# N. B. H.

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## *A Biography of*

## *Nicholas Brodie Hardeman*

by

JAMES MARVIN POWELL

and

MARY NELLE HARDEMAN POWERS

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## DEDICATION

To the hundreds of students who sat at the feet of N. B. H. during fifty years of teaching, and who are now preaching the everlasting word around the world.

*"His life was gentle; and the elements*
*So mix'd in him, that nature might stand up,*
*And say to all the world, 'This was a man'"*

William Shakespeare

Julius Caesar, Act. V, Sc. 5

## CREDITS DUE

*To Mildred Cliett Powell, a great lady of infinite patience, industry, and understanding,*

*and*

*To Worth Bagley Powers, the most loyal, generous, and consecrated man I have ever known,*

*I dedicate the countless hours of work spent on this book.*

MARY NELLE HARDEMAN POWERS.

## INTRODUCTION

Again and again I have heard the lamented H. Leo Boles say that N. B. Hardeman is no ordinary man. By this he meant, of course, that Brother Hardeman is a man of superior ability. Thousands throughout the brotherhood share this sentiment.

Those who read this volume a hundred years from now will get the impression that N. B. Hardeman was a man of unusual talents and accomplishments. Both as a College President and as a Preacher of the Gospel he has been eminently successful. One is amazed at the amount of work that he has done.

The influence of N. B. Hardeman for good is unexcelled in churches of Christ through the English-speaking world. Through his teaching, his preaching, and his books he wields a tremendous power for truth and right.

This story of his life has been written by the two persons best equipped to do it. The book deserves, and it is predicted, will enjoy an extensive sale.

B. C. GOODPASTURE

# FOREWORD

In presenting another biography, we do so with the full knowledge that numerous such books have been published in recent years. But this biography is different, for no man has made such an impact upon our time as Nicholas Brodie Hardeman. He has preached to more people than any other gospel preacher of modern times. His name is a household word wherever New Testament Christianity is known. His students are legion. His influence is universal.

In this age of superficial preaching, it is hoped that our people will be brought back to the solid type of gospel preaching that characterized our forebears; that once again we will put our trust in the gospel "which is the power of God unto salvation."

The principal sources of this work are the Gospel Advocate files, unpublished works, and personal reminiscences.

J. M. POWELL
Chattanooga, Tenn.

MARY NELLE HARDEMAN POWERS
Memphis, Tenn.

March 2, 1964

# THE GRAND CHAMPION

"An event wholly without parallel in the memories of those assembled", wrote the editor of the Memphis Press-Scimitar, occurred in Memphis, Tennessee, on the evening of May 18, 1959, when more than seven hundred and fifty people from over the nation gathered at the famed Peabody Hotel to honor N. B. Hardeman on the occasion of his eighty-fifth birthday. Hotel officials at the Peabody said that no event in the long history of the hotel had surpassed this event in splendor.

For more than a year, J. M. Powell, then minister of the Jackson Avenue Church of Christ in Memphis, had served as chairman of a steering committee composed of A. C. Carpenter, Worth B. Powers, Lewis Taliaferro, and Dr. W. B. West, in working out the details of the memorable occasion. There was also a planning committee composed of every gospel preacher in Memphis, plus an advisory committee composed of thirty-two men from throughout the nation, including Burton Coffman, New York City; A. R. Holton, Washington, D. C.; Governor Jim McCord, Lewisburg, Tennessee; and George Pepperdine, Los Angeles, California.

From the very beginning, Powell, who originated the idea, planned to have such an array of nationally prominent men to appear on the program that newspaper coverage would be simple. To that end, Governor Buford Ellington, Senator Albert Gore and Senator Estes Kefauver of Tennessee were invited. Senator Kefauver was unable to attend, due to previous commitments. In a letter, which Master of Ceremonies Powell read at the dinner was his message:

> "This is a night of great moment in the proud history of Tennessee and the cause of education. I join the hundreds and hundreds who are in attendance on this wonderful occasion, and extend my warmest good wishes and words of felicitation. When you founded the fine college which bears your name, and throughout the years you have helped to guide its progress and

destiny, you established and maintained one of the outstanding educational institutions in our country. It is most fitting, therefore, that your distinguished career as an educator, minister, and scholar, be noted here tonight in the midst of all who love you. My only regret is that I am unable to be there and express these sentiments in person."

Through the influence of Dorsey Hardeman, who in his own right is a distinguished lawyer and Speaker of the Texas State Senate, a large delegation from Texas was present. Among the number were Lt. Governor Ben Ramsey, Senator R. A. Weinert, Senator and Mrs. Wardlow Lane, Honorable and Mrs. Edward Clark, and other Texas political figures.

The most distinguished guests were Senator and Mrs. Lyndon B. Johnson, who with one of his secretaries, came in the private Johnson plane. At the time, Johnson was Senate Majority Leader and candidate for the Democratic Presidential nomination.

Long before the hour of the banquet, the Continental Room, the Louis XVI Room, and the halls outside were jammed. Newspaper reporters, photographers, and television cameramen were present to record the activities of the evening.

Carrie Neal Hardeman Foy opened the ceremonies by playing on the organ the National anthem. Ben G. Swinny led the vast audience in singing the Doxology; after which E. H. Ijams pronounced the invocation.

Mayor Edmund Orgill, of Memphis, gave the welcoming address, in which he said: "It is so fitting that we do honor to this great man." The Mayor then added a word of appreciation for "the great church of Christ, for the wonderful contribution it has made to Memphis and the Mid-South area so dear to us."

Governor Buford Ellington spoke feelingly of the contributions which Professor Hardeman had made to the state. He said: "Dr. Hardeman, on behalf of all the people of the state, I thank you for the spiritual life, the civic life, for all the things to which you have made contribution."

Senator Albert Gore remarked that, "It isn't given to many men to live a life of service in three fields devoted to

the benefit and progress of mankind. Dr. Hardeman has been a civic leader, an educational leader, and a spiritual leader."

Senator Lyndon B. Johnson paid a high tribute to the honoree. He said: "Dr. Hardeman has spent his life sowing seeds among the souls of men and nurturing the minds of the young." The Senator then gave a summary of world conditions and asserted that it was his intention to conduct himself in world affairs in harmony with the principles of "the great Teacher". In closing, he remarked:

> "Here tonight we honor the example of the life of one man whose works have touched the lives of multitudes—and will live on through the years. He is an extraordinary man. We, too, in our obligations as Americans, must prove ourselves to be extraordinary men and women. It is my hope and prayer that in its purpose now our government may be guided by the same purposes which guided this man in the course he has pursued in his life."

Wayne Poucher, popular radio and television personality from the nation's capital, offered touching tribute to Hardeman, and directed the testimonials which were given by L. R. Wilson, editor, Voice of Freedom; Dr. W. B. West, Jr., Dean of Harding College School of Bible and Religion; J. Leonard Jackson, minister, Boulevard Church of Christ, Murfreesboro, Tennessee; Evangelist Guy N. Woods; and O'Neal Howell, President of the Horsemen's Association.

Wilson said in part, that:

> "Although Professor Hardeman was the chief executive officer during most of his career as a school man, he never quit the classroom as long as he was with the school. Perhaps no fewer than 25,000 students have come under the direct influence of his teaching, which covered a wide field, including psychology, logic, English grammar, literature, composition, and other subjects, such as Bible history, geography, hermeneutics, and homiletics . . . Professor Hardeman, the educator, is indelibly stamped on the many thousands who sat at his feet, through whom he will live on for centuries to come."

Dr. W. B. West spoke of him as a preacher cherished in thousands of homes throughout the land. "He is a man

who has an extensive knowledge of the word of God, one who has the power to persuade, and one who is not ashamed of the gospel of Christ."

J. Leonard Jackson quoted the opening sentence of Mark Antony's funeral address over the body of Julius Caesar, then he said:

> "Tonight we come not to bury our distinguished honoree, but to praise him as an educator, evangelist, and as an American. We come with unexaggerated eulogy and with meritorious praise, and what we shall say is not to be construed as an obsequy."

Jackson spoke especially of the Hardeman Tabernacle Meetings, which were held in the Ryman Auditorium, Nashville, Tennessee, between the years 1922 and 1942.

Guy N. Woods spoke of Hardeman's oratorical powers. He said that Hardeman's superb powers as an orator are "due, in large measure, to a marvelous voice, thorough mastery of the English language, and a profound knowledge of, and a deep sympathy with the word of God." Woods cited as an example of Hardeman's oratory, the following passage from Tabernacle Sermons, Volume I, Pages 25, 26:

> "The orators, the poets, the painters, the sculptors, and the architects of once-glorious Greece have long since passed away, and their works have slowly, but surely, yielded to the mutations of time. Imperial Rome raised her head sublime, and from the seven-hilled city spread abroad her power and her influence over all the nations of the earth; then humbly bowed her head and ceased to be. Desolation marks the site of old Carthage. Tyre and Sidon no longer send their ships to distant ports . . . The picture of world-wide dominion painted by the ambitious schemes of Napoleon has long since faded, and the Man of Destiny died amid the lonely scenes of St. Helena. Empires have been overthrown, dynasties have fallen, and the meteoric light of would-be reformers has flashed across the arched path, only to be swept into oblivion and forgetfulness; while the Bible, a divine product . . . still stands, bidding defiance to every wave of infidelity, giving comfort and hope to Christians and pointing sinners to the Lamb of God that takes away the sin of the world."

O'Neal Howell spoke of Hardeman the horseman, how he liked to win in the horseshow ring, how he always loved horses, and how in every contest, he had always acted the part of a gentleman, regardless of whether he won or lost. Howell closed his remarks by quoting Grantland Rice's famous lines: "And when the One Great Scorer comes, To write against your name; 'Twill not be that you won or lost, But how you played the game."

As reported the next day in the Commercial Appeal, "During the early testimonials, Mr. Hardeman could be seen shaking his head in negation, but when his daughter, Mary Nelle Hardeman Powers, and his son, Dorsey Hardeman, member of the Texas State Senate, spoke on his role as a father and family man, he had to wipe his eyes frequently." Dorsey said of his father, "There has been nothing feigned about him. He has acquitted himself with honor in every station of life, and, as time rolls her endless cycles on, his stature will continue to be a bright and shining light, even in the misty realm of eternity."

With calmness and dignity, Mary Nelle Powers said:

> "To his family, my father has always been kind, just and over-generous, and gifted with a superb sense of humor. He not only preached to us lofty principles of honor and service, thrift and industry, but first practiced them himself. He was strongly supported by my beloved mother, who had one basic rule of conduct: 'Don't do anything that will reflect on your daddy' . . .
> "Three traits stand out most vividly in my appraisal of my father at home. One of them ranks next to godliness—he is the cleanest man I know, mentally and physically. I never heard a filthy word issue from him . . . and I've never known anyone so consistently and efficiently neat . . . In our house, even the unabridged dictionary led a dual life. It not only served up definitions and pronunciations during the day; but at night performed a duty in keeping the creases in Papa's trousers, which he folded neatly across his desk, with Webster exerting his weight thereon . . .
> "He is the strongest man I know. I never knew him to be afraid of anything. His answer to danger and trouble has ever been to face it, straightforward and unafraid. One magnificent example is forever burned into my memory. On a night of sadness, disillusion-

ment, betrayal—a night in some respects like Gethsemane—I saw that noble silver head at his desk, unbowed, unfaltering, keeping vigil alone through all the dark hours of the night". . . "And then I've never known anyone who bore praise so gracefully. In the time that I have known him, thousands of compliments, honors and tributes have flowed about him. I never saw him affected by a one of them—not a tinge of conceit, of egotism, of self-enlargement—simply unmoved, unaffected. . . ."

His daughter closed her tribute by saying, "If I had my life to live over again, I'd choose the same father."

B. C. Goodpasture, editor of the *Gospel Advocate*, was the main speaker of the eventful evening. He spoke of Hardeman's all-around ability and how he had managed to find more than one dimension to his noble life. He referred to him as "a man among men". He declared that "had Diogenes lived in our time, he would have stopped with Brother Hardeman in his search for a man". Goodpasture closed his speech by quoting Shakespeare's famous lines: "His life was gentle; and the elements so mixed in him, that Nature might stand up and say to all the world, 'This was a man'."

In presenting a bronze plaque to Hardeman, Dr. Jack Lewis, member of Harding College School of Bible and Religion faculty, said:

"After much searching, we have selected a small plaque suitable to adorn your wall. On this plaque we have engraved your picture from a photograph by which your service among the churches has been most often announced . . . We have also attempted to describe your diversified services, for which we honor you in the following inscription:

N. B. HARDEMAN
ON HIS 85TH BIRTHDAY
IN RECOGNITION OF A LIFE OF
CHRISTIAN SERVICE
AS EDUCATOR, EVANGELIST, DEBATER,
LECTURER, CITIZEN, HORSEMAN,
MAY 18, 1959
FROM HIS FRIENDS

The climax of the unforgettable occasion was the response of Hardeman. In the Gospel Advocate of July 9, 1959, Guy N. Woods reports that:

> "When Brother Hardeman rose to speak, a hush fell over the vast assemblage. He stood before the microphone, tall, straight as an arrow, and his voice—clear, strong and vibrant—rang out with all the force of former days. With that matchless eloquence for which he has been famous, he began by saying that the occasion impressed upon him the fact that it is better to bestow upon one a small blossom while living, than to place on one's casket a garland of roses at death."

After these words died away and Hardeman resumed his seat by the side of "Miss Annie", his charming wife, the vast audience was on its feet as one person, in a thunderous, cheering, tribute to the "Grand Champion". Carrie Neal Hardeman Foy had played appropriate organ music throughout the evening, including the accompaniment for Edward Bousson and Ben Swinny as they sang old Hardeman favorites, "Red Sails in the Sunset", "When You Wore a Tulip", etc. J. E. Acuff, of Nashville, closed the festivities by pronouncing the benediction.

At intervals during the evening, J. M. Powell, Master of Ceremonies, read scores of telegrams and other messages from friends throughout the nation who were not able to attend. Alonzo Williams, prominent minister of Paducah, Kentucky, wrote: "It will not be possible for Mary and me to be with you on May 18. You have our esteem and good wishes in full measure. From us to you on May 18, it will be thus: *Salute* to the GRAND CHAMPION!"

Former Governor Jim McCord wrote: "I know of no man of finer qualities than Dr. Hardeman and certainly no one that I would rather do honor to, and it is with very genuine regret that I find it impossible to be with you." Cled E. Wallace wrote: "Brother Hardeman is one of the great men of our time, and I hold him in very high regard."

John T. Smith, who led the singing in the second Tabernacle Meeting, though present, wrote his tribute to be read:

> "For more than fifty years, I have been very close to Brother Hardeman; have loved him as friend and

for his work's sake; and have had favorable opportunities for observing him. Based upon these, it is my sober judgment that Brother Brodie Hardeman possesses as great a number and diversity of the unusual gifts as any man I have ever known, in the church or out of it. In the classroom, he never had a superior. In the pulpit, the plain gospel has been presented eloquently—yet simply. On the forensic platform, always master. As a lecturer on any occasion, whether religious or political, a spell-binder."

From A. M. Burton, Nashville philanthropist, came the following telegram:

"I join with brethren throughout the world in wishing for you a happy birthday. I know of no one who has done more to further the cause of Christ. I think it's significant that the next President of the United States, the Honorable Lyndon B. Johnson, is with you on this happy occasion."

Marshall Keeble, the eminent Negro evangelist, telegraphed: "Congratulations for your long and devoted service in the kingdom of Christ. I count it one of the blessings of my life to have been for many years a fellow-laborer in His vineyard. It is a privilege to claim you as my friend. To God be all the praise."

In a letter to J. M. Powell, a few days after the dinner, Pat Boone, the popular entertainer, wrote from New York City:

"I want to express my regret that your kind letter did not come to my attention in time for me to send a message to be read at the testimonial dinner for Brother Hardeman. I am certainly sorry that the matter was not called to my attention in time for me to be represented there.

"I think it is wonderful that Brother Hardeman's friends are honoring him for his long years of service and usefulness in the kingdom of God, and am sure that it was a very wonderful occasion. When you see him, please express to him my appreciation as a member of the church, for all that he has meant to the cause of Christ."

The next day, both of the Memphis papers carried front-page pictures, write-ups and editorials lauding the event.

The Commercial Appeal in an editorial said, in part: "More than seven hundred persons crammed into the Peabody ballroom the other night to tell and hear good things about that famous educator, evangelist, horseman and father. United States Senators, the Governor, delegations from Texas and Mississippi, helped swell the crowd and the occasion.

"The night will long be memorable to the Hardeman family and the church of Christ. It was a fitting testimonial to one who had reached four-score and five in full vigor of mind and spirit. He has been an inspiration, and will continue thus."

The following was said editorially in the Press-Scimitar:

> "Richly deserved was the tribute paid N. B. Hardeman at the Peabody last night. The eighty-five-year-old educator was co-founder fifty-two years ago of Freed-Hardeman College. To found a college requires more courage and faith than most men have. That two United States Senators—Albert Gore, of Tennessee, and Lyndon B. Johnson, of Texas, would be joined by Tennessee Governor Buford Ellington and Mayor Orgill in honoring such a man is not surprising. The honors paid Mr. Hardeman were due him."

## EIGHTEEN SEVENTY-FOUR!

In order to understand the many facets of a man's life it is necessary to know something of the conditions of the country and the world into which he was born.

N. B. Hardeman was born during the period of Reconstruction. Ulysses Grant was President of the United States. His eight years in office (1869-77) saw a shameful succession of financial scandals which undermined public confidence in Congress, as well as in State and municipal governments. There were only 37 States, with a population of 38,500,000, which by 1880 had grown to 50,100,000.

The social and economic problems that had to be faced in the South after four years of war were the poverty of the country and complete disorganization of the labor supply. For a brief period the governments of Southern States were in the hands of Negro men, and the white men who had not been disfranchised for supporting the Confederacy. They were, in the main, voters who owned small farms or had no property at all, but they held the reins of government. With delight, of course, they accepted the powers entrusted to them and began to make laws and distibute offices with a view to their own interests. It was a period of turmoil and "reconstruction."

Henry Watterson, the brilliant editor of the Louisville Courier-Journal, was a leader in Southern thought. His editorials were classics, and were read not only in the South but throughout the nation. Henry W. Grady, editor and part owner of the Atlanta Constitution, was prominent as a public speaker on questions involving the South. His famous lecture, "The New South", was being delivered before enthusiastic audiences all over the country.

Inventions were rapidly transforming and modernizing the new world. Barbed wire, invented in 1874, provided fencing material. The laying of the Atlantic Cable in 1866, the perfection of the typewriter in 1876, the invention of the electric light in 1880—these and similar inventions con-

tributed very largely to the growth of business and industry.

John Calvin Brown had been elected twenty-second governor of Tennessee in 1871, and he served until 1875. He was born in Giles County and practiced law in Pulaski. Governor Brown was one of the leaders of the South. "He was a man of culture, delightful social characteristics, and of marked capacity, as his record shows." It is interesting to note that the second Mrs. N. B. Hardeman is a descendant of Governor Brown.

In 1873, the year before Hardeman was born, there was a panic, precipitated by unbridled railroad speculation, notable in the field of construction, combined with overexpansion in industry, agriculture and commerce. This weakened the U. S. financial structure. The failure of the powerful banking firm of Jay Cooke brought a fall in security prices, ultimately affecting national income and leading to substantial unemployment. As a palliative, it was necessary for the government to release $26,000,000 in greenbacks.

In March of 1875, a Civil Rights Act was passed which guaranteed equal rights in public places, (inns, public conveyances, theaters, etc.) without distinction of color, and forbade exclusion of Negroes from jury duty. However, in 1883, that act was declared invalid for protecting social rather than political rights. The Court held that the Fourteenth Amendment prohibited invasion by the states of civil rights, but did not protect the invasion of civil rights by individuals unaided by state authority. This ruling virtually ended Federal attempts to protect the Negro against discrimination by private persons.

Prominent on the national scene, in the field of literature at Hardeman's birth, were Mark Twain, Sidney Lanier, Ralph Waldo Emerson, Henry W. Longfellow, John Greenleaf Whittier, Oliver Wendell Holmes, Harriet Beecher Stowe, James Russell Lowell, and Walt Whitman.

In 1874 the worst grasshopper plague in U. S. history spread devastation among Great Plains farmers from the Dakotas to northern Texas. The locusts, or migratory grasshoppers, darkened the skies of Nebraska with a swarm

one hundred miles wide and three hundred miles long. Observers estimated there were one hundred twenty-four billion locusts in this flying army.

Also in that year, President Millard Fillmore died, at the age of seventy-four; the Chautauqua movement was founded by Lewis Miller and John H. Vincent; the sensational kidnapping of Charles B. Ross took place, the child never being found. The Woman's Christian Temperance Union was established; and the first steel arch bridge to span the Mississippi opened at St. Louis. Also the first public zoo, the Philadelphia Zoological Gardens, opened—first in the U. S.

During this time, the brotherhood of the church was very active in religious activities. Lines were beginning to be drawn between the Liberal and Conservative elements in the church. Isaac Errett was the editor of the *Christian Standard,* a paper published in Cincinnati, Ohio. Benjamin Franklin was the esteemed editor of the *American Christian Review,* Indianapolis, Indiana. In Nashville, Tennessee, David Lipscomb and E. G. Sewell were editing the *Gospel Advocate.*

Among the men preaching the gospel at Hardeman's birth were: William D. Carnes, Elijah Goodwin, David S. Burnet, Benjamin Franklin, Robert Milligan, Moses E. Lard, Jesse L. Sewell, R. B. Trimble, Dr. T. W. Brents, James W. Harding, James A. Harding, John F. Rowe, B. F. Manire, J. W. McGarvey, E. G. Sewell, David Lipscomb, Knowles Shaw, James E. Scobey, J. M. Barnes, J. M. Kidwell, J. D. Floyd, B. F. Rogers, T. B. Larimore, and others.

The cause for New Testament Christianity was spreading with great rapidity. The men of the Restoration Movement were men of "one Book". They knew the Bible and preached its plain message with telling effect. The influence of Bethany College, founded by Alexander Campbell in 1841, was being felt throughout the land. The College of the Bible in Lexington, Kentucky, had been organized in 1865 and was rendering valiant service for the Restoration Movement. Robert Milligan, J. W. McGarvey and I. B. Grubbs were prominently identified with the institution. They, along with David Lipscomb, E. G. Sewell, Moses E.

Lard, Benjamin Franklin and others, were making every effort to stem the tide of digression.

But dark clouds were on the horizon. The Missionary Societies and Instrumental Music in Christian worship were the big issues of the day. Isaac Errett, editor of the *Christian Standard,* urged the beginning of work in foreign fields, but the brethren were slow to act, and while they were waiting, he turned to the women and helped them to launch the work in 1874. The men, stimulated by this example, organized the Foreign Missionary Society one year later, with Errett as president. Even before that, the "American Christian Missionary Society" had been organized in 1849, with little or no opposition.

A movement of liberalism was rapidly sweeping across the brotherhood as more and more of the preachers were studying at institutions of higher learning in the East.

The *Gospel Advocate* of 1874 reveals a great deal of activity. The January 8 issue refers to the "Franklin Debate", between Dr. T. W. Brents and Jacob Ditzler. In the issue of January 29, T. B. Larimore writes of his school, "Mars Hill Academy", near Florence, Alabama, which had opened in 1871. In the February 12 issue, E. G. Sewell wrote an article on "Dancing Christians". In the same issue it is mentioned that "Brother John N. Mulkey, of Illinois, has been a faithful and earnest preacher of the gospel for about forty years." In the March 5 issue, E. G. Sewell wrote on "Crusade of the Women upon Whiskey Sellers." In the same issue, "R. M." writes from Collierville, Tennessee, that "Brother T. B. Larimore preached for us yesterday, but the weather was so unfavorable that he could not preach for us last night. Brother Larimore has been called upon by the brethren of Memphis to deliver an address to or for the benefit of the Bible Association of Shelby County in the City of Memphis, March 1, at 8 A.M., in the Cumberland Presbyterian Church."

On March 3, Dr. T. W. Brents writes the "published appearance of the *'Gospel Plan of Salvation'*, is under way in Cincinnati." In the March 12 issue the editor states that "there will be a debate at Hodgenville, Ky., commencing April 7 and continuing eight days, between the Methodists,

represented by Presiding Elder Hays, and the Disciples, represented by Brother J. S. Sweeney of Paris. . ."

In the April 23 issue, "Sister M. M. Roberts" of Columbia, Tenn., asks the following question: "Is it right for Christians to insure their lives; a life insurance agent says the members of the church of Christ were the last of the religious bodies to engage in it, but leading persons among them are now taking large policies on their lives. Is this so?"

In answering this question, David Lipscomb says, in part:

> "There is no doubt that numbers of leading men of all the churches in the land have insured their lives, our brethren among the rest. There are some things we cannot judge of as in themselves positively right or wrong . . . Insurance is at best a species of chance. Those who invest have a feeling that it is lottery. But it is worse than this . . . The best and only insurance needed for the Christian is habits of industry and economy, and a trustful dependence upon God, instilled upon the habits and hearts of our families. We doubt if money brought into the family through any of these doubtful agencies ever benefits it."

The *Gospel Advocate* of March 29 tells of "the sudden and unexpected death of Tolbert Fanning, in the sixty-fourth year of his life."

Tolbert Fanning was a man of considerable note. He graduated from Nashville University in 1835. The next year he went on a preaching tour with Alexander Campbell that took them through Ohio, New York, Canada, New England, and many Eastern cities. In 1837 he was married to Charlotte Fall, and the same year he opened a school for girls in Franklin, Tennessee. He had established the church in Franklin six years before.

In January, 1840, he moved the school to where the Nashville airport is now located. In 1843 he started Franklin College, of which he was president. David Lipscomb, T. B. Larimore, J. E. Scobey, E. G. Sewell and other distinguished men graduated from this college and were all students of Fanning.

Fanning was successful as an educator, preacher, editor and farmer, and wielded tremendous influence for good throughout the brotherhood.

In the *Gospel Advocate* of May 21, 1874, there was an advertisement listing sheet music. "Peter's Musical is on our table, brim full of new music. Six songs and four instrumental pieces are listed. The songs are: 'Lennie Darling', 'Throw Your Whiskey Out', 'The Mill's Shut Down', 'Out In The Snow', and 'God Be Merciful'. The instrumental pieces listed are: 'Rose Bower Schottisch', 'Idle Thoughts Polka', 'Far From Thee', and 'Whispering Waves.'"

Under the heading of "General News" in the August 30 issue, it is stated that "there is a movement on foot among the ladies of Nashville to establish a home for fallen women." Under the same heading in the same issue, it is mentioned that "Ex-President Andrew Johnson purposes stumping the state. It is his intention to be a candidate for the U. S. Senate, before the next Legislature."

T. B. Larimore writes in the October 20 issue, the following: "A meeting of one month's duration with the Linden Street Church in Memphis, Tennessee, a Christian meeting including the third and fourth Lord's days in December, at Collierville, Tennessee, and a few discourses in Florence, Alabama, will complete my labors for the present year."

A matter of international interest was the deaths of the original Siamese twins, Chang and Eng, in the year 1874. They had retired from the Barnum and Bailey Circus to a farm in North Carolina. They were married and had fathered twenty-two children. One twin was a heavy drinker, the other a teetotaler. The drunkard died first; the survivor begged to be released, but in two hours he too, had died.

In 1874, the first Kentucky Derby was run. In that same year, the French steamer Ville de Havre sank, drowning the four children of Mrs. H. G. Spafford, but sparing the mother. In commemoration, Mr. Spafford wrote "When Peace, Like a River. . .". William Miller, the false prophet of the nineteenth century, insisted until his death that Jesus

came to earth in 1874, according to an article by Batsell Baxter, Sr., in 1941.

Into this world of the last quarter of the nineteenth century, on Monday, May 18, 1874, was born Nicholas Brodie Hardeman, son of Dr. John Bellenfont Hardeman and Nancy Jane Smith Hardeman, in a small log cabin, just north of Milledgeville, Tennessee, at the junction of McNairy, Henderson, and Chester Counties. He was the fourth and last child of this union, having two older sisters and an older brother. His advent upon the earth was little noted save by his family and numerous relatives—and there was nothing to indicate the great and powerful influence he would exert for most of the next century—and for centuries to come, through his published works.

## "THE TUNING-FORK HAS SENSE"

That is only part of a remark which typifies a period of grievous conflict—that between the two groups in the church in the early part of the century. It also represents a great and benign influence on the life of N. B. Hardeman. The full sentence is: "The difference between the organ and the tuning-fork in the worship is that the tuning-fork has sense enough and respect enough for God's word that it quits before the worship begins; the organ does not so." The author: Ephraim Newton Tabler, a respected citizen of the town when the young Hardeman arrived in Henderson to go to school. Mr. Tabler, descendant of a line of Methodist preachers, had learned the truth years before, probably from one of the pioneer preachers of the nineteenth century, for he was a member of the church at Jacks Creek, seven miles east of Henderson, when it was organized in 1871. He must have moved into Henderson when the church did, for he was one of those who objected strenuously when, in 1874 or 1875, Knowles Shaw brought the organ into the congregation there. He continued to attend the Christian Church—the only one of its sort in the town—but never did go along with the Digressive teachings that crept into it. Fortunately, in the early 1900's, reenforcements moved in.

A. M. St. John, of Viola, Tennessee, came to the college town to go into the furniture business. He also resisted the Digressive tendencies, and it was he who brought E. A. Elam to Henderson in 1903 to stem the tide. The meeting was held in the Baptist Church. The result was that the loyal group left the Digressives and built a frame church-house on a lot donated by Dr. John B. Hardeman. (N. B. Hardeman and his father had both been converted in the early nineties.) This building stood until 1932, when it was destroyed by fire.

But Mr. Tabler meant more to N. B. Hardeman than a leader in the old paths. His obituary, from a Nashville newspaper of June 20, 1911, says this:

"Special: E. N. Tabler, aged seventy-one, died at his home in Henderson Sunday evening. Mr. Tabler was born and raised in this county, and with the exception of two or three trips to Louisville, Kentucky, and one or two to Jackson, Tennessee, he had never been out of the county in his life. He was a man of superior intelligence, and was said to be the best informed man in a general way that ever lived in the county. He was a member of the church of Christ. He was a Democrat, always taking an active part in the issues of the day. He had been one of the leaders of the reform forces in Chester County during the campaigns of the past three or four years, and had done much to carry that county for temperance, law and order. He had been an aggressive champion of the cause of temperance for more than forty years, both in theory and practice. He was a man of strong convictions in all questions, and would stand for what he conceived to be right regardless of popular approval. However much men might differ with him, they were compelled to respect his intelligence and honor him for his rugged honesty and sincerity of purpose. His only near relatives that survive him are a sister and one daughter, who is the wife of Prof. N. B. Hardeman, vice-president of the National Teachers' Normal and Business College."

E. N. Tabler was the son of Dr. Alfred Newton Tabler and Joanna White McCorkle Tabler, pioneer citizens of Jacks Creek, one of the first settlements in Chester County. They were both Carolina born. Mrs. Tabler was the granddaughter of Archibald McCorkle, a Revolutionary soldier, and of Joanna White, herself the granddaughter of Moses and Mary (Campbell) White, who emigrated from Scotland, via Ireland, because of religious persecution back before 1726. E. N. Tabler married, in 1874, Eliza Palmer Hodges, who died, at thirty years of age, in 1884, leaving a five-year-old daughter, Joanna Kendall Tabler. After his wife died (he was then forty-four years old), he closed up the house in which they lived, and moved with his little daughter to the home of his sister and her husband, Mr. and Mrs. John A. McCulley, who received them with open hearts and hands. Mrs. McCulley reared Joanna tenderly, giving her every advantage possible. The McCulleys had no children of their own, and showered their love on "Bud"

and "Joe". Mrs. McCulley died in 1910; Mr. Tabler followed her six months later. "Joe", by then the wife of N. B. Hardeman and the mother of three children, moved back into the McCulley home to take care of "Uncle John". On his death in 1916, she became his heir. An interesting and touching aspect of Mr. Tabler's life is that, for the twenty-seven years that he survived his wife, he openly cherished her memory, going each day to spend some solitary time in the home that they had shared, and not allowing anything to be moved—even the sewing machine with the work she had in progress at the time of her death was unchanged.

On Mr. Tabler's death in 1911, Mrs. Hardeman inherited the Tabler home. She and Hardeman removed the house and reassembled it on a farm they owned near Henderson, and thus made the large, wooded town lot available for a larger house which they moved to it from the nearby McCulley lot—all this in preparation for the "new house", which they built on the latter lot in 1915. That house became a center of hospitality, for many hundreds of guests can witness the comfortable lodgings and bountiful meals they shared there.

Mr. Tabler, scholar, musician, horticulturist, businessman, avid reader and staunch Christian, had a great influence on young Hardeman, both before and after he became the son-in-law of the former. Mr. Tabler was at times the only opponent of the "progressive" ideas then creeping into the church, and took a strong stand against them. Among Mr. Tabler's papers are two of interest especially to members of the Church of Christ. His wife had died on May 3, 1884. He had a letter, dated May 9, 1884, on the letterhead of "Guide Publishing Co., 310 and 312 W. Main Street, Louisville, Kentucky." This letterhead lists the company as "Publishers of The Old Path Guide; The Word and Work; Good Words; Little Pearls; Lesson Monthly; Popular Hymns Lesson Guide; Infant's Lesson Leaf; Reward Cards, etc.," and names its officers as: James R. Marrs, President, F. D. Srygley, Vice-President, Charles Francis, Secretary and Treasurer, and also mentions a "Branch Office" in Waxahachie, Texas.

The letter, signed "Fraternally and truly, F. D. Srygley", is as follows:

> "Dear Brother Tabler:—Your sad letter just to hand. I know how to sympathize with you. Truly these are dark days full of heavy trials. But out of it all you will come with renewed hope and increased spirituality if you hold fast the profession of your faith. It is a blessed thing to be able to say with Paul, 'I glory in tribulation'. The trial of your faith worketh patience. I am sorry I have not time to write at length, but I am hurried getting ready to visit my own motherless babe and see again the grave of my sainted wife. I will be absent about two weeks. Mrs. E. P. Tabler owes $3.00 on Old Path Guide which pays up to June, 1884. If there is any mistake in this, let me know and I will correct."

Also, there is a pencil-written receipt, dated November 6, 1884, saying: "Received of Mrs. E. P. Tabler one dollar for O. P. Guide for 6 months." It is signed "J. C. McQuiddy, Editor G-Notes."

Another yellowed paper bears a farewell, undated and unsigned, but evidently by Mr. Tabler to his wife:

> "And when thou bendest on the jasper walls of the Eternal City, ask him to mark in love and pity my torn heart, and grant that side by side our feet may press the gold-paved streets of the Glad City—no more to part in all the eternal years of God. Till then, farewell." (This is reminiscent of Rossetti's "Blessed Damosel".)

From June 6, 1893, to May 9, 1896, Mr. Tabler kept a journal. It is today a mine of information regarding the times, the early days of the church in Henderson, and of his own character. The following entries are excerpts from this journal. However, it is interesting to note also that he prefaces every single day's entry with the statement, "Read" so-and-so—the list including these volumes: The Bible (by far the most often), McGarvey's "Lands of the Bible", "Manual of Bible History", "Opening a Chestnut Burr", "Wide, Wide World", "World's Fair Guide", "The Story of an Earnest Life", "Gunmaker of Moscow", "Ben Hur", "At the Mercy of Tiberius", "Steele's Astronomy",

"Steele's Chemistry", "The Scarlet Letter", "Scottish Chiefs", "Uncle Tom's Cabin", "Blaikie's Bible History", "Jane Eyre", "To the East by Way of the West", "Original Belle". In these three years of daily entries, scarcely a score of days fail to have the familiar, "Read in Bible"—but "Lands of the Bible" was a runner-up.

The journal is written in his beautiful, even, longhand, a skill that made him the scribe of the town, he being frequently asked to write documents of importance. The references to music are frequent, as he and his daughter were richly endowed with this talent. Mr. Tabler played violin, Joanna played piano, and numerous and varied friends furnished harmony with guitar, mandolin and cornet. But not on Sunday! Mr. Tabler forbade any mechanical instrument on Sunday!

Of course the references to "Joe" in his journal are to his daughter, later Mrs. N. B. Hardeman. Too, it must be remembered that at that time there were two colleges in Henderson, the Methodist College, and the West Tennessee Christian College, which he refers to as the "Christian College."

These entries from his journal show better than any history, the "life and times" of the town to which N. B. Hardeman came, in 1890, and where he remained for sixty-four years.

"June 6, 1893. Bro. Prince of Texas and Bro. R. P. Meeks called on us today. Bro. Prince baptized Lidie P. Tabler in 1875. (Lidie was his wife, Eliza, who had died, at thirty, nine years before.)

"June 10. Bro. A. I. Myhr arrived today and will preach Commencement sermon for West Tennessee Christian College.

"June 12. Exhibition or play tonight. 'Little Workers' at Christian College.

"June 14. Closing entertainment at Christian College tonight.

"June 15. Closing exercises of Christian College.

"June 18. Bro. J. W. Rogers preached regular appointment today.

"July 13. Joe and her Grandma and Aunt Lula left for Murray, Ky., today to visit relatives there. Grandpa Hodges carried them through to Luray on the Midland R.R. to catch the cars.

"July 29. Methodist Quarterly Conference. J. H. Evans, Elder, has closed, including Sunday, 23d inst. "Wild Bill" Evans, a different Evans, commences a camp-meeting at Haltom's Chapel 9 or 10 miles west of Henderson tomorrow, 30th. He is a Methodist, accredited with being somewhat eccentric, nevertheless a preacher of considerable power. The Directory of the World's Fair at Chicago rescinded their order to have an open Fair on Sunday, by a vote of 24 to 4 and in consequence the Fair was closed on last Sunday 23d, and will be closed on Sunday during balance of the Fair.

"August 11. As appointed, the Confederate Veterans Reunion occurred today in which by invitation many Federal Veterans participated. There was a plentiful basket dinner and the meeting was addressed by Hon. J. D. C. Atkins and Hon. Robert Cole, both of Paris.

"August 14. I will here record the fact that my great-grandfather, Archibald McCorkle, died in 1844, when I was 4 years old. He was a Revolutionary soldier, and although so young, I remember distinctly seeing and talking with him and also seeing his musket, a very primitive flint lock gun, but of good length and bore. He was Scotch-Irish and Welsh and born in South Carolina, Spartanburg District.

"August 23. Congress in extra session, discussing the Silver Question and endeavoring to repeal the purchasing clause of the Sherman law by which the Treasurer is ordered to purchase 4,500,000 ounces silver bullion each month.

"August 27. Went to hear Bro. G. A. Llewellyn preach his farewell sermon to Henderson. He has been President of W. T. Christian College 3 or 4 years and goes now to Collierville, near Memphis, to be pastor (whatever that may mean) for the church in that town. *Sic transit in gloria mundi.*

"September 5. Jackson District High School, Methodist, I. B. Day, Principal, commenced fall session today. Prof.

Duncan, of Ghent, Ky., President; Herschel Thomas, Teacher; Miss Lessie Trice, Music Teacher; Miss Laura Ivey, Atwood, Miss., Art Teacher; Mrs. Rhoda E. Inman, Principal, Primary Department.

"September 6. At the revival at the Methodist Church, they have adopted a new feature, that of closing the doors at 7:45 and allowing no ingress or egress during service.

"September 19. Methodist revival meeting closed tonight with 10 or 12 accessions to the church. The pastor, P. G. Throgmorton, did much good preaching, following more closely the Bible than any Methodist preacher I ever heard. He preached the true doctrine in everything except baptism.

"September 25. Elder Blanchard, Primitive Baptist, was to preach at Christian Church tonight, but failed to arrive. Bro. R. P. Meeks preached in his place at night.

"September 26. Bro. W. E. Hall, of New York, lectures tonight at the Christian College. He is accompanied by a lady singer. *I will not be present.*

"November 3. Old Presbyterian Church organized here by Rev. T. W. Raymond, who has been holding a revival meeting. From best information I can get, 14 persons were in the organization.

"November 7. Bro. Meeks preached at Christian Church tonight. Bro. J. A. Minton opened services with reading and prayer. As a result of citizens' meeting last night, among other things a committee was appointed to investigate the houses suspected of selling whisky. As a result of their labors, 4 Bbls. of whisky were found in an outhouse about a mile east of town, which had been spirited away on Sunday night. A man named Robinson, ostensibly keeping a restaurant, claimed the whisky when brought to town by the committee.

"November 25. Citizens' Committee of the 'Law and Order League' intercepted 53½ gallons contraband whisky, which was being smuggled into town by wagon, from Jackson.

"November 29. Committee of 'Law and Order League' meet at I. J. Galbraith's residence tonight and will probably make a raid on suspected 'blind tigers'.

"November 30. The ladies of the Methodist Church are

having an entertainment tonight for the benefit of their parsonage, at the Christian College. Fred McDougal, Robert McGee, Joe, and Mack Hollis are engaged to make music on the occasion.

"December 7. A romantic marriage occurred on Main Street in which the parties concerned—a Mr. Pond of Wild Goose, Chester Co., and Miss Minnie O'Neal, daughter of Mr. Marion O'Neal, a citizen of our town. It being a runaway match the parties were married in a buggy, the ceremony being pronounced by Esq. John P. Thomas.

"December 9. Visited today, in company with Joe and Bessie McGee, Leake Introduction Co., which is a part of the World's Fair Exhibit of California Fruits, Cereals, etc., on two cars. Among other things a monstrous squash weighing I think over 100 lb.—probably 167 lb., was exhibited. The Exhibit was simply fine and principally from Placer County in Northern California. I feel that I have been divinely blessed today.

"December 23. Although this is one day before Christmas Eve, the people are celebrating it as such, as Christmas Eve falls on Sunday this time. From the noise on the streets, the jug trade must have been thriving today. The church has been disappointed on account of the non-arrival of Bro. Freed to commence his meeting this evening and it is likely he will not come at all.

"December 25. Weather warm and springlike. The Christian Church was decorated, the words 'Peace on earth, good will to men' being done in evergreens over the pulpit.

"December 30. Bro. Meeks preached tonight to small audience. Bro. Dr. John B. Hardeman took membership with the Henderson congregation.

"January 11 (1894). Attended meeting of Chester Chapter, No. 92, at which Bro. J. A. Minton and Bro. P. G. Throgmorton are to be initiated into the mysteries of the Order (Masons).

"January 22. There is to be a musical entertainment tonight at West Tenn. Christian College, in which local talent will be engaged. The music teacher for Christian College, Miss Lessie Trice, and Miss Trent, late music teacher at M. E. College, are leaders.

"January 25. The greatest cold ever recorded here was 12 degrees below zero, in 1885.

"January 26. Am reading 'Uncle Tom's Cabin', the second time as I did 'Scottish Chiefs', both of which I read when a boy.

"January 29. Aunt Silvia Ross, Colored, died last night. She was the wife of Stephen McCorkle, who belonged to us before the War. Aunt Silvia was a good woman, and enjoyed a good character.

"January 31. Bro. Myhr, State Evangelist, came today and addressed the prayer meeting tonight on the subject of 'Giving'. Essay on same subject by Sister Meeks. (Mrs. R. P. Meeks, the sister of T. B. Larimore).

"February 1. Bro. Myhr preached at Christian Church, I suppose by appointment. *I did not go.*

"February 3. Bro. Freed, of Essary Springs, arrived this evening, according to appointment, but owing to the inclement weather, will not preach tonight (Saturday).

