdo the best of them.³

Expressing much the same sentiment, Charles Reynolds Brown declared hundreds of years later:

Here is the final test! Here you win or lose!

¹Lester A. Thonssen and A. Craig Baird, Speech Criticism (New York: The Ronald Press Company, 1948), 69.

²Ibid., 95.

³H. Rachman, translator, Cicero De Oratore (Cambridge: Harvard University Press, 1948), 169.

All that has gone before helps or hinders, as the case may be, but the proof of the pudding is the eating. . . . Take heed therefore how you deliver.

. . . Many sermons are never "delivered" at all. The minister gets his words out; he gets the sermon off his mind and out of his system, but he does not lodge it in the minds and the hearts of the people to whom it is addressed.⁴

Good delivery is indispensable to successful preaching since it is the point at which the invented, arranged, and adapted materials of the speaker come into contact with the audience. It is the manner in which the speaker transmits his assembled thoughts to his hearers.

This delivery of ideas has two aspects; what the audience hears, and what it sees.⁵ Kenneth G. Hance defined the scope of delivery as "that constituent of rhetoric concerned with oral and visible expression".⁶ In relation to the visible qualities of delivery, this study shall attempt to analyze Boles' bodily action in preaching. Concerning oral expression attention shall be given to his use of the voice as an instrument of persuasion. In addition to these criteria, this investigation will also embrace an analysis of Boles' methods of delivery.

⁴Charles Reynolds Brown, The Art of Preaching (New York: The Macmillan Company, 1922), 155.

⁵Alan H. Monroe, Principles and Types of Speech (New York: Scott, Foresman and Company, 1939), 17.

⁶Kenneth G. Hance, "The Elements of Rhetorical Theory of Phillips Brooks", Speech Monographs, V (1938), 37.

II. MODES OF DELIVERY

In his treatment of delivery, John A. Broadus states: "Reading, reciting, extemporaneous speaking - which is the best method of preaching".⁷ To analyze Boles' delivery one must discover whether he presented his sermons from memory, from manuscript, or extempore. There is reason to believe that during the early days of Boles' ministry he delivered some memorized "trial" sermons. He gained experience in recitation from his speaking exercises in school.⁸ In high school and college he participated in formal declamation contests, and these speeches were carefully memorized. Of his experience in this regard, B. C. Goodpasture reports:

Once while at Burritt he was on a Friday-afternoon program to deliver a declamation. In the midst of his speech his memory failed him. He went back to the beginning and came back down through the declamation, only to forget at the same place the second time. He was undaunted. He went back to the beginning the third time. This time he came through without a bobble. The applause was tremendous.⁹

Boles preached his first sermon at the age of nineteen on the topic "The Human Side of Salvation". He

⁷John A. Broadus, On The Preparation and Delivery of Sermons (New York: Harper and Brothers, 1870), 315.

⁸H. Leo Boles and B. C. Goodpasture, "The History of David Lipscomb College", (unpublished manuscript), 7.

⁹B. C. Goodpasture, "Henry Leo Boles: A Biographical Sketch", Gospel Advocate, LXXXVIII (March 28, 1946), 293.

indicated that portions of this sermon may have been memorized when he later declared of it, "I knew what I was going to say and said it".¹⁰ However, if Boles ever employed the method of delivering sermons by memory, this practice was unquestionably limited to his early preaching.

A second mode of delivery which Boles occasionally, though seldom, used, was manuscript reading. The evidence tends to indicate that this type of delivery was exclusively limited to his special addresses, and was not employed in his evangelistic preaching. The Way of Unity Between the "Christian Church" and The Churches of Christ¹¹ perhaps the most famous special address of Boles' career, is an example of his rare use of a manuscript. In this address, Boles realized that he faced a great challenge and evidently selected this method of delivery to assure ease, accurateness, and a peak performance. The writer has three separate copies of this address, which indicate the three stages of its production. The many corrections and changes which Boles penciled upon the original typewritten draft, clearly testify to the care he exercised in phrasing and wording the speech. A second copy of the same address in the possession of the writer, is the finished manuscript

¹⁰ Ibid., 293.

¹¹ H. Leo Boles, The Way of Unity Between the "Christian Church" and the Churches of Christ, (Nashville: Gospel Advocate Company, 1939).

from which Boles actually spoke. Thirdly, the writer has the published text of the speech, printed by the Gospel Advocate Company, in 1939. The identical wording in the original corrected manuscript and the published address testify beyond doubt that he delivered the speech from a manuscript. Because of his infrequent use of this method of delivery, there is no recorded or available record of his skill and effectiveness in manuscript reading.

With these minor exceptions, Boles employed the extemporaneous mode of delivery exclusively. This is not to say that he neglected to prepare and relied simply upon the promptings of the moment. Broadus defines extemporaneous preaching thusly:

By a natural extension, the phrase "extemporaneous speaking" is applied to cases in which there has been preparation of the thought, however thorough, but the language is left to be suggested at the moment . . . the language is extemporized.¹²

Boles generally "spoke extemporaneously from carefully prepared notes".¹³ After drawing a plan of the discourse out on paper, stressing the main points, he prepared a key phrase or simple sentence outline to accompany him to the pulpit. This outline was not used as a crutch, but rather as a tool to help him persuasively extemporize the thoughts which he had prepared. Boles

¹²Broadus, op. cit., 326.

¹³Interview with B. C. Goodpasture, editor, Gospel Advocate, Nashville, Tennessee, June 6, 1959.

was skilled in his use of these notes, and his audience was seldom aware that they existed. In his later life the use of notes was largely discarded. The outline was often placed on the pulpit and the entire sermon delivered without reference to it.¹⁴

From this method of delivery Boles drew much of his speaking power and his style was thoroughly characteristic of the skilled extemporaneous preacher. His preaching was generally warmed by sympathetic audiences so that his thoughts fed upon themselves and his language drew life from the dynamics of the moment. He received power from the inspiration of the occasion and relied upon the mental keenness produced by the presence of the audience. Broadus vividly describes this asset in extemporaneous preaching:

Any man who possesses, even in an humble 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. . . . He cannot fail sometimes to strike out thoughts more splendid and more precious than ever visited his mind in solitary musing.¹⁵

His sermons had a "freshness and interesting quality" which stemmed from this spontaneous delivery.¹⁶ Through the extemporaneous method he developed the ability

¹⁴Ibid.