"February 4. Bro. Freed preached today and tonight. (Note: in Mr. Tabler's papers is a handbill, bearing date as Henderson, Feb. 3, 1894. It reads thus: "Services at Christian Church, Feb. 4th, Sunday. Forenoon, 11 o'clock:- Subject: The Gospel. Text: Rom. 1:16. Evening. 7 o'clock:- Subject: Deliverance of Israel. Text: I Cor. 10:1. Motto: 'If any man speak, let him speak as the oracles of God.' Subjects explained from CHARTS. Preaching also on Saturday evening, the 3rd, at 7 o'clock. You are cordially invited. A. G. Freed, Evangelist. See 1 Peter 3:15".)

"February 9. Dr. Clayton, Universalist, commenced a series of sermons at Court House last night and will preach tonight. I heard this man preach at Jacks Creek forty years ago, when a boy, at old Unity Baptist Church, half-mile north of the village, on Lexington Road. Also heard Wm. T. Haskell lecture on Temperance about the same time and in the same house.

"February 17. Bro. Wm. Garrison called on us this evening and we had music on the piano and violin, with Mrs. Post and Miss Orphie Post and Joe. (A poignant note here: Miss Orphie Post was the fiancee of Dorsey Hardeman, older brother of N. B. Hardeman. He died of pneumonia

in the spring of 1894; Miss Post died a year or so later, both in their early twenties.) Rev. T. H. Padgett, Cumberland Presbyterian, preached Tuesday, Wednesday and Thursday nights in the Baptist Church and organized a Cumberland Presbyterian Church with about 25 members, so the 'New Era' reports. They will, for the present, occupy the Baptist Church for their regular services.

"February 23. Joe went to hear a Phrenologist lecture tonight with Pearl Meeks, Maud McKenzie and Stella Harris.

"March 5. Returns from Primary show the nominees to be W. C. McCallum, for County Clerk, defeated H. D. Franklin, 12 years incumbent; W. T. Cason, for Circuit Clerk, 8 years incumbent, defeated Brodie Hardeman. (Mr. Tabler did not know then that the nineteen-year-old aspirant would later be his son-in-law.)

"March 6. Bro. Meeks and Sister Pearl Meeks called at our house tonight. Played violin for them with Joe on the piano.

"March 7. Joe went visiting to Mr. C. G. Hardeman's tonight with Miss Ada Simmons, who is boarding there.

"March 8. Bro. J. A. Minton was exalted to the degree of Royal Arch Mason at Chapter meeting tonight.

"March 10. Bro. Freed preached tonight at Christian Church to good audience on 'Reasons for Being a Christian'.

"March 16. There is to be an entertainment at the W. T. C. College, by the Methodists, consisting of Tableaus, Recitations and Music, the proceeds to be for the parsonage fund.

"March 30. Bro. Junius Wilkins, of Missouri, preaches again tonight at Christian Church. A beautiful Aurora Borealis was witnessed tonight—an unusual sight for the last several years.

"April 6, Friday. This is 32nd anniversary of 1st day of Battle of Shiloh, which was on Sunday. The cannonading was heard plainly at Jacks Creek 30 or 35 miles distant, and I started to the battlefield on Sunday evening and reached there about 10 o'clock on Monday, the 2nd day of the battle. After wandering over the battlefield during the

day, I slept with Wharton's Texas Rangers on Michie's Hill on Owl Creek at a hospital at which were some wounded Yankees mixed with the Southern wounded and dead. The Army being in full retreat for Corinth, I started about day Tuesday morning and missed the Yankees, who were following close after them. I picked up a blue blanket with apparently a round-shot hole in it, and a small bag of about 15 lb. coffee and brought them home as trophies. It rained nearly all night Monday night and as I bivouacked with the Rangers, I made a pillow of the bag of coffee, and covering it and my head with the blanket, I managed to keep it pretty dry. And I was very proud of the opportunity of presenting my mother with the genuine coffee as a change from the extract of coffee which she had been using for some time. (Mr. Tabler was at this time the sole support of his widowed mother and three younger sisters.)

"April 22. Bro. Freed preached Saturday night, Sunday at 11 o'clock and Sunday night.

"May 9. Picked 3 crates and 9 quarts strawberries and shipped to Milwaukee, Wisconsin.

"June 10. Bro. E. C. L. Denton, of Milan, preached commencement sermon for W. T. C. College today.

"July 4. Greatest Railroad Strike ever known now in progress, from Atlantic to Pacific.

"July 21. Barbecue at Jacks Creek today. Joe and the party who went with her attended.

"August 24. Joe and Bessie went by train to Pinson (6 miles) on a visit to the kinfolks.

"August 28. Sister Rhoda C. Inman and other ladies held Ice Cream Supper at W. T. C. College and took in about $13.00 to paper Primary Department room at the College.

"September 3. Both schools—Methodist and Christian—commenced today, with 70 students at Christian College and about 35 or 40 at Methodist College. There will be 6 months free school.

"September 13. A party of us went by invitation to Bro. C. G. Hardeman's and had music.

"September 17. Finished reading the Old Testament on this 107th anniversary of adoption of the Constitution of U. S.

"October 3. Went serenading tonight with Joe and Maud McKenzie, Stella Harris, May Carson and Jessie Buckley.

"October 8. Robert Gates speaks at Court House tonight, I suppose in the interest of Tennessee's Centennial in 1896 at Nashville.

"October 19. Had music tonight at our house on piano, guitar, cornet, violin and mandolin.

"November 2. Hon. E. W. Carmack, Editor of the 'Commercial Appeal', newspaper at Memphis, spoke here today in the interest of the Democratic Party in the present campaign. His speech is reported to be very fine.

"November 17. Bro. W. J. Howe, of Indiana, arrived today to commence meeting at Christian Church tomorrow 18th and commence debate with John Hughes, of Illinois, Universalist, on Tues., 20th.

"November 20. Debate commenced today. Bro. Howe affirms only a part of mankind will be saved. Hughes affirms that all men will be saved. Debate 2 hours, 10 to 12 morning, and 2 hours, 2 to 4, in evening. Half hour alternately occupied by each speaker.

"November 21. Second day of debate, closes affirmation by Hughes with decided victory for Howe.

"November 22. Third day of debate. Bro. A. G. Freed preached tonight.

"November 23. The debate closed today. Bro. Howe sustained his reputation as a debater against Universalism.

"December 24. Christmas tree at Christian College tonight. Fine attendance, good order and rich display of presents.

"December 29. Knights of Pythias gave a banquet last night at Christian College.

"December 31. 'Ring out the old, ring in the new.' Let us thank a kind Father for all the mercies and blessings of the past year and let us go forth in the future with stronger resolves to do right.

"January 23 (1895). Went to Mr. C. G. Hardeman's with Joe, and had music.

"February 21. Today was buried Harry Hamlett, Colored, with whom I played when he was a slave, in my early boyhood. I have now in my possession a copper cent of the date '1884', which he gave me when about 8 years old. (The family still has the coin.)

"October 2. A Persian brother preached in Christian Church tonight. (Alexander Yohannan, Sr.)

"October 3. Persian brother preached and lectured again tonight.

"October 6. Bro. R. P. Meeks and A. G. Freed preached at Christian Church morning and night, and a visiting Bro. Patton held singing services at 3:00 o'clock.

"October 25. Joe confessed the Saviour tonight under Bro. A. G. Freed's preaching.

"October 26. Joe obeyed Christ in baptism tonight after preaching by Bro. A. G. Freed, who performed the ceremony. I am exceedingly thankful—.

"November 17. Bro. Meeks preached today and Bro. Freed, closing his four weeks meeting. Joe and the others who confessed went forward and the church gave them the right hand of fellowship. I attended every night of the meeting—29 nights—and was greatly edified."

## THE HARDEMAN STOCK

Some time prior to the year 1716, a family by the name of Hardeman left Great Britain, crossed the Atlantic and settled in the Colony of Virginia in the New World. Little is known about this first Hardeman family to come to America, except that the head of the clan was a cooper by trade. He brought up his only son, John, to the same occupation. It is not known whether John was born in America, or came here as a babe in the arms of his parents. Another family by the name of Edwards came to Virginia from England about 1716 or 1717, bringing with them their infant daughter, Dorothy. The paths of John Hardeman and Dorothy Edwards were destined to cross; they fell in love and married in 1746 or 1747. To this union were born two sons and six lovely daughters. The eldest son, Thomas, was born January 8, 1750.

When Thomas was eighteen, he left home with a band of adventurers, and went to the wilderness and hunted buffalo in the vicinity of what is now Nashville, Tennessee. That was in 1768, one year before Daniel Boone made his famous trip across the Cumberland Mountains into Kentucky. Thomas returned to Virginia and in 1770, when he was twenty, married Mary Perkins, daughter of one of the earliest settlers of "Bermuda Hundred", who before her death in 1798 bore him fourteen children. In 1770, the year they married, Thomas and Mary moved to the Dan River area, the dividing line between Virginia and North Carolina. For the next nine years they lived as tenants in the low grounds of Dan River. They obtained some property and moved to the Holston country in 1779. This was the frontier and the scattered settlements were exposed to frequent raids by the Indians. In the summer of 1779, on his return from a temporary absence, Thomas met his family fleeing from an Indian foray, and took them back to the Dan River till the next season.

In the fall of 1779, Thomas Hardeman became the complete owner of his first tract of land—one hundred acres

on the "Falls of Sincking Creek". He remained on this property until 1785, a period that included the Revolutionary War, in which he participated. The settlers in this region were occupied in defending their homes against the Cherokee Indians, who had sided with the British. For this expedition, one company was recruited from the Sincking Creek area, taking nearly all the young and able-bodied men. Thomas Hardeman was commander of this company, and was given the title of Captain, by which he was known the rest of his life. This campaign against the Cherokee Indians was known as the Nickajack War.

Having left Rockingham County, on the North Carolina frontier, in May, 1785, Thomas and his family reached Nashville, Tennessee, after a perilous voyage down the Tennessee and up the Cumberland Rivers. He built a stockade fort three miles east of Nashville. The late distinguished Judge Walter W. Faw, of Franklin, Tennessee, put it this way:

> "Thomas Hardeman was a native of Virginia, a settler in the 'Watauga Country' in 1777, and a soldier in the regiment of Col. John Sevier at the Battle of Kings Mountain. In 1788, he and Elijah Robertson (brother of James Robertson) represented Davidson County in the North Carolina House of Commons, and in the same year Thomas was a member of the North Carolina Convention called to consider the ratification of the Federal Constitution of 1787. He was also the representative of Davidson County in the General Assembly of the 'Territory of the U. S. South of the River Ohio', and was one of the five delegates from Davidson County to the Convention at Knoxville in 1796, which adopted and promulgated the first Constitution of the State of Tennessee, the other delegates being Andrew Jackson, John McNairy, James Robertson, and Joel Lewis.
>
> "Hardeman was also a Senator in the Second General Assembly of Tennessee, which convened in September, 1797. For his services during the Revolution, the State of North Carolina granted to Thomas six hundred forty acres of land on Little Harpeth, in that part of Davidson County which was later included in Williamson County. He sold his 'Little Harpeth' tract on December 26, 1800, and in 1802 and 1803 he pur-

chased 2160 acres from Willie, John and Thomas Blount, located 'on both sides of Big Harpeth River' in the southeastern part of Williamson County. In 1803 he established his residence in a three-story log house on a hill about five miles south of Franklin and about one mile east of the county road now known locally as 'Lewisburg Pike', which home he named 'Sugar Hill'."

After settling at "Sugar Hill" in Williamson County, Thomas apparently abandoned public life. His beloved wife, Mary Perkins Hardeman, died in 1798, and he later married her sister, a widow, Mrs. Susan Perkins Marr, who died in 1815. His two wives were members of a large family that traced its ancestry back to the County of Berks, in England, as early as 1342. The first American ancestor was Nicholas Perkins, of Henrico County, Virginia, who came to this country in 1641.

When Thomas Hardeman acquired large tracts of fertile lands in Williamson County, it was doubtless his purpose to "settle" some of his sons on these lands, for, in 1802, he conveyed to Eleazer six hundred forty acres, and four hundred twenty-three acres to John; in 1807 and 1808, he made two conveyances to Peter, aggregating six hundred forty-eight acres; and in 1812, he conveyed to Thomas J. and Bailey, jointly, five hundred forty-six acres. These conveyances comprised the whole of the 2160 acres bought from the Blounts and an additional tract of about 100 acres bought by Thomas in 1805. The very beautiful and commodious house erected by Peter Hardeman is still standing, some five miles from Franklin. The house has been restored by the family who now reside there, and renamed by them, "Readwood". An old cemetery is located at the side of the extensive front lawn, in which are buried numerous members of the Hardeman clan.

In 1816 Thomas Hardeman migrated to the Missouri Territory and settled on the north side of the Missouri River in Howard County, where you will find on standard maps two towns named "Franklin", about four miles apart. One is called "Old Franklin" and the other "New Franklin." It is probable that Thomas planned to move from Williamson County in 1812, when he disposed of all of his William-

son County land, and to move either to the Orleans Territory, now Southern Louisiana, where he owned a plantation and several slaves; or to the Missouri Territory; but that the War of 1812-1815 delayed his departure. He had three sons, Thomas J., Peter, and Bailey, and two sons-in-law, Glen Owen and George Burnett, who were officers in the U. S. Army of Militia, for periods during the War, and at least three of them were in General Jackson's Army at the Battle of New Orleans. Two of them, Thomas Jones Hardeman and Glen Owen, both Captains in General Coffee's brigade of "Mounted Gunmen", were captured by the British in a preliminary battle on the night of December 23, 1814, and did not participate in the final battle on January 8, 1815.

Thomas Hardeman was listed in the census of 1830 as a resident of Howard County, Missouri, but the records show that prior to April 8, 1833, he returned to Williamson County and re-established his home. An obituary published in the Western Weekly Review, of Franklin, Tennessee, on June 28, 1833, is here quoted:

> "Died in this county on the 3rd inst. Tho. Hardeman, Esq. in the 84th year of his age. The deceased was born on the 8th of January, 1750. He was one of the framers of our State Constitution; and has long been known as an active, prominent, and useful citizen. 'Full of years, and honors, the aged veteran has sunk quietly into the silent grave, the house appointed for all living.' "

The burial place of Thomas Hardeman, Sr., has not been found. This explains the absence of his name from the list of Revolutionary War soldiers buried in Williamson County, placed by the D.A.R. on the front of the Courthouse at Franklin.

Thomas and Mary Hardeman had fourteen children, two of whom died in infancy. Their sixth son was Blackstone, born March 24, 1790. He was evidently married at an early age, to Anna Bunch, for in February of 1811, his father wrote from "Sugar Hill" about Blackstone to his brothers Thomas Jones and Peter, addressing them in "Attakapas, Louisiana", thus: "Blackstone wrote from Holstin 27th

November (1810) he and all his family was then started for Attacapas, and I have not heard of him since." Blackstone appears to have had an "itching foot", at least in his earlier days, for in 1813, as recorded in the deed books of Maury County, Tennessee, he bought six hundred forty acres on Globe Creek, south side of Duck River, "where he now lives." In 1826, he removed to the Western District, in what is now known as Hardeman County, Tennessee, according to the "Recollections and Opinions of an Old Pioneer", of Peter Hardeman Burnett, who later became the first Governor of California. Blackstone must have moved back to Middle Tennessee, however, as a deed dated October 15, 1831, shows Blackstone Hardeman "of the County of Rutherford, State of Tennessee", selling land to John Marr Hardeman (his nephew) "of the County of Hardeman, State of Tennessee." About the same time he was selling land to his brother Constant, "both of Rutherford County, Tennessee".

In the fall of 1835, it is believed by Mr. L. W. Kemp, eminent historian of Texas and the Hardeman family, Blackstone located in Washington County, Texas. On January 12, 1838, he received Headright Certificate No. 128 for "one league and one labor" of land from the Washington County Board of Land Commissioners. Sometime later that year, he moved up to Nacogdoches County. Here his wife, Anna Bunch Hardeman, died in 1842. Somewhere along the line Blackstone Hardeman studied medicine, for all during his later years, he is referred to as Dr. Blackstone Hardeman. After the death of his wife, he moved down to Gonzales County, and there married Mrs. Mary Elizabeth Parchman Foster, an attractive widow. In 1857 the couple was living in Guadalupe County, and there he died, September 14, 1867.

Blackstone and Anna Hardeman had a large family, at least two of whom were born before he was twenty years old. There seem to have been two "sets" of children; for three of his first four children did not accompany the parents when they moved to Texas, and the fourth, Mary, who married her cousin John Marr Hardeman, went to Texas in a family of her own. The six younger children did go

with their parents to Texas, and made that their permanent home. Of the first set, Benjamin Franklin Hardeman can be followed with accuracy. He was born, according to his own family Bible, which is still in the possession of the family, on January 18, 1816. Little is known of his childhood, but he did not go with his father on the latter's migration to Texas, for about the time Dr. Blackstone was settling in that new republic, it is recorded in Benjamin's Bible that the latter married Eleanor Sanders, "a daughter of William Sanders of Tennessee", on January 7, 1836. To that union were born thirteen children, one of whom died in infancy. The oldest living children were John Bellefont and Mary Virginia, twins, born January 6, 1838. As already seen, the name John is quite common in the Hardeman family. But Eleanor had another reason to call her son "John". Her mother was Elizabeth Bellefont (or Bellenfant), the daughter of a French soldier, John Bellefont, who came with La Fayette and chose to remain in the New World when the Revolutionary War was over. "Ben" and Eleanor lived first in Giles County, Tennessee, near her father, William Sanders, and near Pulaski, Tennessee. Their home later became a part of the now-famous "Milky Way Farms". However, the Hardemans decided to move on westward, as so many of their family had done before, but their move was not so far, for they bought a farm in Henderson County, Tennessee, near the settlement called Center Point. There the rest of their children were born, the last one posthumously, for she was born a month after the death of Ben, at forty-two, on September 14, 1858. Eleanor took up the task of rearing alone her large family. She saw to it that all the children received a good education, and lived to see them all grown and on their own. Indeed, she lived a widow for fifty years, managing her farm and doing her own housework. Eleanor was a rather small woman, but fully capable of handling her strapping sons and running her home and farm. One day while sweeping the floor of her home, she received a pin-scratch on her arm, which resulted in blood-poisoning, from which she died, October 7, 1908, at the age of ninety-three.

All of Eleanor's children and grandchildren testify that she was a remarkable woman, with great strength of character. She owned a slave, Hannah, who was her constant companion and aid in rearing the family. Her grandchildren tell frequently of her extra-sensory perception in two cases. Once, without having any news to cause it, she said, "Boys, hitch up the wagon. I've got to go back to Giles County to see my mother." She made the long journey of one hundred miles, and while she was there, her mother died. A year or two later, the same performance was repeated with reference to her father.

She was baptized into Christ by Wade Barrett, in 1855, in Lynn's Creek, near Pulaski, Tennessee, while on a visit back home. She was a devoted member of the church, and exercised a great influence on her family in that respect. N. B. Hardeman tells of her study of, and interest in, the Bible, and the fact that she never did get quite settled in her mind as to what became of Jephthah's daughter.

Though there have been many women who could answer to the name "Grandmother Hardeman", it is understood in the family that it refers only to Eleanor Sanders Hardeman. When the Civil War broke out, her youngest child was only three years old, but five of the grown sons took part in that unhappy conflict. Three of them were in the Battle of Shiloh, including one pair of twins, Jasper Marion and Newton Washington. John Bellefont, her oldest son, was captured and held prisoner at "Island Number Ten" in the Mississippi River, in the battle there, March 17-April 16, 1862. He was a sergeant in Company F of the 55th (Brown's Tennessee) Infantry. Jasper Marion carried in his ankle a bullet from the Battle of Shiloh all his long life, but none of the Hardeman soldiers seems to have had a serious wound.

"Grandmother Hardeman's" obituary appeared in the Chester County newspaper in October, 1908. It reads as follows:

> "On the 7th of October, Mrs. Ellen Hardeman passed away from earth and its troubles into the unseen world, and was buried by sorrowing friends and relatives at Marl Bluff, near Center Point, in Chester County. She

was a native of Giles County, Tennessee, whence she moved with her husband more than fifty years ago, and settled in Henderson County, now a part of Chester County. She was a sister of the late James Sanders of Giles County, who sometime represented that County in the Legislature, and who by his good judgment and strong personal influence, did much to relieve the state from the horrors of Reconstruction.

"She was left a widow more than fifty years ago and raised eleven children, five of whom she furnished as soldiers to the Lost Cause, and all the surviving children were present at her death. She was in her ninety-fourth year when death came, and was perhaps the oldest Christian in Chester County, having been a member of the church of Christ for seventy (actually, fifty-three) years, and was faithful unto death. Mere human words cannot comfort the sorrowing and bereaved, and only promise of the resurrection and another and more glorious form of life can bring joy and comfort to sorrowing hearts. . ." Here follow several beautiful quotations, from both divine and secular literature. Then, "The old mother had lived nearly a century of good works and kind deeds, and had lived with the Lord. Blessed are the dead who die in the Lord and their works do follow them'."

A letter from a cousin of N. B. Hardeman's, Hoyt N. Hardeman, of Houston, Texas, dated March 7, 1961, gives an interesting angle on one of the Hardeman relatives, the youngest brother-in-law of Grandmother Hardeman, and the great-uncle of N. B. Hardeman.

"I have come across some most fascinating information on Peter Hardeman, who was Blackstone's youngest child. When Blackstone moved to Texas, Peter was then just a child and grew up in Texas—mostly in Gonzales County, where he married. He joined the Confederate Army and served as a Captain in the Texas group that took over the Arizona-New Mexico territory, headquartering near the present town of Mesilla. After the War was over, he, along with a number of other Confederate soldiers with their families, emigrated to Brazil and founded a colony there which they called Americana. Peter had two children and he and his family remained in Brazil. This colony must have done well. They founded in addition to Americana, another

village called Cillo and their cemetery was set up at Cillo, where they had a chapel.

"As time went on some of these folks came back to the United States, but our Peter did not. He died there and was buried in this cemetery. There are some one hundred ninety-seven markers or stones, and many of them elaborate and over two hundred names on them. A correspondent of mine visited the cemetery and copied down the names of all those listed on these stones, and 'Colonel Peter Hardeman' was one of them —his birth and death shown as 1831-1882. . ."

Yet another relative, Peter Hardeman Burnett, deserves mention here. He was the son of Dorothy Hardeman and George Burnett, she being the daughter of the Revolutionary soldier, Thomas. Peter, first cousin of N. B. Hardeman's grandfather, became the first Governor of California. In his youth he had been associated with his relatives in Middle Tennessee and West Tennessee, especially at Bolivar, in Hardeman County. He later moved to Missouri, then joined a wagon train to the West. After some years in what is now Washington and Oregon, and even on up into Canada, he went to California. A large painting of Gov. Peter H. Burnett now hangs in the California State Capitol at Sacramento. In 1880, he wrote the story of his life, which was published by D. Appleton and Co., under the title: "Recollections and Opinions of an Old Pioneer." It reveals that he had one unenviable distinction—he was converted from the truth to Catholicism by reading the Campbell-Purcell Debate. Here are some direct quotations from his book:

"My grandfather Hardeman was born in Virginia, January 8, 1750; and his brother, whom I never saw, settled in Georgia. My grandfather Hardeman was among the first settlers of Tennessee and participated in the Indian Wars of that country. He was a stout man, possessing a very fine constitution, a determined will and naturally a splendid intellect. His education was originally very limited, but by study he became a man of distinction. He was the neighbor and warm friend of Gen. Andrew Jackson, and was with the General a member of the Constitutional Convention of Tennessee. He was a farmer and made a fortune. . .

He reared eight sons and three daughters; Nicholas Perkins, Nancy, John, Constant, Eleazer, Peter, Dorothy (mother of the writer), Thomas Jones, Blackstone (great-grandfather of N. B. Hardeman), Elizabeth, and Bailey. . .

"My grandfather Hardeman taught certain maxims to his children that have come down to his children and have had a great influence on his posterity:

First: Pay your honest debts.

Second: Never disgrace the family.

Third: Help the honest and industrious kin.

"There were many marriages between cousins, especially in the Perkins family, who were related through my grandmother Hardeman, whose maiden name was Perkins. The Perkins family came from North Carolina.

"Our family are much divided in religion. Glen and White are Disciples, or Campbellites, as they are sometimes called; Sister Elizabeth is a Baptist, Thomas is a Southern Methodist, I am a Catholic. Brothers Glen and Thomas are preachers, Brother White is a farmer, and I am a banker. Glen and myself married sisters, the only daughters of Peter Rogers. . .

"In 1840 I became a professor of Christianity and joined the Disciples, or Campbellites. . . I was in my thirty-third year. . . In the fall of 1844, a Baptist preacher settled in my immediate neighborhood, who had the published debate between Campbell and Purcell, and as the Catholic question was often mentioned, and as I knew so little about it, I borrowed and read the book. I had the utmost confidence in the capacity of Mr. Campbell as an able debater; but while the attentive reading of the debate did not convince me of the entire truth of the Catholic theory, I was greatly astonished to find that so much could be said in its support. . . I arose from the reading of that discussion still a Protestant. . . I determined to examine the questions between Catholics and Protestants thoroughly . . . In the prosecution of this design, I procured all the works on both sides within my reach, and examined them. . .for about eighteen months. . . I became fully convinced of the truth of the Catholic theory and went to Oregon City in June, 1846, to join the Old Church. . ."

## DR. JOHN BELLEFONT HARDEMAN

During the Civil War, on July 2, 1863, John Bellefont Hardeman was united in marriage to Nancy Jane Smith, daughter of Nicholas and Jane Anderson Smith. Nancy was only fifteen years of age when she married John, who was ten years her senior. There is a family tradition that Nancy was so young that she wanted to play with dolls on her wedding day. They set up housekeeping in a log cabin, consisting of one large room and a small side room, on a farm one mile north of Milledgeville. This was a small village in McNairy County, situated on White Oak Creek, nine miles from Coffee Landing, on the Tennessee River, and about twenty miles from Henderson, Tennessee. The land around the village was level and productive. The people were for the most part prosperous.

The Smiths were a well-to-do family, who lived near Enville, some four or five miles from Milledgeville. In religion they were of the Methodist persuasion, having been brought up and nurtured in all the traditions of that faith. John Bellefont Hardeman was born on Big Creek, in Giles County, Tennessee, near Pulaski. Throughout his early manhood he was a member of the Methodist Church. On September 22, 1864, the first child was born to John B. and Nancy Jane. They gave her the name of Cornelia Ann.

As a young man, John B. had desired to be a doctor. This fact was made known to a practicing physician in Milledgeville, who took the young man as a protege. At every opportunity John B. would go on calls with the country doctor. As they rode along, going to and fro, the doctor would explain to his interested student the marvels of medical science as he knew them. He would lend John B. medical books to read. Often the doctor would quiz the student on what had been read. Having a keen perception, and a burning desire to practice medicine, John B. learned with wonderful rapidity. Finally the opportunity came to John to enter medical college in Nashville, Tennessee,

where he studied under Dr. Eve and other prominent doctors connected with the school. Records of the University of Nashville, Medical Department, show that J. B. Hardeman graduated from that school in 1872.

Dr. Hardeman practiced medicine in McNairy, Hardin and Chester Counties for more than forty years. Amanda, another girl, was born to the Hardemans in 1869; Dorsey, a son, in 1871. On May 18, 1874, Nicholas Brodie was born in the log house with the lean-to room that Dr. and Mrs. Hardeman had moved into as bride and groom. Brodie was named for his maternal grandfather, Nicholas Smith, and a Dr. Brodie, who was nationally known at the time and greatly admired by Dr. Hardeman.

Tragedy soon entered the happy Hardeman home. Nancy Jane contracted what in those days was the dread disease erysipelas. Dr. Hardeman and other physicians did all that medical science of that time knew to do, but that was not enough. Nancy Jane died in September, 1876, at the early age of twenty-eight. Strangely enough, she and her best friend, another young matron living a few miles away, died within a few days of each other. Dr. Hardeman had been on a call to attend the friend. When he returned home, he found Nancy gravely ill of erysipelas, from which she did not recover. Her body was laid to rest in Mount Zion Cemetery, just south of Enville.

At this time, Brodie was only two years of age. Dr. Hardeman held his family of four children together the best he could, but he knew they needed the love and care of a mother. In 1877, he married Eliza Wade, and to this union were born five children—Evie, Lon, Ella, John and Pearl. One of these, the late John B. Hardeman, was a successful teacher and an outstanding preacher of the gospel.

Eliza Wade Hardeman proved to be a good mother, and especially a good stepmother. She was just as kind and devoted to her stepchildren as she was to her own. Her husband was necessarily away from home much of the time, and the care of the children was left principally to her. Brodie, when small, was very frail and delicate. It was thought very doubtful that he would survive. His stepmother

nursed and cared for him tenderly during this trying period of his life. It is related that it was a common thing for her to put down one of her own children and take him up instead. Out of a deep sense of gratitude for her devotion during his early childhood, it is his desire that she be given her full measure of praise. In later years, when referring to her, he would say: "She was exceedingly good to me."

For several years Dr. Hardeman owned and operated a farm, and in 1884 he built a storehouse in Milledgeville and began the selling of goods. He was successful in all these enterprises, and soon accumulated considerable property. Dr. Hardeman was a lover of horses and always owned some of the very best. Brodie said, "I inherited a love for horses." "Neely," his older sister, used to say that Brodie wore a bridle until he was seven years of age. At that time Dr. Hardeman gave the boy a pony to train and look after, and from that time to 1955, he was never without a good horse.

Young Brodie was brought up to assume responsibility. He learned to drive oxen at an early age, and it is said that he became expert in that picturesque and emphatic form of expression generally used by those who drive "steers". He never liked to farm, but his older brother, Dorsey, liked farming and engaged in it until his untimely death in 1894, at the age of twenty-two. Brodie would make frequent trips with his faithful team of oxen, hauling cotton and other products to Saltillo and Coffee Landing, on the Tennessee River. At the latter point he would pick up goods and haul them back to his father's store at Milledgeville. One fall he hauled sixty-three bales of cotton to the Landing, three bales to a trip. He relates that sometimes he would drive his oxen as far as "Mr. Billy Spence's" in the afternoon, spend the night there, and drive on to the River for merchandise the next day. When he wasn't with the oxen, Brodie spent much time "breaking" and riding young mules and yearlings—it didn't make much difference which—nor did it matter how wild and ungovernable they might be. His recreation at Milledgeville was mainly centered on two things—riding horses in races with his

brother, and swimming in White Oak Creek. One seasonal high spot of the year was getting in the press of the cotton gin and tramping down the cotton. One gin in the community was operated by water power, one by treadmill and steers, which had to be shod especially for the task.

Dr. Hardeman had built a race-track on his farm, which was used every Saturday afternoon by Brodie and others, for the purpose of training such horses as happened to be on the place. Later he attended the county fairs at the near-by towns of Savannah, Purdy, Lexington and Henderson. He took great interest in the races, and often rode or drove a horse therein.

While Brodie was growing up, he seems to have been under very little restraint and to have had what is generally termed a "good time". When it suited him to do so, he would take a colt and go to "Uncle Bill's and Aunt Addie's", double aunt and uncle, and stay for weeks at a time. On one such trip he rode a small "tow-headed" mule. In approaching rapidly the brink of Middleton's Creek, the mule stopped very suddenly and unexpectedly. The rider, however, did not stop, but went straight on over the mule's ears, and landed in the middle of the creek.

"Uncle Bill" and "Aunt Addie" were the youngest of the many aunts and uncles, and had no children of their own. She was the sister of Brodie's mother; and he was the brother of Brodie's father. When they eloped—in the mid-seventies, the signal that "Billy" gave as he rode silently up to her father's home was his singing softly "Tarry With Me, O My Saviour". She caught the signal and slipped out to join him. They rode away together on his horse, managing to elude her relatives, who pursued the young couple. This family anecdote, as well as the fact that its author, Knowles Shaw, held his last meeting in Henderson, Tennessee, just before his untimely death in a railway accident, impressed the song on the mind of Brodie Hardeman, and it became and remained, one of his very favorite hymns.

The social life in the community where "Uncle Bill" and "Aunt Addie" lived was a little gayer than in Milledgeville. The young people had frequent "play-parties" and singing-

parties. They enjoyed such games as "London Bridge Is Falling Down", "Skip to My Lou, My Darling", and romped in the hilarious and energetic square-dances of the time. Brodie and his brother Dorsey, and his cousins "Buck" and "Jap" Hardeman, joined whole-heartedly in the fun. ("Jap" was always one of Brodie's closest associates, and especially after the death of Dorsey Hardeman in 1894, "Jap" took the place of his brother. The strong bond of love and confidence between them ended only with "Jap's" death in 1943.)

The first school young Brodie ever attended was taught in a one-room log house by Miss Sue Inman. He then went to "Old Salem", in Hardin County, and to Mount Zion, in McNairy County, walking a distance of over two miles to the latter place. He was ten or twelve years old at the time. He recalls that John McKenzie was his teacher at Center Point; and that his teacher at yet another country school was Fate Hurst, who always wore his hat in the schoolroom. He also remembers sometimes playing marbles "in time of books". He attended one entire session at Morris Chapel, in Hardin County, riding the three miles daily astride a two-year-old black mule named "Dolly". This school was taught by Prof. A. C. Ham, and there his constant companion was his cousin and friend, John Anderson.

## THE HARDEMANS MOVE TO HENDERSON

By 1890, Dr. Hardeman had a practice which extended many miles in every direction from Milledgeville. The produce from his farms was adding considerably to his bank account. His family was large and happy. In his own mind, there was a sense of uncertainty about his religious status. Somehow the teaching and preaching that he received in the Methodist Church did not always correspond to what he read in the New Testament.

In the summer of 1890, a brilliant young man, J. A. Minton, from Gravelly Springs, Alabama, came to Milledgeville. Young Minton announced to Dr. Hardeman that he was a "gospel preacher" and would like to preach a few nights in the community "in the interest of New Testament Christianity". The attitude and proposal of the young man struck the doctor with great force, and he immediately offered him the use of the new store building that had just been completed. The short meeting was held as proposed. J. L. Haddock, a brother-in-law of Minton, who had accompanied him, remained in the community to teach a school term in a log house "in the corner of the horse-lot" on Dr. Hardeman's farm. Brodie attended this school, which ran for some three or four months.

Minton returned for two or three subsequent meetings, and at one of these, in 1891 or 1892, Dr. Hardeman, along with his wife Eliza, his son Dorsey, and his two older daughters (Mrs. John Ellis and Mrs. Jim Ledbetter) made the "good confession" and was baptized into Christ, for the remission of sins.

In 1890, Brodie entered West Tennessee Christian College at Henderson, operated by Professor G. C. Llewelyn and Professor H. C. Thomas. In a Christian environment, Brodie soon yielded to the gospel, being baptized by R. P. Meeks, the brother-in-law of T. B. Larimore. Brodie attended school in Henderson as a boarding student for three years, making his home in that of his "Uncle Dick" Harde-

man. A rather dramatic incident that occurred while he was boarding at his uncle's was revived in his memory by the extremely cold weather in January, 1962, and again in January, 1963:

> "February, 1892, was one of the coldest times on record in West Tennessee. My friend (and cousin) John Anderson, and I, both students at West Tennessee Christian College, decided to use the deep layer of snow that covered the earth to go rabbit-hunting in. We mounted our horses, and set out over a wide field and hill back of Uncle Dick's home. In a very few minutes, sheer terror! For John rode as straight as an arrow from the barn directly into an old well. It had been filled with limbs and brush, and the heavy snow made a smooth blanket over it. John managed to jump off as the horse went down, but the terrified animal sank to a depth of about twenty feet, to where the excavation narrowed. What to do? After a great deal of commotion and excitement among the neighbors of the community, we secured the help of a man named Peters, a rough and hearty logger who had two teams of oxen. In some very daring and skillful attempts, he managed to get a rope around the body of the frightened horse. Then he took a pole, of about four inches in diameter, placed it under the rope and hitched the rope to the four oxen. After tremendous effort, hindered by the frantic lunges of the horse, the oxen finally pulled him out of his predicament—little the worse for the experience. But it's a thing we could never forget!"

In 1893, Dr. Hardeman moved to Henderson and identified himself with the church on Sunday, December 30. His son Dorsey, three years older than Brodie, was a casualty of this move. When the Doctor moved, it was Dorsey, twenty-two years of age, who stayed behind at Milledgeville to wind up the store business. He made repeated trips back and forth to his new home, in all sorts of foul weather, and as a result, contracted pneumonia. In those days before antibiotics, the diagnosis of pneumonia was equal to a death sentence. After several days of serious illness, it was deemed wise to bring the sick youth to Henderson. Brodie and his "Uncle Dick" went after the patient with a wagon, on which was laid a mattress. Young Dorsey made the trip, but immediately his condition worsened, and he died within

a few days. The death of his brother made a deep and lasting impression on Brodie. All the years since, he has mourned the loss of his loved older brother, whom he describes as "handsome, able, and withal good". A touching fact that relates to Dorsey Hardeman is that his fiancee, Miss Orpha Post, also died in just a year or so after his own demise.

A new school man, A. G. Freed, came to Henderson in 1895 to assume the presidency of West Tennessee Christian College. Six years before, young Freed had come to Essary Springs, Tennessee, to teach. David Nelms and others in the community decided they wanted a school for their children to attend, but they knew of no one qualified to operate the type of school they had in mind. Nelms inserted an advertisement in the *Gospel Advocate,* hoping to locate a suitable teacher. A. G. Freed, of Mitchell, Indiana, answered the advertisement. Arvy Glenn Freed was born in Saltillo, Indiana, August 3, 1863. His parents were Joseph and Eliza Hayes Freed, she being a relative of President Rutherford B. Hayes. Freed attended the common schools of Indiana, and later graduated with distinction from Valparaiso University. He became a Christian early in life, and soon thereafter began to preach. He combined preaching and teaching, and after graduation came to Tennessee and dedicated himself to the cause of Christian education and the preaching of the gospel. He had laid well the foundation for a thorough education and had mastered every branch that belonged to the curriculum of the day. He developed into one of the South's most distinguished preachers and educators.

Soon after reaching Essary Springs, he started the school. A one-room frame building was secured, and classes began in the fall of 1889 with fifteen or twenty students. Those who came from a distance boarded in various homes of the community—some as far as a mile away. In the *Gospel Advocate* of October 23, 1889, Lee Jackson writes: "Brother A. G. Freed, of Indiana, has opened a good school at Essary Springs, Tennessee, assisted by Brother David H. Nelms. Both are experienced educators and the school bids fair to become one of the best in our country."

The energetic and aristocratic young educator worked diligently from sun-up to sun-down in the interest of the school. He walked through a pine-grove from where he boarded to the school. Since all of his pupils were poor, his pay was never over sixty dollars per month. Only about fifty people lived in the country hamlet, though it was one of the "watering places" of that section of the country. There was a fine mineral spring within a hundred feet of Hatchie River, which attracted many summer guests. The name of Freed's school there was "Southern Tennessee Normal College", and it grew with great rapidity. In the early nineties, Freed had prospered to the extent that he purchased a bicycle, which he used to make calls and to convey him to the railroad station, where he took the train to his preaching appointments, in Corinth, Mississippi, Memphis, Tennessee, and other places.

For diversion, Freed kept a fine repeating rifle, with which he hunted as often as possible. It is said that he was as accurate with his rifle as he was in the choice of his elegant English. The school grew until two boarding houses had to be constructed. These were soon filled and many students continued to board in private homes. Two days after the close of the last session in the spring of 1895, Freed was joined in marriage to one of his fairest students, Miss Cora Belle Baynham, of Kentucky. M. H. Northcross, a prominent preacher of the time, performed the marriage ceremony.

The Freeds moved to Henderson to work with the West Tennessee Christian College. After two years under Freed's presidency, this college changed its name to Georgie Robertson Christian College, in memory of a sweet young Christian girl who had recently died at her home in Crockett Mills, Tennessee. The bereaved father gave to Freed five thousand dollars to construct a new building. That building still stands. Hardeman recalls that in the summer of 1897, the bricks for the building were locally made, and the edifice completed, without a drop of rain having fallen on the project.

Brodie Hardeman continued in school under the tutelage of Professor Freed until 1896. In his school work at Hend-

erson, he received the B.A. and M.A. degrees, the latter from Georgie Robertson Christian College. His first teaching was a summer session at "Rotundy", a small community near Enville, Tennessee, where he held his first classes in the summer of 1895. After the next college year, on graduation, Hardeman, then twenty-two years of age, accepted the principalship of a two-teacher school in Kenton, Tennessee. The one year that he taught in this school he considers "possibly the best year that I ever spent in school."

While in Kenton he boarded in the home of E. S. Askew, who was ardently interested in politics. During the long winter evenings the young professor and Mr. Askew would argue political questions. Askew had been Trustee of Obion County, and was a vocal supporter of William Jennings Bryan and Tom Watson. Hardeman was also a supporter of Bryan, not because Bryan was a Democrat, but because he was a great orator.

In 1897, the young teacher returned to Henderson and joined Freed on the faculty of the Georgie Robertson Christian College. That same year, in August, Dr. Alfred Holbrook was chosen Chancellor of Southern Normal University at Huntingdon, Tennessee. Hardeman attended some short-courses under this famous grammarian. He still has two notebooks he used while a pupil there. They were specially printed for Dr. Holbrook and bear his name and that of the University, printed on the covers.

In late June, 1900, Hardeman made his first long trip. It was a journey to Philadelphia and New York, and other interesting places in that section of the country. The occasion of the trip was this: an old family friend, "Uncle John Pitts" (no relation), who was a Yankee veteran of the Civil War, though he lived near the Hardeman home, in Milledgeville, where the sentiment was predominantly Confederate—had been invited to visit a fellow Federal veteran. Mr. Pitts had saved the life of Mr. Andrew Diernback during the Battle of Chattanooga. After more than thirty-five years, Mr. Pitts accepted the invitation of Mr. Diernback to come to Philadelphia. "Uncle John" insisted that young Brodie Hardeman accompany him. It was agreed, and the pair made an unforgettable trip.

They went by train, of course, first going to St. Louis; from there to Mitchell, Indiana; Chillicothe, Ohio; Cincinnati; Parkersburg, West Virginia; and on to Washington, D. C. From there they proceeded to Baltimore, Wilmington, and on to Philadelphia, arriving on a Monday morning. There the two old Union soldiers greeted each other after the lapse of more than a third of a century, and the host took the two Tennesseans on a round of sightseeing. Mr. Diernback's brother was one of the city officials, and he also gave them the key to the city. They visited the Fire Department, the City Hall. In his careful notes, Hardeman recorded that the Hall covered four and a half acres, had six hundred rooms, and cost twenty-seven million dollars. There they saw and rode their first elevator! They marveled at the clock, which weighed fifty tons, saw William Penn's picture, the Baldwin Locomotive Works, the City Morgue. They were delighted to visit Independence Hall, and to register as visitors to the "Liberty Bell".

The U. S. Bank of 1837 was on the list of sights, as was the grave of Benjamin Franklin. They saw a street parade, the busy wharf, George Washington's Church, the home of Betsy Ross, and Wanamaker's Store, as well as Willow Park. At the Park, they heard and saw Walter Damrosch conduct his famed band of one hundred instruments.