¹⁵Broadus, op. cit., 327.

¹⁶Batsell Baxter, "Teacher and Friend", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

to be perfectly natural. Therefore, employing the extemporaneous mode of delivery, enhanced by a conversational voice quality, Boles gave the impression of addressing individually each member of the audience, creating an essential intimacy between speaker and hearer.

III. BODILY ACTION

A first consideration of the physical action in Boles' delivery concerns countenance and posture.¹⁷ A dignified scholar, Boles presented the picture of "dignity in the pulpit".¹⁸ With regard to stature, Boles was normal height, approximately five feet eleven inches tall. His build was strong and solid. Even in later life his posture was erect, almost stiff and formal. His head was commanding, with deep-set, piercing eyes and tight, serious lips. His hair was brown, with grey streaks in later life, and was always neatly combed. His bearing was marked with dignity and his entire countenance revealed strength and seriousness.

Avoiding theatrical devices and sensational trickery, he assumed the pulpit with an air of balance, poise, and directness. In a lecture entitled The Preacher in the Pulpit, Boles advised young preachers: "Do not make a

¹⁷Thonssen and Baird, op. cit., 441.

¹⁸Mrs. A. R. Hill, "An Unforgettable Character", Gospel Advocate, LXXXVIII (March 28, 1946), 307.

display of yourself; hide behind the cross. Be at ease, you cannot do your best if you are not. Stand in a graceful position, do not pace".¹⁹ The man who preached these principles also practiced them. His movements were few, calm, and deliberate.

A second aspect of bodily action is gesture. "A gesture may be defined as the movement of any part of the body used to convey some thought or emotion, or to reinforce its oral expression".²⁰

Boles' overt action was controlled and mild, and with the exception of a few characteristic movements, he rarely made a pronounced gesture. "He did not flail the air"²¹ in a customary preacher pattern, but his gestures were meaningful and well coordinated with the thought at hand.

The movement of the right hand and arm for emphasis was Boles' primary gesture in the pulpit. This often consisted of a "characteristic stroke downward with the right hand extended outward" and his trademark appears to have been the school master gesture with "the extended

¹⁹H. Leo Boles, The Sermon Outlines of H. Leo Boles (Nashville: Gospel Advocate Company, 1953), 124. Hereafter referred to as Sermon Outlines.

²⁰Monroe, op. cit., 21.

²¹Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

display of yourself; this being the first
you cannot do your best if you are not
graceful position, do not pass.
These principles also apply to the
few, calm, and deliberate.
A second aspect of bodily
gesture may be defined as the
body used to convey some thought or
reinforce the oral expression.
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The movement of the right hand
was Bates' primary gesture in
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10. H. L. Bates, The
(Nashville: Gospel Advocate, 1900).
Hereafter referred to as Bates.
20. Montee, pp. 211-212.
21. Interview with H. L. Bates, Nashville,
Tennessee, June 6, 1950.

index finger."²² Those who frequently heard him were impressed with his use of this gesture. A. E. Emmons, Jr. recalled this movement:

He would point one of those long forefingers down that other long forefinger in gesture, and draw such a distinct line between truth and error, right and wrong, the world and the church, that even little children could readily see the contrast.²³

"His hands were unusually large and impressive, and his fingers were long; when he extended his slender forefinger away from his large hand to emphasize a point, everybody got it".²⁴ It was said of Cicero that there was eloquence "even in the tips of his fingers",²⁵ and it was equally true that Boles' schoolmaster stroke achieved an effect that few words could produce.

Boles believed that gestures should be graceful, and meaningful, rather than merely awkward displays. "Be

²²Interview with Mrs. Violet DeVaney, Nashville, Tennessee, June 9, 1959. (Mrs. DeVaney was Boles' personal secretary for more than fifteen years. She was so close to Boles that she was often referred to as "his daughter". She lived in the Boles' residence).

²³A. E. Emmons, Jr., "Reflections on the Passing of H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 300.

²⁴Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959. (Craig had often visited in the Boles' home as a college student. Later he was the minister of the Reed Avenue Church of Christ, where the Boles' family attended services. Presently he serves as Dean of David Lipscomb College).

²⁵Broadus, op. cit., 348.

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sure that the gesture helps to emphasize the thought", he advised. He consciously avoided meaningless movements such as "putting your hands in your pockets", and stated that "all gesture should be natural".²⁶ Once again it must be concluded that the man who preached these principles, practiced what he preached.

One of the Boles' listeners recalled an unusual movement:

As long as I knew him, the skin under his chin around his adam's apple was loose and baggy. I do not know why for he had never been a very large man. During his sermons he would nod his head for emphasis at appropriate places, and as he nodded, the loose skin under his chin would shake and wiggle. It was an intriguing characteristic, and without knowing it, Professor Boles had been endowed with an impressive "built-in" gesture.²⁷

In countenance, posture, and gesture, Boles' physical movement enhanced his preaching. Marked with dignity and poise, his general countenance in the pulpit "had a magnetism" about it that led his hearers to trust and believe him.²⁸ His posture was erect and alert, yet not rigid. His gestures were few, primarily limited to an emphatic movement of his right hand. With a deliberate, forceful, downward stroke of the right hand,

²⁶ Boles, Sermon Outlines, op. cit., 124.

²⁷ Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959.

²⁸ N. B. Hardeman, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

MINUTES OF THE BOARD OF DIRECTORS

At a meeting of the Board of Directors of the
Company, held at the office of the Secretary,
on the 15th day of January, 1925, the following
resolutions were adopted:

Resolved, That the Board of Directors do hereby
authorize the Secretary to execute and deliver
any and all certificates of stock which may be
required by the Company.

At a meeting of the Board of Directors of the
Company, held at the office of the Secretary,
on the 15th day of January, 1925, the following
resolutions were adopted:

Resolved, That the Board of Directors do hereby
authorize the Secretary to execute and deliver
any and all certificates of stock which may be
required by the Company.

In testimony whereof, the Board of Directors
has caused these minutes to be signed by its
President and Secretary, and the same to be
certified by its Secretary, this 15th day of
January, 1925.

Attest:

Secretary

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he punctuated his points. The Boles' mannerism produced through his bodily action was a characteristic schoolmaster gesture, which appears to have been his pulpit trademark.

Boles was dedicated to the message which he preached, and consciously attempted to avoid any physical action which might call undue attention to itself and distract from his message. His philosophy of bodily action in preaching was clearly stated when he said:

Many little things detract from effective speaking in public. The preacher has a great truth to present, and nothing should detract from it.²⁹

IV. VOICE

Of the various factors of delivery which influence the finished speech, accurate judgements as to the vocal skill of the speaker are most difficult to pronounce. Thonssen and Baird indicate the difficulties in determining the vocal skill of a speaker by saying:

If the critic has not himself heard the speaker, as is more than likely, he must depend upon testimony which, even if trustworthy, is subject to verbal confusion. While one observer may pronounce an orator's speech "flat", another may call it "harsh"; and neither may be too exact in his definition of terms. Judgements of voice require skill to an extent not ordinarily found in the untrained commentator.³⁰

²⁹Boles, Sermon Outlines, op. cit., 124.

³⁰Thonssen and Baird, op. cit., 443 - 444.

The task of formulating accurate judgements concerning Boles' voice was made peculiarly difficult because of a number of factors. Boles has been dead for almost fifteen years. The writer did not hear him speak. In addition, not only are there no preserved tapes or records of Boles' addresses, but there is also a total absence of any written testimony concerning his vocal skill. Therefore, in determining the distinguishing marks of Boles' vocal delivery, interviews with those who often heard him speak formed the primary source of information.

Boles was not endowed by nature with a powerful vocal mechanism, but he used his voice effectively as an instrument of persuasion. Although his voice was pleasingly low in pitch, it did not have a rich, melodious quality. Testimony tends to indicate that his vocal mechanism did not have the persuasive tones of William Jennings Bryan or Franklin D. Roosevelt, but "with a moderately good voice he was a persuasive speaker".³¹ His vocal delivery was effective because of the skillful use of his voice.

Boles' delivery was characterized by the necessary quality of audibility. His addresses were easily heard without strain upon himself or his listeners. He maintained sufficient control of loudness to project his voice adequately in all ordinary speech situations. The

³¹Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

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Witness
Tennessee

audibility of his voice was enhanced by precise articulation and pronunciation.³² He never spoke hurriedly in an inarticulate manner, but "he was slow and deliberate".³³ His pronunciation was adapted to the section of the country and audience situation which he faced. "He was easily understood".³⁴

Boles' voice was not only clearly audible, it also possessed the quality of pleasantness. He attained ample volume through a full use of resonance rather than through an objectionable loudness. He once said, "do not rant or yell",³⁵ and his preaching did not hammer the eardrums of his audience. Another pleasant characteristic of Boles' voice was the pitch. His pitch was moderately low and a spontaneous variety in pitch sprang from the content and emotion of his message.³⁶

"A third standard of good voice is fluency".³⁷

³²Interview with Mrs. Violet DeVaney, Nashville, Tennessee, June 9, 1959.

³³L. L. Brigance, "Great Leader Fallen", Gospel Advocate, LXXXVIII (March 28, 1946), 291.

³⁴Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

³⁵Boles, Sermon Outlines, op. cit., 124.

³⁶Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

³⁷A. Craig Baird and Franklin H. Knowler, General Speech: An Introduction (New York: McGraw-Hill Book Company, Inc., 1957), 155.

audibility of the voice was not lost in the distance. The speaker was a man of middle age, with a deep, resonant voice. He spoke with a certain authority, and his words were clearly heard by all present. The subject of his discourse was the importance of maintaining the peace and harmony of the community. He urged upon the listeners the necessity of mutual respect and understanding, and of the avoidance of any actions that might lead to discord or conflict. His remarks were well received, and there was a general feeling of agreement with what he said. The meeting concluded with a vote of thanks to the speaker, and the adjournment of the session.

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25. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.
26. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.
27. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.
28. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.
29. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.
30. The following is a list of the names of the persons who were present at the meeting held on the 15th inst. at the residence of Mr. J. H. Smith.

Although Boles was described by a contemporary to be "not a rapid, fluent speaker",³⁸ there is no indication that his delivery was hampered by vocalized pauses or inflexibility. Fluency is essentially a problem of rate, and Boles characteristically spoke "distinctly and slowly".³⁹ Evidence tends to indicate that his rate of utterance was below the 120 to 150 words a minute which is average for most speakers.⁴⁰ His thorough preparation gave him great assurance and confidence, and although he spoke very slowly, reliable testimony establishes his vocal delivery as smooth and effective.

The evangelist's delivery also exhibited flexibility. He consciously avoided "a monotone-singsong"⁴¹ quality, and his speaking was free of the rhythmical "Holy Whine" which has characterized evangelists "in some parts of the country".⁴² His speech was conversational in pattern and his ideas were expressed in a variety of tones, rates, and inflectional patterns. He applied the sound principles of

³⁸Brigance, op. cit., 291.

³⁹Interview with Mack Wayne Craig, Nashville, Tennessee, June 11, 1959.

⁴⁰Monroe, op. cit., 61.

⁴¹Boles, Sermon Outlines, op. cit., 124.

⁴²Broadus, op. cit., 346.

"rising and falling inflection"⁴³ to his vocal delivery, and his voice variations were well adapted to the speaking situation. Boles also achieved vocal variety through the use of an occasional pause. The pause did not indicate a loss of words, but was used as a definite communicative device. The evangelist frequently paused at a strategic moment and read a passage from the Bible which was related to the point at hand.⁴⁴

V. SUMMARY

Boles' delivery was an asset to his preaching. He viewed it as a tool by which the speaker transmitted his message to his hearers. Like any tool, he believed delivery to be most efficient when it called least attention to itself. In an effort to impress his message upon the hearts of his hearers, he predominately used the extemporaneous mode of delivery. Memorization of sermons was abandoned early in his career and manuscript speaking was limited exclusively to important special addresses. The extemporaneous method allowed Boles to receive inspiration from the audience and the occasion.

With the exception of a few characteristic movements, Boles' overt action in preaching was mild.

⁴³Boles, Sermon Outlines, op. cit., 124.