A trip up the Delaware River by boat was a new experience, and the chance to see Cramp's Shipyard, Disston's Saw Works, and Valley Forge. They also saw the U. S. Mint, Carpenter's Hall and Fairmount Park. On Thursday, they went to Atlantic City.

On Friday, Hardeman took a trip alone to New York, and gazed in awe at the elevated cars, Brooklyn Bridge and Wall Street. He took a tour of the city on "the cars", went to Coney Island and had dinner there, and crammed everything he could into his one day in the Big Town.

Saturday was scheduled for a trip to Gettysburg, which they made by boat. They spent the afternoon at the Battlefield, then went to Devil's Den Park for the night. Sunday, they again spent at the Battlefield, returning to Philadelphia that night. The travelers turned homeward the next day, via Harper's Ferry, Cincinnati, and St. Louis. They

reached Henderson on Wednesday morning, the third or fourth of July, 1900, after a wonderful experience. Hardeman's ardent curiosity, his knowledge of history, and his ability to see and remember details, made him always an excellent traveler and narrator.

## THE N. B. HARDEMANS

N. B. Hardeman and Joanna Tabler first knew each other when he came to Henderson to school in 1890. Both were attending West Tennessee Christian College, a thriving institution then in its sixth session. Both took an active part in the school activities, "Josie" always in the Music Department; Hardeman always in the Literary and Debating Societies. At the time he was not a member of the church, simply an ambitious student from a country village, son of a well-to-do country doctor who wanted to give his sons advantages. (Brodie's two older sisters were already married; his brother Dorsey was in Henderson in school, also). "Josie" was the carefully-reared only child of a widowed father, five years younger than young Hardeman, and the prized treasure of her father's sister and brother-in-law, the J. A. McCulleys, with whom Mr. Tabler and Josie lived after the death of Mrs. Tabler in 1884.

N. B. Hardeman earned his first diploma in May, 1895, with an oration (the manuscript, in longhand, still exists), "The Towel of Babel". He went to Kenton, Tennessee, to teach the following year, then returned to Henderson to teach a term in the elementary school, and then took the step that determined his career. He had already become a member of the church—baptized by R. P. Meeks. So also had his father, Dr. John B. Hardeman, and Dr. Hardeman's wife and other children, this group being converted by J. A. Minton and J. L. Haddock at a revival held in Dr. Hardeman's new store building in Milledgeville. Hardeman preached his first sermon at Enville, Tennessee, April 18, 1897, then when Georgie Robertson College opened on December 7, 1897, with H. L. Calhoun making the opening speech, he joined the faculty, receiving no salary, by his own agreement. He spent the next two years as student and teacher, receiving his M.A. in 1899.

Soon the names of "Joe" Tabler and N. B. Hardeman began to appear in the same publications. In the grad-

uating program of West Tennessee Christian College, June 8 and 9, 1897, she was listed as valedictorian of the Teachers' Class (oration: "It is not Always May"); he gave his "final", titled "Life is Not a Victory, but a Battle", as a graduate of the Scientific Class, the same Commencement. In the class of 1899, Hardeman presented the diplomas to the Business Class, Tuesday, June 6; "Joe Kendall Tabler" gave a salutatory address, "He Can't Be Wrong Whose Life Is in the Right", as she graduated from the Scientific Class, and also gave two piano solos in the graduation of the Elocution Class, June 9; while "N. Brodie Hardeman" gave the valedictory of the Classic Class—"Standing on the Threshold", the manuscript of which is still extant. The next year, 1900, found Hardeman presenting the diplomas to the Business Class, on June 5; and "Joe Kendall Tabler" as one of three graduates of the Classic Class, when her "final" was entitled, "Up the Hill of Science We Continually Climb". The same Commencement, the Alumni Association (now the college was called Georgie Robertson Christian College) had N. B. Hardeman as president, and "Miss Jo Tabler" as secretary.

But there were distractions to this friendship. Miss Josie was very popular; Brodie Hardeman courted a good many girls. He tells the story that he and a friend, Gus Harrison, decided they would see how long they could court the same girls. Hardeman accordingly, went to see Miss Alice Ozier for sixty-three successive nights; Harrison called on Miss Irene Nash for the same number. The McCulleys and Mr. Tabler would not have stood for such goings-on.

Then there was a young widow—but several years older than Hardeman. For several months he paid her attention. But it is likely that he, either absent-mindedly, or on purpose, put an end to that friendship with "Miss Minnie" O'Neal. On one occasion, he carried her to church in a two-wheeled sulky, drawn by a spirited horse. When they reached their destination, he unhitched the horse, led him from the shafts, and forgot his passenger. The sulky immediately tilted backward, carrying his furious companion over feet first!

On Sunday evening, April 21, 1901, after regular church services, Hardeman and "Miss Joe" walked down the middle aisle of the little white Christian Church and were married. She wore a lovely silk foulard in "Alice blue", with a small white printed design, topped by a high-necked yoke of white taffeta, finely tucked and trimmed with white lace, with slender cuffs of the same that reached from wrist to elbow. The full sweeping skirt had a short train posed over a dust-ruffle, and was suspended from a tiny waistband. The gown, still a treasured heirloom in the family, was most becoming to the slender brunette beauty, whose dark hair, white skin, flashing black eyes and amiable disposition had made her a college favorite. The original newspaper account of the wedding is this:

"Hardeman-Tabler

Sunday night last at the Christian Church Rev. Brodie Hardeman and Miss Josie Tabler were united in marriage, Prof. A. G. Freed performing the ceremony. The ceremony was performed after the regular service hour and was of a most simple though impressive nature. There were no cards. Mr. Hardeman is a young man with most flattering prospects, and his bride is one of Henderson's most intelligent and popular young ladies. We wish for the happy pair all the joys of life."

The young Hardemans boarded with an aunt of his, Mrs. Bill Weeks, a short time, then he took his bride to a nice home he had bought. An essay about their "Unique Housewarming" was written by Mrs. R. P. Meeks, sister of T. B. Larimore, and published in her weekly column in the *"New Era"*. It relates that, at the first breakfast the N. B. Hardemans had in their new home, they had as guests three beloved grandmothers — "Grandmother Hardeman"; "Grandma Hodges", "Miss Joe's" maternal grandmother; and "Grandmamma Larimore", mother of the author and of Larimore. Mrs. Meeks made many complimentary comments on the thoughtfulness and hospitality of the recently married pair.

In the first seven years of their marriage, three additions came to the young Hardemans—Dorsey Brodie, named for

both his father and his father's brother, who had died as a young man in 1894; Mary Nelle, and Carrie Neal, these names derived from beloved friends and relations. Now the parents settled down to their life-long professions—"Miss Joe" always the musician and teacher of voice, piano, and band instruments; Hardeman embarked on a busy life of preaching, teaching, serving as Chester County Superintendent of Education, farmer, livestock trader, and at one time partner in a livery-stable ("We lost money in this, but we had a good time at it"). The atmosphere of their home was always brisk and energetic; it was a time of modest requirements and little money, of evenings together *en famille,* or with the numerous relatives then living near, of long working days and high moral ideals. A glimpse of Hardeman's busy life can be gleaned from the pages of the *Gospel Advocate* of the period. In the issue of January 26, 1905, appears this item: "Brother N. B. Hardeman, of Henderson, Tenn., made us a pleasant visit last week. He was in attendance at the Educational Convention of County Superintendents in the State. Brother Hardeman is superintendent in his County. He is a preacher of no mean ability, and we take pleasure in commending him to our readers."

In June of the same year, the *Advocate* says: "Brother N. B. Hardeman will teach the public school in Henderson, Tenn. He is a teacher of ability and is held in very high esteem by the good people of Henderson." Also "Brother A. G. Freed has sold out his interest in the Georgie Robertson Christian College at Henderson, Tenn. . . . and goes to Denton, Texas, to become president of the Southwestern Christian College at Denton."

In July, 1905, "Brother Hardeman writes from Lawrenceburg, Tenn.: 'I have been here for three weeks teaching in an institute, and have preached at night since Sunday. . .' "

In September of 1905, Dr. John B. Hardeman died, and three years later, his aged mother, "Grandmother Hardeman", a vigorous nonagenarian, succumbed to bloodpoisoning.

The early years of the century were a time of conflict, too. In those days Hardeman was meeting I. N. Penick, H. B. Taylor, T. P. Clark, Ben B. Bogard, and others in numerous debates; the fight was on to separate the church from the Missionary Society and the mechanical instrument of music—a fight that resulted in division and the building of a new church house in Henderson in 1903. Spearheading the resistance to the Digressives was A. M. St. John, who moved to Henderson from Viola, Tennessee, in the early nineteen hundreds to go into the furniture business. He brought E. A. Elam to Henderson in 1903 to stem the tide of digression.

It was also a time of great financial pressure. When the Hardemans married in 1901, he was drawing a salary of thirty dollars per month. His multiple endeavors in several fields, and "Miss Joe's" teaching augmented their means. After Freed and Hardeman withdrew from the faculty of Georgie Robertson Christian College, because the Missionary Society was dominating it, they went separate ways; Freed to Denton, Texas, Hardeman to the public school in Henderson. But the bond between them brought on much correspondence and exchange of thoughts, and the two decided to build a new college in Henderson.

Freed returned from Texas, and they started the edifice. The money panic of 1907 descended in force, and the project came to a standstill. However, Hardeman in the preceding years had preached in many West Tennessee churches and made many good friends. One of these, J. A. McAlister, of Milan, Tennessee, came to their rescue and lent Freed and Hardeman three thousand dollars in gold, to be repaid in gold. This enabled them to complete the building and to equip it with the minimum furniture. It is comforting to know that their venture was a success and they were able to repay the McAlister loan, in kind and on time. Hardeman had already mortgaged his home to get the work started; a plan to sell stock in the College met with little success. Tangible souvenirs of these trying times are a faded Certificate of Stock, never of much more than sentimental value; and a list of the creditors of Freed and Hardeman.

An idea of the stringent circumstances surrounding the building of the National Teachers' Normal and Business College can be obtained from this list. Neatly entered in one of Hardeman's personal ledgers in this:

"Record of Notes

| | |
|---|---|
| Due Chester Co. Bank in Dec. 1908 | $1070.00 |
| Due I. T. O'Neal in Nov., 1908 | 1080.00 |
| Due J. A. McAlister in June, 1909* | ½ of 2000.00 |
| Due J. A. McAlister in June, 1910* | ½ of 1000.00 |
| Due O. T. Craig, in June, 1909 | ½ of 2000.00 |
| Due J. S. Haskins on demand | ½ of 500.00 |
| Due B. T. Bondurant in June, 1909 | ½ of 1000.00 |
| Due Chester Co. Bk. in Feb., 1909 | ½ of 2080.00 |

*This was the loan made in gold, and repaid in the same coin.

The grand opening of the new College, on September 10, 1908, was an auspicious occasion. The school bore the impressive title, "National Teachers' Normal and Business College", and was highly successful, with an attendance of more than five hundred students for a number of years. J. C. McQuiddy wrote a delighted article in the *Advocate* of February 25, 1909, under the title, "A Visit to the N.T.N. & B.C.", in which he expressed his amazement and pleasure at what the two men had accomplished.

By 1914, a number of unfavorable factors had appeared. The coming of State-supported high schools to every county reduced the attendance of the National Teachers' Normal and Business College, while World War I and the great influenza epidemic, plus the economic problems of the era, also made inroads into its patronage. It constantly did thorough work, however, with the good fortune of having the great T. B. Larimore on the faculty in 1915-16; and from those classes went out a "prepared people"—men and women who became the backbone of the loyal church in its most trying years.

Hardeman's invitations to preach grew continually, and his twelve years as County Superintendent (1905-17) also enabled him to provide his family with the needs and some of the luxuries of the times. His daughter, Mary Nelle Powers, says of those early years: "The earliest actual

memories I have of my father are these: his teaching me to read by charts, in an upstairs room of the white house on the hill where I was born. That home too was the site of my first remembered fear: Papa had traded horses with some roving Gypsies and had a new and unfamiliar calico horse. I recall that that horse threw him in the back yard—and how terrified we all were. However, he was not injured seriously." It is probable that this is the last time he was ever thrown from a horse, though he rode many a mount in the long span between his early childhood years in Milledgeville, and the last show he rode in, at Germantown, Tennessee, in 1953.

At Christmas, 1910, within a day or two of each other, two aunts of "Miss Joe" died. One was her beloved "Auntie", Mrs. J. A. McCulley, who had reared the motherless "Joe" in her home. By this time, the Hardemans were living in a small white house next door to the College, the house having been vacated shortly before by A. G. Freed's family. Mrs. McCulley's death necessitated that "Miss Joe" move her family back to the big old McCulley home, on the corner of Second and White Streets—since now she had the duty of looking after her beloved "Uncle John" McCulley and her scholarly father, E. N. Tabler. "Daddy Tabler" died six months later, in June, 1911—and "Miss Joe" never moved from that location except for a few months when she and her husband were building their new house in 1915. "Uncle John" had already given her his home, so with his permission, the Hardemans had the big old frame dwelling moved to a lot she owned, a half-block away and across the street. (The children found it very intriguing to spend one night in a house squarely in the middle of the street.) Then, on the McCulley lot, they erected the large six-bedroom home which was the abode of the family for thirty-nine years.

One room of this was always known as "Uncle John's Room", although he did not live a year after the completion of the dwelling. The home had bathrooms built in (only two others in the town already had private waterworks systems) in preparation for the coming of "city water", which event occurred in 1916, much to the family's

comfort and delight. Incidentally, there were electric lights in the town before the turn of the century, but a relatively few people used them. The power was undependable, so every family had coal-oil lamps on hand. Even up till the mid-twenties, the current was "on" only at night— till 11:00 P.M. So, although the Hardemans had that daring new gadget, an electric vacuum sweeper, they had to use it on Sunday night after church, instead of on the regular cleaning day, Monday. The end of a "date" at night was also determined by the current, which "blinked" in warning at 10:45, so that a late suitor could make his farewells and scurry home with benefit of streetlights.

The hospitable Hardeman home was the guest-house of both the College and the Church. A list of the visitors to it would read like a "Bluebook" of Christians and others. Many famous names, men eminent in education, statesmanship, preaching, would appear on the list—as well as many hundreds of parents of college students, old friends of other times and places, and many humble and unfortunate people. "Miss Joe" presided over her home with grace and charm, so that guests left her generous table and thoughtful hospitality with a feeling of well-being. A letter of October 24, 1932, from Mr. Jim McCord, of Lewisburg, Tennessee, later Governor of the state, expresses this view:

> "I want to again thank you for the courtesies you so generously extended me while in your town last week. The privilege of appearing before your school, the charm and hospitality of your home, will linger long in memory, as happy incidents in my life. . ."

The earliest of the long-term servants of the Hardeman family were "Uncle Hoston" and "Aunt Alice", a faithful negro couple, members of the church, who lived in a cottage in the garden; Aunt Alice cooked superbly, and Uncle Hoston was general handyman. Later came "Aunt Nora", who presided in the kitchen with skilled hands, a loving heart, and an acid tongue. The cleaning-maid, who came weekly, was Minnie Arnold; the laundress was "Jessie". When Aunt Nora's health failed, in 1930, she was followed by Carey Brashers, a talented Negro man, who kept the house and cooked the noon meal to perfection. He stayed until

after "Miss Joe's" death, and in a few months took a government job at the Milan, Tennessee, Arsenal. There he died unexpectedly, on the job, in the summer of 1942, having over-exerted himself constantly. Charlie Anders survives, having been friend, school janitor, yardman, and groom for the horses most of the time for thirty years.

"Miss Joe" always cooked the breakfast, which was hearty in those days, and with more or less help from her daughters, prepared the supper. For the first ten years in her new home, she kept boarding students, a system necessary because of the absence of dormitories. At one time there were twelve boarders and her family of five to feed and look after—and she put in a full day with her music classes besides.

In 1921, "Miss Joe's" health began to fail. She developed diabetes, struggled valiantly with her diet, and when insulin became available, gave herself her own injections for fifteen years—which enabled her to have a normal, yet often uncomfortable, life. She had continued her musical education at various times through the years. One summer she went to Monteagle, Tennessee, which was a center of culture and a gathering place of artists and scholars. In the summer of 1919, she went to Chicago Musical College, where she was a pupil of the renowned Percy Grainger; also of Mabel Sharp Herdein. Other summers, she went to Memphis, Tenn., to enlarge her musical horizon, and was always very thorough in her teaching and performing. She was famous for her marches, in chapel and on other occasions; her excellent "touch", her perfect rhythm and "ear" will long be remembered by the alumni of the colleges in Henderson.

Dorsey Hardeman's health also became impaired in 1925, when he developed tuberculosis. He went to Florida in search of a more healthful climate and attended the University at Gainesville for two years. Then followed intervals of forced rest, attendance at Vanderbilt Law School until he graduated, a short period as Assistant to the State Attorney-General, then a necessary move to the West. He stayed in Tucson, Arizona, for two and a half years, where his health improved, and finally settled in San Angelo,

Texas, where he has enjoyed good health and a career in law and politics. In early October, 1940, he brought to Henderson his fiancee, Miss Geneva Moore, of Brownwood, Texas, and her sister, Mrs. Arch Carson, of Big Spring, Texas. They visited in his family home until Saturday, October 12, when they, and Hardeman's sisters and their families, went to Memphis, where his father was judging the LeBonheur Charity Horse Show. There, in the Gayoso Hotel apartment of its manager, Mr. C. C. Cartwright, and in the presence of a number of friends, N. B. Hardeman performed the marriage ceremony for his son and Miss Moore. As Dorsey jestingly put it, "I drove two thousand miles to save two dollars on a preacher's fee." Soon after his marriage, he enlisted in the Air Force and became Captain in the Adjutant-General's Department; after the War, he returned to San Angelo. He had been mayor of the city in the late thirties; now he ran for the Legislature, was elected, then likewise to the Senate, and has held the position of Speaker of the Texas Senate for sixteen years. In 1947, the Texas Hardemans welcomed the birth of Mark Nicholas; and in 1949, the coming of Bryan.

Carrie Neal Hardeman eloped at seventeen with C. M. Foy, to the great surprise and consternation of the family. The young couple returned to the Hardeman home, where a year later, their only child, Joe Hardeman Foy, was born and grew to manhood. Soon Mary Nelle married Worth B. Powers, and they too lived under the Hardeman roof for several years, until after the birth of their daughter Joanne, and son Nicholas, when they built a home across the street and moved to it. During the depths of the Depression, nine of the family lived in the Hardeman home.

The Hardemans were generous but not over-indulgent with their children. They were economical, resourceful, provident. Everything about the place was kept in good repair. Gardening-time and hog-killing were two very special events of the year. There was always a Jersey in the lot,—and quantities of milk and cream in the refrigerator—as well as a horse. The house was furnished tastefully, but simply. Even in her later years, when "Miss Joe" had a notion to re-furnish her bedroom, she met reluctance in

her husband. So she resorted to a feminine wile. She told him, "Why, Brodie, when I'm gone, people will come to the house and say, 'I'm surprised that Miss Joe didn't have better furniture'." (She got the new furniture.) There was a pony named Fritz for the Hardeman children, and a smart buggy that he pulled around the town. Later there was a parrot, "Lorita", the only one in the town.

The family had delightful and constant relations with the families of Hardeman's two sisters, Mrs. John Ellis and Mrs. Jim Ledbetter, as well as with his cousins, aunts and uncles. Very special in this group were the L. L. Brigances, neighbors, "kinfolks", and faculty colleagues. (Mrs. Brigance was Hardeman's own cousin.)

Discipline in the home was firm and consistent. The children were simply *expected* to behave—and deviations were instantly, and sometimes sharply, rebuked. The parents furnished a clean, wholesome, cultured, background—moral and devout, bolstered by their own strong Christian characters. They taught the children to keep things in order, to take care of their clothes, to turn off the lights and water when they were not using them, to be respectful to their elders, and to be unvarying in attendance at school and church.

Hardeman was very reluctant to see his daughters have young men friends, and discouraged it all he could. They were kept under the same rigid rules as the boarding students, and had the same guilty delight in "breaking the rules", actually the greatest extra-curricular activity. But after both had married, he took his sons-in-law warmly to heart, as he did later the tall, handsome Texas girl who became his daughter-in-law.

The Hardemans did not frown on innocent entertainment at home, and occasionally joined in a game of hide-and-seek on a warm spring evening after supper. An occasional hike to find walnuts and hickory-nuts was acceptable; so were the Saturday-night frolics with fudge-making and molasses-candy bees, and popping or parching corn—all interspersed with the weekly shoe-shining. The boys of the household (Dorsey and any boarding boys) took over this chore, and shined every shoe in use. It was a time of fun

and carefree high spirits; boys were discarding knee-trousers in favor of long pants; girls were in "middies" and pleated skirts, and beginning to crave the new silk stockings. Nearly everyone wore cotton hose and high-topped shoes all winter. There were two or three years, around 1920, when the girls in College wore uniforms—navy blue "coatsuits" or middy-dresses, and sailors or strip-felt hats in the same color.

The weekly meetings of the literary societies in College were the "legal" social events of the week—but there were the surreptitious joys of passing notes and letters between the sexes, and the purely feminine pleasure of mid-night feasts and "gab" sessions about the boys. Evening recitals and plays were gala events, with "dates" on every student's mind; and Commencement was equal to any modern carnival or celebration in the opportunities it gave frustrated lovers to be together—and that with the added emotional overtones of imminent separation for the summer vacation.

Reminiscences by Mary Nelle Powers include these:

> "Some of my most vivid childhood memories—trivial, but very important at the time: the trips when Papa took my sister and me in the buggy with him, as he rode over Chester County visiting the schools he supervised (we frequently sang together as we jogged over the country roads between stops); the Christmas —1920—when he and Mama gave to me and to my best friend, Rubye Dunagan, of Horse Cave, Kentucky, identical wrist-watches—small yellow-gold Elgins that were just becoming the 'rage'; the brown Oxfords that they gave me the next Christmas. Those meant the same to me, hitherto in flat, high-topped shoes, as Cinderella's glass slippers did to her! I couldn't pay attention to my classes for weeks for admiring my new low-cut shoes. Also, there are the memories of a trip I made with my father to a Sunday appointment at Plainview, about five miles into the County, when it was dark and rainy all day, and we had to button up all the buggy curtains and peer through narrow isinglass windows to see our way; a trip with him to Uno, Kentucky, where he held a two-weeks meeting, and we stayed with the R. L. Dunagan family; a family trip to far-off (about ninety-five miles) Memphis, cross-country in a 1915 Maxwell; the utter delight of having

> a family automobile. We were so proud of that car, that my mother and an aunt procured heavy cotton 'Osnaburg' at the Bemis Cotton Mills, made seat covers for the Maxwell, and even embroidered them with the family initial."

This 1915 Maxwell was the first auto in the family, though "we had *been* in autos before". A near and dear neighbor, Grady Ingram, had one of the first cars in the community—a Ford, which he used on his mail route and often hired out as a taxi. "Papa once hired him to take the whole family out to his old haunts in Milledgeville, to show us his boyhood home." Next, there was a Studebaker touring car (the children thought nothing would ever be as elegant again!) Then two Fords, one of which was stolen and never recovered. In 1925, there was an Essex, the first "closed" car; followed by a Hudson of similar design. Then, as hard-surface roads began to appear, Hardeman had a "Victory" coupe, then a Chevrolet, a series of Reo "Flying Clouds", then a succession of Oldsmobiles, Chryslers, and Buicks. It must be noted here that in the summer of 1963, Hardeman faithfully renewed his driver's license, although he had not driven for several years, due mainly to impaired hearing.

In the early days of this modern transportation, the appurtenances of the horse-and-buggy were still necessary. Prior to automobile days, Hardeman had a charcoal-burning foot-warmer to use on long winter trips in the buggy; the family still has the long linen "duster" that he wore to keep the deep summer dust from his clothes, also both the lightweight summer laprobe and the heavy wool laprug for the winter travel. "Miss Joe" wore a motor-veil around her hats, and also had a duster.

Conveyance was important. Hardeman's life was a continual coming-and-going. His "clergy permit" was in use nearly every week-end, as he boarded the "Dinky" at 5:00 P.M. on Saturday, to points north; or the 7:00 P.M. Saturday, or the 6:00 A.M. train on Sunday to points south. Most of the College faculty men had this same routine—depart on Saturday afternoon or Sunday morning to preach, return some time Monday; back and ready to teach on

Tuesday. And the moment that the last program of Commencement week was over, Hardeman's suitcase was packed, ready to start for his first meeting of the summer the very next day. The children at home saw "Papa" very briefly, at two-week intervals, all summer, just when he came in for a day or two to catch up on his mail and get clean clothes. Preaching and contacting prospective students were his whole concern during "vacation"; this became especially important to everyone—in the family and in the faculty—in the lean depression years, for the checks and cash he received for his meetings went immediately into the College bank-account, to pay for coal and grocery bills, and delayed teachers' salaries.

"Miss Joe" gardened and canned and preserved and did annual house-cleaning during the summers. She broadened this to include the girls' and boys' dormitories in the thirties—and spent many a day supervising and arranging the cleaning and repairs on those buildings, broom and dust-cloth in hand. She made occasional trips with Hardeman to his summer meetings, leaving her children in the care of relatives and a spinster friend (the profession of "baby-sitting" was unknown); but when the advent of good roads and cars made it feasible to accompany him, and especially after her daughters married, she went with him as often as possible.

Again Mary Nelle Powers reminisces:

> "The example our parents showed us was one of diligent, fruitful, enthusiastic, work, unhampered by any notion of fixed hours per day or days per week. If the duties spilled over into the evening hours—as they most frequently did—then they were performed in the evening hours. I remember the rigorous schedule of study my father set for himself in preparation for that First Tabernacle Meeting—as well as the Second, Third, Fourth and Fifth—and for the two most famous debates, with Ira M. Boswell and with Ben M. Bogard. For many nights prior to that historic date, March 28, 1922, he was in his study at home, often with Brother L. L. Brigance right by his side, aiding with research and suggestions—the pair poring over outlines, Scripture references, history, sermons of the pioneers, etc. After a day filled with the multiple

duties of teaching, school administration, correspondence, discipline and the like, an hour or so at the barn seeing that the livestock was in good shape, saddles and harness in satisfactory condition, the garden progressing normally—was enough to refresh him and revive in him the vigor of early morning."

Few men have, or deserve, the unswerving devotion that "Miss Joe" gave to N. B. Hardeman. In an article in the May 10, 1928, *Gospel Advocate*, J. D. Tant wrote "She Has Stayed by the Stuff", a tribute to the unsung wives of many preachers. One passage in the article is as follows:

"A short time ago I was in Memphis and met N. B. Hardeman on his way to far-away California to preach the gospel. I knew Hardeman's praise was at the top as a gospel preacher. He had held two grand meetings in Ryman Auditorium at Nashville, and had toured Europe; yet few realize that at Hardeman's home there is one of the grandest women I have ever known, who looks after Hardeman's two girls and one boy, and 'stays by the stuff' while he is so far away from home preaching the gospel. I am sure that there is an open door, a lamp of love burning day and night, a glad welcome awaiting him at home from the one who stands behind him in all his battles; and this is 'Joe', his wife, who remains at home, and 'stays by the stuff'."

## PRIVATE DOMAIN

According to the Hardeman children, "Papa's Room" has always been his private domain. The children were trained early not to meddle with his things. He always kept his room so neat and orderly, and took such good care of things, that few ever needed replacing. As a result, the furniture and accessories that he has today are almost the same as when he first began to have a "study" or room set aside for himself alone.

Though the furnishings have been moved around—not only in the big six-bedroom house he built in Henderson in 1915, and which he occupied until 1954, but also to the three different dwellings he has lived in in Memphis—the basic look is just the same. Only the desk was ever changed. Perhaps thirty years ago, he replaced, but did not discard, the sturdy, solid maple, rectangular table, previously topped with a section of shelves, and put in its place the blond-finished, glass-topped, "modern" desk with two sections of drawers below, and a smaller, center drawer.

His office chair, an old-fashioned swivel-chair given him more than a half-century ago, by A. M. St. John, sits just where it always has. Probably a score of years ago, he "modernized" it by having his friend J. L. Odair put under its base some small wooden blocks to raise it to be in line with his new desk. The same hard-finished mat is under his chair as for years back—to protect the rug beneath. The cushion in that chair is also an old friend—has hardly been changed—maybe having a new cover once.

The reed waste-basket is also an "original," far ante-dating more recent productions of wicker and bamboo, and has held many thousands of letters and papers.

The walls have always been lined with sectional "Globe-Wernicke" bookcases, dating from the early years of this century. His arrangement of the books therein has always been so systematic, and his memory so precise, that it was not an infrequent occurrence for him to phone or write

home for the family to send him a certain book for which a need had arisen. No Dewey system was as good as, "You'll find it in the first (or second, or third, etc.) bookcase, on the so-and-so shelf, near the left (or right, or center) of the shelf." And it was always there!

The chifforobe: it was a major purchase for the "new house" and has presided, in massive squareness, ever since in the Hardeman office-study. Of golden oak, and still in perfect condition, six feet tall and almost as wide, it comprises two wardrobe sections, with mirror doors, connected by a chest-of-drawers section, of dresser height, with mirror above. For going-on fifty years, the suits have hung in the two wardrobe sections, the ties arranged on racks attached to the doors; the small, masculine, grooming accessories are on the dresser shelf and in the top drawer of the chest. The shirts and socks and underwear are arranged neatly in the other drawers. The hat currently worn rests on top of the chifforobe, and the current shoes spend the nights in orderly fashion (the left shoe on the left, and the right on the right!) on the floor beneath. Somewhere in the interior of the chifforobe is still a leather collar-box, a reminder of the days of detachable collars, collar-buttons, and even of "celluloid" collars.

The pictures on the walls of this room are treasures of a lifetime. An old-fashioned black oval frame displays the pictures of "Miss Joe" and their first baby, Dorsey, at about a year old. Two larger wood-framed pictures are of N. B. Hardeman's parents, Dr. John B. Hardeman (the picture made in middle age) and Nancy Jane Smith Hardeman, the young mother who died so early that he has no memory of her. To these was added a picture of "Miss Joe" and Hardeman, enlarged from a snapshot made by James Finney the day before her untimely death on May 6, 1940. Also, there is a tinted portrait of her, and a picture of Dorsey Hardeman, his wife and two sons, made in 1949.

A "Washington Dee Cee" calendar and the gleam of several horse-show trophies complete the familiar details of the room where most of the Hardeman thinking, writing and consulting are done.

A Pen-Picture of Professor Hardeman, drawn in February, 1942, in one of his classes:

> "A tall, commanding figure—yet youthful, vital, radiating personality. Clean-cut, square-shouldered, bandbox-trim. Narrow head and face, yet not thin, rather plump. Fine high forehead, pink complexion, hair worn short, light-brown, with distinguished white frosting all around edges. Hair parted 'at 11:30', roached on the right, slight wave above left temple. Generous mouth, open more at right corner; clean, white, but crowded teeth. Eyes blue-blue, keen yet kindly, capable of direct hit and quick sympathy, indignation, but yet worry. Generous, well-shaped ears, definite lines from nose to mouth; strong nose, well-formed, three vertical lines at top of nose up into forehead. Stiff, white, wing-pointed, collar; tie crisply knotted. Brows thick but not long, soft brown. Clean, trim temples. Back of head beautifully shaped; well-proportioned and perfectly fitting clothes; slender, well-shod feet, shoes gleaming and firmly set. Rimless glasses, with clamps at bridge as well as ear-pieces. Left hand frequently in trouser pocket; hands always clean and well-manicured."

Hardeman has always been a man of great firmness, and of great tenderness. He never turned down a friend, nor failed to do him a favor. He was quick to forgive, and to excuse those who offended him. He was proud of Miss Joe, her musical talent, her ease in making friends, and the grace with which she presided over her household and entertained the constant stream of visitors. He had said to Mrs. John Hardeman, wife of his half-brother, back in 1937, three years before Miss Joe's death; "We don't keep Joe because we *need* her. We keep her because we *want* her. She's a luxury." This was said in half-jest. After losing her, he didn't care about entertaining big crowds of guests any more. In October, 1940, he said to his children, "It seems to me that I just miss her more and more." And of her picture, "I never saw any expression so innocent." He refused to look at the last home movies of her, which were still in the camera, undeveloped, at the time of her sudden demise. "How your mammy would have enjoyed all this!" he said of the horse show in Memphis a few

months after her death. "I heard her tell Mr. C. C. Cartwright (manager of the Gayoso Hotel in Memphis) to keep that room for us."

Some of his stronger traits of character: he disliked surface piety and sentimentality. He had no special voice, look and demeanor that he donned when somebody was looking, and then shed when out of sight. His reverence was always genuine, his respect for divine things profound and constant.

He scorned parasites—never sponged on anybody. He always taught his pupils to look out for themselves and be independent. He was never known to be little, or small, or cheap, about anything. He had no patience with "hitch-hikers," on the highways or in the pulpit. He never enjoyed anybody's misfortunes—never gloated when bad times came to even an enemy. Rather, he had pity for the folly behind the victim.

Hardeman has always had a passionate devotion to his old friends. Among these are Will Lancaster, of Milledgeville, boyhood friend of his and of his older brother; A. G. Freed and W. H. Owen; Jess Woodruff, his one-time partner in the livery-stable business; J. D. Tant, J. L. Odair, skilled carpenter, who first came to Henderson from the North in 1907, when the College Administration Building was being constructed; and his nephew, Eulys Ellis, with whom he spent many happy hours talking horses, horse-trades, farming and old times. "The most fun I've ever had was when I was in the livery-stable with Whit (Whit Ward, a cousin), Eulys, and Woodruff (an old-time farmer and stockman)." To be sure the livery business lost money, but the talk, and the trades, and the funny incidents connected with it made it one of his most delightful memories.

The tie of blood was always strong in N. B. Hardeman. He was magnanimous to his half-kin, and upon his father's death administered the latter's estate in the generous way Dr. Hardeman wanted done. He had nothing but praise for his father's second wife and her treatment of him as a child at home.

In his teaching especially, and in his preaching, too, he frequently used the blackboard. This he did graphically,

neatly and effectively. He often used his handkerchief with the crayon to draw a circle—and the circle was never lopsided nor uneven, but a perfect figure. He had a great love for, and memory of, old poems, fables, and maxims he had learned as a boy. Often he drew a lesson or example from the poems of Will Carleton, the McGuffey Readers, the Blueback Speller, or "The First Mortgage" by Cook.

He never shunned the hard or unpleasant jobs. Sometimes it was an appointment to preach which involved physical exhaustion and strain; sometimes it was the most unpleasant tasks of discipline in school; sometimes it was overwhelming detail work; sometimes it was facing the opponent in matters of church or business—he never backed off, never faltered in the face of trouble, danger, or even defeat. And further, he never lost control of himself, never became vehement, apoplectic, incoherent, "beside himself," as some do in great stress, but remained in full possession of his judgment, unexcited, self-contained.

His powers of memory are legendary; his logic, rapier-keen. He has no vanity in his personal accomplishments, there is no semblance of haughtiness or feeling of superiority in the man, nor has ever been.

N. B. Hardeman never hated anybody. Yet his success frequently stirred up jealousy and provoked attacks on him. Sometimes he answered, but most often ignored such. The first time a certain one of our "big" preachers came to visit Freed-Hardeman College was really on a fence-mending trip. It seems that he had been talking fast and loose about Hardeman—it is doubtful that the latter even *knew* it. But the gossiper felt it necessary to come to Henderson and explain, and deny, anything Hardeman might have heard in that regard.

C. C. Cartwright, Henry Hughey and others chose him to judge the LeBonheur Horse Show in Memphis in 1940, because, they said, they knew he "could not be bought." But he actually preferred to ride in the shows—win or lose. When he said at the end of the Memphis Show that he guessed he would have to stop judging and attending horse shows because of criticism, Truman Ward, of Brentwood, Tennessee, a noted horseman himself, asked who was doing

the criticizing. He replied by naming two of our prominent preachers, both of whom Ward knew. So the latter countered, "Well, you needn't give up on account of them; they'd criticize you anyway."

Hardeman was never arrogant, but always plain and simple in his manner, with never an artificial nor affected manner. Yet it amused and pleased him for the "high-flyers" of his youthful days to be forced to pay grudging tribute to him, as they did on one outstanding occasion in the spring of 1938. At that event, a banquet given by the Knights of Pythias, in Jackson, Tennessee, he was invited to be the speaker. In the glowing reception which his speech earned were mingled voices from his boyhood, now men of eminence politically and financially, from whom he had been separated for years.

For many years there was a close friendship between the Hardemans and the E. G. Prossers, of Florence, Alabama. Visiting between the two homes was frequent and appreciated. The Prossers always insisted on keeping Hardeman when he preached in Florence, and Prosser was one of the most faithful attendants at the College Board meetings. As Mrs. Prosser said, on a visit to the Hardemans in January of 1941: "Brother Hardeman taught us how to treat a preacher in the home—he is so adaptable and pleasant." And so he has always been, no matter how splendid nor how humble the home where he was a guest. Of places below standard, he always said: "If *they* (the hosts) can stand it *all* of the time, I can stand it for a little while." Also,

> "I've broken in more new towels and napkins and sheets than nearly anybody (and they *used* to be mighty stiff and rough against your skin), but my hosts were offering me the best they had, and I was, and am, grateful for it."

He has ever enjoyed good grooming and a good wardrobe, but is meticulous in performing most of the accompanying tasks himself. He takes excellent and economical care of his clothes—so that he rarely wears out anything. He has always been particular about the fit of his clothes, and has maintained a "band-box" appearance. Withal, he has been very conservative in his spending. His shoes, the same

brand and size for many years, are long-lasting; his collars fit, and his shirts are laundered to his exacting taste; he is clean and immaculate, with regular haircuts, shampoos and manicures. His suits are conservative, but fit well; when he produces a handkerchief from his pocket, it is fresh and clean.

N. B. Hardeman was never a dallier. He has ever been quick and decisive. He immediately made up his mind as to what was judicious or otherwise, right or wrong, and stuck by it. "Long-suffering, but firm and just," is the way one of his students described him. He never held a grudge, or stooped to retaliation. He always repaid ill-natured thrusts by moving up a notch higher, to a better plane, leaving the disgruntled opponent behind.

He has never been satisfied with an ill-done job—from cow-barn to the points of a debate. He is a stickler for perfection, will tolerate no half-way measures. He has always believed that anything "worth doing is worth doing well." He kept a neat and attractive campus, a clean and orderly barn, a home in good repair, a tidy and uncluttered desk. At "the lot" and with his livestock, as well as with his residence, he always insisted on taking care of everything—the tools, the harness and saddles. He trained the Negro "help" to put things where they belonged, and extended this training to his children and grandchildren. He loves to take care of everything and everybody in his area. He once refused to sell his famous and cherished mare, "Maid of Cotton," to a drunkard, although the price offered was attractive.

Hardeman's attitude toward death: "It makes no difference where or when." He felt after Tabernacle Meeting Number Four, in Nashville, October, 1938, that his major work was accomplished. All his life he would calmly discuss his will, and intentions regarding his possessions. Happily, he has had time to revise and remake his will many times. He always wanted everything to be clear, unmistakable, business-like and neatly done up.

"Nothing is hard if you know it," in response to an inquiry about a certain examination.

"Nothing succeeds like success,"—a favorite maxim.

"Take a text and go everywhere preaching the word"—a familiar, half-jesting criticism of a sermon that wandered from its theme.

Hardeman had an unusual number of namesakes. There is no record of them, but in many Christian homes, children were named "Brodie" or "Hardeman." One unusual case is that of the J. C. Bailey family, of Saskatchewan, Canada, whose twin boys, born in the late twenties, were named "Roy Hardeman" and "Ray Larimore." In a letter of March 15, 1960, F. E. Exum wrote from Miami:

> "Sister Exum, though deaf, attended every service at the first Ryman Auditorium meeting. We considered Brother Hardeman to be the best preacher in the brotherhood; so when our next and last child was born, we named him Jack Hardeman Exum."

Jack Exum is a distinguished minister of the gospel.

There was in Hardeman all his life a strong leaning toward engineering. In his early college teaching, he taught surveying, and was frequently called on to do local surveying jobs. He laid out the Henderson Cemetery, and as payment received the lot of his choice, a plot made sacred many years later, as the resting-place of "Miss Joe." He tore down and remodeled his barns many times, improving each time; he drew up plans for trailers to carry his horses, and had them built, solving every mechanical problem that arose in an ingenious way. In the period of World War II, he raised chickens, and had great delight, with his grandson Nick Powers, in supervising their care and habits. He improvised a very clever "chicken-chute" to enable the flock to get to the pasture without involving the horses in the adjacent barn. An amusing thing was to see him discipline all his livestock with an old broom, used not to strike, but merely to sweep them to the place he wanted them. Sometimes, in great exasperation, he would refer to the "dale" chickens, the nearest to profanity he ever approached. In 1940, he bought for the two Powers children who lived across the street, a donkey—a lazy, and imperturbable creature called "Dinkey." Nick Powers, then a little boy, promptly made Dinkey his day-long companion. He rode the donkey in every conceivable position, for the latter

would tolerate anything—up steep banks, riding far up toward his shoulders or almost sliding off his rear, facing backward or forward, with two or three more riders or alone, down steps, in a poky walk, or in an occasional trot. It was a familiar and amusing sight on the streets of Henderson in the early forties, to see a caravan composed of Hardeman on his favorite high-stepping horse, the colored groom on the less-favored mount (there were usually two horses in the stable), and Nick, mounted on Dinkey, or perhaps "Zipper," a fast and showy little pony his father bought for him.

When the "soap-operas" first came on the air, and automobiles began to have radios as a matter of course, Hardeman would listen as he drove to his appointments. "Miss Joe" was often amused by how much influence the radio salesman had on him. She said sometimes he could hardly wait to get to the next store to buy some of that wonderful product—"Oxydol," or "Duz," or whatever had been advertised. Then, he would have to give it a trial, even if he had to borrow something of hers to wash in that marvelous product.

N. B. Hardeman has always loved homey, simple foods. Corn dodgers he considers manna; he loves cabbage, and collards, and greens, and cold canned tomatoes. He enjoys all kinds of game. Some of his most delightful times have been the big duck, or fish, dinners to which he was invited by dear friends near Reelfoot Lake—such as the Caldwell family, of Union City, Tennessee; the Dawson family, in Dyersburg, Tennessee; and the Robert Morrises (she was Miss Bennie Fox, of Obion, Tennessee) of the Reelfoot Lake settlement. And, too, he was always a confirmed muncher. He loved all kinds of nuts, popcorn, apples, and a great variety of raw vegetables. This dates from long before everybody else got conscious of foods and diets and "greens" and uncooked vegetables. Carrots, turnips, sweet potatoes, fresh tender corn and green peas right out of the shell were among his favorites. As he said of his boyhood days: "I used to go to Neely's (his older sister) on a colt and be eating away in her pea-patch before she knew I was on the place."

Hardeman all his adult days enjoyed robust good health. In January, 1961, he commented on the state of his health:

> "It's a wonder I ever got grown. This scar (on his left cheek) was made when a young mule kicked me. Of course, by that time I was a big boy. But I was inclined to be sickly when I was small—and then I fell into a pot of boiling cabbage when about two years old and scalded my arm—I have a considerable scar from that burn, on my right arm. Then I had the 'third-day chills', which meant to skip two days and have a chill on the third."