⁴⁴Interview with B. C. Goodpasture, Nashville, Tennessee, June 6, 1959.

"chain and relationship" and his value for the situation. Before a... use of an... a loss of... device. The... moment and... to the... of the...

John's delivery was... viewed it as a... message to his... to his most... itself. In an... heart of his... experienced... was abandoned... was failed... The experienced... inspiration... With the... movements, before...

43 John's... 44 Interview... Tennessee, June...

Poise and dignity marked his general countenance in the pulpit. His gestures were centered around the emphatic movement of his right hand. The Boles' trademark was a school master gesture with the index finger of the right hand pointed outward.

Although nature did not endow him with a powerful, melodious voice, Boles' vocal delivery was effective due to his judicious use of the speech mechanism. His delivery was characterized by the vocal qualities of audibility, pleasantness, and flexibility. The evangelist's rate of speaking was unusually slow and deliberate, but his vocal delivery was marked by adequate smoothness and fluency.

CHAPTER IX

CONCLUSION

I. INTRODUCTION

This study has dealt with the speaking of Henry Leo Boles, one of the many preachers who have contributed substantially to the dignity of the spoken word in the American pulpit. Boles close union of talent and character distinguished him as one of the foremost leaders among the Churches of Christ. For more than forty years his national popularity was attested to by numerous invitations from churches all over the country to deliver special addresses and preach in evangelistic meetings.

The fundamental objective of this paper has been to measure the quality of Boles' speaking. He was a scholar who applied rhetorical technique to sermon preparation and delivery. His preaching adhered to sound principles of invention, arrangement, style and delivery. The purpose of this study has been to examine Boles' rhetorical methods in the light of accepted criteria of effective public speaking.

II. SUMMARY OF BACKGROUND MATERIAL

The Restoration Movement

Two areas of background material have been surveyed in this paper. The first describes the principal features of the religious group and movement with which Boles' life was interwoven. The Church of Christ, one of the ten largest religious groups in the nation today, experienced a rebirth as a result of a religious upheaval of widespread influence during the nineteenth century known as the Restoration Movement. Boles' life reached fruition at a moment when the effects of this movement were reaching their full momentum. He was dedicated to the intrinsic principles which gave life to the movement and his preaching contributed to the direction of religious thought during the latter part of the Restoration period.

Boles came into prominence at a moment when the Restoration scene was beset with bitterness and strife. He vigorously opposed the issues of the conflict, the Missionary Society and instrumental music in worship. In 1906 these two innovations led to the official split between the Churches of Christ and the Christian Church. The theme of Boles' preaching was the battle cry of the restorers: "We speak where the Bible speaks, and are silent where the Bible is silent". The motivating force of his life was a desire for a continued restoration of

The Restoration Movement

Two areas of development... in this paper. The first... of the religious... was interviewed. The... largest religious... a result... influence... Restoration... moments when... their full... principles which... preaching... thought during... focus... Restoration... vigorously... missionary society... 1908 these... Between the... The theme of... Restoration... alien where the... of his life was...

the church as it was revealed in the New Testament.

Boles' Early Life

The second background area dealt with some of the factors in Boles' early life. The facts concerning Boles' life are uncollected and therefore inaccessible to the public. Since the circumstances of his heritage and early training are considered concomitant to his success as a preacher, this study has attempted to record some of these facts. The characteristics of his ancestry, and the experiences in his formal education which enabled him to gain greatness in the pulpit are considered.

Boles' ancestry was largely of Scotch-Irish descent. His ancestors moved to America in 1710 and ultimately settled in the Upper Cumberland region of Tennessee. His father, Henry Jefferson Boles, his father's father, and his great grandfather on his father's side had all been pioneer preachers. His great grandfather on his mother's side of the family, "Raccoon" John Smith, was one of the most colorful leaders of the Restoration Movement. The religious impact of the Boles' lineage widened with each succeeding generation and reached full maturity in the life of H. Leo Boles.

The environment into which Boles was born offered both advantages and definite disadvantages. He was faced with both limited and unlimited opportunities. He entered

the world at a time and under an environment which indicated that the scope of achievement a man might attain depended mainly upon the zeal and ambition of the individual. From his environment Boles acquired a reverence and respect for God that was to mould his entire life. In addition to a native intelligence and a driving desire to achieve, he received from his early home training the additional accouterments, both spiritual and mental, that would be needed. From the sturdy stock of the Cumberland Mountains, surrounded by simple rural life, Boles matured in the environment which was to furnish the foundation for his eventual greatness.

Although Boles' early opportunities for an education were limited, he eventually gained adequate formal training to qualify him to serve as a college president. It is significant that he engaged in many speaking and forensic activities during his years of schooling. These speech activities helped to prepare him for forty-three years of pulpit glory.

III. BOLES, THE SPEAKER

With few exceptions, the basic principles underlying all effective speaking are the same. Although some aspects of the preaching situation are peculiar to the pulpit form of address, all of the generally accepted rules for good rhetoric are applicable to the sermon. Outstanding men of

the pulpit have been those who have recognized and adhered to the proven principles of rhetorical theory. In the analysis of H. Leo Boles' preaching, this study has attempted to discover and record the outstanding characteristics of his speaking within the time-tested categories of invention, arrangement, style, and delivery.

Invention

Invention is the constituent of rhetoric concerned with the finding and analyzing of the speech materials. Underlying H. Leo Boles' sermon preparation was an ever-present purpose which guided his total inventive process. His purpose in preaching was to proclaim the gospel of salvation as he believed it to be revealed in the Bible. Although he occasionally discussed questions of a social, political, or ethical nature, his primary objective in the pulpit was to "hide behind the cross of Christ".

Boles' sermon purpose dictated the principal source of material in his preaching, the Bible. Although materials for his sermons were drawn from a wide range of source materials, special emphasis was upon Biblical instruction and information. Through the years Boles collected a great backlog of information and ideas from which most of his sermon material stemmed. As his thinking matured, his ideas and facts mellowed, and his personal experiences

The pupils have been... to the proven principles... analysis of H. Lee... attempted to discover... characteristics of his... categories of investigation...