Those who were listening reminded him of how wonderfully he had been blessed in health since he became an adult —scarcely ever having an illness that confined him to bed, and never having a hospital stay until he was in his eightieth year, for an operation. But that stopped him for only a few weeks. Within six weeks, he was in Chattanooga (February, 1954) for a week of preaching and lectures. In his later years, too, his hearing was impaired. Here again, he showed his mettle, by securing a hearing-aid for one ear, putting it on and preaching the next day, without much "practice."

Ailments that brought him considerable discomfort, but rarely put him to bed, were sieges of boils in his early preaching years; colds and hoarseness resulting from preaching at night in the open or under a tent, getting too hot, and then inhaling dust from country roads and cooling off too quickly right after. Then too, there was a serious sunburn he suffered in September, 1939, while judging the National Walking Horse Celebration at Shelbyville, Tennessee, and a very painful bout with shingles in January, 1950. In November, 1962, he tripped in the darkness over a curved brick edging to his entrance walk and fell. Fortunately, he broke only one of the lenses in his glasses, but did wrench back and knee muscles.

History was always one of his favorite studies. He was an avid historian. He loved the story of any age or nation —and had many volumes in his library. Following the lead of A. G. Freed, who devised and had printed "Outlines of English Grammar" (based largely on Rigdon's "Grammar

of the English Sentence"), and "Outlines of Arithmetic," Hardeman published "Outlines of U. S. History." All of these were in constant use in the courses of National Teachers' Normal and Business College and Freed-Hardeman College for many years. He was very exact and accurate about the dates and data he quoted. He once bought a book, "Dictionary of American Politics," which the whole family loved and quoted, and by which they tested each other's information on such items as: "What was the Know-Nothing party?"; "Who were the Copperheads?"; "Who said, 'Don't shoot until you can see the whites of their eyes!'?", etc. This devotion to history was a rich resource when he came to preparation of his sermons and lectures. A case in point, a sermon preached during the Tabernacle meeting in Nashville, was titled "Federalists and Antifederalists."

Some very personal little touches and idiosyncrasies:

He was always a multiple-sneezer, usually a triple-sneezer. No singles for him!

"Papa" could be heard all over the house when he finished taking his bath—he knocked his feet against the tub to shake off the water—the sound was unmistakable.

He loved to "graze" in the kitchen before the meal was on the table—very annoying to the cook.

He loved to get *home*—continually drove at night, sometimes all night, in order to get home sooner.

He appreciated every physical comfort that he had, and often mentioned them.

He always wanted "Miss Joe" at home when he was.

He kept his sewing-kit and toilet-kit absolutely sacred to himself. Nobody dared to just "borrow" his little scissors or tweezers. They had to be in constant readiness in his traveling-bag.

He prided himself on his cleanliness, and on his excellent packing of luggage.

He enjoyed old clocks and had several, particularly an old Seth Thomas that he loved to tinker with and keep wound.

He loved to give the recipe for sauerkraut—and occasionally took part in the "krauting" at home.

He would not let anybody but Mr. J. L. Odair handle a carpentry job, for Mr. Odair was as painstaking and thorough in his work as was Hardeman himself. This feeling once went to an extreme. In December, 1924, the Hardeman home caught fire from a big old "base-burner" used for central heating of the upstairs. The Henderson volunteer fire department was hastily summoned, and came charging up—the two-wheeled hose-carrier bearing the hose and being pushed by the volunteers. Men came in with axes and hatchets to tear into the wall from which the smoke was coming. Hardeman stopped them, shouting, "Here, let Odair do that!" By good fortune, the house was saved, although the fire and the quantities of water used did a good deal of interior damage.

That lifelong habit of neatness and orderliness was early demonstrated in a plan made by N. B. Hardeman in 1904. In March of that year, he ordered a shipment of apple trees from Cedar Hill Nursery and Orchard Company, in Winchester, Tennessee. Prices of the trees was $4.00. He already had a plot for the planting, as follows:

| EAST | NORTH | WEST | SOUTH |
|---|---|---|---|
| 1. Summer Queen | 10. Summer Queen | 19. Summer Queen | 28. Virginia Green |
| 2. 20-ounce Pippin | 11. Summer Queen | 20. Unnamed | 29. Virginia Green |
| 3. 20-ounce Pippin | 12. Terry Winter | 21, 22, 23 Unnamed | 30. Virginia Green |
| 4. Prior's Red | 13. Yates | 24. Red June | 31. Virginia Green |
| 5. Prior's Red | 14. Yates | 25. Red June | 32. Red June |
| 6. Kinnard's Choice | 15. Black Warrior | | 33. Red June |
| 7, 8, 9 Kinnard's Choice | 16, 17, 18 Yates | | |

## "MISS JOE"

The front cover of the *Gospel Advocate* for May 9, 1940, is devoted to the passing of Mrs. N. B. Hardeman. A centered, boxed, story says this:

> "With staggering suddenness, death moved into West Tennessee on Monday night, and coming as it were from the air, struck down Mrs. N. B. Hardeman, known to thousands of the alumni of Freed-Hardeman College and its predecessor, National Teachers' Normal and Business College, as 'Miss Joe'.
>
> "Sister Hardeman had accompanied her husband, N. B. Hardeman, president of Freed-Hardeman College, to Wingo, Ky., Sunday, where he delivered a commencement sermon Sunday night. They arrived home about midnight. She was apparently in normal health Monday, and consumed a hearty dinner. Shortly thereafter she was seized with an attack of acute indigestion, and passed away at 7:15 P.M.
>
> "Born Joanna Kendall Tabler, she was reared in Henderson, and received her education in Georgie Robertson Christian College. She was a talented and accomplished musician, and taught instrumental and vocal music in Freed-Hardeman College and its predecessor for many years. Brother and Sister Hardeman were married on April 21, 1901. Through all the years of their married life she has labored with her husband in the schoolroom, and is beloved by the students who have passed through the institution to which their lives were pledged. In recent years she has been a constant companion of her husband in his preaching tours.
>
> "The three children born to this union are: Dorsey B. Hardeman, San Angelo, Texas; Mrs. W. B. (Mary Nelle) Powers and Mrs. C. M. (Carrie Neal) Foy, both of Henderson.
>
> "Funeral services were conducted from the auditorium of Freed-Hardeman College on Wednesday afternoon at 2 P.M., at Henderson."

In the *Advocate* of May 16, there is another article, called "Many Attend Sister Hardeman's Funeral":

"The largest crowd that ever gathered at Freed-Hardeman College, Henderson, Tenn., was present on Wednesday of last week at the funeral service for Mrs. N. B. Hardeman, wife of the president of the school. The service was held in the auditorium, where she had presented musical programs during the history of the college and its predecessor, National Teachers' Normal and Business College, she having been in charge of the musical department during all of those years.

"The stage was entirely covered with flowers, which overflowed to cover the entire end of the auditorium. The auditorium was filled to capacity; many stood about the walls, the spacious hall next to the auditorium was seated, and hundreds could not be accommodated. L. L. Brigance, who has been associated with the Hardeman family throughout their connection with both schools, delivered the sermon. F. C. Sowell, Columbia, Tenn., led the prayer. Ross Spears, Memphis, Tenn., and formerly director of vocal music in the school, led the congregational singing.

"Brother Brigance labored under a tremendous emotional strain, because of his closeness to the Hardeman family. He paid a very fitting tribute to the life of Sister Hardeman, to her unceasing and unselfish service to husband, family, college, and church throughout a very active lifetime.

"Interment was in the cemetery at Henderson, where her body was left to rest under an enormous bank of flowers. Friends were present from several States, including many from Jackson, Memphis, and Nashville, as well as many other communities of Tennessee."

On May 30, the *Advocate* reprinted in full an article that appeared in the "Sky Rocket" of the College, in its May issue. The article follows:

MRS. N. B. HARDEMAN FINISHES THE COURSE

"Monday, May 6, 1940, at 7:15 o'clock, our own adored 'Miss Joe' Hardeman crossed the border line which separates this world of cares, sorrows, and pain from the land of light, love, peace and rest. Besides her family, thousands of friends mourn her passing, for her life has brightened all who knew her.

"She had suffered from diabetes for seventeen years and underwent many ailments associated with her disease, but her burning desire to carry on kept her through several near-fatal sicknesses, and the heavy

burden of continuous ill-health. An attack of acute indigestion which involved irreparable damage to her heart, took her in a few short hours and quietly stopped the beating of her warm, generous, loving heart and stilled her lovely, useful hands.

"Sister Hardeman had spent a busy spring. After accompanying Brother Hardeman and Brother and Sister Akin to the Valley meeting in Harlingen, Texas, in February, she plunged into preparation for her Chorus Club program and her Children's Recital, which she presented earlier than usual. The first week in May she had directed and accompanied an operetta for the Garden Club of Henderson, which was presented on May 3. On Saturday afternoon, she went with her daughters to Jackson, on a gay jaunt after blooming plants and other small home needs. On Sunday morning she was at her accustomed place in Sunday School and church. At Sunday noon she gathered her family (all but Dorsey) as usual at a splendid dinner. Sunday afternoon she went with Brother Hardeman to preach a commencement sermon at Wingo, Kentucky, and spent several happy hours there. They reached home again at midnight. Monday morning she was stirring early, busying herself with her flowers, her spring cleaning, her family. At noon, just after dinner, the blow came—a severe pain in her chest and then the lapse into coma from which she did not awake.

"She was born Joanna Kendall Tabler, daughter of E. N. and Eliza Tabler and their only child. Both her grandmothers were named Joanna, and through them her ancestry went back to Kentucky and North Carolina forebears of the Revolutionary period. Her own mother died when she was only five, and she and her father went to live with an aunt, Mrs. J. A. McCulley, and Mr. McCulley, who became more like parents, as her father withdrew largely into his grief over the loss of his wife. His almost fanatical devotion to her memory is evidenced by the fact that he shut up his home, immediately after that loss, never allowed a single one of her possessions to be moved, and daily, for twenty-seven years, until his own death, visited it as a shrine.

"Our Miss Joe grew to womanhood while attending the West Tennessee Christian College and Georgie Robertson Christian College, both of Henderson, graduating from the latter institution with a Master's degree, and at the same time developing her superior musical gift. She was a born musician, possessed a

lovely contralto voice, an unerring ear and a perfect sense of rhythm. In her years of teaching, which extended through all her married life, her marches and accompaniments became one of the trademarks of the college. Hundreds and thousands of pupils and visitors have thrilled to the perfect time and melody of her marches.

"She had few relatives of her own, and when she married Brother Hardeman, she entered joyously into all his family associations and relations. 'Thy people shall be my people.' She was intensely devoted to every undertaking of his. No wound cut so deeply as an injury to him. Her ardent loyalty to her husband, her family, and her God is one of the most beautiful things that mortals can see. From her obedience to the gospel in childhood, with every passing year she became a more tireless Bible student. She had been in Brother Hardeman's one o'clock Bible class this year. Her little red New Testament went everywhere that she did. She took the deepest interest in Sunday School—always taking her three grandchildren with her promptly on time, and entering the recitation. For years she taught a class of children, but gave it up when she began accompanying Brother Hardeman on so many of his preaching appointments and as her health grew less certain. She was eager to hear every word that fell from his lips and went on many a trip with him when she was really unable to do so.

"On Wednesday afternoon, May 8, at 2 o'clock, Brother L. L. Brigance, a lifelong friend of the family, preached the funeral sermon for 'Miss Joe.' The chapel hall presented a scene of almost unearthly beauty, with the rich and magnificent floral tribute covering every available space, the warm afternoon sun pouring through the western windows and the grieving throng of friends, who filled the chapel, overflowed the outer hall, packed the wide stairway and found standing room only in the downstairs lobby. Brother Ross Spears led her favorite songs, Brother F. C. Sowell prayed the most beautiful prayer, and she was laid to rest in Henderson cemetery.

"Brother and Sister Hardeman were married in 1901. To this union were born Representative Dorsey Hardeman, of San Angelo, Texas, and Carrie Neal Hardeman Foy and Mary Nelle Hardeman Powers of the Freed-Hardeman faculty. For years her hospitality has been noted and the pride of her family. No

crowd was too large, no visit too unexpected, to upset her cordiality and ability as a marvelous hostess. Abundance, comfort, thoughtful service and kindness attended every one of the hundreds and hundreds of guests under her roof. She never feared to put her own hands into any needed task, however menial or small.

"When she died, the simple, humble people who were especially close to 'Miss Joe' revealed again her spirit. Many Negroes came to the home to say their last farewell to one of their best friends. No one can estimate the generosity and sympathy she had extended to the darkies of Henderson since her girlhood. One of the most cherished tributes to her is their grief.

"She was not so much a friend to those who could help her as she was a friend to those whom she could help. Once she took an interest in a child who was a misfit in society. She was so sympathetic and sorrowful for the child's condition that she herself paid his tuition in our Demonstration School. When she died, among her most prized possessions was a letter from her little protege.

"Tangible evidence of the grief that attended her passing is found in the four hundred fifteen telegrams, the one hundred eighty-two flower offerings, the seven or eight hundred cards, letters, messages, phone calls and other expressions of love and sympathy, besides the endless stream of friends who came to her home to be with her for the last time. Around fifty friends from Nashville came, including the whole editorial staff of the *Advocate*, and friends from perhaps a hundred other towns and cities, many out of the state.

"The students will never forget the painstaking thoroughness with which she presented all her programs. They were polished to the point of perfection. Nothing but the best was typical of her.

"Heaven has gained immeasurable luster since that beautiful soul left earthly cares to join the saints that sleep in Jesus. 'Many daughters have done virtuously, but thou excellest them all'. 'O may I join the choir invisible, Of those immortal dead who live again, In minds made better by their presence.'"

In his editorial in the *Bible Banner*, soon after "Miss Joe's" passing, Foy E. Wallace, Jr., says the following:

"We were all unprepared for the announcement of the unexpected response of Sister N. B. Hardeman to

the death angel's summons. The pale horse and its rider suddenly crossed the threshold of the Hardeman home and suddenly, but gently, gathered in death's embrace this grand Christian woman and wafted her away to eternity. Unnumbered thousands of loyal friends share the sorrow of Brother Hardeman, the family, the connections, and all the local people. Legions of students who knew her and loved her as 'Miss Joe' have also felt a poignant grief. The editor of the *Bible Banner* and his entire family have been the recipients of the genial hospitality of the Hardeman home. Sister Hardeman always told me that she loved our family and we all loved her as we do the entire Hardeman family. We shall miss her, too. In far-off California at this writing my unbounded sympathy is extended to them and our prayers ascend together on their behalf. Brother Hardeman is a man strong in intellect, in spiritual attainments and in determination. He will sorely miss a companion who has meant everything to him in his struggles and triumphs but he will overcome the loss and go ahead just as thousands who know him, love him and believe in him are fully persuaded that he will do.—F. E. W., Jr."

About eight months after the untimely death of "Miss Joe," a large picture of her was hung in the Chapel Auditorium of the College, directly over the grand piano on which she had played so many, many, times. The occasion coincided with the lecture-courses of the winter of 1941, and there were present three men who had been her guests during the preceding lectures, in January, 1940. These three paid tribute to her memory as follows:

H. Leo Boles: "There are things too sacred to make the subject of common conversation. We tread upon holy ground when we begin to speak of Sister Hardeman. For four years in succession I was in her home. She presided with grace, dignity, culture—the queen of her home—with most genial hospitality. I stood by her grave recently, with bowed head, and thanked God that that good woman had lived. I still wonder how Freed-Hardeman goes on without her. Former students have known her gracious influence, her gentle benediction. In a very real sense, she still abides."

John T. Lewis: "There is one scripture not hard to obey: 'Weep with those that weep'. My first visit to

the Hardeman home brought the surprise of my life. Brother Hardeman was president of the College, had held the famous Tabernacle Meetings. It is sometimes hard for wives of prominent men to keep their feet on the ground. But Sister Hardeman was only the queen of her home. She showed no indication of being the wife of a great man—a humble, modest, Christian woman. In a few hours I felt perfectly at home. I have never seen Sister Hardeman one hour that she wasn't the same as every other hour. Her house might be full of company—she was still quiet, unassuming. I shall always treasure my stays in her home. Those who don't know her have lost heavily."

Gus Dunn: "It's usual to say kind and good things about those gone. I don't believe in extravagant statements, but I doubt that any person in Freed-Hardeman College has had more influence in molding character toward Christianity. I doubt that even Brother Hardeman realizes her influence. In her grace, she was easy, natural—no affectation, sincere. Some have to make an effort toward this—it was natural with her. Only God knows her good."

## THE LATER YEARS

Sixty-seven years in one field is a long and unusual service for a man—yet that is the record of N. B. Hardeman. From April of 1897, to March of 1961, he was busy in meetings and Sunday appointments as often as his college duties would let him. On very few occasions has he had to make radical changes in plans for or execution of a meeting. Only once has he ever had a revival arbitrarily canceled—that one in Crossville, Tennessee, in the summer of 1950. In December, 1923, he had to close early a meeting in Jacksonville, Florida, on account of sickness at home; in February, 1953, he had to cancel a meeting at Miami, Florida, on account of being stricken with near-pneumonia; and in March of 1961, a good eight-day meeting in Woodbury, Tennessee, was closed on the sixth day because of an epidemic of virus colds, which swept the town and congregation, including himself.

The meeting at Woodbury was actually the last extended effort he accepted. He preached a number of sermons after that, but felt that the cold he underwent that spring had impaired his voice too much for more than one or two sermons at a time. On June 5, 1960, he preached a powerful sermon on the divisive issues current in the church to an overflow crowd, at Jackson Avenue, in Memphis; in the summer of 1961, he preached at Shiloh Park, with "dinner on the ground" and renewal of many dear old friendships and memories of the nine camp-meetings he held there.

On October 8, 1961, Hardeman attended worship at Skillman Avenue Church in Dallas, Texas. He was immediately invited to the platform to lead the prayer, and did so. After church he was delighted to see a number of old friends, many of whom had heard him in numerous meetings in the Dallas area. Among them was T. F. Stovall, who led the singing that day, and who also had led the singing for Hardeman when he preached in the State Fair Grounds, during the Texas Centennial of 1936. In the

absence of the regular preacher, John H. Banister, the preaching was done at Skillman Avenue by Frank Pack, another faithful friend and admirer. He recalled that his father and mother were baptized by Hardeman. Other highlights of this trip to Dallas were visits with the L. R. Wilsons, of Dallas, and telephone visits with C. M. Pullias, and Mrs. John W. Akin.

The real purpose of the trip, on which he was accompanied by Mrs. Hardeman and the Worth Powerses, was a sort of family reunion. His other daughter, Mrs. C. M. Foy, was the organist for the horse show in connection with the Texas State Fair. This show continued for five performances. On Sunday, the visitors were joined, at the Hotel Adolphus, by State Senator Dorsey B. Hardeman, of San Angelo, who remained over till Monday afternoon.

The *Gospel Advocate* of May 30, 1957, had a small article captioned, "Brother Hardeman Expresses His Appreciation". It reads as follows:

> "On this, May 18, 1957, my eighty-third birthday, I have received scores of cards from friends far and near. It is too much for me to write and thank each one. Through the goodness of the *Gospel Advocate*, I want to acknowledge my profound gratitude for the Christian love and good wishes so kindly expressed. I am surely thankful to 'Our Dear, Loving, Heavenly Father' who has granted to me length of days and good health. A recent check-up by one of Memphis' best doctors, shows no ailment of any kind. So far as I know, I am well. I have neither aches nor pains. I keep busy telling the story that has never grown old. I try to keep my house in order. I am not unmindful of the fact that I could, and that I may, pass on most any time. My constant prayer was expressed by David when he said: 'Cast me not off in the time of old age; forsake me not when my strength faileth'."

(Editor's note: "It was our privilege to hear Brother Hardeman during a recent meeting in Nashville. He has the appearance of a man in his early sixties and his voice retains its original clearness, range, and power.")

In the *Advocate* of October 6, and October 20, 1960, there was published an interview of N. B. Hardeman, con-

ducted by Willard Collins and Paul Hunton, and Miss Violet DeVaney. Also, the *Advocate* of October 27, 1960, printed on pages 676-7 an article by him, entitled, "Disturbances in the Church".

In early 1961, Paul Hunton, Vardaman Forrister, and Joe Sanders published a series of booklets on mental health. One of them, entitled, "Life Can Become Richer with Age", bears on its cover the picture of Brother Hardeman, and also the characteristic statement, "I am too young to speak as one should on this subject(!)". This was at a time when he was truthfully described as "Educator, Author and Gospel Preacher Sixty-three Years".

In May of 1961, Hardeman summed it up: "If I had my life to live over, I guess I'd do just about as I have done".

A typical prayer of N. B. Hardeman, this one spoken in the spring of 1961 at Jackson Avenue Church, Memphis:

> "Our Father, who art in heaven, hallowed be Thy name evermore. We rejoice because Thy kingdom has come, and we pray that Thy will may be done here as it is done by the angels over there. Wilt Thou continue to give us our daily bread and to forgive us our sins as we forgive those who sin against us. Lead us and care for us lest we stray. We thank Thee for the great scheme of redemption, whereby fallen man may live again. We rejoice because patriarchs and prophets, priests and kings, stood on the hilltops of that sacred land and foretold the coming of him who was to offer salvation to all. We are truly glad that he sent such hope to every creature under heaven. The world received him not. It led him to the cross. He was buried in a borrowed tomb, but he burst the bars and came forth triumphant, bringing life and immortality to light. We thank Thee, Lord, for that institution which he bought with his blood, filled with his Spirit and over which he reigns as head. We are truly grateful that we can become members of his body, serve and worship according to his word and enjoy the hope of eternal life in a home across which no shadows ever come. We pray for all men everywhere. Wash us and cleanse us from all unrighteousness.
>
> " 'Cast us not off in the time of old age,
> Forsake us not when our strength fails.'
>
> Give us Thy strong arm on which to lean, Thy word to sustain us, and a blissful home at death to receive us,

and unto Thee, all praise shall ever be ascribed, in the name of Jesus Christ, our Lord. Amen."
Some quotations of recent years:

On December 21, 1961, Gilbert E. Shaffer wrote from Pulaski, Tennessee, to J. M. Powell: "Brother Hardeman—

conducted two meetings at Broad Street during my stay in Cookeville, in 1953 and 1956. These meetings made the fourteenth and fifteenth meetings he conducted there during his preaching time. I copy the below from a bulletin I put out just after his meeting. 'From October 14, through October 21, N. B. Hardeman preached twice daily in a gospel meeting with the Broad Street Church of Christ. In recent years, at Broad Street, no meeting has been as well attended as was this meeting. The day services ranged from a low of eighty-five to a high of one hundred twenty-five. The first Sunday morning of the meeting the crowd overflowed into adjacent rooms, and into the basement. Chairs were brought down both aisles to the front. The night audiences ranged from a full house to three-fourths of a house full.

"Brother Hardeman has passed his eighty-second birthday. However, he preached with all the force of younger days. His ability to preach the gospel with clarity of thought has never been excelled by any man—

"He dealt largely with fundamental principles. It is refreshing to have a man of his ability to come our way. Certainly the church was made stronger by his presence and by his plain declaration of gospel truths."

(I taught sight-singing the two years I was in Freed-Hardeman. I have sung for several meetings with him.) Gilbert E. Shaffer.

The Shelbyville (Tennessee) *Times-Gazette,* in its issue of September 5, 1962, has the following article: HARDEMAN STILL HAS APPOINTMENT AT NEW HERMON:

"N. B. Hardeman of Memphis is continuing to fulfill a bargain he made years ago. He preached Sunday at New Hermon Church of Christ, where he has been coming for the Sunday preceding the annual Tennessee Walking Horse National Celebration for many years.

"Back in the early years of the annual event, T. M. Waggoner invited his friend to preach the Sunday before the Celebration. He accepted and agreed to

come as long as they both lived. Mr. Waggoner died several years ago, but Mr. Hardeman has been invited to New Hermon as long as he is able.

"He is eighty-eight now and has been preaching for sixty-five years, but he filled the pulpit as usual Sunday at New Hermon."

The *"Cannon Courier"* at Woodbury, Tennessee, September 7, 1962, wrote of the National Walking Horse Celebration and of its class called "Riders Fifty Years and Over". It recalled that "Dr. N. B. Hardeman, on Son of Midnight, was a winner", just a few years before.

In the issue of March 15, 1963, the *Christian Chronicle* had one of a series of articles on the church in Memphis, written by the talented Ealon V. Wilson. One paragraph of this article says:

"During the month of January, 1961, N. B. Hardeman preached for the newly formed congregation (Ellendale), and jokingly remarked that this was the first time he had ever been 'located' anywhere, but in all the years he had been a preacher he had always been a 'dislocated' preacher."

From the time of Hardeman's severing of connections with the college he and Freed built over half a century before, he entered upon one of the busiest decades of his life. Immediately he plunged into a heavy schedule of meetings and Sunday appointments. For several years he had scheduled winter meetings in Florida, and he continued that practice for the next ten years. Many of these engagements are recorded in the stream of postal cards he wrote to his family during that time.

Largo, January 18, 1951. "We closed good meeting with their urgent request for a return next year. Spent two nights with the Livelys and came by to see Rivenbark (J. T.). It is pitiful to see him and where he lives."

Panama City, February 16, 1956. "I had fine crowd last night. This is a good city—far better than I had thought. Many folks here who heard me in Memphis, Nashville and other places. I'll begin at Milton Sunday. I wish I could accept the many calls that come. I could spend a year in Florida. It doesn't seem to hurt me to preach, but I love to get back home. Many are passing and I know my days are

limited, but it doesn't matter. I may never be better prepared to go."

Sarasota, January 29, 1951. "Spent yesterday in Bradenton, where I preached twice to fine crowds. The result—a strong plea for meeting in 1952. We ran out to Ringling grounds Saturday afternoon but had only a short time."

Sarasota, January 26, 1952. "I preached at Floral City Wednesday night. Brother Rivenbark's two sisters were present. I went to the home of one where he died and also to a lonesome graveyard. I could but drop a tear over him who had been faithful so long.—We spent yesterday with Ringling and saw them train horses, dogs, lions, and elephants."

Sarasota, March 2, 1960. "Meeting closed in good shape. Will leave tomorrow for Palmetto and on to Bartow Saturday afternoon."

Daytona Beach, February 13, 1951. "We are enjoying our stay here. We went to church Sunday and found James Harwell the preacher. I stayed in his father's home in Atlanta when he was seven years old. He has my picture holding him. Nothing would do but I must preach morning and night. The church had a fish-fry last night at Sunnyland Park. We went and had a good time."

Lake City, Florida, January 4-14, 1953. In the home of Elmo and Ruth (Piety) Hazlewood. "Crowds have increased and now house is full. The members of the church here have learned that I like collards, and so we have them daily. I am in good shape. I am truly grateful."

Tallahassee, January 1955. "We'll be home from Feb. 15 to March 2 except week-end at Paducah. Folks are nice to us here. We had a reception last night in a large room at meeting-house. Crowds have grown. Nice weather and all is well."

Tallahassee, February 1956. "Finely located (Floridan Hotel) and two good crowds yesterday. We had dinner yesterday with Brother F. B. Srygley's son. Brother and Sister Copeland from Alachua came to church last night—one hundred thirty miles. They insist that I be with them next year. I have been coming to Florida for about seven years. Some brethren from Panama City (ninety-eight

miles west) were here last night. I guess I'll stop there en route to Milton and preach Tuesday, Wednesday and Thursday nights of next week."

Alachua, January 8, 1951. "We had a nice trip down and yesterday was extra fine. Three services and the best dinner I have ever seen spread. We are very pleasantly located with Brother and Sister Copeland, whose home is hard by the church building.

Alachua, January 16, 1952. "We went out eight miles for supper last night and had wild turkey killed down on the Suwannee. They say they are plentiful. Clinton and Margaret (Hamilton), Pat and Sarah (Hardeman) here last night. They are all anxious for me to visit school (Florida Christian College, now Florida College). I won't have time."

Milton, February 18, 1956. "We closed in good shape in Panama City with a strong desire, on their part, for us to move down. It's a beautiful drive right along the coast to Milton. This is a good town. We have never been nicer fixed. I surely hope I won't get hoarse. I want to give them value received. There are fifteen churches within twenty miles and they are expecting fine crowds." There was another happy meeting in Milton in January, 1957, again in 1958.

Palmetto, January 31, 1953. "We are at a lovely new home—Brother and Sister D. L. Whittle."

Palmetto, February 9, 1955. "Our crowds are the best ever had here. Clinton (Hamilton) was here Monday night and last night more than twenty preachers, including about eight from Tampa. Hailey and Puckett and Jim (Cope) are coming." At the home of the Whittles also, N. B. Hardeman was carefully nursed when a cold almost went into pneumonia, and he had to cancel a meeting in Miami.

Leesburg, February 1957. The local preacher was one of "Hardeman's Boys," Bert Brown. Bert introduced N. B .Hardeman in an elegant invitation sent out by the church, as "Preacher, Educator, Author, Traveler."

West Palm Beach, January 26, 1953. "We had the largest crowd they've ever had yesterday and then went to park for a very fine dinner. We will leave Thursday and head

for Bradenton. We will finish there on 10 or 11 of February, and have some time till Miami, March 1." Also from West Palm Beach. "We closed at Lake City in good shape and came by Geneva and spent about one and a half hours with the same old Brother (J. P.) Lowrey. He is well and well fixed—seemed glad to see me." (Every time Brother Hardeman was in the vicinity of Geneva, he visited Brother Lowrey, long-time friend, one-time faculty colleague for several years, and outstanding gospel preacher. Brother Lowrey died in late spring of 1963.)

Fort Pierce, February 26, 1960. "We are doing all right. We haven't had a pretty day yet. It has rained—mostly about meeting time. Crowds good for Florida. We will go to West Palm Beach Monday and may stay there until Thursday morning, when we are due in Palmetto for Thursday night and Friday."

Bartow, March, 1960. "Crowds good. We should arrive Tuesday. Will be glad to rest for next meeting." Lonnie Polk, a "Hardeman Boy", wrote in his bulletin from Eagle Lake: "The meeting at Bartow closes today. Those who have attended have been richly rewarded. The sermon Brother Hardeman preached on Tuesday night relative to the present-day hobbies and their dangers, will be re-taped and made available to all here who desire to hear it again. It is the opinion of this editor that said sermon was a masterpiece. All should hear the sermon when made available."

But Florida was the site for only a part of his preaching. It was spread over perhaps a dozen states in the decade of 1950-1960, as indicated by some more of his familiar hand-written postal cards. The fall of 1950 saw two interesting meetings: one in Helena, Arkansas, where Richard and Bonnie Beth Burke lived and where her mother, Mrs. C. E. Byler, was a frequent visitor; and a meeting in Sayre, Oklahoma (one of several there), where he renewed his acquaintance with the late J. A. Minton, then eighty-eight, who had left Tennessee in 1898.

Oklahoma City, March 11, 1958. "They have a nice meeting house with capacity of five hundred. Our crowds were good Sunday and at night. Last night filled the building. I think nearly every preacher in this section was present.

They are amazed at my appearance and ability to speak with such clarity. I wish I knew how to be more grateful."

Glasgow, Kentucky, November, 1955. "Sunday service at 11:00 and 2:30. Biggest crowds ever in house. Many whom I knew."

Jasper, Alabama, April, 1952. "We had two fine crowds yesterday and I have never had so many old students present."

Jasper, Alabama, April, 1954. "We had a large crowd yesterday. I wasn't up to the usual. The move (he had just moved to Memphis to live) and the trip took some energy out. This morning I am better and will be all right soon."

At Chattanooga, Tennessee, November, 1953, N. B. Hardeman was in a meeting with I. A. Douthitt, at Brainerd congregation. Again, in February, 1954, he was at Brainerd, this time only six weeks after he had undergone surgery and had his first hospital stay. He wrote: "We had a fine week and a good day yesterday. I am doing pretty well. I'll have nothing to do till March 21 at Woodbury. It was best to cancel Bartlesville and Bowling Green. I must get well."

Roanoke, Virginia, September 23, 1951. "We are fine—meeting good—three baptisms—one restoration and one who placed membership. Interest is good and the few here are greatly encouraged. Brother (Howard) Parker far above average. We are having supper tonight with Gladys Endsley. Will leave Tuesday night after church and get home Wednesday night."

Cleveland, Tennessee, March, 1955. "All is well with us. I have heard of last issue of 'Bible Talk', but haven't seen it."

Kingsport, Tennessee, September 4, 1951. Kingsport Inn. "Very pleasantly fixed here. This is a good town of about thirty-five thousand. I speak over radio at 8:45 A.M. It is cooler here, being at least twelve hundred feet higher than Memphis. I hate to be away, but if I can do good I rejoice. For this section, crowds have been good. Representatives from every church in this area have attended. We had a real nice meeting at John Sevier Hotel

in Johnson City Tuesday. Six 'old boys' were there, viz., Robert Wilson, Walker, McAmis, Cathey, Charlie Brown and Curd. Leslie Thomas and others, fourteen in all. William Medearis, Pritchard, and McInery have been at church. I went to Bob and Alf Taylor's old home and also to their graves."

Stillwater, Oklahoma, April 1, 1951. "Eldred (Stevens) met me and we drove sixty-five miles by 5:30. Church is one block away. They have nice building and all at *peace.*"

Stillwater, Oklahoma, March, 1952. "We had a good visit with (L. R.) Wilson and are now off to good start here. House filled yesterday and at 7:00 this morning one hundred thirty-one were present. Eldred is doing well here. G. K. Wallace is in a meeting twenty-five miles away. He and Thornton Crews were here this morning. We will visit him some morning at 10:00."

Bartlesville, Oklahoma, March, 1952. Hardeman was in a meeting there in March, and later in the month went to Montgomery, Alabama. From Montgomery he wrote: "We are finely located at Jefferson Davis Hotel. Our church building is new and nice in every way. We had over six hundred present yesterday at 11:00 and at 3:00. About five hundred last night. Big dinner in a large hall and a wonderful day all around. Preacher and wife here are nice couple. Under such conditions I love to have meetings."

Cleveland, Mississippi, December 8, 1952. "We are parked with Paul and Rose (Richardson) Ayers. They have a new home and a fine son two years old last October. We have a nice house here and two good crowds yesterday. Quite a few old students."

Gallatin, Tennessee, September 15, 1955. "We enjoyed visit at the Guy Comers' last night and then had a packed house with chairs in aisles. Meeting is good. Many from Nashville and surroundings are coming."

Camden, Arkansas, April, 1959. Camden Hotel. "I am still 'top-heavy' and it's hard to get up and down from pulpit. I am preaching only at night and very few visits will be made."

South Pittsburg, Tennessee, September, 1952. "I am glad to be back in meetings from now until next May with but a few times off between. I love to preach. We had visitors yesterday from many places and it is good to meet friends again and to know of their desire to hear me."

Benton, Arkansas, April 28, 1958. "I think we have never had a better place than here. This is a nice motel (Ward Motel) and coffee shop. Two large crowds yesterday. Many visitors from various places. Fay Wallace and Vestal (Dooley) and their daughter, Mary Nelle. This is a good church and we ought to have a good meeting. I'll be glad to be home on May 5 and rest until 25 at Hohenwald."

Artesia, New Mexico. Floyd Embree, the evangelist for the church, Grand Avenue at Eighth. In his bulletin he wrote at length about the Hardeman meeting there, November 19-30, 1952, and about Hardeman, quoting the sketch of his life as given in Tabernacle Sermons, Volume II. N. B. Hardeman himself wrote: "We are doing well, and enjoy these folks. Going out for turkey today. Have had venison galore." He had stopped en route to visit his son, Dorsey, and family, at San Angelo, Texas; also the J. W. Akins in Dallas. "Brother Akin wept as I bade him good-bye and expressed his love for me. Sister Akin said I had no business looking so young."

Birmingham, Alabama, September 14, 1953. "Finely located at Bankhead Hotel—four blocks from church. We had yesterday about nine hundred present. Maurice Howell is the preacher. I have met so many old students. Had dinner today with Bruce Barton. Saw Jimmie Falkner, now state senator and possible candidate for governor. So many here who have heard me in Nashville and elsewhere. I can't realize the friends I have."

April, 1958, he was at Alexandria, Louisiana; he was in Indianapolis, with his dear friend, W. L. Totty, in November, 1950, September, 1962, October, 1955, and September, 1959, as well as a number of times in between.

Gadsden, Alabama, October, 1953. "We had a good day yesterday with the largest crowd in the history of the church. A busload came last night a distance of fifty miles.

We have had a good time with these people. Four more meetings and I'll be through until March."

October, 1951, saw him at Madison, Tennessee; November, 1951, at McLemore Avenue, Memphis, where he preached many, many times for Stoy Pate and his congregation.

1953 found him in meetings in Mobile, Alabama; in April at Cookeville, Tennessee, among many old friends; at Lynnville, Tennessee; at Summerville, Georgia, in November of that year and again in April of 1954.

Sulphur Springs, Texas, October 19, 1959. "Our trip out was uneventful. We are well located at the 'Flame Motel.' We have here a nice building with capacity for five hundred. Brother Shirey and wife are a fine couple."

Huntsville, Alabama, November, 1959. A meeting at the brand-new Memorial Parkway Church, where Bill L. Rogers was the beloved young preacher.

Oklahoma City, April, 1960. The "Southwest Bulletin" came out with a cover picture of N. B. Hardeman and "A Special Invitation—To Hear the gospel of Christ preached by N. B. Hardeman, April 17-24, Southwest Church of Christ, 2600 S. Agnew, Oklahoma City". Hardeman himself wrote: Airline Motel, April 20. "Well located with every convenience. Crowds are large—possibly seven hundred last night. This is a good church and all is pleasant."

Smithville, Tennessee, March, 1960. "We are having fine crowds. Lots of visitors from McMinnville, Cookeville, et al. I took a severe cold and could hardly speak last night." But the local newspaper, in the column called "Bill Dyer's Snoopin", says it this way: "It is a rare privilege to hear a person speak who is a past master at the art of oratory. There are few individuals in the world who have the gift of making people want to listen.

"And one of these persons is N. B. Hardeman, church of Christ minister—

"Mr. Hardeman has the knack of saying things in such a way that it stays with you, gives you a chuckle, and is remembered. If Mr. Hardeman ever writes a book on his sayings, we will certainly buy the first copy."

His constant companion and chauffeur in recent years, has been his devoted second wife, who was formerly Miss Annie Brown, later Mrs. Arthur Ward. She was widowed a few years after her marriage to Ward, who was a first cousin of Hardeman's. "Miss Annie" first came to Henderson in 1913, as an assistant to Mrs. Hardeman ("Miss Joe") in the Music Department of the College. Hardeman and Mrs. Ward were married in July of 1941, at the home of her brother in Pulaski, Tennessee, with L. L. Brigance performing the ceremony. They lived, together with his daughter, Carrie Neal Foy and her husband, in the Hardeman home in Henderson until the spring of 1954, when Hardeman sold the place and moved to Memphis.

The other daughter, Mary Nelle Powers, her husband and children, had moved to Memphis in 1950; the Foys sold out their business in Henderson and also moved to Memphis in 1956. So Hardeman lives pleasantly, surrounded by his family and by attention. No one could be more thoughtful and diligent in lavishing care upon him than "Miss Annie"; there are almost daily visits back and forth between them and the Foy and Powers households; many visitors, both from his wide acquaintance in Memphis, and from other places, find their way to his home.

The pace of living is very leisurely now—a marked change from the first eighty-seven years of his life. However, his energetic mind can think of many "errands" that he wants to execute. "Miss Annie" is always ready to accede to his plans, so trips to the post office, to the bank, to the barber-shop, to the laundry, to the garage or filling-station, to the drug-store or open-air market, are almost daily events. He enjoys excellent health, and an alertness of mind that is remarkable. He reads endlessly, writes many letters, and has some favorite programs on the color television set that was the gift of his children at Christmas, 1962. He particularly enjoys the newscasts, the wrestling matches, and the circus programs. He is currently informed on what is happening in the world. He has never placed his membership at any congregation, preferring to visit different ones, although Jackson Avenue Church,

where his son-in-law Worth Powers is an elder, is the most frequent choice.

Always a lover of animals and the circus, he enjoys and often takes visits to the famous Zoo in Overton Park in Memphis. He also makes a "regular hand" at the horse shows that are not too far distant, always wanting to "get there early" and staying till they are over. He tries to attend at least once, most of the revivals that occur in the city.

Hardeman is still neat and trim in his dress and person. He is as orderly as ever in keeping his desk, bookcases, and other possessions in tidy shape. The home itself also reflects the modest good taste of both Mrs. Hardeman and himself. It is a well-located, modern house, one-story, with a well-kept lawn. The house has a sunny living-room, large den with one glass wall, dining-room, up-to-date kitchen, two bathrooms, and three bedrooms, one of which is used as his office or private room. The house has central air-conditioning, is simply but adequately furnished, has an attached carport sheltering a well-kept automobile. It is on Walnut Grove Road, one of the newer and better residential areas, and in walking distance of one of the largest shopping centers in the whole city.

## "AS A WISE MASTER-BUILDER"

The period of enforced peace and "reconstruction" that followed the sorrows and hardships of the War Between the States was only four years old when Henderson, Tennessee, became a college town. Goodspeed's History of Tennessee, in the volume devoted to Madison, Henderson, McNairy and Hardeman Counties, was written in May of 1887. So, writing as a contemporary of the events he chronicles, Goodspeed says:

"West Tennessee Christian College is the continuation of a school begun in 1869 by Miss Helen Post and A. A. Sayle. (Interesting is the fact that the small, two-room, frame building in which they started, survived until December, 1960, when it was destroyed by fire.) The school thus started was afterward incorporated as the Masonic Male and Female Institute, which won an extensive reputation during its fifteen-year existence. The name Masonic was merely nominal. The school was under management of Prof. George Savage, now of Eagleville. On August 4, 1885, the school was incorporated as West Tennessee Christian College by I. J. Galbraith, John Parham, L. G. Thomas, H. Robertson, J. W. Galbraith, W. L. Hill, E. B. Fuller, J. B. Inman, R. J. Parham, J. W. Ozier, and J. A. McCulley (uncle of Joanna Tabler Hardeman)."

In 1889, A. G. Freed, of Mitchell, Indiana, answered a call to come to Essary Springs, Tennessee, to head the Southern Tennessee Normal College, with Prof. D. S. Nelms as Vice-President. Prof. Freed stayed at Essary Springs, forty miles from Henderson, and a small village and watering place in Hardeman County, until 1895, when he moved to Henderson. (It is interesting to know that N. B. Hardeman, then 21, and a student at West Tennessee Christian College for five years, drove a wagon and team to transport the desks and other school equipment from Essary Springs to Henderson, where Freed became President of the College.) The Georgie Robertson Christian College, an im-

posing brick structure, was built in 1897, replacing the old frame West Tennessee Christian College building on the same lot. A large part of the necessary funds for the edifice was supplied by J. F. Robertson, of Crockett Mills, Tennessee, as a memorial to his "sainted daughter, Sister Georgie", who had died shortly before as a young girl.

Hardeman, who had already served his apprenticeship in teaching by a summer session at "Rotundy", near Enville, Tennessee, and a good year at Kenton, Tennessee, joined the faculty of Georgie Robertson Christian College in 1897. Freed and he continued with this college until 1905, when the Tennessee Christian Missionary Society forced on them the issue: Support the Society, or oppose it. They resigned; Freed went to Denton, Texas, to Southwestern Christian College. Hardeman taught in the Public School at Henderson and became Chester County Superintendent of Education, a position he held for twelve years.