Investigation

Investigation is the... with the finding and analysis... Underlying H. Lee... ever-present purpose... process. His purpose... Gospel of salvation... the Bible. Although... of a social, political... objective in the... Christ".

Notes, sermon... of material in his... for his sermons were... materials, special... and information. Through... great backlog of... his sermon material... these and facts...

mounted, Boles increased in pulpit effectiveness. His best preaching was done during the last fourteen years of his life. His invention was thus enhanced by the use of these materials which he employed for illustrative purposes. In addition to the scriptures, Boles relied upon materials from personal experience, science, ethics, history, biography, and literature.

The analysis of the modes of persuasion in Boles' inventive process was moulded about the classical categories of logical, pathetic, and ethical proofs. The investigation of his persuasive techniques revealed that he was unusually strong and skilled in the use of logical and ethical proofs, and generally less effective in his use of pathetic proof. Aside from his purity of life, Boles' greatest single strength in preaching was his effective use of logical proof. With outstanding intellectual resources, he made effective use of evidence and reasoning. His intellectual stock furnished him with excellent resources for logical invention. The preparation and background which accompanied him to the pulpit greatly fortified his argumentative soundness and integrity. The basic premise from which he made his logical appeal was that the Bible is divinely inspired. He believed that religious feelings should not be based upon sentimentality and emotionalism, but that convictions should be founded upon reason and evidence. The primary source of evidence in his preaching was

quotation from the scriptures, and he often moulded these into a tightly-bound argument. Constantly searching for the why of things, he relied heavily upon argument based on causal relationships. He also utilized examples and deductive thinking in an effective way.

Boles' use of pathetic proof was not so pronounced. A causal glance at his sermons and interviews with those who often heard him speak tend to indicate that his preaching was almost void of emotional appeal. However, a careful examination of his speeches proves that Boles did employ a moderate use of emotional proof. His use of emotional appeal was based upon the logic of his discourse, and was woven into his arguments and evidence. In comparison with the other aspects of his persuasive technique, it must be concluded that Boles' emotional appeal was a weakness. However, this study serves to refute the impressionistic judgement that "Boles' preaching was almost void of pathetic proof", and an analysis of the many direct responses to his preaching will quickly dispell the theory that he ignored the use of emotional appeals.

In harmony with the views of ancient rhetoricians, Boles' ethical proof persuaded his auditors to trust and believe him. Manifesting the three constituents of ethical proof, character, intellect, and good will, the evangelist gave credibility to his message. He spoke authoratatively

quotation from the testimony of the witness who
into a timely manner. The witness testified that
the way of thinking, he would have been a person
on causal relationship. He would have been a person
descriptive thinking in a very simple way.

Police, who are not in a position to make a
A causal relationship is a relationship between two things
who often heard the word "cause" in a very simple way
pressing was a very simple way of thinking. The witness
careful examination of the witness's testimony. The witness
employ a method of thinking. The witness testified that

emotional appeal. The witness testified that the witness
and was woven into the witness's testimony. The witness
comparison with the witness's testimony. The witness
technique, it was a very simple way of thinking. The witness
appeal was a very simple way of thinking. The witness
refute the impressionistic method.

pressing was a very simple way of thinking. The witness
analysis of the witness's testimony. The witness
quickly dispel the witness's testimony. The witness
emotional appeal.

In summary, the witness's testimony is a very simple way of thinking.
Police, ethical proof, the witness's testimony is a very simple way of thinking.
believe him. The witness's testimony is a very simple way of thinking.
proof, character, the witness's testimony is a very simple way of thinking.
gave credibility to the witness's testimony. The witness's testimony is a very simple way of thinking.

and his audiences received him with confidence. He was "a good man speaking well".

Arrangement

Boles consciously applied the time-tested principles of arrangement in the organization of his sermons. His craftsmanship of organization was a contributing factor toward his general pulpit effectiveness. His preaching was characterized by unity and coherence. He most commonly applied the distributive method of arrangement to his evangelistic preaching. On occasions of special importance and before particular audiences he altered this plan and adapted the historical or logical method of disposition. The particular method of arrangement employed in each situation, reflects careful thought and planning.

He was logical and deliberate in his speech preparation using forms of homiletical order that were adaptable to evangelistic preaching. His ideas were logically arranged and the relationship of subordinate topics to the central theme was apparent.

The major criticism which is levied against his ability in the arrangement of materials is that his methodical nature tended to produce the mere mechanical unfolding of an outline. The introductions are very brief and generally effective. However, the conclusions are simply the rounding-out-of-the-thought type and lack

powerful pathetic strokes. The transitional sentences are stiff and dull leaving the impression of being mechanically produced, rather than having stemmed from the dynamics of the speaking situation.

Style

The examination of Boles' sermons tends to indicate that he was primarily concerned with his message to the point of practically ignoring systematic principles in the development of a powerful style. The adorning of language through embellishment is an important phase of the total process of rhetoric which the evangelist apparently neglected. His style was void of poetic coloration and grand eloquence. Boles' sermons are not marked with many stylistic niceties and none of his contemporaries have written of the beauty, elegance, or sublimity of his style. Ornateness serves to give an individual stamp to oratory, and often it is this quality that becomes the timeless identifying mark of the great speaker's style. It must be concluded that the lack of ornateness and embellishment in Boles' style is one of the foremost factors that will deny him a place among the foremost speakers in the heritage of the American pulpit.

Although Boles' style is not without criticism, it was effective because it was "of the man himself". Lacking in ornateness, it was characterized by clearness and appropriateness. Simplicity of expression was Boles'

trademark. Thorough preparation and orderly arrangement enabled him to establish a firm understanding of his ideas in his own mind. Using Biblical illustrations, he translated profound ideas into thoughts which his hearers could readily grasp. The absence of an abundance of illustrations from secular life limited the tools by which he could make his ideas clear. This deficiency was tempered, however, by his logical sequence of presentation and simplicity of expression. Clarity of style was further enhanced by a general avoidance of long sentences.

The analysis of appropriateness in Boles' style revealed his ability to adapt his spoken discourse to the audience-occasion situation. His word choice and general vocabulary was characterized by simple language, carefully adapted to his hearers.

Delivery

Boles' delivery was an asset to his preaching. He viewed delivery as a tool for transmitting the message to his hearers. As such, he consistently gave primary emphasis to the message rather than the tool. He avoided any mannerisms in delivery which might tend to distract from the message. In an effort to impress God's word upon the minds of his hearers, he predominately employed the extemporaneous mode of delivery. Memorization of sermons was abandoned early in his career and manuscript reading was limited exclusively to important special addresses.

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...and eloquently...
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...The...
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...audience...
...vociferously...
...admitted to his...

Delivery

Boles' delivery...
...viewed delivery...
...his...
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...the...
...kind of...
...extensive...
...was...
...was limited...

His delivery was characteristic of the skilled extemporaneous speaker.

With the exception of a few favorite gestures, Boles' bodily action in the pulpit was controlled and mild. His gestures were centered around the emphatic movement of his right hand. The Boles' trademark was a school-master gesture with the index finger of the right hand pointed outward. Poise and dignity marked his general countenance in the pulpit.

Although nature did not endow him with a powerful vocal mechanism, Boles' delivery was enhanced through his judicious use of the voice. His vocal delivery was characterized by the qualities of audibility, pleasantness, and flexibility. The evangelist's rate of delivery was unusually slow, but his vocal delivery was marked by adequate smoothness and fluency.

This summary of H. Leo Boles' rhetorical qualities indicates that he was an effective pulpit speaker. Although several weaknesses have been noted in his rhetorical technique, his preaching generally followed the long accepted methods of speaking success. His adherence to the proven principles of public address within the categories of invention, arrangement, style, and delivery led him through half a century of pulpit success. N. B. Hardeman, perhaps the most widely respected evangelist among the churches of Christ today, indicated Boles'

His delivery was characterized by a certain
extemporaneous quality.
His speech was characterized by a certain
Baker, bodily action in the mouth, was a certain
his gestures were various, and his facial expression
his right hand. The right hand was raised
gesture with the index finger of the right hand
outward. Jones' right hand was raised
in the pulpit.
Although Baker's delivery was somewhat slow
vocal expression, Baker's delivery was somewhat
judicious use of the voice. His voice was
characterized by the quality of a certain
and flexibility. The quality of his voice was
unusually slow, but his voice was somewhat
adequate smoothness and strength.
This summary of Baker's delivery
indicates that Baker's delivery was somewhat
Although several elements of Baker's delivery
rhetorical technique. The quality of his voice
long accepted method of delivery, and his delivery
to the proven technique of delivery. Baker's
categories of rhetorical technique. Baker's
led him through only a certain number of rhetorical
Baker's, perhaps the most effective of his delivery
among the churches of the United States.

success and usefulness as a preacher when he said:

. . . He filled his audiences with love for the truth and with courage to defend it. He spoke with confidence and a knowledge that carried convictions. Weak and ailing people were heartened by what he had to say. Eternity alone can give him proper reward for his untiring efforts and his devotion to God's word.¹

¹N. B. Hardeman, "H. Leo Boles", Gospel Advocate, LXXXVIII (March 28, 1946), 290.