The editor of the *Gospel Advocate* wrote in July, 1903: "While in West Tennessee last week, I was informed for the second time that the Georgie Robertson Christian College was deeded to the Tennessee Christian Missionary Society. I was informed also that A. I. Myhr had all the new meeting houses he could deeded to this same organization. . ."

The Georgie Robertson Christian College continued under Professors E. C. McDougle and C. B. Ijams for two years, continually declining. When Tennessee Governor James B. Frazier came to deliver its class address in June of 1907, he actually gave its "funeral" address, as the doors of that institution never reopened. In the meantime, Freed and Hardeman, after considerable correspondence, decided to pool their efforts and build a new college in Henderson, in which they could teach the word of God, unhampered. After overcoming tremendous difficulties, one of which was the "panic of 1907", they opened the new school in September, 1908, with a most encouraging attendance.

It bore the imposing title of National Teachers Normal and Business College, and it continued to prosper until the mid-teens, when World War I and other conditions began to diminish its patronage. In March, 1919, at the suggestion of Walter Warren, of Rives, Tennessee, a group of

brethren from Henderson and many other communities in West Tennessee and surrounding States, called a mass meeting in Henderson to discuss the future of the school and to insure its continuance. The result was the formation of a Board of Trustees, who contracted to buy the school and all equipment from the two founders. (Original Freed-Hardeman College Board: Walter Warren, L. A. Winstead, Joe Ward, Dr. W. M. B. Cox, J. G. Hardeman.) They also renamed the institution Freed-Hardeman College, employed the two men as President and Vice-President, and paid to Freed his portion ($15,000) of the contract price. Hardeman and "Miss Joe" conferred over the matter and decided to waive their share of the price until the school should be able to pay. (As a matter of fact, it was nearly forty years, and nearly a decade after "Miss Joe's" death, before Hardeman received his share of the purchase price—and then without asking or receiving one penny of interest.)

Freed and Hardeman continued with the College until 1923, having built in 1921 a girls' dormitory—a commodious edifice, the first College housing in the town, which wore not only a handsome appearance, but a considerable debt.

In 1923 the two men separated, Freed going to David Lipscomb College and Hardeman to two tremendously busy years in meetings. In 1925, Freed-Hardeman College had so deteriorated in patronage and influence that it was about to close its doors. The Board persuaded Hardeman to return as President. As Co-President, he had the scholarly Hall L. Calhoun, who just a few months before had renounced his long association with the Digressive group of the church. Calhoun stayed in Henderson only a year—and then the full brunt of leadership fell on the shoulders of Hardeman. For the ensuing twenty-four years—through the most difficult financial years of this century—he labored with his own hands and talents to get it free of encumbrances and able to stand on its own feet. By Herculean efforts, and the help of some devoted faculty members, he pulled the College through depression, a heavy burden of debt, and almost every barrier that could stand in the way of progress. He succeeded in securing five large contribu-

tions, which enabled the College to survive, and finally put it on a sound financial basis.

In the possession of the Hardeman family is a treasury of mementoes of the four colleges that have existed in Henderson. They consist of journals, catalogs, photographs, class invitations and programs, which tell, as no mere history can, the "life and times" of the town Hardeman came to in 1890, and on which he has left an indelible mark of culture, distinction, and national recognition.

In the collection are ten issues of *The Institute Journal.* Three of them, dated November, 1876, (Vol. II, No. 8), November, 1879 and April, 1880, are in newspaper form, 12 x 18, four pages. By September, 1880, the *Journal* took the form of an eighteen-page magazine, printed then by "Economical Print, Corner College and Union, upstairs, Nashville, Tenn." In 1882, it was published by "Christians at Work, Bell's Depot, Tenn." Its motto, printed on every issue, was "Hew to the Line, Let the Chips Fall Where They May."

The oldest catalog in the treasured collection is "Eighth Annual Catalog of the Officers and Students of Henderson Masonic Male and Female Institute, Henderson, Tennessee, For the year 1878-79, Cincinnati, Standard Publishing Co., 180 Elm St. 1879." It lists names and addresses of one hundred thirty-six students, lists the courses and text-books used, three literary societies—Euphemian, Palladian, and Philomathean. It shows courses in German, French, Latin, and Greek, Commercial, Art and Music in addition to the basics; it shows these degrees granted—Ph.D., B.Lit., A.B., A.M.; and it mentions a library of "more than two hundred volumes."

The faculty was: H. G. Savage, J. B. Inman, N. P. Hackett, Mrs. A. L. Inman, Mrs. Jennie S. Hackett, Mrs. W. J. Crook, Miss Rhoda Cason, D. M. Galloway, Dr. W. J. Crook.

The catalog of West Tennessee Christian College for 1890-91 announces "Sixth Session, Ending July 11, 1891." The catalog of 1891-92 lists, for the first time, among students finishing the session of 1890-91, the name of Brodie Hardeman. The next year his name is listed again, as well as that of his brother, D. B. Hardeman, both of Milledge-

ville, Tennessee. The issue of 1892-93 was the first published by *Gospel Advocate* Company or McQuiddy Printing Co., Nashville. This became a tradition, and at least twice, (June 16, 1910 and July 15, 1920), the *Gospel Advocate* noted the facts: "We have recently printed the catalog for 1920-21 for Freed-Hardeman College. The McQuiddy Printing Company has been favored with the printing of this catalog for about thirty-five years—a longer time than we have printed the catalog of any other institution."

The catalogs of 1891-92 and 1892-93 list, as faculty; G. A. Llewellen, President, M.A. (Greek, Mental, Moral and Political Philosophy); H. G. Thomas, B.A., (Mathematics and Natural Science); R. P. Meeks (Principal of Bible Department); W. A. Cochran, B.A., (Latin and English Languages); Mrs. Geo. A. Llewellen, B.A., (French and German Languages); Mrs. R. C. Inman, B.A., (Primary and Preparatory Depts.); Miss Lizzie Galbraith, B.Lit., (Dept. of Art); Miss Lessie Trice, (Music—Piano, Organ, Guitar); Miss Bessie Brooks (Elocution and Oratory); Mrs. S. B. Crump, (Shorthand and Typewriting.).

The Executive Board for 1891-92 was composed of I. J. Galbraith, H. G. Thomas, Hugh Ross, W. L. Hill, R. P. Meeks, R. E. McKinney, Capt. John W. Carroll, J. W. Ozier, N. J. Hodges, Holcomb Robertson, J. A. McCulley, Dr. R. J. Williams, C. G. Hardeman, and E. B. Fuller. The Advisory Board included: Gen. John H. Meeks, Stantonville, Tennessee; M. Kendrick, Corinth, Mississippi; J. R. Farrow, Alamo, Tennessee; Hon. J. L. McCorkle, Newbern, Tennessee; J. F. Robertson, Crockett Mills, Tennessee; J. N. Galbraith, Center Point, Tennessee; John Barham, Newbern, Tennessee; L. C. Prather, Baldwyn, Mississippi; J. W. Rogers, Walton, Kentucky; A. I. Myhr, Nashville, Tennessee; J. A. Minton, Henderson, Tennessee; J. L. Haddock, Waterloo, Alabama; Dr. B. F. Abernathy, Stribling, Tennessee; J. S. Elder, Jonesboro, Arkansas; John A. Stevens, Jackson, Mississippi; James Nance, Crawford, Mississippi; James Epting, Bethany, Mississippi.

Page 34 of the 1892-93 catalog has this: ADMISSIONS: 1. Every applicant for admission must present satisfactory evidence of good moral character, and must not have been

dishonorably dismissed from any other institution. 2. He must, after reading the regulations, sign the following: "I promise while a student at West Tennessee Christian College, to conform to all its regulations."

The regulations were these:

1. No student shall engage in gambling of any kind.
2. No student shall drink or in any way deal in intoxicating drinks.
3. No student shall go to town at night without permission.
4. No student shall keep in his possession fire-arms or any other deadly weapons.
5. Students having entered any class shall not leave such without permission.
6. Students shall punctually attend recitations, examinations, and other college exercises.
7. Students who are disorderly, or inclined to get up disturbances or undesirable in any way, will be dismissed without specified charges.
8. No student must leave in term time without a written excuse from his parents or permission from the Faculty.
9. Students are expected to attend Sunday-school, to abstain from profanity, and from whatever is inconsistent with good order, good taste, and good morals.
10. Social intercourse between the sexes is strictly forbidden except at stated intervals.
11. "Do your duty" is the general rule, upon which we will act as may be required.

In 1897, the Georgie Robertson Christian College issued its first catalog, "Twelfth Session, Successor to West Tennessee Christian College", saying "The new College Building will be complete, ready for the opening, Oct. 12, 1897." (Since construction delayed the opening, Commencement was held July 12 and 13, 1898.) Faculty was: A. G. Freed, A.M., President (Grammar, Training Dept., Penmanship, Bookkeeping, Arithmetic and Greek); J. O. Brown, B.S. (Higher Mathematics and Science); C. B. Ijams, B.S. (Latin, Science and Literature); Mrs. J. O. Brown, B.S.

(Rhetoric, Elocution, Grammar and Geography); N. B. Hardeman, B.S. (History, Geography and Arithmetic—he had earned B.S. in June, 1897, and was still taking courses leading to M.A., and received no salary at all); O. M. Hinton (Anatomy and Physiology); Mrs. A. G. Freed (Primary Department, First and Second Grades); Lula Wallace (Music—Piano, Guitar, Mandolin, Organ, and Voice Culture); Pearle Grubbs (Art: Oil, Pastel, Water Colors, Crayon and China); R. L. Cole (Shorthand and Typewriting); W. H. Baldy and W. T. Phillips (Department of Telegraphy); Hon. T. F. Stubblefield (Law Department); The Physicians of the city (Lectures on Anatomy, Physiology, and Hygiene); Mrs. R. E. McKinney, (Matron).

"Ninety dollars will secure your board, rooms, fuel, lights and tuition for one year to the G.R.C.C. . . . "

In 1901-2, the faculty was composed of thirteen teachers, headed by A. G. Freed, President; C. B. Ijams, Associate and County Supperintendent; and N. B. Hardeman, Associate, now with A.M. degree. The next year E. C. McDougle was co-president, the other four men remained at the same posts, and "L. L. Brigance, Librarian" was added to the faculty.

H. L. Calhoun is listed as head of the Bible Department in the years 1900-1901, 1901-1902, and Professor of Sacred History, Hermeutics and Hebrew; with A. G. Freed, Professor of Homiletics, Scheme of Redemption and Greek; Mary Ettah Calhoun, Professor of Biblical Geography and Church History; N. B. Hardeman, Professor of Logic and Psychology; C. B. Ijams, Professor of Moral Philosophy and Political Economy. Books used in the Bible Department were: Bible (King James and also Revised Versions); McGarvey's Class Notes on Sacred History; McGarvey's Text and Canon; Grubb's Hermeneutics; Grubb's Church History, supplemented by Sheldon's; Milligan's Scheme of Redemption; Broadus's Homiletics; Hurlburt's Biblical Geography.

The roster of students, 1902-1903, was five hundred sixty-five, coming from ten States and "Indian Territory."

As already mentioned, Freed and Hardeman encountered many difficulties when they began construction of the Na-

tional Teachers' Normal and Business College, chief of which was tight money in 1907. The cornerstone was laid in November of that year (There is a photograph of that event, showing Freed, Hardeman, many other citizens of the town, and Spencer Rice, long-time faithful colored janitor), but the two men had to begin their school in vacant store buildings on "Front Row", the old street facing the railroad. They were finally able to persuade J. A. McAlister, of Milan, Tenn., to lend them three thousand dollars, which he did, in gold, and which was repaid on time, and in the same coin. By using every resource (Hardeman mortgaged his home), they were able to finish the building, but still there was no furniture.

In September, 1908, around five hundred students came to classes, most of them standing throughout, until December, when the founders were able to procure enough desks and chairs. The next spring, a heavy hailstorm broke many of the wide window panes, delivering another backset. But their faith and determination were aimed at the future standing of their school, and they persisted until they achieved success. On September 1, 1908, these were the faculty members: A. G. Freed, President (Arithmetic, Grammar, Rhetoric, Bookkeeping, Penmanship, Pedagogy, Higher Mathematics); N. B. Hardeman, Vice-President and County Superintendent (Arithmetic, Grammar, Algebra, Latin, Greek, Literature, Logic, Science); G. C. Wharton, Preparatory Department (Arithmetic, Grammar, Geography, History, Physiology); Miss Bennie Bondurant (Intermediate Department); Mrs. A. G. Freed (Kindergarten and Primary Departments); Mrs. N. B. Hardeman (Music Dept.: Piano, Organ, Stringed Instruments); Miss Florence Botts (Assistant in Music Department); Miss Lennie McAlister (Voice Culture, Sight Singing); Miss Ethel Daugherty (Shorthand, Typewriting); Miss Cora Winningham, (Reading, Expression, Elocution); Miss Sophia Bowling (Librarian).

Ladies could attend one year of ten months, for the amount of $139, which included board, room, fuel, lights and tuition; gentlemen could have the same for $130. In the *Gospel Advocate* of February 25, 1909, J. C. McQuiddy

wrote of a visit to Henderson and the College, "which is a new and magnificent edifice. It is constructed of pressed brick, with stone trimmings, and is well lighted and ventilated. . . . We had not been in the office of the College long until Brother Hardeman came in, and a little later Brother Freed made his appearance. From them we learned that there are in daily attendance at the National Normal about four hundred and fifty pupils, with an enrollment of nearly six hundred. Eleven teachers are employed regularly, and arrangements are being perfected for additional teaching force. The College building, with its furnishings, cost about forty-one thousand dollars. . . . Just here I cannot refrain from saying that all Henderson appears to be enthused with the school spirit. . . . Pupils are enrolled from every State in the South, except the Carolinas, Georgia and Florida. Students are from almost all parts of the Union, Cuba being represented in the student body. There are one hundred in the Bible class, sixteen of whom are either already preachers or are preparing for the work of the ministry. . . ."

By 1909-1910, the faculty had some important new names. W. H. Owen, L. L. Brigance, John T. Smith, and Miss Bertha Buek were listed. That all-expense price for a year's schooling had gone up ten dollars—$140 for gentlemen, $149 for ladies, everything included.

Only one faculty change in 1910-1911; Miss Mattie Wallace was in charge of Shorthand and Typewriting. The pictures that appeared in all of these catalogs, showing these youthful men and women on the faculty, and also the enormous classes they taught, are almost incredible to school people today, with "teacher-pupil ratio" standards. In June, 1911, two articles appeared in the *Gospel Advocate* about National Teachers' Normal and Business College. "This is said to be the greatest commencement in the history of Henderson. The enrollment this year has been about six hundred and fifty, representing nearly all of the Southern States and some of the Northern States."

A "Model Programme" of 1910-1911 gives an idea of what was expected of a pupil:

5:30- 6:00 Arise and Toilet
6:00- 7:00 Breakfast and Study Spelling
7:00- 8:00 Study Grammar
8:00- 8:30 Recite Spelling
8:30- 9:00 Chapel Exercises
9:00-10:00 Recite Grammar
10:00-11:00 Recite Arithmetic
11:00-12:00 Study Literature
12:00- 1:00 Noon
1:00- 1:30 Recite and Practice Penmanship
1:30- 2:00 Recite Literature
2:00- 3:00 Recite Physics
3:00- 4:00 Recite Algebra
4:00- 5:30 Study Arithmetic
5:30- 6:30 Study Physics
6:30- 7:30 Supper and Exercise
7:30- 8:30 Study Algebra
8:30- 9:00 Study Grammar
9:00- 9:30 General Reading
9:30 Retire
Monday Forenoon: General Recreation
Monday Afternoon: Literary and Debating

From 1908 on, "the following of our own books will be in use by our classes—'Methods in Arithmetic' and 'English Grammar, How to Teach It', by President A. G. Freed; and 'Outlines of the Bible' and 'Outline of United States History', by Vice-President N. B. Hardeman".

In 1910-11, Misses Meddie Haggard and Maynie Parham joined the faculty; a picture of the fifteen-member "College Band" is an addition. The Collegiate departments were: Teachers' Course, Scientific Course, Classic Course; other departments were Kindergarten, Primary, Intermediate, Preparatory, Literary, Psychology and Pedagogy, Engineering, Elocution and Oratory, Bible, Musical, Commercial, Shorthand, Typewriting, Select, Postgraduate and Review. J. C. McQuiddy, in April, 1912, wrote a long article in the *Gospel Advocate*. It says, in part: "Last week I had the pleasure of spending three days in our school at Henderson. Five years ago Brethren Freed and

Hardeman decided to devote their life work to the education of the young and determined to build a forty-thousand-dollar college at the above named place. Being firm in their purpose, they brushed all obstacles out of the way, and as men of courage and conviction, with unbounded confidence in their ability to do such work with the help of the Lord, they began the building, incurring an indebtedness of twenty thousand dollars, one of them (N. B. Hardeman) giving a mortgage on his own home to get the work started, which was a good deed for a noble work. I was with these brethren in the beginning of their undertaking and thought they were probably undertaking more than they could accomplish, but I am glad that time has proved that my judgment was at fault. . . . I am told that all interest has been paid on this twenty-thousand-dollar note and said note has been reduced to less than three thousand dollars, and in one more year it is expected all debts will be paid . . ."

"The great Senator James K. Vardaman, of Jackson, Mississippi, says of the National Teachers' Normal and Business College: 'I know of no institution where a boy or girl could possibly get more wholesome teaching and beneficial training than at the NTN&BC. I like the moral atmosphere that pervades the entire community—away from the temptations of urban life. It is an admirable place to train the young mind to follow lofty ideals, develop the mind, and avoid the snares that are too often along the pathway of life in other places.'" (Quoted from the *Gospel Advocate* of July 4, 1912).

J. P. Lowrey appears in the faculty for 1912-13, as also do R. G. Butler, Hugh A. Price, Misses Ailene Barton, Mary E. Barrett, Ora Ledbetter, Anna Peal, and Celeste Patterson. A very large group of students was in attendance, more than six hundred, from fifteen States.

In 1913-14, the faculty was composed of Freed, Hardeman, Owen, Brigance, Lowrey, Smith, Mrs. Freed and Mrs. Hardeman, also Mr. and Mrs. J. F. Chambers. Miss Ailene Barton was still in Commercial Department; now Miss Margaret Atwood was Expression teacher, Misses Ruth Croom and Annie Brown were new assistants in Music. Pictures show some of the coeds wearing "mortar-

board" hats. A group picture, "A Class in English Grammar, taught by N. B. Hardeman", shows about one hundred thirty pupils.

The catalog of 1915-16 has an illustrious addition. T. B. Larimore is listed for "Bible, Exegesis, Homiletics, Bible Geography, Church History." L. L. Brigance spent that year in Murray, Kentucky. Fred Blanchard was a new teacher; so were Misses Robbie Lou McKee, Annie Mary Sneed, and Ruth Bradford.

Changing to Freed-Hardeman College brought few faculty changes. Freed and Hardeman left it in 1923; Hardeman and Calhoun returned in 1925. That year shows on the faculty list, also, C. P. Roland, Joe T. Rivenbark, Mary R. Gresham, Mary Nelle Hardeman, L. L. Brigance, I. N. Roland, R. E. Black, Clayton Rowland, Mrs. B. G. Swinny, Anna Douglas Moultrie, Lula Allen, Mrs. N. B. Hardeman, Katherine Rainey, B. G. Swinny, Mrs. H. L. Calhoun, and Mrs. E. V. Exum.

The depression years had mainly about the same faculty as that of 1937, which shows: Hardeman, Brigance, Roland, Owen, Rivenbark, W. C. Hall, Mrs. W. B. Powers, J. R. Endsley, Mrs. Chloe Hope Finley, Vernon Anderson, Mrs. Oscar Foy, Mrs. Hardeman, Mrs. Charles E. Jenkins, Ross Spears, Dick Stewart, Mrs. Carlton Morton, Mrs. C. M. Foy, Miss Ailene North, Mrs. Ruth Hamilton, Mrs. Mamie Anderson, Mrs. Mary Travis. The name of Miss Rubye Caldwell appears at three different periods on the faculty, the last time from 1939 to 1950; and the W. O. Folwells were in the group at two times.

# F. H. C.—OTHER FACETS

## Friends and Favors

During the last twenty-five years that N. B. Hardeman was with the College, seven outstanding contributions were made to it. One was the life-saving gift of fifty thousand dollars to build a boys' dormitory. In April, 1928, Hardeman was in one of the eight very successful meetings he held in Detroit. Through the efforts of Alex Lindsey, Paul R. Gray attended a service, asked Hardeman to lunch next day, and questioned him closely about the teaching he was doing and all the Freed-Hardeman set-up. His secretary, Miss Abbie Hill, a Baptist, was also at the meeting and was deeply impressed. At its conclusion she persuaded Hardeman to postpone his departure for twenty-four hours, with a hint that "something important is about to happen". It *did,* and the result was the following letter, on the letterhead of "Gray Estate Company, Hammond Building, Detroit", dated April 23, 1928: "Dear Mr. Hardeman: In line with our talk of this morning about the needs of the Freed-Hardeman College, I stand willing and ready to provide funds for the building of a boys' dormitory in connection with the College to the extent of fifty thousand ($50,000) dollars, one third (⅓) or more to be paid in 1928, the balance within two years. Wishing you every success in your work, I am, Sincerely yours, Paul R. Gray."

Gray also wrote Hardeman several times, having been asked to give his advice on whether to move F.H.C. to Florence, Ala., before investing the $50,000. On November 8, 1928, he wrote: "I think on the whole, you did well in not attempting to move the College because the transfer of such an institution would necessarily entail large expenses that it would be impossible to foresee." So the building was erected in Henderson, and when, in the fall of 1929, "Paul Gray Hall" stood in shining completeness, Gray made plans to visit and see his gift. A few days

before the projected trip, the melancholy message was received that Gray had died suddenly in Boston. Lindsey did not confine his efforts simply to bringing Gray and Hardeman together. In 1929, seeing the great need of a new dining-hall for the school, he and Mrs. Lindsey made a generous gift of $10,000 for that purpose.

On Feb. 28, 1935, when finances were still extremely tight all over the world, Freed-Hardeman College was able to hand the National Life and Accident Insurance Company of Nashville, a check for $22,113.95. This impressive sum was realized from sale of land donated by Mr. and Mrs. J. W. Brooks, of Athens, Ala. They first made their will in May, 1931, in favor of the College, but the sale awaited the progress of the TVA in North Alabama, and the actual transfer of the land. The Brookses both died in a few years, perhaps never realizing the great contribution they had made. In a time when (according to the *Gospel Advocate,* p. 768, June 30, 1932) "Every member of our faculty has agreed to a radical cut in salary", and when Hardeman turned in to the school the checks he received from his summer meetings in order to be able to open the next session, such a gift was like manna from heaven.

L. L. Brigance wrote in the Advocate of Jan. 21, 1937:

> "Six or seven years ago the school owed about $40,000. About that time Brother and Sister J. W. Brooks, of Athens, Ala., donated to it more than twelve hundred acres of land. In the course of time the building of Joe Wheeler Dam flooded several hundred acres of this land, for which the government paid Freed-Hardeman College a little more than $23,000. Every cent of this was paid on its debts. This enabled it to survive. Otherwise it might have been compelled to close its doors. So to Brother and Sister Brooks belongs the credit for having saved the school . . ." "From the small income of the school during the five or six years of the depression the interest on its indebtedness was paid and a little on the principal. At the beginning of this session it still owed about $13,000. At a recent meeting of the Board of Trustees, they raised among themselves about $5,500. The balance has been raised by Brother Hardeman and other members of the faculty in a quiet campaign conducted among friends and brethren. The total expense has not exceeded

$35, and that has been paid by different members of the faculty. . ."

Then on January 15, 1937, Hardeman paid two checks—one to Life and Casualty Insurance Company, and another to National Life Insurance Company, both of Nashville. "Freed-Hardeman College is therefore, out of debt—every cent, both interest and principal, has been paid one hundred cents on the dollar." On the last night of the four-week lecture course of 1937, January 28, there was a "splendid banquet—in the spacious dining-hall of F.H.C., at which were present, in addition to the students, the faculty, several members of the Board of Directors, all the visiting preachers, and many other friends. The most important happening was the burning of all notes and mortgages against the school by the President and his wife, Mr. and Mrs. N. B. Hardeman. . ."

The 1938 lectures also provided some bright moments for the school's finances. On the afternoon of the last day of the course, Hardeman spoke to all the assembly on the status of the College, and named needed improvements. According to an article in the *Gospel Advocate* of Feb. 3, 1938:

"At this point J. W. Akin, of Longview, Texas, who was sitting on the front seat, beckoned to Brother Hardeman and after a brief, whispered, conversation, Brother Hardeman announced that Brother and Sister Akin would pay for the needed cafeteria, and also give the school $5,000 a year to help young preachers. There was a rapturous burst of applause, and tears of gratitude filled the eyes of most of the audience. By this generous act of Brother and Sister Akin, by far the greater part of the program was provided for. . ." Later in the year, the Akins "decided to provide an endowment for the school of $200,000 to help it carry on its great work of teaching the Bible and of training young men to preach the word." In the fall of 1940, the Akins decided instead to provide a $10,000 annual "Akin Fund", which they continued until 1950, and to which many a young preacher owes his opportunity to attend F.H.C. In the *Advocate* of July 17, 1941, Brigance quotes Akin as saying (after hearing the students express themselves in

short talks at the last chapel exercise of 1940-41, when they were unaware of his presence), "I have already seen and heard enough this morning to more than repay me for every dollar I have put into the fund."

On August 5, 1944, F.H.C. and Hardeman lost one of their staunchest friends, in the passing of R. W. Comer, of Nashville, at the age of eighty-four. A great Christian and successful business man, he spent much of his life doing good. In the fall of 1943, he had given the school a nice farm just north of Henderson, to serve as the source of milk and produce. He had also supported every Tabernacle Meeting—and on the occasion of Number Five, in 1942, he had purchased fifteen hundred copies of the book of sermons for gifts to his employees. Hardeman preached the funeral on the afternoon of August 7, at Chapel Avenue Church of Christ in Nashville. To further express his love of Hardeman and his appreciation of his work, Comer provided in his will for an endowment of $200,000 for the College, to furnish the sound financial basis for entrance into the Southern Association of Colleges.

The favors that came to F.H.C. were not only in dollars. Two other gifts of inestimable value were the distinguished libraries of M. C. Kurfees and F. L. Rowe. In the *Gospel Advocate* of April 9, 1931, Hardeman wrote an article, in which he told of the Kurfees donation: "About a year before he died, when asked about who would receive his library after his death, he expressed a preference for F.H.C. To this preference his relatives and heirs readily agreed; and not only did they make this great donation, but delivered it, prepaid, to the doors of the school . . .There are more than twenty-five hundred volumes—and five thousand dollars is considered a conservative estimate of its monetary value; but considering the many rare books that could scarcely be had today at any price, it is probably worth much more than that."

Brigance wrote in the *Advocate* of Jan. 12, 1939:

"F. L. Rowe is donating his great library, consisting of some twelve hundred rare and valuable books, to the school. This library has been selected and collected by Fred Rowe and his distinguished father, John F. Rowe. It contains a

great collection of Restoration literature, most of which has long been out of print and could not be had at any price. Words are inadequate to express our appreciation and gratitude for this priceless gift." In February, 1945, Rowe sent another hundred volumes, and T. Q. Martin donated the major part of his library.

### Lecture Courses

The present very popular lecture courses in Christian colleges and churches are not exactly new. The West Tennessee Christian College, in its catalog of 1892-3, has a separate page, on which is this announcement:

"Lecture Course, 1892-3

M. H. Armor, Amory, Mississippi, Pastor of Christian Churches.
J. B. Briney, Knoxville, Tenn., Pastor of Christian Church
R. Lin Cave, Nashville, Tenn., Pastor Vine-Street Christian Church
J. H. Garrison, St. Louis, Missouri, Editor, Christian-Evangelist
David Lipscomb, Nashville, Tenn., Editor of Gospel Advocate
S. B. Moore, Memphis, Tenn., Pastor Mississippi Ave. Christian Church
A. I. Myhr, Nashville, Tenn., State Evangelist of Tennessee
John A. Stevens, Jackson, Miss., State Evangelist of Mississippi
C. P. Williamson, Atlanta, Georgia, Editor of the Southern Christian
James Vernon, Henderson, Kentucky, Pastor of the Christian Church

"The above well-known brethren will deliver two lectures each, during the coming school year. It is unnecessary to say that this will be one of the most interesting and valuable features of the year. We have been quite fortunate in securing their services. Meeting these men and hearing their lectures will be of the greatest advantage to our students."

Eleven years later, the catalog of G.R.C.C. says, on page 50: "A month's Bible Institute is now contemplated for

next January. A course will be planned later and furnished interested parties upon inquiry. For plans, admittance, rate of tuition, cost of board, etc., write us."

Lecture courses as such fell into disuse for a number of years. In the winter of 1926, a small revival came about, and a few preaching brethren came to Henderson for a short course. Among them were C. L. Wilkerson, a beloved alumnus (class of 1915), and M. S. Mason. That was the first meeting of Mason and Freed-Hardeman—and it was "love at first sight". For the three years, 1927-1930, he came back each spring to take over the classes of Hardeman while the latter was engaged in such activities as Tabernacle Meeting III, Masonic Temple Meetings in Detroit, and other outstanding efforts. Mason was scheduled to come back in October of 1930, and was in a meeting at Judsonia, Arkansas, just beforehand. There, on the evening of October 1, he was murdered in cold blood by a relative of the brother in whose home he was a guest. Part of the deep sorrow felt at F.H.C. was expressed in the refurnishing, redecorating, and dedicating of one room of the College as the Mason Memorial Bible Hall, in which most Bible classes were taught, under the kindly glance of the portrait of the beloved and martyred brother.

In August, 1936, there appeared in the *Advocate* an announcement of a six-weeks special course for preachers, to be held at F.H.C., January and February, 1937. The time was reduced to four weeks, Jan. 5-30, and H. Leo Boles was engaged to teach, as well as preach nightly, and on Sundays for the Henderson church. The course was a great success. Seventeen States were represented. Other teachers and preachers invited to take part were: F. B. Srygley, Foy E. Wallace, Jr., Clarence Cooke, B. C. Goodpasture, Batsell Baxter, E. H. Ijams, C. R. Nichol, J. T. Lewis, J. F. Cox, J. T. Hinds, E. R. Harper, J. N. Armstrong, I. A. Douthitt.

Then followed a yearly repeat of these courses, with a growing popularity at each session. Boles taught every year through 1945, and was engaged to teach in 1946. But his health failed, and he sent his regrets, because of an illness that claimed his life on Feb. 7, 1946. Hardeman, B.

C. Goodpasture, and S. H. Hall conducted the funeral in Nashville.

Many outstanding men appeared on those lecture programs. Their names make a roster of the cream of the church in that period. Two extraordinary features enlivened the years 1938 and 1941. In 1938, Daniel Sommer, Claud F. Witty, and R. H. Boll were invited to appear on the program; and in 1941 was inaugurated the system, repeated frequently, of having timely controversial questions debated by representative men. These nightly debates (for one week, or two) drew enormous crowds, none of which was more interested than the audience that heard W. Carl Ketcherside debate twice with G. C. Brewer, Jan. 7, 1947. Here the "College Question" was ably supported by Brewer.

In 1938, Daniel Sommer was eighty-nine years old. The topics he chose for his part of the lectures were these:

1. Discipleship—and What I Think I Know about It.
2. Evangelizing—and What I Think I Know about It.
3. Education—and What I Think I Know about It.

L. L. Brigance wrote in the *Gospel Advocate* of Feb. 2, 1939:

> "He preached and lectured eight or ten times. His opposition to so-called 'Bible', 'Christian', or 'church' schools is well known. He objected to the name 'Bible College' because the Bible perhaps did not constitute more than a tenth of the subjects taught: he thought the name 'Christian' was too sacred to be applied to a human institution; he thought it was wrong for such schools to call on the churches for donations out of the church treasury and to anathematize both churches and individuals for not contributing; he opposes the usual college athletics, etc. When he found F.H.C. to be practically free from these objectionable features, that it was standing unflinchingly for the original faith and opposed every human doctrine, practice and speculation, and that we were in substantial agreement with him in his objections, he had no fight to make against us."

Sommer was well entertained in the home of the N. B. Hardemans, and as a final gesture of goodwill, Hardeman

took him to the leading store in nearby Jackson, and presented him with a new suit.

The story of the Brewer-Ketcherside Debate at Freed-Hardeman appeared in the Sky Rocket of January, 1947. It says: "On the afternoon of January 7, and again that night, in two two-hour sessions, Brother G. C. Brewer and Brother W. Carl Ketcherside debated in the College Auditorium the proposition: The organization of schools such as Freed-Hardeman College for the purpose of teaching the Bible is in harmony with God's word and therefore scriptural, Brother Brewer affirming, Brother Ketcherside denying.

"Though the event had been little publicized, on account of our limited seating facilities, a large and expectant crowd began to assemble an hour before each session, growing to around seven or eight hundred, who overflowed the chapel into the halls and classrooms.

"Both speakers are brilliant, earnest, quick-witted and fluent. Both are personable, courteous and gentlemanly, and the discussion was carried on, on a dignified plane, with an occasional punctuation of humor. Brother W. L. Totty was time-keeper for Brother Brewer; and Brother Fred Killibrew, for Brother Ketcherside.

"The core of the argument was whether or not the college displaces the church. Brother Brewer's first point was that one institution cannot rival, or displace, another unless they are in the same sphere, citing the kingdom of God and the kingdom of Caesar, which were co-existent, yet not rivals.

"Brother Ketcherside's position was impaired at the outset by first: his repudiation of the founder of all anti-college doctrine, by saying 'I don't think Brother (Daniel) Sommer ever understood the issue,' and second: by the fact (to which Brother Brewer called attention) that he himself is conducting a Bible school in St. Louis, with a faculty gathered out of no one congregation, teaching branches other than the Bible, and with students from divers congregations, and also that he runs a HIGHLY ORGANIZED INSTITUTION, the 'Missouri Messenger', for the purpose of TEACHING his doctrines to his readers.

"Two of the most telling points made in the Brewer-Ketcherside discussion came immediately afterward, extemporaneously. Brother Hardeman, in his capacity as President, thanked the audience and debaters for patience and courtesy and, describing Brother Ketcherside as a pretty good TEACHER, invited him to come back and TEACH AGAIN in F.H.C. and to send his children to be TAUGHT in Freed-Hardeman College.

"Then Brother Totty gave Brother Ketcherside an urgent invitation to debate the same topic with Brother Brewer in Indianapolis. Brother Ketcherside hummed and hawed and evaded by saying that IF his brethren in that area invited him, it might be arranged. Brother Totty immediately retorted, 'Which of your brethren invited you HERE?' thus exposing Brother Ketcherside's inconsistency, and unwillingness to debate in the Sommer stronghold."

## "It Might Have Been"

Two occasions arose which might have changed the life of Hardeman, and which certainly would have spelled the end of the school in Henderson. One was the urgent invitation to become the first president of Arkansas Christian College, at Morrilton (now Harding College at Searcy). J. C. Dawson, moving spirit in establishment of Arkansas Christian College, corresponded with Hardeman from April, 1920, till July of 1921. It resolved into a contest between Hardeman's obligation to the Freed-Hardeman College Board, and "our determination that you shall be the first President of the Arkansas Christian College, and we hope the last one as long as you live."

In Freed-Hardeman College Board meeting at Henderson, May 27, 1920, Hardeman presented a petition from the Arkansas group that he be released after the session of 1920-21, and offered to make an additional donation of $2500 to Freed-Hardeman if the Board granted his release. But the Board called in Professors Owen, Brigance, and W. E. Morgan, and found that they would not continue with Freed-Hardeman College in event Hardeman should be released.

A. B. Lipscomb wrote for the *Gospel Advocate* to Mrs. Nannie M. Wallace, of Conway, Ark., April 29, 1920:

"We hesitate to print the statement concerning Brother N. B. Hardeman's election to the presidency of this new institution until he gives his acceptance."

But the next month on May 20, the *Advocate* carried an article by Mrs. Wallace, which was titled "A Great Day." It says:

> "Tuesday, April 20, had been set for the breaking of the ground upon which will rest the administration building of the Arkansas Christian College, at Morrilton, Arkansas. The program had been planned to begin upon the arrival of the morning train, which brought the speaker of the day, Brother N. B. Hardeman, of Henderson, Tennessee, and a host of visitors from various parts of Arkansas. After effective preliminaries, Brother Hardeman was introduced, and for over an hour the audience listened to an appropriate address. This speech was a feast to the lovers of oratory, a credit to the speaker, and an honor to his state . . ."

Hardeman felt sure the F.H.C. Board would release him by May, 1921, and wrote to Dawson, Oct. 18, 1920: "I certainly am not unmindful of the honor you do me in your continued efforts to connect me with Arkansas Christian College. As I have said all along, my obligations to the school here are such that I am not at liberty to do as I might prefer. I must first do my duty as I see it regardless of personal preferences or interests." Dawson replied two days later: "We appreciate your position, and the honorable manner in which you are handling the proposition only increases our esteem of you, as well as our determination that you shall be first President of A.C.C.—The brethren throughout the State are all of one accord and that is that you are the man for the place . . ."

The year 1921 brought continued effort from Dawson and his Board. But the situation in F.H.C. was still such that Hardeman finally had to give a definite and negative answer to the Arkansas brethren, and thus close the door on what might have been his greatest effort for the Master.

The other decision that could have changed Christian College history was that of remaining in Henderson instead of moving F.H.C. to Florence, Ala. The *Gospel Advocate* of October 4, 1928, tells the story:

> "The Board of Directors had a meeting on the day of opening (Sept. 19, 1928) to determine whether or not the school would remain at Henderson or be moved to Florence, Alabama. Florence had undertaken to raise $200,000 as an inducement to secure the school and was in forty thousand dollars of the goal, and felt sure they would reach it with a little more time, but the Board decided to let the school remain at Henderson on the condition that the town secure and present to it some valuable property necessary for its program of expansion. To this Henderson readily agreed, and thus the matter was settled."

This settled too, the site of the boys' dormitory, for the building of which Paul R. Gray had given to Hardeman a donation of $50,000 in April of that year.

### Hardeman and L. L. Brigance

The Henderson College story could not be complete without reference to L. L. Brigance. His name appears on the faculty list of 1902-3 as Librarian for G.R.C.C. In the catalog of 1909-1019, he is listed on the regular faculty of N.T.N. & B.C. In 1905 he had finished his schooling in G.R.C.C. and had married Miss Maud Hardeman, own cousin of N. B. Hardeman. Thus a close, life-long association began between the two men, unbroken till the death of Brigance, Feb. 4, 1950. In point of long-time service, Brigance ranks next to Hardeman. He was a fluent speaker, a scholarly teacher, and a splendid writer. The majority of the messages that went out from Freed-Hardeman to the religious press were from his skillful pen. He recorded the ups and downs, the openings and the closings of the College years, the needs and the attainments of the school.

The mere duplication of the College stories in the *Gospel Advocate* would give a fascinating history. The preachers who gave Commencement sermons—among them were: A. B. Lipscomb, 1912; J. W. Grant, 1913; T. B. Larimore, 1914; N. B. Hardeman, 1916; J. Paul Slayden, 1917; A. G. Freed, 1918; M. C. Kurfees, 1926; James A. Allen, 1927; B. C. Goodpasture 1928; F. W. Smith, 1930; C. P. Poole, 1931; J. Paul Slayden, 1934; Jack Meyer, 1937; H. C. Hale,

1946; Howard Parker, 1945; J. A. McNutt, 1947; H. A. Dixon, 1948.

The Class Addresses were also given by outstanding speakers: Senator James K. Vardaman, 1912; Senator Sam Williams, 1913; W. H. Trice, 1916; D. H. Friend, 1917; Honorable Sid R. Clark, 1918; Judge Clifford Davis, 1927; Ex-Governor M. R. Patterson, 1928; G. C. Brewer, 1930; Dean Thackston, 1931; T. Q. Martin, 1934; B. B. Baxter, 1935; C. D. Plum, 1937; Dorsey B. Hardeman, 1940; Foy E. Wallace, Jr., 1941; Frank Young, 1945; Kenneth Adams, 1946; T. N. Gore, 1948; G. C. Brewer, 1949.

Commencement week was a real production. Besides the Commencement Sermon and the Class Address, there were many night entertainments—the children's program, the recitals from the Music Department, the Oratorical Contest, and sometimes two full evening plays. There was always the "final play", which from 1920 on, frequently was an operetta, at which production Mrs. Hardeman and her music staff were especially adept. In at least fifteen sessions, these colorful performances were one of Commencement highlights.

Graduation exercises in the early days of the College took five or six different sessions, for then each graduate was required to give a "final" from memory. And what florid and philosophical titles were chosen—frequently a quotation from a poem. At intervals, after several speeches, the Music Department presented a number, vocal or instrumental, and selected little girls eagerly carried to the stage bouquets of flowers, and occasionally gifts, which they placed at the feet of the graduates. But time changed such lovely old-fashioned customs, and graduation took the form of speeches by Class Historian and Valedictorian, two or three musical numbers, the class singing the Alma Mater, then the Class Address, followed by presentation of diplomas, all with great decorum and dignity. And for the greater part of her thirty-nine years with Hardeman, Mrs. Hardeman ("Miss Joe") played the stately processional and recessional marches, just as she always played the chapel marches.

## Freed and Hardeman

The association between N. B. Hardeman and A. G. Freed is a long and interesting one. It dates from Feb. 3, 1894, the cold Saturday when Freed, a "Hoosier schoolmaster" who had come South in answer to an advertisement in the *Gospel Advocate* and started teaching in the small community of Essary Springs, Tennessee, arrived in Henderson. He preached that night and twice the next day, to the delight of the congregation. At the time, Hardeman was in his fourth year of schooling in the West Tennessee Christian College. Freed became President of that college, and also of its successor, the Georgie Robertson Christian College. Hardeman, the pupil, graduated under Freed's presidency from the "Classic Course", which earned him the Master's degree; then became an "associate" on the faculty, with a salary, the first year, of exactly nothing. However, in 1901, when Hardeman married lovely, brunette Joanna Tabler, he was receiving the stipend of thirty dollars per month.

Freed and Hardeman built a College, made it a great success, and taught harmoniously together for many years. However, by the session of 1919-1920, dissension had begun to be evidenced. It came from many sources—divergent views on discipline, perhaps family situations, perhaps the fact that Freed's vitality and wide influence were diminishing while his younger partner was just entering his period of greatest fame—all these and many other factors led to the dissolution of the strong bond of shared trials and triumphs for more than a quarter of a century. There are still in Hardeman's file, a number of documents that pertain to this dissolution—agreements with the Board to continue working as a team (which prevented Hardeman from accepting the presidency of Arkansas Christian College); statements from the Board as to the developing friction; letters about financial matters (such as the handling of the College Bookstore) from Freed, and also from L. A. Winstead, R. G. Watson, W. E. Warren, and J. G. Hardeman, of the Board of Trustees. These unpleasant

matters can be put aside now, as being of no benefit to anybody.

Freed left Henderson in 1923 and moved to Nashville, where he was connected with David Lipscomb College as "field man". Hardeman went to the evangelistic field for two years and held meetings the length and breadth of the land, till recalled in 1925.