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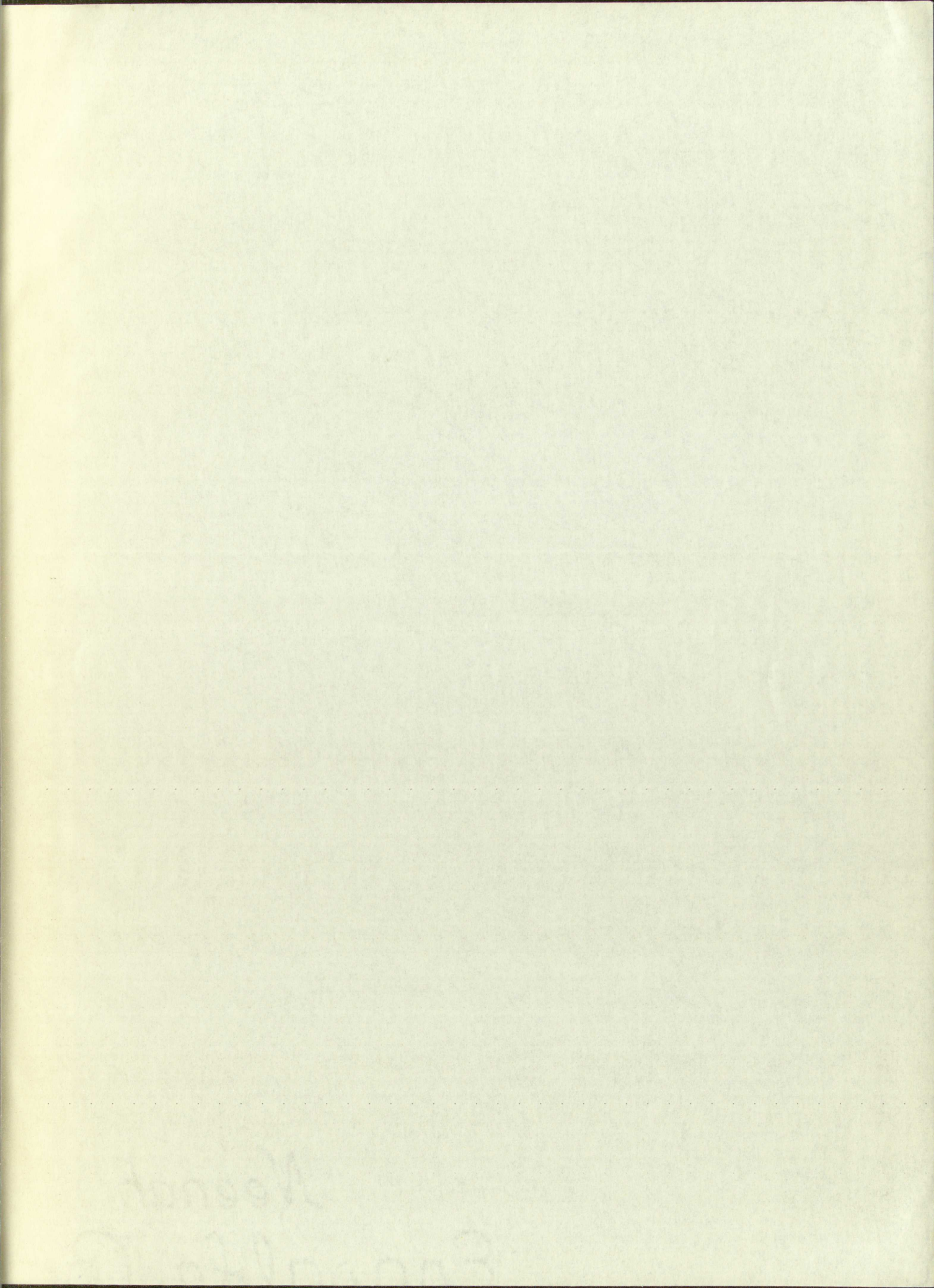
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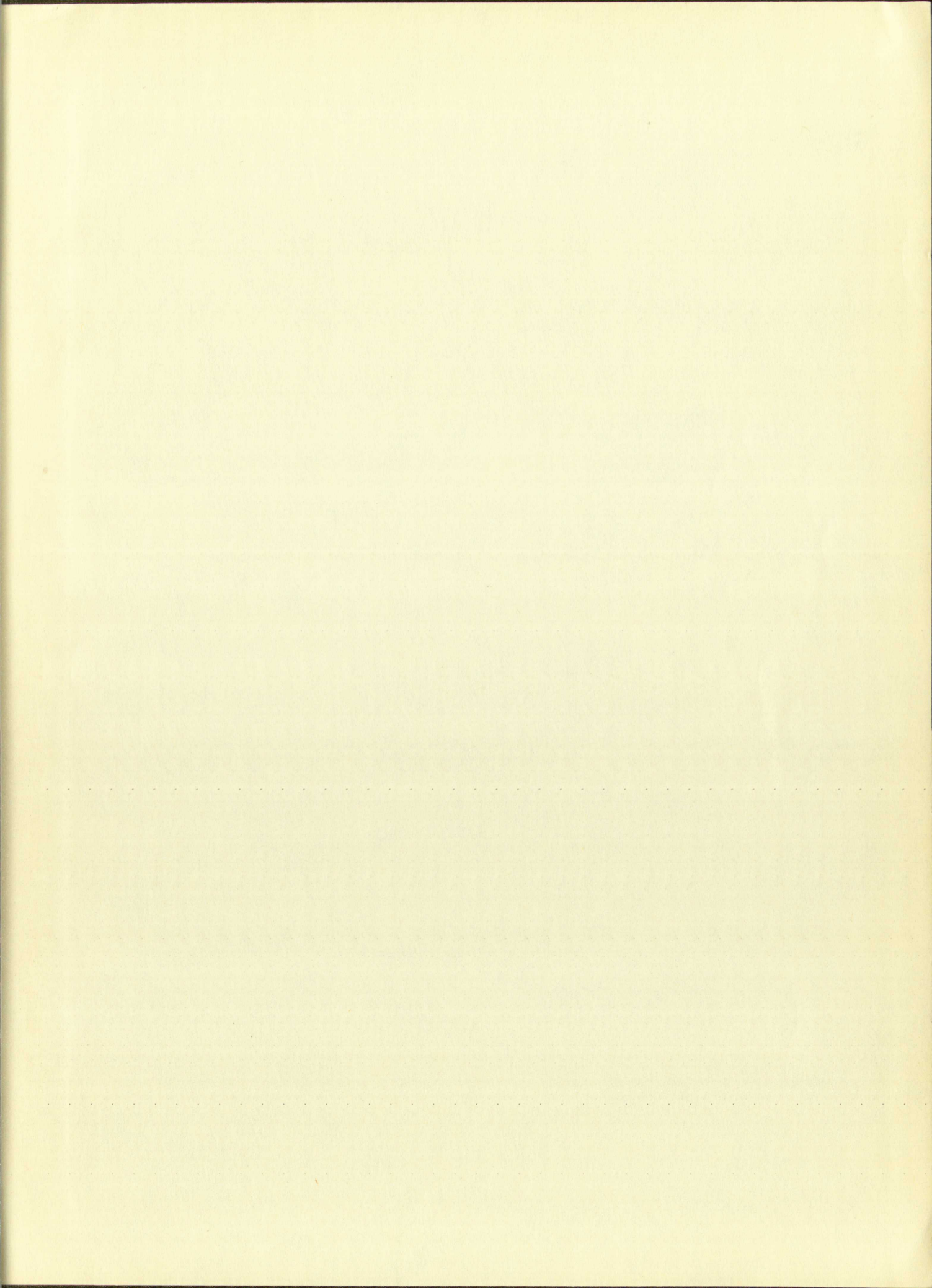
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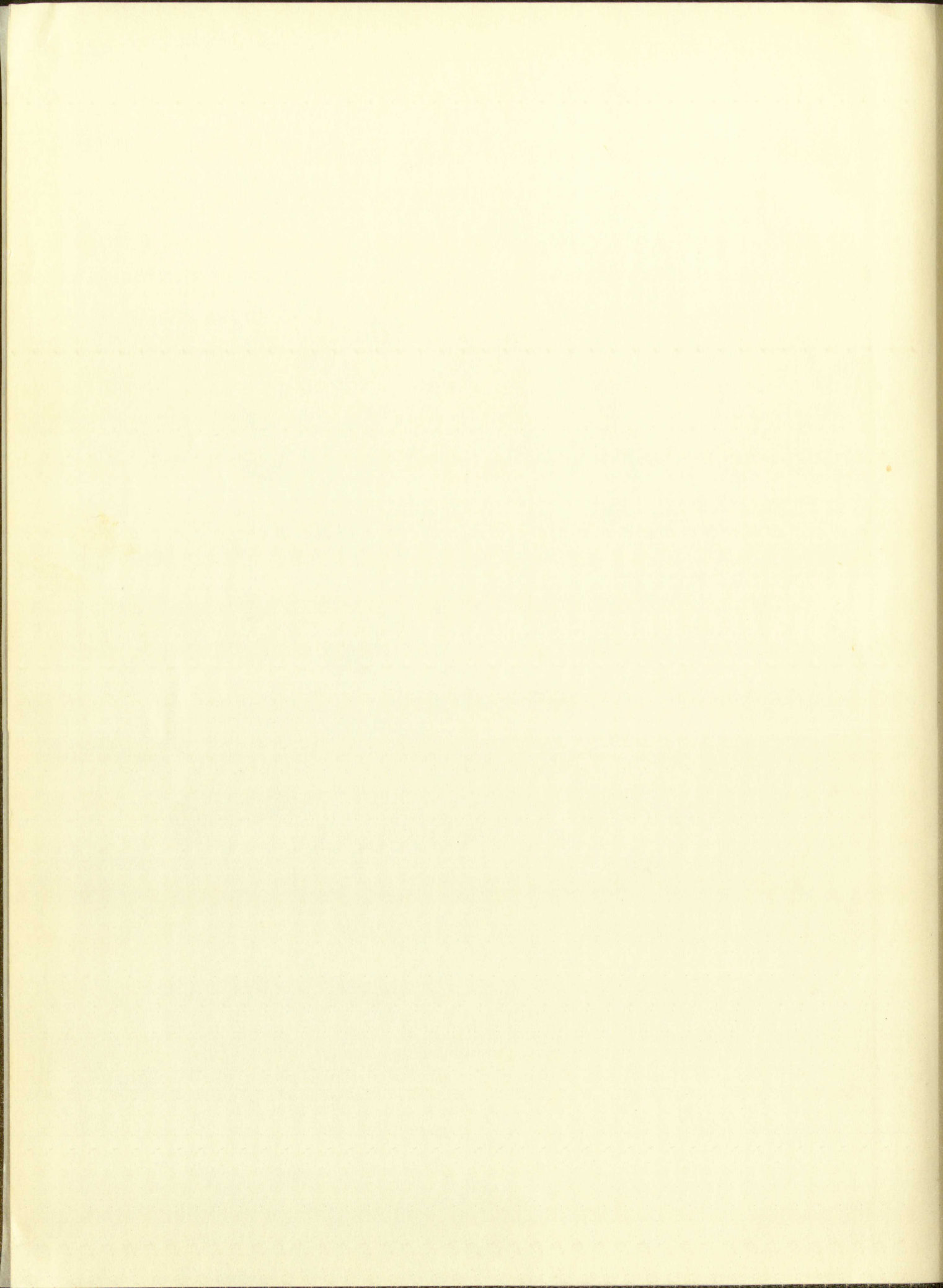
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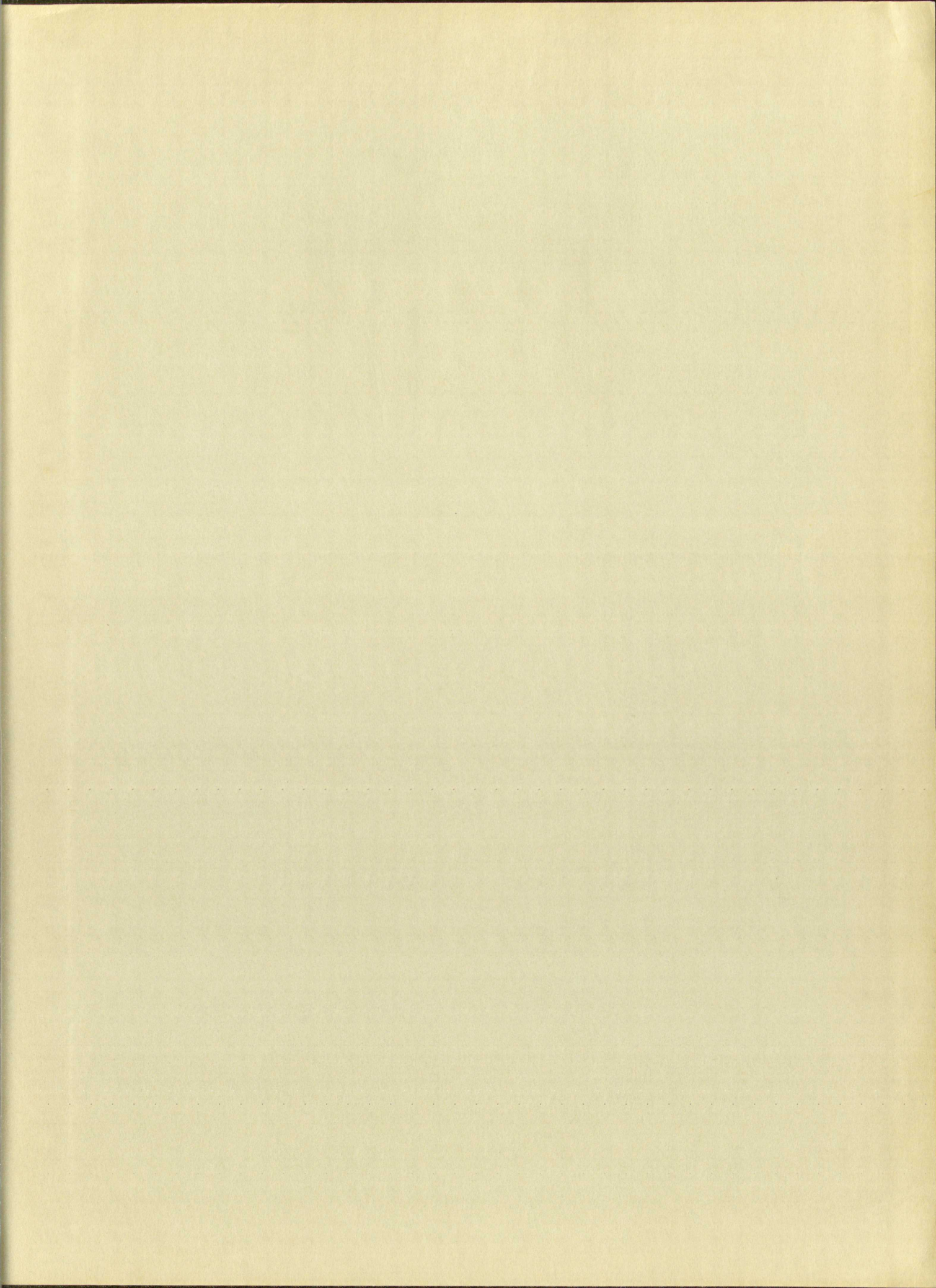
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