On October 6, 1927, the *Gospel Advocate* published a statement from the two College founders:

"It is possibly known to many readers of the Gospel Advocate that there have been differences and unpleasant relations between us for some years. We know full well the evils of division, and realize that too long have we waited to settle our troubles. We are now glad to say that, by the assistance of some good brethren and mutual friends, all differences have been adjusted. Forgetting those things that are now behind, we turn our faces toward the future with the hope of accomplishing more for the cause of Christ. Signed. A. G. Freed, N. B. Hardeman."

It must be added that Freed was one of those who sat in honored place on the Ryman Auditorium stage in 1928, during the Third Tabernacle Meeting—and that when he was in his final illness three years later, Hardeman visited him in the hospital in Nashville. He related that Freed welcomed him affectionately, and "as I left, I looked back. Brother Freed was waving at me as long as we were in view of each other."

Freed made a deep imprint on the mind and character of N. B. Hardeman, and probably gave him the one push he needed into his preaching career. Freed had persuaded young Hardeman to "substitute" for him in a meeting at Juno congregation near Lexington, Tenn., in 1897. With reluctance Hardeman did so—and the situation continued from day to day, with repeated delays from Freed, until before he knew it, Hardeman had finished his first revival. He said later he did not think Freed ever meant to hold, or finish, that meeting—but was maneuvering him into his life's work.

Freed and Hardeman had the same philosophy about running a college—that it should be run to educate the

pupils, not entertain them; that it should do such thorough and fundamental work that it would not need standardizing organizations to make its students acceptable; that it should stand on its own financial feet and not operate at annual deficits; that extra-curricular activities were unnecessary distractions, that the pupil's duty while in college was to study and to learn. But the greater general laxity of the twenties, thirties and forties, in manners and morals and ideals, invaded this Utopian collegiate world and forced on them many (not all!) of the side activities of other colleges. They resisted, and yielded reluctantly to innovations. Nearly all of the generation that approved those ideals is gone; the "good old days" seem quaint and amusing; but only the Last Day will reveal how much good, to the world and especially to the church, was rendered by the sound, stable, and lasting contribution made to Christian education by A. G. Freed and N. B. Hardeman.

Sixty years—six decades—of work centered around one school, and every year a consecrated, constructive effort! In 1950, Freed-Hardeman was in a wonderful position—free of indebtedness, backed with the generous R. W. Comer endowment, with splendid patronage, a school plant in shipshape condition, and an unexcelled reputation among the brotherhood. The Korean War was just over the horizon, the population explosion and the general free-money era were just beginning, insuring a continued patronage.

The College was a ripe plum, in prestige and in physical assets. Small wonder that the eye of Envy and Evil Ambition came to rest on it! There had been a glimmer, in the early spring of 1949, that indicated this feeling, but none of the "Old Guard" connected with the school thought it of lasting importance. In January of 1949, the Board conferred with Hardeman, then a vigorous seventy-four, but beginning to talk of retirement. The Board requested him to stay on with the College another five years, particularly in view of the need to add a wing to the boys' dormitory, Paul Gray Hall. He agreed to their request, planning to stay on at least one more year. His decision did not please some of the faculty members, therefore four or five of them accepted other positions for the following year.

Consequently, in the fall of 1949, several new names were on the F.H.C. faculty, three or four of them alumni. The session got off to a good start; unusual actions of the new teachers were ascribed simply to newness; the new wing of Paul Gray Hall was completed—and paid for—by the first of the year.

In February Hardeman went to Florida for a meeting or two, as was his wont; L. L. Brigance's health was rapidly declining. Just after his death, sooner that was expected, there appeared on campus what seems to be Conspiracy, from the vantage-point of fourteen years later. The normal friendly and family-like attitude of students suddenly changed to insolence and unfriendliness. When Hardeman returned from Florida, he found that the normal routine and discipline were disrupted. Students, aided and supported by defecting faculty members, were worked up into a strike! They summoned the Board, also representatives of the press, and created an ugly situation.

The Board did meet, in late February, listened to numerous utterances from students and disloyal teachers, but tried to smooth over the situation. This did not satisfy the strikers, and after the beginning of the spring term, in March, they renewed their agitation. Anonymous letters were distributed, mass meetings were called, students were urged to leave school, and again the Board came at their request. Again they listened, then wavered, and yielded principle to the mass pressure of the strikers in the Christian school! Hardeman resigned and with him those who felt they could not maintain their integrity if they stayed.

Freed-Hardeman continues, in the easy period of abundant money and deficit spending, on the foundation forged by "toil and sweat, blood and tears", which Freed and Hardeman—and Hardeman alone during the most critical years—laid, "as a wise master-builder". But in the words of a long-time friend, "the magic Hardeman touch is gone, and a generation of pupils has been deprived of the opportunity to sit at the feet of the great teacher."

In the years since 1950, several of the students and two of the faculty have been conscience-stricken enough to write

their apologies. But it remained for one of the ringleaders of the infamous deeds of 1950 to make the noblest gesture of them all. On February 12, 1963, Carroll Wrinkle, now of Tyler, Texas, wrote a letter to Hardeman. The latter, amazed, replied, expressing belief in Carroll's sincerity with regard to his confession, and advising him of the Christian way to atone for a wrong—to make the statement as broad as the offense, assuring him of forgiveness when this was effected.

Without hesitation Wrinkle wrote to B. C. Goodpasture, asking that his letter be published in the *Gospel Advocate*, omitting, at Hardeman's request, the third paragraph of it. Goodpasture complied, and presently the letter appeared, in the *Gospel Advocate* of March 21, 1963. The complete letter is as follows:

"N. B. Hardeman,
Memphis, Tennessee.

Dear Brother Hardeman and family:

"In the name of Jesus I beg you to forgive all my sins against you. With reference to the episode at Freed-Hardeman College in 1950 I freely confess my sins in talking when silence was demanded, in having at times a harsh attitude and thinking unjustifiably that it was justified feeling I had been mistreated. I hate to refer to the devilish, Satanic reports that were involved even long enough to say that I detest and do not believe any part of them, but for your sake and mine this statement must be in this letter.

"You have my very highest respect and admiration. The severest transgression of my youth was my sin against you in 1950. I beg you to forgive me and I believe the Lord has. Knowing your character, I have full confidence that you, too, will forgive me. I can think of nothing that you could suggest that I would not do to help, little or much, to erase from your lives the sadness and heartaches that I have caused.

"Brother Hardeman should be honored in public ceremony at Freed-Hardeman College. Without your permission I would not be so presumptuous as to do anything toward fulfilling this idea, though I would be more than willing to sit through the ceremony in sackcloth and ashes. I would gladly do anything you

would permit to bring to him the honor he so justly deserves.

I beg you to forgive me.

His grace be with you forever,

Signed: Carroll Wrinkle."

## THE CHURCH AT HENDERSON

It would be so interesting to know *how* Jacks Creek, Tennessee, came to the attention of a Christian evangelist —but that is lost in history. However, there are good records of the who, when and where. Goodspeed's History of Tennessee, in the volume that contains "Madison, Henderson, McNairy and Hardeman Counties", is very clear, written from the viewpoint of a contemporary. In May of 1887 he wrote: "The only Christian church in Chester County is at Henderson. It was organized at Jacks Creek in 1871 by Rev. R. B. Tremble, of Mayfield, Ky. First members were: R. J. Barham, John Barham and wife, Holcombe Robertson and wife, John McCulley and wife (Mrs. N. B. Hardeman's uncle and aunt), I. J. Galbraith and wife, J. N. Galbraith and wife, W. A. Brunner and wife, James Wheatley and wife, W. J. Hodges and wife, R. I. Stow and wife, Miss Lou Ross and Miss Betty Ross.

"First elders were R. J. Barham and H. Robertson. Deacons were John Barham and John McCulley. The organization moved to Henderson in 1883 and a nice frame building was erected—cost $1500. J. B. Inman was pastor (1887). It once had a membership of two hundred ninety-two."

Jacks Creek is a village about seven miles east of Henderson—and about thirty miles from Shiloh Battlefield. Less than ten years before the church was established, the people of Jacks Creek heard the guns in the Battle of Shiloh (April 6 and 7, 1862) and at least one of them (E. N. Tabler, as he records in his journal twenty years later) walked to the scene of the battle. The men who made up the congregation were mostly veterans of the tragic struggle between the States, some of them paroled home by the Union Army Commander only six years before. But to this small community came R. B. Trimble (as his name is spelled in the *Gospel Advocate* of the period) and set a congregation in order. It must have been built on good

and honest hearts, for it persevered until moved west to Henderson twelve years later. There, on the highest knoll in the town, the small white frame building was erected. Over its door is inscribed the date 1871, and it is still kept in perfect repair—little having been changed about it in its eighty years except the lighting and heating systems. This building drew by far the largest congregation in the town, as can be seen from the comments of Goodspeed about it and the other two religious groups—the Missionary Baptists and the Methodists.

When the church moved to Henderson, the town was already the home of a flourishing college. The Masonic Male and Female Institute was in the thirteenth year of its fifteen-year existence, during which, Goodspeed says, "it won an extensive reputation." On August 4, 1885, it was incorporated as "West Tennessee Christian College", and the history of church and college were thereafter closely intertwined. The neat white church building has seen many an interesting event in its nearly four-score years. There R. P. Meeks (brother-in-law of T. B. Larimore) did a great deal of his preaching. There A. G. Freed preached his first sermon in Henderson, on February 4, 1894. There the father, uncle and aunt of "Miss Joe" (Mrs. N. B. Hardeman) were leaders, and there she was baptized, October 26, 1895, at the age of sixteen, by Freed. There, on December 30, 1893, Dr. John B. Hardeman placed his membership, having moved to Henderson from Milledgeville. There, on April 21, 1901, after the evening service, Joanna Tabler and N. B. Hardeman clasped hands and were joined in marriage by A. G. Freed.

But there were also events of a less happy nature. In 1874 or 1875, Knowles Shaw, eminent evangelist and musician, came for a meeting and brought with him that innovation—an organ in the worship. The organ left with him—and he went on to an appointment in Texas. On his way to that engagement, the train he was riding had a wreck at McKinney, Texas, and Shaw was killed—the only casualty. Perhaps that tragic circumstance mellowed the hearts of the Henderson congregation toward him, for the organ was brought back in, though stoutly resisted and

hotly debated for years. One leading woman of the congregation announced that "When that organ goes out, I'll go a-straddle of it." So an uneasy quiet prevailed for several years.

The feelings of one member, clearly expressed, are extant, in a letter written October 18, 1892. E. N. Tabler, whose thirteen-year-old daughter was later to become Mrs. N. B. Hardeman, wrote on that date:

> "As to myself and Bro. Meeks not exactly agreeing, I will say the disagreement is no greater with him than with many others who take the peculiar positions they do. The trouble I have with my church is that I do not and *never can, I hope,* belong to that class of Christians called 'Progressives'. The Constitution of the United States is the standard by which every law that is made, either state or federal, must be measured. The Bible —the *word of God*—is the standard by which church and Christian life must be ordered. I resent and reject incontinently every violation and innovation of its laws, which I have repeatedly seen done. *I do not believe in that fatal fallacy* of 'Sanctified Common Sense'. No common sense was ever 'sanctified' that didn't do exactly what the Bible says, and I hold in supreme contempt that spirit of 'higher criticism' that holds that any part of the Bible is not God's word. If any part of it is not true, then what assurance have we that *any* of it is true? I have no faith in any man who believes in 'higher criticism' or 'sanctified common sense', as a *Christian leader.* It is only another expression of, 'I will do as I please', regardless of any other standard than my own inclinations and thoughts lead me to do! God says:—'My ways are not your ways, and my thoughts are not your thoughts', which should make us very careful to find out what *his* thoughts and ways are. Dear me! Forgive me for this sermon. I am sorry I could not find anything more interesting for you in this short hour. I will try to do better next time."

It was a little more than a decade later before the dissension in the church at Henderson began to erupt. The *Gospel Advocate* of January 22, 1903, says (page 53):

> "Sunday's Nashville American had an account of the church at Henderson, Tenn., being split by an

organ. There is something radically wrong with the spiritual condition of people when they love the tones of an organ more than they do Christian fellowship. The organ is only the fruit, showing the true condition of the heart. With the heart right, the life will bring forth no such fruit. May God speed the day when all Christians will love the truth more than the fads and fancies of men."

The next week, in the *Advocate* of January 29, 1903, there are some interesting items: "At this writing Brother E. A. Elam is in a meeting at Henderson, Tenn. We learn that he is doing some excellent preaching, but we would be disappointed if it were otherwise." In the same issue are two other items—a matter discussed by John R. Williams, and the answer, by A. G. Freed. In his "Notes from West Tennessee", Williams writes, referring to the matter in a previous issue of the *Advocate,* charging inconsistency to Freed and McDougle (co-presidents of the Georgie Robertson Christian College) on the matter of organ and societies:

"I also am patronizing the G.R.C.C. at Henderson, Tenn. At the time I made the arrangement to send my son to Henderson, I supposed that Brother McDougle was a sound preacher from the fact that Brother J. C. McQuiddy, about two years ago, congratulated the congregation at Huntingdon upon securing Brother McDougle to preach for them; and during last summer he held a meeting at Plant, Tennessee, and reported his work through the *Advocate.* As to Brother Freed, one of the presidents of the college, and Brother N. B. Hardeman, one of the teachers, I am personally acquainted with both of them, have heard them express themselves publicly and privately, and know they are opposed to these things, notwithstanding the fact that they have not removed them from the congregation at Henderson nor withdrawn from it. Brother Freed has laid his plans before me and convinced me of the course he would follow; and right here I will state that in a very short time it may be seen what that course was to be. Again, there is no one that can dispute the fact that the literary work at Henderson is second to none; and I had no fears of my son's being carried away with that congregation into these unscriptural practices. Brother Freed signed that article drawn up

> at Bardwell, Kentucky, and that has been before the public since last spring. However, I am not answering in this for Brother Freed, but for myself; But I am satisfied that you will hear from him in answer to your questions . . ."

Freed, in the same issue of the *Advocate,* answers the question that had been propounded. The latter part of his article says: "No more loyal set of boys can be found in the land than these who are taught and assisted by Brother Freed. We call attention to such brethren as N. B. Hardeman, L. L. Brigance, W. S. Long, G. D. Smith, Robert Smith, A. B. Barrett, Len Williams and James Lowrey.

"As to the 'institution lending its influence toward the support of these unscriptural practices', if 'A Brother' means the college, he is further wrong than ever. I insist that the insinuation is unjust, unfair, and that it should be retracted."

The very next week, February 5, 1903, the *Advocate* put on the front page the story of E. A. Elam's meeting, part of it quoted from the *Gazette-New Era,* local Henderson newspaper. It included some correspondence with A. M. St. John, a devout and brillant Christian who had recently moved from Viola, near McMinnville, Tennessee, to Henderson. Elam wrote:

> "In November of last year, Brother A. M. St. John, of Henderson, Tenn., wrote to know if I could hold a meeting at that place in the near future, stating that the church there had recently had a fine meeting in the way of gathering of members, and many now thought it advisable to follow up that meeting with another, whose principal purpose should be to emphasize the importance and beauty of Christian living, and that, while the church used instrumental music in worship and worked through the Missionary Conventions, he thought the time had come when the members desired a full and dispassionate investigation of these questions in the light of the Bible."

Elam reports his answer thus:

> "I have received your kind letter today and hasten to reply. I appreciate all you say as well as hearing

from you. I would suggest, if you have not done so, that you get the elders, especially the other leading members, together and tell them that you have written to know if I could hold your meeting, and that the elders and church extend the invitation. If the church desires it, then I can begin the meeting on the second Sunday in December, the Lord willing. Let the church or elders know that I will contend for nothing but the gospel and New Testament worship. P.S.: If the church will not agree for some man to go and present these questions, then you can see still more clearly what course to pursue."

In reply to this letter, Elam received letters from Freed and St. John. Freed wrote:

"Brother St. John handed me your reply to his letter. We had a meeting of a few of the brethren interested. It was the opinion of most of them that after the holidays would be the best time for our meeting. I am sure of this. We do not want to make a mistake in this, as we intend to make it our final effort to teach the brethren the necessity of taking the Book alone."

As the situation developed, the use of the Christian church building was refused to Elam. Freed wrote that "It was demonstrated forcibly to honest, earnest hearts that the advocates of lust, music in worship and man-made societies for spreading the gospel realized the weakness of their position and feared the light of the word of God."

The second Sunday in January was set for the time to begin the meeting. When Elam was on his way to church, he was met by a committee of five gentlemen, led by R. P. Meeks. They asked Elam who had invited him to hold the meeting in Henderson. He was next asked if he did not receive a letter from the officers of the church stating that the church did not need a meeting, since it had lately had a "good meeting." Elam replied that he had received no such letter. It was thought strange by the committee that he had not done so. He was then asked what he would have done if he had received the letter. Elam replied that he would have come anyway. Then Elam asked who had written the letter. One of the men said he had done so.

"But", said Elam, "I meant who are the authors of it?" The reply to this query was, "the officers of the church". Elam was told that it was definitely decided not to have another meeting at this time. The committee members admitted that the reason for not wanting the meeting held was that they did not want instrumental music and missionary societies opposed. Meeks told Elam that he had never heard him preach, but from his articles in the *Gospel Advocate,* he was afraid that Elam would stir up strife.

Then the committee asked Elam, "What about preaching on Sunday morning and night, since you are already here?" Elam responded that he could not agree to remain silent on the issues involved and would most certainly refer to them. So he declined, "for I do not preach where I am not wanted". He continued:

> "I have never been asked to preach for a church using these things without first telling it what I understand the Bible to teach regarding them (instrumental music and missionary societies) and that I shall most certainly preach against them. This is just and fair; then no one is deceived in me or by me. Then if I am not wanted, I can go elsewhere."

So, on the unwillingness of the aforementioned "officers of the church" to allow his preaching in the Christian church, the Baptist Church granted the use of their meetinghouse. Preaching was announced for 2:30 P.M. and 6:30 P.M. on the Lord's day and for every evening through the week.

> "The audiences were good and the attention was fine throughout. One person was baptized and a congregation of seventy-five or more members came together determined to study the Bible regularly, live godly lives, and worship God in the pure and simple way revealed in his will. Brother Freed, Professor N. B. Hardeman (a preacher and teacher in the school), and every young preacher in the school are included in this congregation. Brethren Freed and Hardeman will preach and look after the instruction and edification of the church—assisted, of course, by others."

Also,

> "Brother Ernest McDougle, co-principal of the school

with Brother Freed, stood firm for instrumental music and missionary societies, using the usual subterfuge that they are only expedients and helps, and as such are in the same category with railroads, houses of worship, hymn books, religious literature, etc. . . . He talks about interpreting the Bible in the light of our present civilization. He rejoices in 'broadness' and 'our liberty in Christ'. He has been employed to preach monthly for the digressive church."

Just a few weeks later, on page 171 of the *Gospel Advocate* of March 12, 1903, G. Dallas Smith defends Freed as follows:

A STATEMENT CONCERNING BROTHER A. G. FREED:

"During the past few years there has been a good deal of complaint against Brother A. G. Freed by well-meaning brethren who did not understand the man or the circumstances under which he labored. Many knew that the organ was in the church at Henderson, Tenn., and, without knowing Brother Freed's attitude toward it, condemned him as being unsound in the faith. I do not propose to say that the course that Brother Freed has pursued at Henderson is the wisest. It remains for the future to reveal the proper course to be pursued when the organ is thrust in, though most of us think we know just how to handle it. Every fellow has his own way of dealing with it. I have often doubted the propriety of Brother Freed's course and have so expressed myself to him and others, but I have never for a moment doubted his soundness in the faith. Brother Freed's idea was to educate them out of it, and his influence in that direction has been wonderful, as is shown by the number who have taken their stand with him recently. Whether this was the wiser course or not, I am sure that none of us know; but there is no doubt in my mind that Brother Freed thought it was.

"It has been my pleasure to hear Brother Freed preach many sermons at different places, including the church at Henderson, and from first to last I have never heard a word fall from his lips which could be construed in any way to favor the organ or other innovations. In private conversations, also, his speech is sound. At Bardwell, Ky., last April, during the Freed-Hall debate, Brother Freed was dining at the table of a 'progressive' sister, who asked him, if the organ

should be put in the church where he worshiped, whether he would go on and say nothing about it which would cause a disturbance. He answered: 'No, not for my head.'

"But this is not all. 'By their fruits ye shall know them'. When Brother Freed went to Henderson, if I am not mistaken, Brother N. B. Hardeman, who is now one of the very best preachers in West Tennessee, was working and worshiping in full fellowship with the progressives, for he had never known anything else. (Hardeman was nineteen years old, at the time alluded to). Now he is a great power in contending for the 'Old Book', without addition or subtraction. Why did he change? Brother Freed simply taught him out of it. Brother L. L. Brigance, another one of our splendid preachers, told me that he was not opposed to the organ in the worship when he entered the G.R.C.C., about eighteen months ago. Now he is earnestly contending for the faith unmixed with any sort of human inventions. Brother L. C. Austin, who has been Musical Director in this college for the past two years, told me that he was not opposed to the organ when he entered the school. He soon learned that it was wrong and refused to lead the songs when the organ was being played. When we take into consideration the fact that the organ was in the church all the time, and that these brethren were under the influence of those who favored the organ, we are forced to the conclusion that they have been subjected to some mighty counteracting influence. This influence came through the teaching of Brother Freed in the Bible class and the pulpit. This communication is submitted in the interest of the truth."

As a result of this controversy, the loyal brethren started a new meeting-house, diagonally across the corner from the residence of A. G. Freed, on a lot donated by Dr. John B. Hardeman. On September 22, 1903, E. N. Tabler wrote to his brother-in-law, J. A. McCulley, in Jackson, Tennessee:

"The church is nearing completion and is an honor to the town." And on October 22, he wrote: "The church, since its completion presents a fine appearance and is comfortable with an elegant stove. On the first evening our bell was rung. Sam Ozier was sitting on his porch at home and heard it distinctly. It took about

eight men to put it in position, which was done without accident . . . Our meeting is a fine one . . . about twenty-eight additions, seventeen or eighteen of which were baptisms."

The house was a large one-room frame building, seated with fine walnut pews and provided with a baptistry under the rostrum. Access to the baptistry was by means of lifting the floor of the rostrum, probably ten by fifteen feet, and hinged at the back. Once it was raised, the audience could see painted on it numerous scriptures pertaining to baptism and other points of worship.

Freed wrote of that same revival, in news to the *Gospel Advocate*: "We are now in our meeting with eight baptisms to date. Brother Hardeman is doing most of the preaching. Our house of worship is complete. We have a nice neat church in the best part of the city. We all feel at home."

On November 19, 1903, the *Advocate* announced that Joe S. Warlick, of Dallas, Texas, was engaged in debate with Stark on the organ question, in Henderson.

E. A. Elam gave the first two pages of the *Advocate* of March 24, 1904, to "The Finale of the Henderson Affair". On October 20, 1904, L. L. Brigance had an article in the *Advocate* captioned "A Great Meeting at Henderson, Tenn." It reads as follows:

"On the second Lord's day in September, Professor N. B. Hardeman preached, morning and evening, at Henderson. After the evening service had closed, it was suggested by the elders that he preach on a few nights during the week. The announcement was made and the meeting continued till the first Lord's day in October. As an immediate result, there were thirty-nine additions to the congregation. In many respects it was one of the best meetings held in Henderson for many years. The G.R.C.C. had just opened, with a large enrollment, and nearly all of the students attended the service. Many of them 'heard the word gladly', believed, obeyed it, and were added to the Lord. Among the number were several residents of the town—good, substantial citizens—who will add permanent strength to the congregation. With the exception of two sermons—one by Brother Freed and one by Brother R. E. McCorkle, Brother Hardeman

did all the preaching. The large audiences that assembled night after night, and the grand results of the meeting speak in highest terms the love and esteem the people have for him. . . . never a man preaches in Henderson that has larger or more interested audiences than he has . . ."

It is pertinent to observe here that the comments of Brigance, in 1904, as to the popularity of Hardeman with his townsmen, received added emphasis with every passing year, of the fifty-three years during which he preached hundreds of sermons to the church at Henderson.

The congregation settled down to happy and constructive work. On June 15, 1905, the *Advocate* noted: "The church of Christ at Henderson is doing well. The membership is steadily growing and a commendable earnestness prevails among the membership. Brother Hardeman will continue to preach to the church." His work was evidently appreciated, for at the end of one year, the congregation presented him with a mahogany-finished rocking-chair—an item he rarely found time to use. In September, 1905, Dr. John B. Hardeman died, and his son, N. B., stood with his hand on the casket and spoke at the funeral services.

B. C. Goodpasture wrote in his column, "Journeyings Often", in the *Advocate* of May 6, 1920:

"Among those who have preached regularly for the congregation, A. G. Freed and N. B. Hardeman are chiefest—that is, they are 'in labors more abundant'. T. B. Larimore served the congregation one year as regular minister. At present A. G. Freed, N. B. Hardeman, and L. L. Brigance, in behalf of the congregation, give themselves continually to 'the ministry of the word'. Brother Elam conducted the first meeting for the congregation in 1903, and the last one, so far, in 1920. Between these, A. G. Freed and N. B. Hardeman have conducted several each. Other successful meetings have been held by F. B. Srygley, Joe S. Warlick, T. B. Larimore, and A. B. Lipscomb. The elders are A. G. Freed, N. B. Hardeman, M. D. Hartley, J. G. Hardeman, and A. M. St. John. Those who 'serve as deacons' are J. E. Ledbetter, W. T. Hardeman, John McDonald, and F. G. Cheatham. C. A. Ward, who died recently, was a deacon."

On January 13, 1910, went out a call especially to preachers and elders in West Tennessee to come to a meeting on January 25, to discuss concerted action. It was signed by J. W. Dunn, G. A. Dunn, G. Dallas Smith, John R. Williams, N. B. Hardeman, L. D. Williams, W. Claude Hall, F. O. Howell, D. A. Parrish, T. B. Thompson. It immediately provoked disapproval from David Lipscomb, in the January 20 issue of the *Advocate*. This, in turn, evoked rebuttal from Freed and others; J. C. McQuiddy took this article on, but was not too convincing. Then a group of men took McQuiddy to task about the difference between a Nashville group meeting and the Henderson meeting. McQuiddy answered. Then again Freed and McQuiddy debated the question in the columns of the *Advocate*.

The issue of March 24, 1910, showed the impact of the meeting and discussion. David Lipscomb, who had taken part in the West Tennessee Christian College lectures of 1892-3, and who was quite familiar with the church and college in Henderson, wrote an article called, "The Nashville and Henderson Meetings" (pages 364, 365). First he quoted a letter from Henderson:

> "Brother Lipscomb; Will you kindly explain very clearly, the difference between the regular monthly meetings being conducted by the preachers, elders, and teachers in Nashville and the meeting recently held in Henderson? Some of us are unable to see any difference, except that in Nashville the meetings have become regular and recurring, while in West Tennessee we have had only one meeting, with no arrangements for a second. Why is it right in Nashville, but wrong in West Tennessee?
>
> "In the *Gospel Advocate* of March 3 you say: 'I find no meeting of elders and preachers in the Bible, and I do not see what scriptural work an unscriptural meeting can do'. Are the meetings held in Nashville scriptural? If so, then please apply the same scriptures to the Henderson meeting, and the objections will disappear. If these Nashville meetings are unscriptural, then what scriptural work can they do? Please tell us just how the preachers, elders and teachers in Nashville meet scripturally, so we can meet scripturally

in West Tennessee, if we ever want to meet again. (Signed) J. W. Dunn, W. S. Long, Jr., A. O. Colley, G. Dallas Smith, L. L. Brigance, A. G. Freed, G. C. Wharton, N. B. Hardeman, W. H. Owen."

Lipscomb's reply follows immediately:

"I have never attended the meetings of the churches in Nashville spoken of. I was unable to do anything when these meetings began, and to see the brethren now. I go to the office only a time or two during a month, and never stay over thirty minutes. Of course I have no time to converse with them over these matters. I have sat and talked two or three times to the church at the Bible School, once at College Street. They call it preaching. I asked about the working of these meetings, and found they were doing nothing wrong, save by a failure to express themselves well. I feared their example would lead others to engage in illegitimate work. In their work each congregation invites other persons interested to come and with them study the word of God and to encourage them to the more faithful discharge of the duties all Christians must perform in the worship of the church. This is not wrong. When I referred to the meeting at Henderson, I modified their statement as far as possible to remove its bad indications, yet to get them to study the question. Here is their original call:

'Let Preachers and Elders Take Notice.

'Fully appreciating the condition of the cause of Christ in West Tennessee and adjacent territory, and knowing, too, what great good can be accomplished by concerted action on the part of both preachers and churches, we desire to call a meeting of all loyal preachers and teachers of the gospel of Christ and all elders, with all who are interested in strengthening the walls of Zion and carrying the gospel to the lost, to meet at Henderson, Tenn., on January 25-28, 1910.

'Let every preacher, with the elders of the various congregations in West Tennessee, Southwest Kentucky, East Arkansas, and North Mississippi, be sure to be present on the above-named dates.

'Let no one think for one moment that one move will be mentioned not in harmony with the Book. We only wish to better acquaint ourselves with each other and our duty to this great field of labor.' "

Then Lipscomb writes at length his comments. A few excerpts will show their tenor:

> "That sounds much bigger and more like making a society than the other . . ." "Now what was that but the organization of a society in the elders of this (Henderson) church?" "All meetings of churches or officers of churches to combine more power than a single church possesses is wrong." "This employing evangelists to serve a section of country by organizations, not churches, has been tried in Middle and West Tennessee. None have done so well as while leaving those who do the teaching as God left them to work with the churches."

There seems to have been no more controversy over the matter, at least not published, for in November, 1910, Freed reported:

> "The church at Henderson continues in a great meeting. Professor Hardeman is doing the preaching. Brother John T. Smith is leading the singing. The gospel is presented in its purity both from the pulpit and in song. The audiences are large and the interest is great. Twenty-three have been baptized. Several have renewed their fellowship and many others have taken their stand with the church of Christ. The membership has been increased more than forty since the meeting began . . ."

Again Freed reported, February 8, 1912:

> "The church is planning greater things for this year. It has already arranged for protracted meetings at seven mission points during the summer, and for two or three other places, more permanent, after school opens in September. For the first time in the history of the church, it is out of debt. But few know the burden of the church here. All have borne it gladly and the Lord has prospered our labors. We are now ready to preach the gospel to others. The church has arranged with members of the faculty to preach every Lord's day and evening . . ."

L. L. Brigance has a report of the mission work of the Henderson church in the Advocate of December 19, 1912:

> ". . . On the first Sunday in August, Brother Hardeman began a meeting at Sardis, a little town in

Henderson County. There had been but few, if any, sermons ever preached there by our brethren. The town was almost wholly given over to sectarianism. Prejudice and opposition were intense, but, despite it, great interest was aroused, immense crowds attended, and eight persons obeyed the gospel . . . A congregation was left there which has been meeting for worship since. (It is interesting to note that Sardis has been one of the most loved, and loving, places served by N. B. Hardeman. He has held many successful meetings and other appointments there, extending up to 1960.)"

Brigance also reports:

". . . Two meetings were begun on the second Sunday in October (1912), one at Finger and one at Jacks Creek. The latter was moved to Plainview on the following Monday night and continued at night for two weeks by Brother Hardeman. It developed into one of the most interesting and successful meetings of the year. Large crowds attended the services and eighteen persons were baptized. Some of the most substantial citizens of the community were among those who obeyed the gospel. These, with others who were already members, began meeting for worship at once . . ."

On May 21, 1914, Freed reports:

". . . The church is in fine condition. While we have the largest house of worship in our little city, it is too small for all who come. We will enlarge again. Brother T. B. Larimore has been engaged for all his time with the church and school for the coming year. He will have charge of the Bible Department in the college and preach for the church every Sunday and at night . . ."

In this same issue, J. C. McQuiddy writes a long and very complimentary article about the school at Henderson. ". . . The chief reason for this is that the Christian gentlemen at its head carry their religion with them into their daily work . . ."

Five years later, A. B. Lipscomb, on April 3, 1919, reported twenty-five baptisms for the first five days of his March meeting at Henderson. When he closed, a week later, the number had risen to thirty-four. This meeting was notable in another way—it coincided with the mass meeting

of brethren from West Tennessee and surrounding States, who decided to take over the National Teachers' Normal and Business College from Freed and Hardeman, and put it under a Board, renaming it Freed-Hardeman College.

In April of 1921, there occurred "An Unusual Meeting", as L. L. Brigance described it. His article is about a revival scheduled by E. A. Elam for April 10. It was postponed till April 17. Then the preacher was called home on account of a death in his family.

> ". . . One young lady had made the confession and was to be baptized the night following his departure. We met to attend to that and to acquaint the people with the fact that Brother Elam and been called away. Brother Hardeman made a talk and gave an invitation, to which two more responded. It was then thought best to try to hold the crowds together until Brother Elam returned. So Brother Hardeman preached on till Friday night, with additions every night. About this time Brother Elam put off his return till perhaps the following Tuesday instead of Sunday. It was then arranged for Brother Freed to preach on Saturday night, and Brother L. R. Wilson (a young preacher here in school) to preach on Sunday, morning and night. On Monday a letter from Brother Elam stated that he could not be back at all. But the crowds were so large and the interest was so great that it was thought best to continue the meeting. So it continued until the following Sunday night—fifteen nights and three Sundays altogether. There were thirty-two baptized, ranging in age from about ten years to sixty. Twenty-five of them were students in F.H.C. Six different ones had a part in the preaching. Brother Elam preached four sermons; Hardeman, eight; Freed, one; L. R. Wilson, two; W. W. Heflin, one; and the writer, two. . ."

Nineteen twenty-five brought a significant change to the church at Henderson. N. B. Hardeman and H. L. Calhoun had been called by the F.H.C. Board to become co-presidents of the College, and the church forthwith engaged Calhoun to preach for it regularly, which he did, all during the school year. By now however, the meeting-house had become inadequate. It had never had Sunday-school rooms, its heating system was old and irregular, so it was decided

to move church services to the College building, which was done. The congregation worshiped there almost exactly twenty-five years, until a new meeting-house was built. There were several occasions when services were held in the old one-room building, however. These had to be in mild weather, because of the difficulty of heating. (Perhaps some members will recall an amusing but deplorable incident along about 1915. A stray dog had somehow gotten into the furnace—but no workman was able to locate it. The congregation was aware of it for weeks, however, as the fumes from his gradual cremation penetrated every corner of the building.)

The *Gospel Advocate* of October 21, 1926, says that:

> "N. B. Hardeman is in a good meeting at Henderson, Tenn., his home town. Great crowds are in attendance and the interest is exceedingly fine. The meeting, now four days old, will continue two weeks or more. Two have made the good confession. The Henderson church is in splendid condition."

The next month, on page 1110 of the November 25 *Advocate*, is a long and complimentary article by J. R. Glass, an elder of the Henderson church. He says:

> "The audiences were large from beginning to end. More people were present at many of the services than were ever seen in our church building before . . . The local town people, regardless of religious belief or affiliation, turned out in large numbers. The interest was fine. Whether the listeners agreed with the speaker or not, they gave him rapt attention. Not the shuffle of a foot, not a whisper, nor any sign of restlessness was ever in evidence. Some remarked that 'even the babies wouldn't cry'.
>
> "The character of the sermons was somewhat unusual. The beaten path was not followed. The meeting began with a discussion of the origin of the New Testament church. Its history so far as revealed in the Bible was then taken up and followed through. Leaving the sacred historians, it was traced on through ecclesiastical history, as it lost its original divine characteristics and acquired those of papalism. The rise of denominationalism was then discussed and finally the great movement of the Campbells, Stone, and their

colaborers to restore upon the earth the original New Testament church, which had been covered up by the rubbish of Catholicism and denominationalism. It was surprising to see how intensely interested the 'average man', who ordinarily cares little about religious matters, becomes in these discussions. The opportunity to emphasize great, fundamental, gospel truths arose ever so frequently, and the speaker never failed to make the most of them. It is doubtful if there is a more effective method of reaching the masses with the gospel than the one here pursued . . .

"The results were very gratifying . . . There were fourteen baptisms, four or five of whom were students in Freed-Hardeman College, and the others were citizens of our town. Among the latter were four men—heads of families, substantial citizens, one being the trustee of our county, another being the son of a Primitive Baptist preacher, and another a Methodist of long standing . . . Aside from spiritual things, Brother Hardeman's greatest reward of this meeting must have been the presence and interest of all classes of his fellow townsmen among whom he has lived for the past thirty-six years and to whom he has preached over and over again, times without number, during thirty years of that period. Perhaps there is no other man to whom they would give so generous a response . . ."

The last service held in the old meeting-house was the funeral of John H. Ellis, a brother-in-law of N. B. Hardeman, in October of 1932. For the next month there was scheduled a revival for the congregation. One member, who had been very contentious about moving to the commodious quarters in the College building, undertook to "do something". He raised so much trouble that the elders agreed to have the forthcoming revival in the old building. Whereupon, the dissenter undertook to get the creaking old furnace to working again. One afternoon he had two workmen in the basement, and he started a trial fire. But instead of warming the building, he burned it—and the two workmen barely escaped with their lives.

Many illustrious Christians have preached at the Henderson church. J. W. Dunn held a meeting in 1928; Cled Wallace, in 1929; G. C. Brewer, in 1930; Foy E. Wallace,

Jr., in 1931—one of several he held there, the first being in 1923. John T. Lewis, H. Leo Boles, J. Leonard Jackson, and a host of others have been welcomed by the congregation. T. B. Larimore preached there for a year; H. L. Calhoun, for another year; R. E. Henson was minister for several years in the thirties. But mostly, all during the years, College faculty members "took up the slack", giving the church the best of preaching at a minimum remuneration.

In the April, 1949, issue of the Sky Rocket, the F.H.C. student newspaper, appeared a picture of the new church building, diagonally across the corner from the N. B. Hardeman home. It describes the opening day thus:

> "April 17, 1949, is an unforgettable day in the history of the Henderson church, for on that day the new church building was opened for its first service, with Brother N. B. Hardeman preaching the first sermon. An audience of between six and seven hundred people gathered for the initial service, with another large crowd present for the first evening sermon, delivered by Brother L. L. Brigance. The new church is a handsome edifice of red brick, with massive, square lines, located at the corner of White and Second Streets. It cost around $75,000, and most visitors agree that the church got $75,000 of value, even in an era of inflation. Brother Henry Johnson, a deacon of the local congregation, and his son, Raymond, were the contractors and builders. Every hearer at the first service waited with anxious expectancy to find out about the hearing qualities of the new building. A great thrill ran through the audience as Brother James Williams led the first songs; then the golden voice of Brother Hardeman filled the great auditorium to every corner, proving the excellent acoustics of the church.
>
> "Never was Brother Hardeman in finer fettle. His marvelous memory, effortless grace and unequalled delivery charmed this audience as they have the multiplied thousands who have heard him in the five Tabernacle meetings in Nashville; also in Dallas, in the Music Hall meetings at Houston, and the countless other sermons he has preached. His subject was, 'The Glory of This Latter House Shall Be Greater Than the Former', and he first repeated Eph. 3:8-21, then Hag. 2:9, whence came the text. The gist of the magnificent

sermon was that the glory of the second temple was greater than that of the first, by virtue of the fact that the Savior honored it with his presence and his teachings. There followed then an explanation of Christ's attitude, doctrine, and spirit, by which we can determine if he is present in worship today.

"At the close of the sermon there were one restoration and two confessions; another confession took place at the evening service, after which Brother Hardeman baptized the three.

"At the first evening meeting in the new building, Brother L. L. Brigance preached a powerful sermon on 'Where Are The Nine?' with his text from Luke 17. He described the loathsome disease with which the ten were afflicted and drew a number of splendid lessons, such as, 'There is no snobbishness in disease', 'The ten were saved from disease at the time of obedience, not before or after', 'Does the proportion of one in ten represent the number of those grateful for blessings?' "

The story of the church in Henderson must include two other congregations begun under its auspices—the colored Christians at Oak Grove, about five miles east of Henderson, and those at Lucyville, the Negro suburb in the northeast edge of the town. Marshall Keeble was the evangelist who established these two churches—and he went back and preached for them again and again. The Oak Grove congregation is the older, and in the year 1962—after forty-six years—it built a nice new brick meeting-house.

In the *Gospel Advocate* of August 29, 1918, Keeble reported:

". . . I went to Henderson, Tenn., and began a meeting on the third Lord's day in July. This is a new field. When I went there two years ago, I found just four members—old Brother Crooms and his family—and baptized seven more. (First preaching was done in the home of 'Uncle Bose' and 'Aunt Parthenia' Croom). This time the interest was great. Sixty-nine were baptized. Eighty-four made the confession, which leaves fifteen yet to be baptized. Very nearly all of these people came from the Baptists and Methodists. When we tried to rent the Methodist Church to hold the meeting in, they refused, although they allowed us to use it last year; and we tried the Baptists and they refused. So Brother N. B. Hardeman arranged for us to

hold the meeting about seven miles from town in a little schoolhouse which was located in a thick settlement of colored people. This meeting lasted three weeks. One day we went to the water to baptize twelve persons who had made the confession the night before, and I preached at the edge of the water, and eighteen more came forward and were baptized, making thirty that were baptized that day. The white Christians did all they could to assist us in the meeting. On the last night Brother N. B. Hardeman and others came out and made remarks at the meeting. This was my first time to meet Brother Hardeman, and, in my judgment, he is a fine, Christian man . . ."

In 1919, Keeble reported that Oak Grove had over one hundred members. His meeting that year lasted nearly three weeks. He reported it thus:

"The white brethren and sisters there have greatly cooperated with us in the work and without their assistance the work would never have been accomplished. On the last night of the meeting Brother N. B. Hardeman was with us and made an impressive speech and also told us that the white brethren were waiting to help us build a meeting-house, and for all this we thank our God. I left the brethren cutting logs to carry to the mill, and soon the building will be under construction."

In August, 1920, Keeble wrote:

"I closed a very interesting meeting at Henderson on Aug. 14. Eighteen were added to the church—While in Henderson, I had the pleasure of meeting Brother N. B. Hardeman. He has never failed to do all he could to encourage us in the work."

In August of 1922:

". . . When I heard of this white man obeying the gospel, I thought of a meeting that I held several years ago at Henderson, Tenn., when thirty-five white persons obeyed Christ after hearing the gospel preached by me. Brother N. B. Hardeman baptized them . . ."

"Brother N. B. Hardeman and Brother L. L. Brigance were present and spoke words of encouragement to us.

Brother Hardeman is going to arrange for me to come back and spend a longer time next year." So wrote Keeble in January, 1923. In the same year, on May 4, he wrote from Florence, Alabama:

". . . I have found that where the white brethren attend the meetings there are more additions and more interest is manifested. At Henderson, Tennessee, six years ago there was no colored church of Christ, but now they have a large church house and over two hundred members. Brother N. B. Hardeman is largely responsible for this work, because he would come to our services and make talks indorsing what I had tried to do; and the colored people knew Brother Hardeman and seemed to love him, and when he indorsed a thing they believed it was all right. I was at Henderson a few months ago, and Brother Hardeman came to the services and brought all of the young men that are being trained under him to hear me preach, and it seems that they have the same spirit he has . . ."

Still later, on July 30, he wrote:

"On the third Lord's day in July I began my seventh meeting at Henderson, Tenn. Interest was fine throughout the meeting. There were twenty-two baptisms, and the church was much encouraged. The singing was excellent. Brother N. B. Hardeman's son gave the church a nice lot of song books, for which we are very thankful . . ."

In 1924, Keeble wrote of preaching for both the colored congregations connected with Henderson:

". . . On the third Lord's day in July I began my eighth meeting at Henderson, Tenn. I spent the first week out in the country in the meeting-house which was built about six years ago . . . After closing there I began in town, where a new house of worship has just been completed. The meeting here was a very interesting one. The white brethren and sisters attended every night in large numbers and rendered every assistance they could to encourage us in the work. Brother N. B. Hardeman spent one night with us and spoke very encouragingly to a large congregation. He seemed to be much pleased over the progress of the work. Brother Hardeman's son gave the lot on which this house is built. Like his father, he is greatly in-

terested in having the colored people taught the pure gospel . . ."

"I believe it is the largest colored congregation in the brotherhood", said Keeble of the Oak Grove congregation, in December of 1925. ". . . When I first came into this country the sects were real angry; but Brother N. B. Hardeman stood by me, and now some of those who were so opposed to the doctrine have been baptized and are harder fighters than I am . . . I spent the rest of the week in town, where we have just completed another splendid meeting-house . . ."

"Colored Church Free of Debt" is the title of an article by Carey Brasher, in the *Advocate* of March 9, 1939.

> "The colored church in Henderson was begun about ten years ago under the preaching of M. Keeble. During these years he has preached quite often here, and a nice meeting-house has been erected. The church has struggled to make payment on the same. Last fall, while Brother Keeble was present, a sufficient interest was worked up to paint the house and put it in good shape. Brother Keeble also created a determination on the part of those interested to raise sufficient funds to clear the building of all debt. Through the aid of N. B. Hardeman, and the white church in Henderson, and also the colored church at Oak Grove, five miles out, a sufficient amount was raised on March 1 to pay the last dollar owed. It now seems that the work is permanently on its feet, and we are hoping to grow month by month . . ."

## PREACHING—THE FIRST QUARTER-CENTURY

N. B. Hardeman did not really start out to be a preacher. He had been in school in Henderson for seven years before he preached his first sermon—it had seemed hitherto, that he might go into either the medical or teaching profession. A letter from Douglas Perkins, cherished friend and alumnus of Brother Hardeman, to J. M. Powell, dated September 9, 1960, will give some idea of a rather reluctant start. "About the year 1932 or 1933, I held a meeting at Juno, Tennessee, and old Brother Lowrey told me that many years before (June of 1897, to be exact), Brother Freed was scheduled to hold a meeting there, but when the time arrived he sent Brodie Hardeman, who at the time was very young. When the church saw young Hardeman they were very disappointed, and some remarked that 'we won't have much meeting with that boy'. But to their great surprise, when Hardeman stood up and began to talk, people began to sit up and even on the edge of their seats. When the sermon was over they were happy that Brother Freed had sent him."

Another personal memory of those early years is expressed in another letter. This one is from Mrs. W. E. Lofton (nee Rosaline Robison), of Lexington, Tennessee, and is dated March 8, 1962:

> "I was born in 1890. After I was five or six years old I well remember going with my parents to Enville Church and hearing Brother Hardeman preach so many good sermons. I can see, in memory, a house full of people that had come from long distances to hear him. They would go on horseback, in wagons, in buggies, or walking to the creek not too far distant, and baptize large numbers that had made confessions. Among them was Sister Avy and Brother Tilden Robison; and a large crowd was on each side of the creek bank when he and Edd Sewell baptized Uncle Sam Anderson (a three-hundred-pound man) in his chair.
>
> "On the first Sunday in June each year, we would go in the wagon and carry dinner to spread on the

ground and hear him preach at Finger. Oh! What big crowds! Folks came in wagons twelve to fifteen or eighteen miles on that annual event to hear him and sat in the grove on plank seats and chairs from wagons. Mothers spread quilts on the ground for little ones to sleep and rest during services. Brother A. G. Freed preached one sermon, and Brother Hardeman one; and J. W. Stewart and Lawyer John Robertson would lead songs.

"I can almost hear them now—'When the Roll is Called up Yonder', 'Am I a Soldier of the Cross?', and 'How Firm a Foundation'. Brother Hardeman and 'Miss Joe' drove out from Henderson on a cold, cold November day (November 18, 1914) in a buggy fourteen miles for him to hold service over my mother who loved him so dearly. They gave us so much comfort and consolation. In 1926, he preached Sister Avy Lofton's and our little ten-year-old Johnnie Peal's funerals.

"What a great man he has always been in the service of God and all other good and prosperous things! He was to us as 'Old Paul' was to the people in his time, and now that I'm the only living member of our big family, I like to rehearse all those good and useful days. I too have reached my three-score and ten years, and hope to be numbered with all our loved ones that have already passed on. May God continue to bless Brother Hardeman and his family until the end comes, is my prayer."

How fortunate for those interested in the history of the church more than sixty years ago, that N. B. Hardeman kept records of his early preaching and its results. These records are in large ledgers, one of which bears the date of September 7, 1899. The years included in these records are mostly from his initial sermon on the third Sunday in April, 1897, at Enville, Tennessee, to 1907, with scattered entries to 1914. These entries are well-indexed and neatly written in the beautiful handwriting that has always been the trademark of Hardeman. It is easy to see that the press of activities crowded out any regular keeping of records, for in 1907, after which the records become infrequent, he was not only Chester County Superintendent of Public Instruction and fulfilling a heavy schedule of preaching appointments and debates, but also he and A. G. Freed

were going through the enormous effort of building a new school building, a very difficult undertaking in the face of the "tight money" situation arising from the "panic of '07".

Hardeman did not start out to be a preacher. His father, Dr. Hardeman, had wanted his son to study medicine, and he did so for one year, but after wrestling with Anatomy and Theory of Medicine for nine months, he said to his father, "I don't want to be a doctor. I despise this stuff. And I don't like to be around sick folks". So he "just drifted" into preaching, with some propulsion from A. G. Freed.

> "Brother Freed had an appointment out about sixteen miles east of Henderson, at Enville, right close to my old home, and he decided he couldn't go. Along about Friday or Saturday before the third Sunday (April 18, 1897), he told me to go out there and make a little talk. Of course I tried to get out of it, but he insisted, so I went, and got along pretty well.
>
> "About a month or six weeks after that, he had a meeting scheduled in Juno, Tennessee, out from Lexington. I have always felt there was a trick in this, for he came to me at the last of the week just preceding his appointment and said, 'I have a meeting commencing Sunday morning and I am not going to be able to go. I want you to go and start it and I will be over right soon, possibly on Monday'. Well, I went over there and preached Sunday morning and night. Monday morning—no Brother Freed! Night came on and still he did not arrive. Well, I felt sure he would get there Tuesday. That hope kept on until Thursday. I only had one or two sermons, but I had to preach both day and night till Thursday. When finally Brother Freed came in, a little sheepishly, he said the meeting was doing so well he would go on back home. So I finished out until the following Sunday. That's my start. That was in 1897, and I haven't missed preaching many Sundays since.
>
> "I just drifted into preaching—with some fatherly propulsion from Brother Freed. I had no background of the sort. In fact, when I became a Christian, there wasn't a member of the family on either side (except "Grandmother Hardeman", who had been baptized in 1855, by Brother Wade Barrett, in Middle Tennessee)

who was a member of the church. I had gone to school in Henderson in 1890. There I heard the preaching of Brother Llewellyn, president of West Tennessee Christian College, also that of Brother R. P. Meeks, and I accepted the invitation. Afterward Brethren J. A. Minton and J. L. Haddock, brothers-in-law and fine gospel preachers, came into the area. I suppose I was the one who arranged a meeting for them at my home. My daddy had just built a store building at Milledgeville. The merchandise had not yet been put in it, so he allowed it to be used for the meeting, with seats improvised. Brother Minton preached there several days, and baptized all the rest of my family."

The early preaching records show that the first funeral he preached was that of a Miss Patterson, at Estes Graveyard, in 1898. Another of particular interest is that of his Uncle Sam Anderson, brother of his Grandmother Smith, whose funeral Hardeman, then twenty-six, conducted at Mt. Zion, in Chester County, Tennessee, on October 4, 1900. The theme he chose was "To Die Is Gain", and the texts used were 2 Cor. 5:1-17 and Phil. 1:21. On a loose sheet of "legal cap" are the original notes for this sermon and service. They include the two songs, "In the Sweet Bye and Bye" and "Home Over There".

The most touching entry in the list of early funerals is this: "Sept. 11, 1905; Dr. J. B. Hardeman—Henderson—Church of Christ (which was brand-new and located on a lot donated by Dr. Hardeman). Brother Brigance, Mr. Galbraith, myself and the Masons. Pa died Sunday aft., Sept. 10th at 5:30—sun burst out from behind dark cloud. Beautiful day for burial and extra large crowd. He slept beneath a wilderness of roses, from which these were taken." And incredible as it seems, a faded pressed rose is right there in the ledger still.

Among the many hundreds of funerals he conducted were those of four of his dearest friends and benefactors—James T. Anderson, in 1924; R. W. Comer, in 1944; M. C. Kurfees, in 1931 (along with F. B. Srygley and T. Q. Martin); and H. Leo Boles, in 1947 (along with B. C. Goodpasture and S. H. Hall).

## First at Enville

Enville, Tennessee, site of Brother Hardeman's first sermon, April 18, 1897, was the place where he did a great deal of his early preaching. There, surrounded by old friends and relatives (since his own boyhood home at Milledgeville was only four miles distant), he was prompted by an ardor and an eagerness seldom matched, and the results were phenomenal. His first convert was a young lady named Laura Viars. His first sermon was on Rom. 1:16, 17.

His ledger shows that in 1897, he used these subjects at succeeding appointments at Enville: *Salvation by Grace* (chart); *The Gospel* (chart); *Infant Baptism* (chart); *Kingdom Established: Evidence of Pardon; Examples of Conversion; Gospel in Earthen Vessels; Comment on Romans 8; Testament and Will.*

From 1898, these are his notes about Enville: *Sound Words; Church Identity; Mark 16:16-Last; The Church; Balaam; Transfiguration.* March 16: By cash—$11.25, *Teaching; God has Spoken to Man.* April 8: By cash—$4.00, *Spirit of Christ. August, second Sunday—Big Meeting, What Church to Join; Christ-Leader; Who Is Not a Christian; Conversion; Love of God; Change of Heart; Faith; Prayer; Advantages of Being a Christian.* September: *Holy Ghost Baptism; Reasons for Existence; Excuses; Armor; Conversion of Jailer; Conversion of Three Thousand.* October, 1898, continues: By cash—$16.75; Jno. 3:14-16. Baptisms: Bill Weeks, Joe Anderson, S. D. Anderson, Mrs. S. D. Anderson, Clint Anderson, Florence Weeks, Bonnie O'Neal, A. M. Larue, Mrs. A. M. Larue, Burl Smith, Mr. Gary, Ella Smith, Walker Smith, Ollie Gary, Minnie Gary, Coon Goodwin, Mrs. Coon Goodwin, Louis Hurt, Eliza Young, Ollie Short, Lula McCoy (the deaf-mute whose conversion he related many times—done by their both pointing to successive questions and answers in Acts 8:36-38), Earnest McCoy, Mrs. Ross Bishop, T. A. Smith, Robert Ross, Lillie McDonald, John McDonald. Of the last-named, Hardeman relates this: "Mr. McDonald was a delightful Irishman who later moved to Henderson and was a faithful

member of the church there until his death in the mid-forties. On the occasion of his baptism, in the creek at Enville, he asked to be allowed to make a speech beforehand. The request was granted, and the speech was thus: 'Look a-here, fellers. I been hearing preaching all my life and now I know Brodie Hardeman is telling it straight. I'm going to do what I know I ought to do, and I'd advise all you fellers to do the same'."

In 1899 was another set of appointments at Enville—sixteen miles distant from his home in Henderson, which he accomplished on horseback, or driving in a buggy. In January he preached on *Christian Growth* and *Church Growth;* in February, *Talking about Christ* and the *Good Samaritan;* in March it was Romans 7; and in August there was another "big meeting" with these subjects: *Division of the Word* (four sermons) ; *Power of the Word; Repentance; Faith; Baptism; Questions Answered; Commission; What Must I do to be Saved; "Take it by the Tail"; Examples of Conversion; 2 Cor. 5:17; Evidences of Pardon; Salvation.* (Eph. 2:8.) His baptisms at this time were: Dan Smith, Holley Robertson, Mary O'Neal, Mrs. B. C. O'Neal, Mrs. Young, Mrs. Sis Tedford, Hannah Gibson, James Holmes, Tilden Robertson, Ava Robertson, Bertie Smith, Brewer Kent, Dovie McDonald, Hubert Canady, Bessie Robertson, Mary Young, Estella Terry, Cinda Viars, Elma Goley, B. C. O'Neal, Emma Young, Miss Robertson.

In 1900, he seems to have had three appointments at Enville. On March 25, he preached on *The Lord's Supper,* and received "cash, $10.00". On August 19, he began another revival, with a number of baptisms, and receipt of "about $20.00." On December 23, he preached a *Christmas Sermon,* for which he received $3.00.

From here the ledger notations are rather spotty, but in April, 1901, on the fourth Sunday—and one week after his marriage to Joanna Tabler—he went to Enville to deliver a sermon on *Let Us Go on unto Perfection.* The bridegroom carried home five dollars and thirty-five cents.

On October 1, 1905—the next appointment recorded in his ledger, Hardeman preached two sermons at Enville

on: *Religion, Vain and Pure;* and *Message to the Church at Ephesus,* and noted, "By cash, $3.75." In August of 1906, he again held the Enville meeting—remuneration $6.00; on May 26, 1907, he preached to that congregation *The Bible and How To Handle It,* and received five dollars for his trip.

## Calendar of 1897

Enville was not the only place Hardeman preached in that first year of 1897. Other appointments were: Morris Chapel, Tennessee; McGee's School House, Tennessee; Hardin's Grave Yard, Jacks Creek, Tennessee; Juno, Tennessee (his first protracted meeting, where he baptized "Mr. Waller" and was paid $8.25); McNairy, Tennessee; Refuge, Tennessee (paid $1.05); Salem, Tennessee; Wilson's School House, Tennessee; Henderson, Tennessee; Center Point or Hickory Flat, Tennessee; Pike's School House, Tennessee.

## Calendar of 1898

The year 1898 found Hardeman in a widening circle of appointments. There was a "big meeting" at Morris Chapel (near his old home), as well as an October appointment and a funeral; he preached at Oak Ridge, Tennessee (not the Oak Ridge of atomic fame); Kenton, Tennessee—Williams Chapel; Selmer, Tennessee; Finger, Tennessee; Martin, Tennessee; Rives, Tennessee; Scotts Hill, Tennessee; Henderson, Tennessee; Pleasant Hill, Tennessee, near Jackson; Paducah Junction, Tennessee; Pinson, Tennessee, where he received $19.00 in payment, $4.00 of which was in hay; Lexington, Tennessee; Crockett Mills, Tennessee; Bells, Tennessee; Demming Church, Tennessee; McGee's School House, Tennessee; Antioch (Chester County), Tennessee; Pike's School House, Tennessee; and Mars Hill, Tennessee.

Of these last two named, recent letters confirm N. B. Hardeman's own records. The first is dated March 17, 1960, from Henderson, Tennessee. The writer, Mrs. Erie Pike Owen, says this:

"Dear Brother Powell, I saw your request in the *Gospel Advocate* for anything pertaining to Brother N. B. Hardeman's life and work. Thought it might be of interest to know something about one of his very first meetings. It was near my childhood home in the eleventh district of Chester County, at Pike's Schoolhouse. My Uncle Henry Pike and others in the community built a brush arbor by the schoolhouse (as it was very small). A large crowd attended each service. Twenty-six were baptized in the spring on my mother's farm, which had been dammed up for the occasion. Booths were made by trees with coverlets and quilts for dressing rooms. I believe this meeting was in the year 1898."

"Finger, Tennessee, March 18, 1960. Dear Brother Powell, I read your note in the *Gospel Advocate*. I worshipped for about ten years with the Mars Hill congregation—out in the country about one mile from Leapwood, Tenn. The lady I rode with told me that way back, in the horse-and-buggy days, Brother Hardeman had an appointment to preach at Mars Hill one night. Her uncle met him at the railroad station (probably Selmer, Tennessee). The two men started on to the church, with the rest of the family to follow a little later in the wagon. A real dark cloud appeared very fast. No one was at the church when Brother Hardeman and his host arrived. But Mr. Kerby said, 'I came to hear you preach.' Brother Hardeman thereupon told him to take his seat, in the middle aisle, which he did, and the preacher lit in on 'the best sermon I ever heard'. There is no one left to testify if this is really true but Brother Hardeman himself, but I believe it. Yours in Christ, Mattie Brooks, Finger, Tennessee, Route 1."

## Now It's 1899

After the College year was over, N. B. Hardeman plunged into meetings again, as well as many other appointments during the school year. He was at "Number Seven" in Obion County, Tennessee; and Williams Chapel, in Carroll County; in Clarksburg, Tennessee; Rives, Tennessee, in August, for a splendid meeting; Bradford, Tennessee; Henderson, Tennessee; the first of his "big meetings" at Mt. Hermon, Kentucky; another meeting at

Pinson, Tennessee (for which he was paid $43.70, while a December 24 sermon there on *Christian Growth* seems to have been valued at twenty-five cents!); two sermons on *Apostasy* in Lexington, Tennessee, which paid him $10.00. Adamsville, Tennessee; a meeting at Obion, Tennessee; Crockett Mills, Tennessee; Roby (Chester County), Tennessee; Huntingdon, Tennessee; Enville, Tennessee; Pike's School House, Tennessee; in November, four nights of debating with I. N. Penick, at Pinson, Tennessee; and at Milan, Tennessee, the last day of the year, when he preached on *The Lord's Supper* and *Searching for a Leader.*

Under date 1899, he records a set of "queries", which he evidently asked or had to answer, in debates and in sermons, to expose the error in man-made doctrines.

### The Close of the Nineteenth Century

January, 1900, found the young preacher back in familiar territory—Enville, Tennessee, as he was also in February and in March, while August 19 was the beginning of his third annual meeting there; the same month a meeting at Williams Chapel, Clarksburg, Tennessee; Rives, Tennessee; Henderson, Tennessee; Mount Vernon, Kentucky, for monthly appointments and a two-weeks meeting in July; Lexington, Tennessee; six monthly visits to Obion, Tennessee; Huntingdon, Tennessee; Union City, Tennessee; Hornbeak, Tennessee (meeting); meeting at Yorkville, Tennessee; Kenton, Tennessee.

### Twentieth Century

Nineteen-one was a busy year, of teaching and preaching. Again he was at Enville; again at a meeting at Williams Chapel, in August; in November, he and Brother Freed went to Juno, Tennessee, the site of his very first meeting, "to answer Pigue", Pigue being a fiery Methodist evangelist of the period; Humboldt, Tennessee (a May appointment in Humboldt produced a remuneration of 75 cents); Henderson; another big meeting at Mt. Hermon, Kentucky; Finger, Tennessee; Talley's School House, near Henderson; Cross Roads, nears Bells, Tennessee; Malesus, Tennessee;

a two-weeks meeting at Morris Chapel, Tennessee (for which he was paid $9.10); another two-weeks meeting at Pinson, Tennessee; his first appointment at Tupelo, Mississippi, and Corinth, Mississippi; Demming's Church, Tennessee; and the first of several meetings he held for the Negro congregation in Lucyville, which was one of the two Negro sections of Henderson, Tennessee. The series consisted of six sermons on the subjects: *The Commission; The Church; Faith; Union; Power of the Word; Plan of Salvation.*

## Reputation Grows Fast

The early years of the century found the young preacher firmly established in the esteem of many of the fine, old, historic congregations of West Tennessee, and the nearby states. Then it was that he made many of the friendships that have endured throughout his life. Some of the most loved of these churches (and those that appreciated him greatly at that early age) were: Williams Chapel, in Carroll County, Tennessee; Martin, Tennessee; Henderson, of course; Mount Hermon, Kentucky; Cross Roads, Crockett County, Tennessee; Tupelo, Mississippi; Sharon, Tennessee; Lemalsamac (Dyer County), Tennessee; Lawrenceburg, Tennessee; and Pottsville, Kentucky. To these oft-visited congregations were added new ones—Cairo, Tennessee; Toone, Tennessee; Masseyville, Tennessee; Wheelers, Mississippi; Alamo, Tennessee; Cypert, Arkansas; Glass, Tennessee; Baldwin, Mississippi; Trezevant, Tennessee; Roane's Creek, Tennessee; Pontotoc, Mississippi; Dyer, Tennessee; Miller's Chapel, Tennessee; Greenfield, Tennessee; Jones School House, near Martin, Tennessee; Hazel, Kentucky; Campbell, Missouri; Corsicana, Texas (a seventy-five dollar meeting in 1906); Paducah, Kentucky; Mud Creek Valley and Mount Peter, both in McNairy County, Tennessee; Friendship (Chester County), Tennessee; Gadsden, Tennessee; Gardner, Tennessee; Bethany, near Trenton, Tennessee; Cox's Chapel, Crockett County, Tennessee; Roellen, Tennessee; Bogota, Tennessee; Trenton, Tennessee; Holly Springs, Mississippi; Iron City, Tennes-

see; Neboville, Tennessee; Arnett's Chapel, Tennessee; Lowrance Chapel, Gibson County, Tennessee; Rutherford, Tennessee; Memphis, Tennessee.

Some of these appointments deserve special mention. On October 8, 1905, he preached his first sermon in Memphis. It was in the "Woman's Building", and as he recalls, "the whole congregation went up to the room on the elevator together." His subject was *Religion—Vain, Pure, and Undefiled.* One of the leaders of the group was the beloved late Edna Belle Hess Jones (later Mrs. J. T. Wilbourn), who from that time was one of his staunchest friends. She encouraged him in his many later appearances in Memphis —at the old Harbert Avenue Church; at his meeting in April, 1925, the first services in the Union Avenue building; at the big four-Sunday meeting in 1936; and at the twenty-fifth anniversary meeting at Union Avenue, on May 14, 1950; and in countless intervening and subsequent appointments in Memphis. There was a note of ironic sadness in the fact that Hardeman preached her funeral at Union Avenue a few days before the celebration in honor of his eighty-fifth birthday, in May 1959, when she already had her tickets for that occasion in her purse.

May 11, 1902, he records as the "Biggest Day of the Year"—and so it was—at Marl Bluff, a country cemetery and church building in Henderson County, Tennessee, where a "Big Day" is still held every May. There he preached on *The Resurrection;* there was a dinner on the ground, and among the audience were his grandmother, Eleanor Sanders Hardeman, that sturdy pioneer then eighty-seven, and a widow for forty-four years; also her youngest son, "Uncle Bob" Hardeman, and a number of other relatives and old friends.

Hardeman preached first in Tupelo, Mississippi, in 1901, several times. In 1902, he went there monthly, except for July and August. On March 8, he records, "baptized Lee Long and wife". On June 8, he began in Tupelo a wonderful meeting, which lasted two weeks. For the first time, he records remuneration of $100, unheard of up to that time. The meeting resulted in thirty-two additions to the church. Among these was an unusual case. The meeting

was held under a tent in the courthouse yard, and from the nearby jail, a prisoner, Dan Ranes, heard every sermon. He was converted; the sheriff, Lee Long, assisted him by making arrangements for his baptism, which occurred in Tupelo Creek. Incidentally, Long's widow and daughter now live in Memphis, and are still devoted friends of Hardeman.

Henderson, Tennessee, reminds one of Bethsaida and Chorazin, in view of the "mighty works" done therein. Brother Freed said that it was dangerous to go face the judgment from Henderson if one had not done his duty—for he had so little excuse. Few places on earth have been blessed with so much and so powerful preaching as has that small town. From the beginning of his career in 1897, not a year passed from then through 1950, that Brother Hardeman was not in its pulpit. Dozens of meetings and hundreds of Sundays are among his services to that church. For six years he preached at different times in the old Christian Church, for the group had not divided. It seems that the *last* time he preached in that building was the *first* time he had ever received any remuneration for his work. This time, April 13, 1902, his topics were *The Christian Race* and *The Transfiguration,* and he records that he received "ten dollars from W. H. Pratt, twelve-fifty from J. G. Hardeman (his beloved first cousin), and five dollars from W. H. Weeks."

The next entry in his records is startling. Under "Henderson" in his ledger, he notes: "1903—at Court House—Church Now Divided". His topics on February 22 were *Doubting Thomas* and *Pontius Pilate.* However, by September 13, 1903, he writes of the Henderson Church of Christ as on Crook Avenue, where the loyal group built a large, one-room, frame building, on land donated by Dr. John B. Hardeman, father of N. B. Hardeman. No record of any payment for his services occurs again until at the end of a meeting he held there in October, 1908, when he was paid $45. One time, at the close of a year, the congregation presented to him and to Brother Freed (who also donated his services) identical rocking-chairs—a gift neither had much chance to use.

On Thanksgiving Day, 1906, Hardeman preached in the Henderson Methodist Church—a sermon on *Remembering and Forgetting.* But such samples of inter-faith good-will were rare. The building of the "new school" in 1907-8 helped to foster feelings of religious prejudice and hostility in the town, and these feelings persisted for many years.

In 1905, according to the *Gospel Advocate,* N. B. Hardeman was preaching monthly at Lawrenceburg and Rives, Tennessee, and also often at Finger and Glass, Tennessee. Also in the *Advocate,* J. L. Holland, of Greenfield, Tennessee, wrote, October 26, 1905: "On the third Lord's day in July, Brother N. B. Hardeman, of Henderson, began a meeting with our home congregation and continued it for two weeks, with thirteen baptisms. The preaching was well done. We all appreciated Brother Hardeman's efforts, and hope to have him with us again."

In the *Advocate,* dated July 13, 1905, is this statement: "Brother N. B. Hardeman writes from Lawrenceburg, Tennessee: 'I have your letter and shall be glad to furnish a shore article on some subject. I will send it in soon—' " The "short article", the first ever published in the *Advocate* by N. B. Hardeman, appeared on page 603, of the September 21, 1905, issue:

> "Many denominations of earth proceed upon the principle that the gospel as God gave it is not adapted to man as God made him, and hence in the work of conversion are all the time laboring to have something in addition thereto, and even pray God to exert some new and untried means. All such doings are but an expression of ignorance concerning the word of truth and a lack of confidence in the plan of salvation. Paul declares the gospel to be the power of God unto salvation to all them that believe. (Rom. 1:16.) If such be true, all deathbed scenes and graveyard stories should be eliminated from the gospel preacher and his preaching. When the story of the cross fails to move men to the acceptance of Christ, man's work and word are to be considered of no profit.
>
> "Away back in the long, long ago, it pleased God to make man in His own image and after His own likeness. Thus He did, giving man the power to know, to will, and to feel. In the course of time, man's will power

led him to transgress the law of his Maker, for which he was driven from His presence and from the paradise of Eden. When the creature thus stood 'without God and without hope in the world', the Creator formulated a plan for his redemption, by means of which he might again enjoy that blissful home in the paradise beyond. The unfolding of this scheme was in progress for forty centuries, culminating in Christ, who came to execute God's will, and at last was declared by him to be finished. It could not be the work of God if it were lacking in its adaptation to the human family. I take it, therefore, to be complete, wholly fitted, and indeed, 'the power of God unto salvation to every one that believeth.'

"That the heart of man needs to be changed is admitted by all and is made clear by the word of God. In Jer. 17:9, it is said to be 'deceitful above all things, and desperately wicked.' In Eccles. 8:11 we find 'the heart of the sons of men is fully set in them to do evil.' Out of the heart come the issues of life, and hence the necessity of its being brought into subjection to the will of Christ.

"Let us now learn what the heart is, then what the gospel is, and see the adaptation of the plan to man.

"The heart is that about us with which we think, understand, and believe—or, as man would say, our intellect. (Gen. 6:5; Prov. 8:5; Rom. 10:9, 10). It is also that about us that intends, purposes, and obeys—or, as we say, the will. (Heb. 4:12; 2 Cor. 9:7; Rom. 6:17, 18). Furthermore, the heart desires, loves, and trusts, or it implies our affections. (Rom. 10:1; Matt. 22:37; Prov. 3:5). Hence, the heart includes our intellect, will, and affections.

"Turning to the gospel, we find that it is composed of facts, commands, and promises. The facts are announced by Paul in I. Cor. 15:3, 4: 'That Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures'. The commands are found in the commission as given by the Savior: faith, repentance, baptism. The promises naturally follow obedience to the commands, and are the forgiveness of sins, the reception of the Holy Spirit, and the hope of eternal life, together with all spiritual blessings in Christ.

"Now the facts appeal to our intellect. We can think about them, reason concerning them, and at last be-

lieve them. The commands appeal to our will power. We can form intentions and purposes regarding them and finally obey them. The promises of God appeal to our affections. We can desire them, love them, and trust God for their fulfillment. Hence, the divisions of the gospel are wholly fitted to the departments of man's nature, and stand upon the pages of divine truth to illustrate the fact that it is God's power unto salvation, and if accepted will lead one to glory at last. Happy is the man that believes all the facts, obeys all the commands, and goes through life trusting God for all things. Unto such a one, the gates will stand ajar. He shall be crowned with an unfading crown and privileged to sing Heaven's praise eternally. N. B. HARDEMAN."

Incidentally, the only sermon of N. B. Hardeman's published in full in the *Gospel Advocate* is *Not a Hoof Left Behind,* delivered at Dickson, Tennessee, June 29, 1922, and reported by Miss Grace Dawson, expert stenographer. It appeared, in three installments, in the *Gospel Advocate* of August 17, 24, and 31, 1922.

In 1907, in the *Advocate,* dated October 3: "Brother Hardeman closed a meeting at Lawrenceburg, Tennessee. He is now in a meeting at Iron City, Tennessee." (It was there and then that N. B. Hardeman first met G. W. Sweeny, who made the deciding plea to select Hardeman when the subject of the first Tabernacle Meeting was being discussed.)

May 14, 1908, (*The Advocate*). "The mission meeting at Trenton, Tennessee, is now in progress, with Brother N. B. Hardeman doing the preaching and Brother John T. Smith leading the song service. Brother A. O. Colley will follow Brother Hardeman and preach ten days, and then Brother G. Dallas Smith will take up the work and preach ten days. This is similar to what they did at Paducah, Kentucky, and we hope their efforts will be crowned with as great success as they were at Paducah." Actually, N. B. Hardeman took part in *five* mission meetings at Paducah, the first of which was held under a big oak tree.

October 20, 1910, Mrs. Minnie Sanford writes of the work at Neboville, Tennessee. "Two years ago Brother N. B. Hardeman preached for us ten days and fifteen persons

were baptized. Brother Hardeman was very much appreciated here, which was demonstrated by the fact that the interest grew and at the water the next morning two more confessed faith in the Christ and were baptized. After Brother Hardeman started home, he met another young man desiring baptism, which he administered." The young man was H. I. Copeland, whose death in January, 1963, evoked in Hardeman the memory of the incident related. "There started Ivan Copeland's long and fruitful career as a Christian, splendid teacher and preacher."

May 31, 1917. "N. B. Hardeman, of Henderson, Tennessee, preached at Hurricane Mills, Tennessee, last Sunday."

July 11, 1918. Memphis. "Beginning on the second Sunday in June, Brother N. B. Hardeman of Henderson, Tennessee, held a few-days' meeting for the Harbert Avenue congregation, this city."

June 23, 1921. "N. B. Hardeman is engaged in a protracted meeting in Florence, Alabama. Of that meeting, N. B. Hardeman wrote on July 2: 'Our meeting here will close tomorrow night. Twenty-one have been added thus far.—I am to begin a meeting in Denver, Colorado, on Sunday, July 10'."

C. M. Stubblefield wrote on June 16, 1921, of the meeting in Paducah, Kentucky: "The Goebel Avenue Church of Christ has just closed what all agree to have been the most successful meeting in its history. N. B. Hardeman of Henderson, Tennessee, did the preaching, and it is believed that a recitation of some of the outstanding features of the meeting will be interesting to many of your readers. At the very first Brother Hardeman was greeted by an audience of such proportions that it could not be seated, and this condition prevailed throughout. From time to time other seats were procured and put under and around the large tent; still, at only a few of the services were we able to accommodate the people who came. Brother Hardeman, large in name, frame, and fame, is well known in the surrounding country; consequently there were visitors from Lowes, Wingo, Sedalia, Mayfield, Fulton, Murray, Benton, Sharpe, Bandana, Brookport, Metropolis, and Lynnville. There were nineteen baptisms, one restoration, and five persons convinced of the sinfulness of sectarianism—"

## TABERNACLE MEETINGS

The nineteen-twenties ushered in a new era for the churches of Christ in Middle Tennessee. In 1920 there were more than fifty congregations in Nashville alone. For a number of years there had been a desire upon the part of many Christians in Nashville to conduct a great central meeting, through the cooperative efforts of the different churches in the city. No decisive step in that direction was taken till the early autumn of 1921. At the invitation of the Grandview Heights congregation, the first meeting to consider the matter was held in their house of worship on September 6, 1921. No particular plans were made at this meeting, other than that those present agreed to place the matter before their respective congregations for action.

A number of business meetings were held at different houses of worship throughout the city before all the plans of the meeting were completed. All understood that congregational autonomy was to be maintained in this project of congregational cooperation. "By common agreement" J. E. Acuff, an elder in the Charlotte Avenue Church of Christ and an official in the Life and Casualty Insurance Company of Tennessee, was asked to appoint the necessary committees, which would serve "only under the directions of the eldership of the congregations represented," Those named at the time were: George B. Farrar, of the Belmont congregation; G. S. Davis, Twelfth Avenue; R. W. Comer, Chapel Avenue; Frank Jones, Waverly-Belmont; Dr. W. Boyd, Donelson; P. W. Miller, Foster Street; L. B. Corley, Grandview Heights.

Later, other committees were selected for specific tasks. They were as follows: Finance, Hall Cullom, Norman N. Davidson, Charles G. Akin, J. C. Lawson, R. W. Comer, S. F. Morrow, A. M. Burton, J. W. Owen, and Alex Perry; Publicity, Paul W. Miller, Wayne Burton, A. N. Trice, John E. Cotton, James A. Allen, Lytton Alley, W. S. Moody; Usher Arrangements, John B. Shacklett, J. H. Sutton, E.

L. Starkey, J. E. Simpkins, Robert King, W. C. DeFord, and J. N. Owen; Song Preparation, G. S. Davis, Brantley Boyd, Joe Ridley, J. T. Allen, J. W. Dickson, Roy Williams, and Edgar Stevens.

Scores of others were active in the various features of the preparatory work. An office was established in Room 234 of the famous Maxwell House as a matter of convenience to expedite the arrangements.

J. E. Acuff and Wayne Burton in the introduction to Volume I of Hardeman's Tabernacle Sermons, say:

> "The advertising campaign set a new precedent among the churches of Christ. It was done in a wonderfully thorough manner. For weeks before the meeting began, various notices, references, and articles appeared in the daily papers of the city. About 100,000 blotters announcing it were distributed; 65,000 personal invitation cards were sent out; large illuminated signs were erected along the car lines; a half-page ad appeared in both the daily papers on the day before the meeting opened; and also a page or two of the city telephone directory was assigned to different ladies of the various churches, who called everybody in Nashville that had a telephone and gave them a personal invitation to attend the meeting. The result of this thorough advertising was that when the meeting opened on Tuesday night, March 28, 1922, the great Ryman Auditorium, seating 6,000 or 8,000 people, was packed, and it was estimated that 2,000 people were turned away."

It is interesting to note that in 1922 there were in all 317,937 members of the church, 63,521 of them in Tennessee.

Selecting a preacher for this gigantic project was no little task. The names of various prominent men in the brotherhood were mentioned. It was the concensus of most, that C. M. Pullias was the man best suited for the job. Pullias was well-known throughout the brotherhood. He possessed a deep, resonant voice. His knowledge of the Scriptures was unparalleled. Just before the final decision was made, G. W. Sweeny, who was in that particular meeting, suggested that N. B. Hardeman, of Henderson, Tennessee, would be the ideal man for the meeting. Sweeny

had first met Hardeman at a meeting in Iron City, Tennessee, when the latter was thirty-three years of age. Even though Hardeman was forty-seven at the time preparations for the meeting were being made, he had never preached in Nashville, and was little known by those who were responsible for the plans. But after a conference with the committee, Hardeman was unanimously chosen to be the preacher for this meeting.

The true greatness of C. M. Pullias shone forth when he accepted the second place, as song leader for the meeting. Pullias was reported to have said, "I will be glad to sweep the floors or render any other service, to make possible this proposed meeting." The thousands of Christians throughout Middle Tennessee got behind the Hardeman-Pullias meeting and gave it their full support.

In the February 9, 1922, issue of the *Gospel Advocate,* F. W. Smith, minister of the church in Franklin, Tennessee, wrote:

> "Much interest is being manifested in the prospective meeting to be held in the Ryman Auditorium, beginning the latter part of March. Numbers of people who live in the country and smaller towns are making inquiries about the meeting and expressing their intention to be in attendance as much as possible. . ."

In an open letter, published in the *Gospel Advocate,* February 16, 1922, T. Q. Martin wrote:

> "May every individual in every congregation in Nashville that worships God 'as it is written' be at his post at every service in that which should be the greatest meeting in the history of the cause of primitive Christianity in the past hundred years."

S. H. Hall, minister of Russell Street church was very jubilant, as recorded in the *Gospel Advocate,* Feb. 23, 1922:

> "So far as I am able to judge, the preparation for the Hardeman-Pullias meeting revival at the Ryman Auditorium, beginning March 28, moves gloriously onward. All the congregations are interested, and the song drills are one of the greatest treats Nashville has had . . ."

So much was being said in the papers about the forthcoming meeting that B. F. Hart felt called upon to write the following to F. W. Smith, which appeared in the *Advocate,* March 2, 1922:

> "I want to have my say about the Tabernacle Meeting. Are you not making too much of the meeting anyway? I once heard a story about a man that was going to jump a very high fence. To do his best he went way back; but he ran himself down before he got to the fence. The reader can make the application."

Both of the Nashville papers, *The Tennessean* and *The Banner,* published in full every sermon that was preached by Hardeman. *The Tennessean,* with a sworn statement of circulation of more than forty thousand, carried both the noon and night sermons; the *Nashville Banner,* with a sworn circulation likewise of over forty thousand, carried the noon sermons in full; while both papers gave extensive news notices and sermon surveys. It is doubtful whether any preacher of the Restoration Movement previously was ever so extensively quoted or had his sermons printed in full for so long a series by the secular press. Colonel Luke Lea, publisher of the *Tennessean,* and Hardeman had been close friends for a number of years. This was no doubt a factor in the *Tennessean's* carrying the sermons. The *Banner* was more or less forced to publish the sermons by public demand.

The meeting began in the Ryman Auditorium, on a high plane, Sunday afternoon, March 28, 1922. The Nashville Tennessean reported:

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

The eyes of the brotherhood were upon the opening of this meeting. F. W. Smith wrote in the *Advocate* that:

> "The lovable, sainted, and prince among evangelists, T. B. Larimore of California, sent a telegram of encouragement to the meeting, and so did others send words of encouragement, among whom was M. C. Kurfees, of Louisville, Kentucky, so well known to the

readers of this journal. Brethren Elam and McQuiddy both returned from the West in time to be at the meeting. Brother Elam led the opening prayer and was almost constantly in attendance."

Before the meeting began, a portable baptistry was constructed on the stage of Ryman Auditorium. During the three weeks' duration of the Hardeman-Pullias meeting, more than two hundred were baptized, and some twenty-five or thirty were restored.

J. W. Brents had suggested that the sermons be put in book form, and brethren all over the country joined him in this request. The Gospel Advocate Company at once announced that the sermons would be printed in a book, and as a result orders began to pour in from every section of the Nation. All of the twenty-two sermons preached emphasized "First Principles." Among them were:

*The Bible, Rightly Dividing the Truth, The Power of God's Word, Federalists and Anti-Federalists, Conversion, The Conversion of a Civil Officer, The Conversion of a Military Officer, God's Immutable Laws, God's Foolishness vs. Man's Wisdom, What Must I Do to be Saved?, The Savior's Invitation, Repentance, Baptism, What Church to Join?, Reconciliation, The Terror of the Lord, Reformers and Restorers.*

The brethren, generally speaking, were jubilant about the meeting. This was a show of strength. It was an indication that in Nashville, at least, the churches of Christ could match the crowds that only such men as Sam Jones, Billy Sunday, and Gypsy Smith could draw. The denominational people in the city were amazed that no collections were taken any time during the three-week campaign. They wondered where the money came from—how it was raised. They were told all financial matters connected with the meeting were taken care of long before the meeting began. F. W. Smith spoke of this phase:

"The liberality of the disciples in willingly and freely contributing of their money for the success of the work—was a basic cause of its success. Every item of expense, amounting to something less than six thousand dollars, was met by freewill offerings, and not one time was a collection taken at the Tabernacle."

The heart of the celebrated F. W. Smith overflowed as he wrote in a *Gospel Advocate* editorial, April 27, 1922:

"While the gospel is the power of God unto salvation to all them who believe and obey it, yet God has ordained that it be preached and sung. C. M. Pullias was the leader and director of the song service, concerning which too much cannot be said in praise. Never within the walls of the historic building known as the Ryman Auditorium have there been such vocal praises rendered to God, and neither has the city of Nashville ever witnessed the like before. The songs were spiritual and scriptural and rendered with a heart power and pathos truly sublime. With no instrument save the human voice, that capacious building resounded with the melodies of spiritual songs that lifted the soul to God. With not even a tuning fork to aid in pitching the songs, Pullias never missed the right key. He always gave the right pitch, and like a master of assemblies led the vast throngs whose voices rose and fell in harmony with the notes and sentiments of the songs. Brother Pullias is truly a great leader of song and deserves much credit for the success of the meeting. N. B. Hardeman is a great preacher; and the beauty of it is, he does not seem to know the fact. Nature has done much for Hardeman in bestowing upon him an almost matchless voice, an exceedingly pleasing personality, a kindly disposition, with a good-natured smile that will win its way anywhere. He has all the elements of an orator, and, if he had been so disposed, could have gone to the top in the political world, but chose rather to consecrate his God-given powers to a better cause. Hardeman knows the Bible and is as true to the gospel as the needle to the pole, and shuns not to declare the whole counsel of God to saint and sinner. He carries in his preaching both sides of the great commission, and is neither afraid nor ashamed to preach, 'He that believeth and is baptized shall be saved.' He uses the simplest illustrations, and the most ordinary mind can grasp the truth illustrated. This man of God is, beyond any question, a master of assemblies, and sways his audiences with an ease and grace of voice and manners that attracts and holds almost the breathless attention of his auditors."

H. W. Wrye, of Pikeville, Tennessee, summed up the feeling of the brethren concerning the Tabernacle meeting

by saying: "All Praise to Jehovah for the great blessings bestowed on the church." J. E. Thompson wrote:

> "It was a history-making meeting. It was splendidly organized, finely advertised, and excellently conducted. Thousands from all the denominations attended and were greatly impressed and edified by the gospel truth as it was dealt out by the eloquent and impressive speaker . . . the meeting was wonderful, was exceedingly great, stands without an equal or a parallel in the history of the church."

The venerable J. O. Blaine, of Portland, Tennessee, attended the meeting. One of the editors of the *Gospel Advocate* wrote: "It was worth the expense of the meeting to see 'Uncle Jim' drink it in. Few men enjoy hearing the word preached as does J. O. Blaine. He will be at the meeting 'over there'."

Earnest G. Love stood almost alone when he wrote in the *Advocate,* June 22, 1922:

> "The big meeting in Nashville was advertised thoroughly. All the latest methods were used, such as billboards, banners, streamers, newspaper space, window cards, blotters, etc. The audiences were good, but the large majority were already Christians. After all, the persons who most needed that kind of preaching were not there. . . Take our big meeting again. Thirty-nine sermons by one of our best preachers; backed up by the press of the city and by about forty congregations, besides visitors from distant States and near-by places; five thousand dollars and twenty days; and only about two hundred baptized. It does not look very big to me. I still insist something else must be done to win the masses."

One of the best appraisals of the meeting was written in the *Advocate,* August 31, 1922, by Annie C. Tuggle, a Negro disciple:

> "During the three years that I have been in Nashville my eyes have been opened to the fact that the greatest results in life are usually attained by simple means and the exercise of ordinary qualities. The Hardeman-Pullias meeting held here a few months ago is one of the clearest illustrations of this fact. This meeting, with its great historical importance, has been

> felt, no doubt, in some way, throughout this whole country of ours and only God can tell what it has contributed to human welfare and human happiness, and yet it was carried out from beginning to end by simple means and the exercise of ordinary qualities. The churches of Christ in and around Nashville under whose supervision the meeting was conducted did not give picnics,—etc; nor did Brother Hardeman preach to those great audiences 'with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your (their) faith should not stand in the wisdom of men, but in the power of God.' Truly he is a man of God. I would to God that more meetings of this nature were conducted throughout this country; then peace, tranquillity, happiness, and prosperity would once more smile upon the face of the earth."

No sooner had the meeting closed than the brethren began to think of another Tabernacle meeting, to be conducted in 1923. J. Porter Sanders wrote in the *Gospel Advocate* of January 1, 1923:

> "It is anticipated that those who attended the Auditorium meeting last year will hail with delight and gladly welcome the news that the church of Christ worshipping at Twelfth Avenue, North, Nashville, Tennessee, has decided to hold a meeting at the Ryman Auditorium during 1923, the Lord willing. Brother Hardeman has again been procured to do the preaching. The Auditorium also has been procured from April 1 to April 22."

In another article, Sanders states:

> "No stone was left unturned to have Brother Pullias assist in the meeting again this year, but it was impossible for him to do so on account of having been previously engaged to do the preaching in a similar meeting in Fort Worth, Texas, during the month of April."

For the second meeting John T. Smith, late of Lubbock, Texas, but currently of Dickson, Tennessee, was secured to lead the singing. Every effort was being made to make the Hardeman-Smith meeting a glorious success. H. Leo Boles wrote that "All preliminary arrangements have been completed for the Hardeman-Smith meeting."

John B. Cowden and his "organ brethren" were not at all happy with the Tabernacle Meetings. Concerning the first meeting Cowden wrote:

> "The limit in sectarianism and unbrotherliness was reached last year in Nashville during the Hardeman-Pullias meeting, which was an organized effort on the part of the Anti-organ churches in Middle Tennessee to indoctrinate all against 'innovations.' The meeting was widely advertised and every effort made to attract the people. All churches were invited to take part in the meeting, and Vine Street Christian Church, accepting this invitation, sent the management a check for three hundred dollars. The check was promptly returned with a statement that it could not be accepted, because we are a separate people, believing and teaching different things."

In the *Advocate* of April 12, 1923, F. B. Srygley took the following notice of the Cowden article:

> "The Hardeman-Pullias meeting was not an organized effort of all the anti-organ churches in Middle Tennessee, but a cooperation of churches in Nashville. Every effort was not made to attract the people, for it is a matter of history that no attraction was resorted to but the faithful preaching of the plain gospel. No one knows this fact better than John B. Cowden. All churches were not invited to take part in the meeting. A letter was written to all the denominations, inviting them to attend the meeting, and Vine Street Christian Church received the same invitation that the other denominations did. It is true that Vine Street sent a check for three hundred dollars to assist in bearing the expense of the meeting, but it is not true that the check was returned with a 'statement that it could not be accepted, because we are a separate people, believing and teaching different things.'
>
> "At the time the check for three hundred dollars was returned to the Vine Street Church, a letter was sent saying: 'We appreciate your very friendly offer to assist us in financing the Hardeman-Pullias meeting, also the brotherly spirit which you have shown in discontinuing night services while the revival is in progress . . . we feel that to accept financial aid from you would not only be unjust to you, but would create the impression that we endorse these things. We are accordingly

returning your check for your further consideration. Though we do not see our way clear to accept your financial aid, please understand that we desire your attendance and personal interest in the meeting. We wish further to say that should our differences be discussed, it will be done in the spirit of brotherly love and with due regard for your conscientious convictions on these questions. In conclusion, will you not join us in an earnest prayer that the day may soon come when all God's people will be united as they were in the days of the apostles? And we want you to know that we are willing to make any sacrifices consistent with our earnest convictions of the teaching of God and on these subjects to bring about the union which once existed among the churches of Christ in this city.' "

On the opening day of the meeting the editor of the *Nashville Tennessean* wrote:

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

The meeting closed on April 22. It was well attended throughout, and there were near one hundred baptized, besides a number reclaimed. Many of the brethren thought the attendance was even better than the year before. Many were turned away at several of the meetings. The sermons were published in book form by the Gospel Advocate Company.

In reporting the meeting in the *Advocate*, F. W. Smith wrote:

"Brother Hardeman fully sustained, and even went beyond, his reputation as a preacher of the Word, holding the vast audiences as if by magic throughout the entire series of meetings. As a rule, those who heard him once desired to hear him again and again, and thus they kept coming till the close of the meeting, and it was estimated that seven thousand people were present at each of the last two services."

After the close of the meeting Hardeman rushed back to his home in Henderson for some much-needed rest, to be present at the Commencement exercises of Freed-Hardeman College, and to make the final preparations for the Boswell-Hardeman debate on the music question, which was held in the Ryman Auditorium the following month. Too, Hardeman was making final plans to begin his three-months' tour of Europe and the Bible Lands. In addition he was scheduled to preach in the first annual tent meeting at Shiloh National Park. No preacher in the brotherhood was busier, and it is safe to say that no preacher was happier in his work. More and more a grateful brotherhood was looking to the forty-nine-year-old Hardeman as the "Defender of the Faith." C. Petty, of Pineapple, Alabama, reflected the thinking of many when he wrote, "Thank the Lord for N. B. Hardeman."

Five years passed before the next Tabernacle meeting was held, March 18 to April 1, 1928. B. H. Murphy, member of the faculty of David Lipscomb College, was selected to lead the singing. The crowds were tremendous, filling the Auditorium nightly. Loud-speakers were set up in Central Church to care for the overflow. Both *Nashville Tennessean* and *Nashville Banner* published the twenty-one sermons preached in the meeting. These sermons, historic in nature, dealt with the great apostasy, and then the Reformation, and finally with the Restoration Movement under Campbell, Scott, Stone, et al. John Allen Hudson stated that "Brother Hardeman preached one of the boldest sets of sermons ever preached." The *Advocate* reported that "N. B. Hardeman is plainly and boldly delivering a series of sermons setting forth the position of the church of Christ that has almost literally shaken Nashville." F. W. Smith reported, "The kind of preaching just done by Hardeman is the very kind of preaching that was done by Alexander Campbell."

As to be expected, not all looked with favor upon Hardeman's preaching. The Letters-to-the-Editor Columns of both papers were filled with vitriolic epistles from those who disagreed with the sermons. E. P. Corbin, elder in Vine Street Christian Church, referred to Hardeman as

"this mighty Taurus, with massive neck, who bellowed on the mountain and pawed in the valley." Corbin accused him of "woeful perversion of God's word." Dr. James I. Vance, pastor of First Presbyterian Church, referred to the Hardeman meeting as "the little crowd down the street who think they are *it* and everybody else is wrong."

Robert R. Hull, secretary of the National Bureau of Information (Catholic), questioned Hardeman's statement that "the Roman emperor, Phocas, who was a murderer and usurper, made the Bishop of Rome, Boniface III, the first pope, in A. D. 606." He wanted to debate the issue with Hardeman, but "cooled off" when his challenge was accepted.

The editor of the *Baptist and Reflector* wrote about the meeting under the caption, "Inexcusable, Pitiable, Ignorance." He referred to Hardeman's sermons as "philippics." In reply to this, F. B. Srygley wrote: "The gentleman shows that he is worried; but I have no apologies to make to him. I am glad that he and others had the chance to hear and read the truth."

Ten years later, at the age of sixty-four, Hardeman was invited to conduct another Tabernacle meeting. The specific purpose of the 1938 meeting, according to Elbert Barnhart in his "A Rhetorical Analysis of the Preaching of N. B. Hardeman", "was to incite more individual interest and belief among members of the churches of Christ of that vicinity." "It was a specific meeting with a specific purpose."

In the introduction to the sermons, when they were put in book form, W. E. Brightwell wrote: "Believing that the church is drifting away from its doctrinal moorings, and contracting the spirit of sectarianism, the supporters of this meeting hoped to awake some to the situation, and crystallize sentiments for a return to original ground." The Eleventh Street Church, which sponsored the campaign, said: "The Hardeman meeting at Ryman Auditorium, October 16 to 30, has a purpose. It is a definite purpose, a wholesome purpose, a noble purpose . . . It is an effort to revive a rapidly-dying movement. We are

drifting away from the . . . simplicity of New Testament Christianity."

Premillennialism was bothering the entire brotherhood in 1938. Many felt that the *Gospel Advocate* was dealing too harshly with R. H. Boll, the "sweet-spirited" leader of the movement which was alienating brethren throughout the land. Foy E. Wallace, Jr., N. B. Hardeman, H. Leo Boles, were staunch in their resistance to both Boll and "Bollism". Due to Hardeman's bold stand against the unsound teaching espoused by Boll and his cohorts, the announcement concerning his Fourth Tabernacle meeting was not received enthusiastically by many. Efforts were made to stop the meeting, not by "outsiders", but by some of his own brethren. Some four months before the meeting, a Nashville congregation "passed a resolution *not* to announce the meeting." Hardeman received at least three scurrilous, anonymous, letters before the meeting began. One of the letters said: "You won't go to Nashville; we'll publish stuff that will ruin you." The Hardeman family was quite upset about the threats, but the imperturbable "Brodie" was not at all disturbed. At the appointed time he went to the meeting, which was described as a "glorious success."

W. E. Brightwell, writing to the *Advocate* of November 3, 1938, under the title, *Meeting Sidelights,* records these interesting items:

> "One Nashville hotel man, thinking the meeting would be like the Gypsy Smith and Sam Jones meetings of the past, remarked that such meetings took too much money out of town. Incidentally, there were so many out-of-town and out-of-State visitors that there was much more money brought to town by the meeting than was carried out."
>
> "There was one honest objector during the meeting. The night Brother Hardeman preached on "Premillenialism', Miles Rehorn walked to the center of the gallery and asked permission to read a paper which he held in his hand. Brother Hardeman would not hold the crowd for a lengthy discussion, but offered to talk to him privately, having already had conversations with him. Rehorn is a young man, and is very youthful in appearance. A young man on the stage, after

dismissal, accepted the challenge for a debate on the subject, which was probably what Rehorn intended to read. The following two nights Rehorn had circulars distributed in front of the Auditorium, containing excerpts from recent articles in *Word and Work*. No arrangements were made for a debate. Rehorn is the only man I have ever met, claiming to be a member of the church of Christ, who admits that he is a premillennialist! Are there any premillennialists in Nashville other than Rehorn?"

"About a score of young men who are preachers or preparing to be preachers of the student body of Freed-Hardeman College sat on the platform at the two services Sunday. M. Keeble, veteran colored evangelist, sat in the section occupied by the colored brethren the last three services. On Saturday night Brother Hardeman called on him for a dismissal prayer."

The Fifth, and final, Tabernacle Meeting was held four years later, November 1-8, 1942. This meeting was not held in the Ryman Auditorium, as were the other four, but in the War Memorial Building. The day services were held at the Central Church of Christ and broadcast over radio station WLAC. During this meeting, Hardeman spoke at a chapel service at David Lipscomb College, as he had also done at the 1928 series.

B. C. Goodpasture wrote: "Of the five Tabernacle meetings, in which Brother Hardeman had done the preaching, many competent judges who attended them all pronounce this the best. Joe Ridley conducted the song services at the Memorial Building in a manner gratifying to all."

The Hardeman Tabernacle meetings covered a span of twenty years, from 1922 to 1942. Concerning the sermons preached in these meetings, Guy N. Woods wrote in the *Advocate,* March 26, 1959:

"*The Hardeman Tabernacle Sermons,* all things considered, is the finest series of sermons ever published in the English language. As long as the world stands, they will never be surpassed for their amazing simplicity of style, striking clarity of diction, and widest possible inclusion of basic and fundamental truth. The Gospel Advocate Company is performing a service of inestimable value in making available this marvelous material to a younger generation of preach-

ers who may profit greatly not only from the study of the truth presented, and the principles embodied, but who should also master the sermons as models of homiletic skill. All who would be informed in a mode and method of preaching now altogther too rare, whether preachers or not, should obtain these sermons."

A short summary of the five Tabernacle Meetings is as follows:

Number One: To Get the Church before the People
Number Two: The Musical-Instrument Crisis (followed by the debate with Ira M. Boswell)
Number Three: History of the Catholic Reformation and the Restoration
Number Four: Anti-Pre-Millennialism
Number Five: Spiritual Revival in Time of War

Some personal reminiscences of N. B. Hardeman about the Tabernacle Meetings are:

"One night a young fellow attending a Ryman meeting criticized me for referring to R. H. Boll as 'Boll' and not 'Brother Boll'. I countered by pointing out: 'I notice in your remarks you call Paul 'Paul' and not 'Brother Paul'."

"I thought I never *saw* a finer set of young men than those that ushered at the First Tabernacle Meeting—Harry Pickup, Norman Davidson, Roy Williams, George Farrar, etc."

"I sent W. J. Bryan the first volume. He commended it heartily."

"In those meetings, I did very little personal visiting—I stayed in the Maxwell House mostly, later in the Sam Davis."

"Judge Pitts was a lawyer from Savannah, who moved to Nashville. His wife gave a check for five hundred dollars to support the meeting.

"Brother R. W. Comer was the main donor to the meetings. I received less than a thousand dollars' remuneration for any of the meetings. No collection was ever taken at any Tabernacle service, nor did I ever collect any royalty from any of the books of sermons."

"Gov. Alf Taylor attended the Ryman meetings, that of 1922 especially. One sermon, *The Hardening of Pharaoh's Heart* was preached at Gov. Taylor's request. He remarked afterward: 'That's the first time I ever heard it preached with any sense.' "

## BOSWELL-HARDEMAN DEBATE

The Boswell-Hardeman discussion on the music question was held in the Ryman Auditorium, Nashville, Tennessee, May 31 to June 5, 1923. The event included five sessions of two hours each, and from six to seven thousand people were present at every session. The facts which led to this debate are of unusual interest.

In the early part of 1922, F. B. Srygley, one of the editors of the *Gospel Advocate,* received the following letter from "the Commission on Unity," an organization of the Christian Churches of Tennessee, with headquarters in Nashville:

> "We sent you last year a copy of O. E. Payne's book on the church music question for your consideration and to be returned after reading. We have not yet received the copy sent you, so we are writing to request the return of the same."

In the *Gospel Advocate* of May 18, 1922, Srygley replied in his inimitable way:

> "I wonder who appointed this Commission on Unity or who has any right to make suggestions as to how unity can be brought about or maintained . . . why is it necessary to have a Commission in order to circulate O. E. Payne's book on the church-music question? . . . We know it is not necessary in this city to have the instrument in order to have unity on the music question, for it was demonstrated in the recent meeting at the Ryman Auditorium that even those brethren who use the instrument can unite with those that do not and sing without the instrument, for they did it in that meeting . . ."

Again in the June 1, 1922, issue of the *Advocate,* Srygley wrote under the caption, *That Commission on Unity Again.* He quoted a letter from John B. Cowden, who named Carey E. Morgan, E. J. Barnett, A. Preston Greavy, W. J. Shelburne and John B. Cowden as members of the Commission on Unity. In reply to this communication, Srygley mentioned that a public discussion on the music question would

be in order. It was pointed out that O. E. Payne, in his book, *Instrumental Music Is Scriptural,* took the position that the Greek word *psallo,* which is sometimes translated "sing" in the English Bible, means to sing accompanied with an instrument as "certainly as the word baptize means to immerse." Srygley suggested that "If this be true, then no man can *psallo* without an instrument."

O. E. Payne had written his book in 1919 in an attempt to answer M. C. Kurfees's scholarly work, *Instrumental Music in the Worship.* Kurfees, at the time of his death, had served as minister of Haldeman Avenue Church of Christ, Louisville, Kentucky, for forty-six years. His book on instrumental music, published in 1911, was a thorough book that only a scholar could create. The sub-title of the book was "Greek Verb *Psallo,* Philologically and Historically Examined, Together with a Full Discussion of Kindred Matters Relating to Music in Christian Worship." Concerning Kurfees's book, Payne said, "So far as I know, all agree that *Instrumental Music in the Worship* by M. C. Kurfees, besides being the ablest work on that side, contains about all that is deemed worthwhile in opposition to such music."

John B. Cowden replied to Srygley's letter under the date of June 7, 1922, saying:

> "Your reply and proposition through the *Gospel Advocate* to discuss the church-music question has been received and considered . . . The State Convention of Tennessee churches meets this next week at Ovoca, so I shall bring your proposition up for consideration there; and I will do what I can to get them to accept your proposition; and I feel reasonably sure that it will be accepted, because there is a growing desire in the churches to see this thing threshed out that all may see the grains of truth on both sides."

Later, Cowden wrote Srygley that:

> "After advising with the brethren in convention at Ovoca and others interested, the Commission on Unity accepts your challenge and proposition to discuss the church-music question. . . a committee from the Commission on Unity is ready to meet a like committee from you to arrange details."

In due time S. H. Hall, H. Leo Boles and F. W. Smith agreed to work out details of the debate with the Commission on Unity. The two committees met, but failed to agree on a proposition. "Everything seemed to be off, and it looked like the debate was gone," wrote Srygley in the *Gospel Advocate,* July 20, 1922.

In the meantime S. H. Hall and J. J. Walker perfected an agreement to hold a "joint study" on the church-music question, in which Walker agreed to give his best reasons for believing that instrumental music in church worship is scriptural. At the close of this "study", or debate, the Commission on Unity circulated a poster in which they expressed a willingness to debate the question, and submitted the following propositions, either one of which they would affirm: (1) "Instrumental Music Is Scripturally Permissible," or (2) "Instrumental Music in the Church Is Scriptural."

In replying to this poster, Srygley wrote in the *Gospel Advocate,* October 26, 1922:

> "At the close of the Hall-Walker discussion at the Ryman Auditorium on the night of October 10, Brother John B. Cowden circulated a poster in which he seeks to make the impression that I shut him out of the *Advocate* because I saw something that I did not want the public to see. If this is true, I do not know it . . . the propositions submitted by Brother Cowden are indefinite and a debate on such propositions would be largely over the meaning of the two propositions. One of the first rules of honorable controversy is that the terms of the propositions should be so clearly defined that there can be no misunderstanding respecting them. His first proposition is, 'Instrumental Music Is Permissible'. There might be some misunderstanding over what is meant by 'permissible', or there might be some misunderstanding over *when* instrumental music is permissible. The proposition did not state *when* it is permissible, or *how* it is permissible. I judge that it *is* permissible in some places myself and there are many places and times when it *might* be permissible, and neither I nor any other man would care anything about whether it is or is not permissible. The other proposition is nearly as bad: 'Instrumental Music in the Church Is Scriptural'. This proposition does not say

what is meant by the 'church'. The word 'church', to some, means a meeting house. Whatever the brother means by it, he does not mean the worshipping of an assembly, for he says in the same poster that he will affirm that it is scriptural in worship, for that would make it an integral part of the worship . . . Cowden says I ought to deny his proposition or accept it; but I beg his pardon, for I could not do either . . . Your brother Gast debated this proposition with me in Portsmouth, Ohio, June 27-30: 'Instrumental Music Is Scriptural in the Worship of God'. I told him he was a braver man than his brethren in Tennessee."

After much discussion, the following proposition was finally agreed upon by the parties involved: "Instrumental Music in Church Worship Is Scriptural."

It is reported that W. H. Book was contacted to bear the Commission's shield. His purported reply was: "No, I have more disagreement with *you* brethren than I have with Hardeman."

William Henry Book, though identified with the Christian Church, was not at all in sympathy with the liberal element in that group. He was conservative in his thinking and preaching. He spent his declining years in Orlando, Florida, and had more in common with the church of Christ than with the Christian Church. He frequently sent in reports to the *Gospel Advocate.* In the January 24 issue of 1935 he wrote:

"Crowds gather in our most fashionable parks and sit on comfortable benches and talk and argue. Others sit by and play cards. All classes—ignorant and educated, rich and poor, saints and sinners. I promised them that if they would meet me at 3 P.M. in the park, I would tell them about a character described in the Bible, whose name has not been mentioned, whose body never saw corruption and a part of the shroud is found in the families of all peoples. They came along before the time, and I told them, and then gave a sermon on *Remember Lot's Wife.* Excellent attention. I have promised to give a question period Monday at 3 P.M., when any person may ask a question relative to the Bible, and, if I can, I will answer. We plan to keep this work going for some time. A wonderful field for seed sowing . . . J. P. Lowrey is doing a splendid work in

our city. He is a man of courage and a strong preacher of the word."

After the first volume of *Tabernacle Sermons* came from the press, Hardeman received the following letter from Book:

> "You doubtless do not know me, but I know you through your recent book of sermons. It is a great book. The sermons are scriptural, and told in a way that even children understand. A great preacher tells the story in a simple way. It was this kind of preaching that shook sectarianism in the days of the fathers. When we all get back to the fundamentals, and preach them, we shall grow by leaps and bounds, as we did years ago."

Eventually, the Commission on Unity called Ira M. Boswell, of Georgetown, Kentucky, to take the affirmative of the proposition, while church of Christ brethren unanimously agreed that N. B. Hardeman should defend the negative position of the question. John B. Cowden was Boswell's moderator; F. B. Srygley was selected to moderate for Hardeman. The president-moderator was Judge Ed McNeilly, distinguished jurist of Nashville, Tennessee.

On Thursday, May 31, 1923, the air in Nashville, Tennessee, was charged with excitement. The newspapers carried announcements of the forthcoming debate. At 7:45 P.M. the Ryman Auditorium was filled with six thousand people to hear the discussion. Newspaper reporters and photographers were present to record the noteworthy event. Judge McNeilly, in his opening remarks said:

> "The importance of the question for consideration and discussion tonight is attested by the splendid audience that is assembled here, and also by the high character and the distinguished ability and the great learning of the speakers who will participate in this debate."

The judge then pointed out that Hedge's *Rule of Controversy* would govern each speaker. He gave the names of the moderators and disputants and read the proposition: "Instrumental Music in Church Worship Is Scriptural," after which he introduced Ira M. Boswell as the affirmative speaker.

Boswell was sitting at his table with his moderator, John B. Cowden. On the table were many volumes of lexicons and commentaries. Across the way Hardeman was seated behind another table with his moderator, F. B. Srygley. The only book that Hardeman had was a thin pocket edition of the New Testament. Thus unconsciously, Hardeman duplicated a situation described in the *Gospel Advocate* of May 7, 1874—eleven days before he was born. It is the story of an eight-day debate between T. W. Caskey, Christian, and a Methodist debater by the name of Price, of Texas, known as the "Baptist and Campbellite killer." The debate occurred in Fort Worth, Texas, in April, 1874. "Brother Caskey's outfit for the debate was a New Testament, a scrap of blank paper and lead pencil. Price had debates, lexicons, commentaries, big blank books written full, etc., etc., *ad infinitum.*"

The greater part of the discussion hinged about the meaning of the Greek word *psallo.* The book of O. E. Payne, *Instrumental Music is Scriptural,* was referred to in the first quotation in this chapter. It was published by the Christian Standard Publishing Company, of Cincinnati, Ohio, in 1917. Concerning it, the editor of the Christian Standard said:

> "The author has made an exhaustive research of the meaning of the word *psallo,* precisely as Campbell and others have made the same investigation in regard to *baptizo.* The result is an overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined."

S. S. Lappin, a former editor of the *Christian Standard,* had the following to say about Payne's book:

> "*Instrumental Music is Scriptual* is by far the best treatment of the subject I have ever seen. It takes the dilemma by both horns, beards the beast in the lair, and tells him to begone. It puts the other fellow on the defensive."

Yet it remained a fact that no one was willing to defend Payne's position. The best that Boswell would do was to say that the word *psallo* authorizes a Christian "to sing

with or without instrumental music." In his first speech, Boswell labored hard to prove his point. He quoted from many lexicographers, such as Wright, Pickering, Dunbar, Hamilton, Prellwitz, Zorell. According to the lexicographers quoted by Boswell, *psallo* has a broad meaning, being defined as "to pluck", "to twang", "to play on a stringed instrument", "to touch", "to pull", "to cause to vibrate", "to sing", "to sing to a harp", and so on.

When it came time for Hardeman to speak, he walked to the stand with great dignity and assurance. The people waited with much expectation. His first words were, "Brethren, Moderators, Ladies, and Gentlemen." He proceeded to congratulate his opponent for the splendid spirit manifested. He continued by saying,

> "I trust that every person in this audience is well aware of the fact that we have met to deal with things that are not transient or ephemeral in their nature, but that are eternal in their everlasting issues—matters that do not appeal to the light, to the flippant, or to the frivolous, but to such as are characterized by the greatest solemnity and by that dignity and respect that dependent people ought to sustain to the God of their being."

In the very outset Hardeman handed Boswell the following questions:

1. Can Eph. 5:19; I Cor. 14:15; Rom. 15:9; and James 5:13 be obeyed and complied with without the use of the instrument?

2. Do you agree with Brother H. L. Calhoun, president of Bethany College, West Virginia, when he says: "It will be admitted that the New Testament nowhere mentions the use of an instrument in connection with the singing in the church. This fact settles, beyond all dispute, that the use of an instrument in connection with the singing in the church cannot be an act of acceptable worship; for it fails to fulfill one of the essential conditions of an act of acceptable worship, and that condition which it fails to fulfill is the thing that differentiates an act of acceptable worship from an act which is not acceptable. Worship by means of instruments today is not in truth, and, therefore, cannot be such as God seeks or accepts."

3. Do you believe that instrumental music is demanded, commanded, or authorized in Christian worship?

4. Is it authorized by God or by man?

5. (a) If by God, can the instrument be omitted with impunity? (b) If by man, is it, therefore, scriptural?

6. Is instrumental music a part of the worship?

7. Do you agree with your moderator, Brother John B. Cowden, who says: "Instrumental music is in the church, but not in the worship"?

8. Do you agree with O. E. Payne, in whose compilations numbers of lexicons have been quoted, when Brother Payne says, "It is impossible to *psallein* without a musical instrument", and that "If we forego musical instruments, we cannot conform to the divine injunction to *psallein?*"

9. Was the *Christian Standard,* (the paper representing Boswell's side of the question), right when it said, regarding Payne's book, that it leads to the "overwhelming conviction that not only was instrumental music allowed in the worship of the primitive church, but that it was positively enjoined?"

10. Do you agree with Brother Briney, who says of Brother Payne: "The author intended and aims to prove that instrumental music in Christian worship is scriptural; and when I say his effort is a complete success, I state the case conservatively. He demonstrates (and I use the term advisedly) that when the New Testament was written *psallo* carried with it the idea of the instrument of music." Was this as a "privilege" or as a "duty"?

11. Does the instrument inhere in *psallo?*

12. Is the use of the instrument in the worship to please God or man?

13. Please state your position so clearly and define it so accurately that there can be no dispute or possibility of misunderstanding.

Then Hardeman came to the word *psallo,* which had been introduced and defined by Boswell. Concerning this, Hardeman said:

> "Words have etymological, primary, and original meanings; and then they have, as was suggested to you, an applied meaning, or a meaning according to the

usage of the time in which the things are presented . . . etymologically and primarily *psallo* means to pull, or to pull out, as the hair. Brother Boswell does not think that is what it means in the New Testament; of course not. Second, it means to twang, with reference to the bowstring, as you pull the string back, let go the arrow. There is the idea of *psallo*. Neither of us believes that it means that in the New Testament. Third, it means to twitch, as taking hold of a carpenter's line, chalked, and then letting it go. We do not think that it means that tonight as applied to the New Testament. Then, again, it means to touch the strings of the harp; and even Brother Boswell does not think that it means that, but he applies that meaning and makes the word 'harp' a synonym, or the representative of other musical instruments made by the hands of men. The word means to sing—to sing to the accompaniment of an instrument.

"But the question tonight, and the only one for consideration, is: what, under the New Testament, is the instrument that accompanies the singing? The Apostle Paul, in his peerless announcement, settled that once for all. He says we are to sing unto the Lord and *psallo* with the heart—not with the fingers, not with the plectron, but with the heart; and, therefore, the heart is the instrument that accompanies the singing.

"But for the fact that Paul mentions specifically the heart as the instrument, there might be some ground for the furtherance of the discussion; and so, then, on the word *psallo,* bear in mind evermore that Paul said that the instrument upon which the *psalloing* is done is the human heart (Eph. 5:19) and that without that there can be no *psalloing.* Beyond that the New Testament gives no authority whatsoever . . . The New Testament lexicons of the very highest type give the following statements: Bagster—*'psallo,* to move by a touch, to twitch; to touch or strike the strings or chords of an instrument; to sing to music. In the New Testament, to sing praises. (Rom. 15:9, I Cor. 14:15; Eph. 5:19; James 5:13.)'

"Now I call attention to this fact: Mr. Bagster very well said: 'In the classic use, in the general use, it means to touch a bowstring, or to pull as a carpenter's line, or a hair.' And then when he came to the New Testament, he said, 'In the New Testament use of it, it means to sing praises', and quotes Eph. 5:19. Accompanied by what? Accompanied by the heart as the

instrument; and, therefore, the question is forever settled."

But again Hardeman read from Thayer, who also stands at the very top of all New Testament Greek lexicographers, when he said it means "to pull off, or a plucking out, as of a hair; it means to cause to vibrate by touch, and absolutely to play on a stringed instrument"; "absolutely means, without limitation, as Brother Boswell stated, positively and without any question, to play upon an instrument."

> "Now, the question between us is this, and can be reduced to a matter of the utmost simplicity: Brother Boswell, is the instrument the hair? . . . Is the instrument the bowstring? Is the instrument the strings of the heart? Let us allow the Bible to forever settle that. Paul, what do you say about that? It is not the plucking or the *psalloing* of the hair; it is not the *psalloing* of a bowstring; it is not the plucking or twitching of a cord or the plucking of the carpenter's line; it is not the twanging or the twitching of an instrument of artificial mechanism; but it is the touching or the twanging or *psalloing* of the heart, and that is the thing upon which the *psalloing* is done. But may I submit to you this idea: In the five times used in the New Testament, the word *psallo* not one single, solitary time, is ever translated by the King James or by the Revised Version 'to play'. These translators, about one hundred and fifty in number, represented the scholarship of the world. They were selected and appointed because of their scholarship; and when they came to the rendition of the word *psallo* and to the translation thereof, without exception, without a dissenting voice, they rendered it 'to sing, to make melody'. Where? In the human heart."

This was a convincing argument that Hardeman made concerning the New Testament meaning of the word *psallo*. It stunned Boswell, and he never quite recovered from it.

The interest in the debate continued to the very end. The Nashville newspapers gave wide, front-page coverage. It was the consensus of all that Hardeman as a debater was unsurpassed. He deported himself in a magnificent way. It was a great victory for the truth. The cause of Christ in Nashville and Middle Tennessee was greatly strength-

ened. Hardeman was now the champion, who feared no man on the polemic platform. The brethren were enthusiastic. Gospel preachers throughout the land began using with telling effect, Hardeman's invincible argument on *psallo*.

J. C. McQuiddy was jubilant in his report of the debate in the *Gospel Advocate*. He said, "Brother Hardeman's work is first-class as will be evident in the forthcoming book." He gave the following "incomplete list" of gospel preachers who attended the debate: L. L. Brigance, E. A. Elam, H. Leo Boles, S. H. Hall, R. P. Cuff, S. M. Spears, John T. Lewis, E. G. Creacy, L. B. Jones, C. M. Pullias, A. D. Dies, J. Pettey Ezell, J. T. Harris, F. W. Smith, F. B. Srygley, J. W. Grant, J. D. Derryberry, Charles L. Talley, B. F. Hardin, Joe Netherland, I. A. Douthitt, R. E. Wright, R. H. Young, A. L. Russell, Price Billingsley, J. Paul Slayden, J. G. Malphurs, James A. Allen, G. W. Farmer, J. L. Walling, J. T. Oakley, F. B. Taylor, J. E. Green.

Concerning the debate, F. B. Srygley wrote:

> "I suppose from six to seven thousand people heard all of this debate. It was the most satisfactory discussion to me that I ever had the pleasure of attending. It was demonstrated that men can disagree and discuss their differences and remain gentlemen . . . Brother Hardeman was equal to the occasion, and ready for every emergency."

The same issue (June 14, 1923) of the *Advocate* carried the announcement that:

> "The Boswell-Hardeman discussion closed on Tuesday night, June 5, at which time Brother Hardeman returned home to get ready to make a tour of Palestine. He expects to leave for Bible lands June 17. At the close of the debate he made announcement of his going, spoke beautifully of the Savior's journeys in the Holy Land, and asked the prayers of Christians that he might have a profitable journey, that he might learn much to be used in the advancement of the cause of Christ, and be permitted to return home to his family and work here in due time."

Brethren from many places continued to write words of praise concerning the debate. F. L. Paisley wrote that "it

was a great victory for the truth." James E. Chessor wrote, "It was a great debate, but it would have been greater had it not been so one-sided." Another brother wrote, "Hardeman is certainly a manly man and a matchless polemic."

The lovable and mild-mannered S. P. Pittman wrote an article for the *Advocate* in which he did not show much enthusiasm for public religious discussions. C. R. Nichol took him to task by saying:

> "He convinces me that he believes in discussions, even though the burden of his article is to convince the readers that he does not . . . To me it appears that the brother's article is a reflection on some of the most consecrated as well as spiritual-minded men. Among the number may be mentioned: A. Campbell, L. B. Wilkes, Moses E. Lard, T. W. Brents, James A. Harding, David Lipscomb, and a host of others who have passed on. I think we are fortunate in that with us remain, F. B. Srygley, A. G. Freed, N. B. Hardeman, M. C. Kurfees, S. H. Hall, G. C. Brewer, J. W. Chism, Early Arcenaux, and others—men of consecration, piety, and ability, who often emerge in discussions. Are these men not in the front rank in advancing the truth, and do they not compare favorably with Brother Pittman in ability and spiritual power?"

In writing of this discussion, James E. Laird opined that, "Hardeman did for the Instrumental Music question with Boswell, what A. Campbell did with Rice on the baptism question."

Hardeman was confident that he won a victory for the truth. More than thirty years after the debate, he said, "I think the Boswell-Hardeman debate is the best one I ever held." Some twenty years after the debate, Hardeman met Boswell in Louisville, Kentucky. He told Boswell that he had heard that Dr. Carey Morgan, who at the time of the debate was pastor of Nashville's Vine Street Christian Church, and J. J. Walker had stayed up nearly all night after the first session of the debate, trying to answer Hardeman's argument, and revamp their own arguments. Boswell said that was true. Hardeman and Boswell remained friends through the years, though their paths did

not often meet. There was mutual respect though their views were poles apart. Boswell was considered by his brethren *un homme d'esprit* and some years before his death, he wrote his autobiography which he called "The Recollections of a Red Headed Man."

Interest in the debate continued with more than ordinary interest. In the *Advocate* of July 20, 1933, John Allen Hudson wrote a review of the published discussion in which he said:

> "While the ground has been fought over, from the time of the rise of the controversy until now, no greater discussion has yet appeared on the subject of the introduction of instrumental music into the worship than this. Moses E. Lard, Benjamin Franklin, J. W. McGarvey championed the position which Brother Hardeman assumed in this debate with the redoubtable Ira M. Boswell. It has frequently been said, by some of the prejudiced writers of the liberal wing of the Restoration Movement, that the most weight, from the standpoint of the greatness of leaders, was on the liberal side. But such certainly is not the case. Not a greater trio—not an equal trio, in fact—can be found in the middle period than the one mentioned above. And in this latter period no man among us has evidenced such closeness of logic and reason upon the subject as Brother Hardeman. Like the Lord's winnowing sieve, Brother Hardeman winnowed out the chaff from the wheat in the question.
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> "Brother Hardeman insisted throughout that Brother Boswell had not defined his proposition. He asked the affirmative to state what he meant by scriptural. He asked him to define the difference between the words 'scriptural', 'unscriptural', and 'antiscriptural'. He asked the affirmative how he determined that a thing was scriptural. Brother Hardeman referred to the rules set out by Thomas Campbell on determining whether a thing is scriptural. These rules are: (1) A direct statement, (2) an approved example, or (3) a necessary inference. He asked the affirmative under which of these heads he meant to place instrumental music. He called and called, but Brother Boswell never answered, either to this line of reasoning, or in regard to the different uses of scriptural, unscriptural, and antiscriptural."

* * *

"Brother Boswell is, no doubt, a strong man, but his speech, as stenographically reported in this volume, except in prepared parts where he read, was halting and uncertain, which is an infallible index to the conscious weakness of the position. He did, this reviewer believes, as well as the average, and even better than the average, person can do in the defense of that position."

* * *

"The discussion is in many respects encyclopedic, for it covers, in brief, everything that has been said upon the subject. Every gospel preacher should have a copy. It will enable him to meet the issue, as he inevitably must some time.

"Brother Boswell accused Brother Hardeman of preaching in this debate. And Hardeman's paeans of praise, in which he rose to such heights, for the all-sufficiency of the Word of God as a guide, have never been excelled. Because Brother Boswell felt the telling effects of these blows, he whined and complained about the sermons to which the people listened. Brother Hardeman countered by saying that his disappointment in Brother Boswell was so keen that he would like to hear a sermon from his opponent!

"The debate was conducted on a dignified plane. It is easily seen that the greater dignity and composure came from Brother Hardeman throughout. He was interrupted by vociferous applause a time or two from the great audience, and he pleaded with them for a dignified hearing. It will be understood, of course, that Brother Hardeman had previously conducted several great meetings in the Ryman Auditorium, and he was far better known. Brother Boswell never had to still an applause."

## "GIVE 'EM HELL... IN A CHRISTIAN SPIRIT"

From the time that Hardeman became a Christian, he stood ready to defend the truth. He learned many of the basic principles of debating from A. G. Freed, "who", he said, "was one of the best teachers I ever knew." Hardeman knew the Bible so well, even as a young man, that he was ready to debate at the drop of a hat.

Walking to the depot in Henderson, Tennessee, to entrain for Pinson, Tennessee, to engage I. N. Penick in the first of their many discussions, Hardeman met an admirer, George Smith, businessman of Henderson, and not a member of the church. Mr. Smith advised him, "Brodie, give 'em hell, but do it in a Christian spirit."

His very first debate was held when he was twenty-five years old. He had been preaching only two years. This was November 1-4, inclusive, 1899. His opponent was I. N. Penick, long-time teacher and professor in Hall-Moody Institute in Martin, Tennessee, and later in Union University, Jackson, Tennessee. This debate, which drew large, enthusiastic crowds, was held in the small town of Pinson, six miles north of Henderson. The propositions debated were as follows:

> "The Bible teaches that baptism to a penitent believer is for, in order to, the remission of sins". Affirmative, N. B. Hardeman; Negative, I. N. Penick.
>
> "The Bible teaches that the believer has salvation, or remission of sins before baptism." Affirmative, I. N. Penick; Negative, N. B. Hardeman.

His next debate was in Sharon, Tennessee, July 12-15, 1904, with T. P. Clark. Sharon was the home of Hardeman's good friend and supporter, Dr. B. T. Bondurant. In this debate the following propositions were discussed:

> "The church with which I stand identified is scriptural in doctrine and polity". Affirmative, N. B. Hardeman; Negative, T. P. Clark.
>
> "The church with which I stand identified is scriptural in doctrine and polity." Affirmative, T. P. Clark; Negative, N. B. Hardeman.

Hardeman noted in his ledger that the brethren paid him $42 for the debate. It seems that the persistent Penick could not preach without having something ugly to say about the "Campbellites", as a member of whom he classed Hardeman. Young Hardeman decided to have it out with Penick on the polemic platform. Consequently, the two men agreed to debate the issues that separated them in every community in the area. Three debates were held in February and March of 1907, in Right, Martin, and Henderson, Tennessee. In the *Gospel Advocate* of April 18, 1907, the tenth anniversary of Hardeman's first sermon, W. T. Boaz, of Hazel, Kentucky, wrote:

> "N. B. Hardeman, of Henderson, Tenn., and I. N. Penick, of Martin, Tenn., have held three debates at Oak Grove Baptist Church, about four miles south of Martin; on Monday after the third Lord's day in February, they began in Martin; on March 11, they began in Henderson. They had debated twice before these debates. All these debates lasted six days each. The propositions debated were the establishment of the church, the design of baptism, apostasy, and the direct work of the Spirit in conversion. These debates were well attended, and many were shown the truth as never before.
>
> "Penick is about fifty years of age, and I suppose, has had about sixty debates. He is considered their best since the death of J. N. Hall. His power is not in fluency of speech or logic, but in quibbling and mis-stating his opponent. He is the greatest man I ever heard in debate to plead his own goodness and to try to make it appear to an audience that he would not misrepresent or mis-state his opponent or his people; but you may always look out when you hear him talk about his goodness. In all his debates with Brother Hardeman, he was met on every argument, mis-statement, and misrepresentation, and exposed. Brother Hardeman is a young man, about thirty-two years of age, and has had six debates. He is well educated, is a fine speaker, and is clear in his statement of the truth and the position of the man he is meeting. He is able to meet any man of the Baptist Church, and the truth will never suffer in his hands.
>
> "In the debate at Oak Grove, Brother Hardeman challenged Penick to repeat the debate in Martin.

Penick accepted, and also challenged Brother Hardeman to meet him in Henderson. Brother Hardeman accepted. In all these debates our brethren were in attendance; but when we went to Henderson, the Baptists did not turn out. In fact, two of the leading Baptists of the town did not attend. There are only four or five male members of the Baptist Church in Henderson. One of these came all he could. Two-thirds of the audience at Henderson were members of the church. Brother Hardeman had calls from several different places to repeat the debate and he called on Elder Penick publicly to meet him in Dickson, and Ripley, Tennessee, Booneville, Mississippi, and other places. Penick said that if he could not go, others could, and that was all he would say about future debates. The fact is, N. B. Hardeman is entirely too much for I. N. Penick in debate.

"After the Martin debate, from three to five Baptist preachers had to take up Hardeman's arguments and make an effort to meet them in the *Baptist Banner*. Then came T. F. Moore with the statement that 'it had gone out from Martin that Hardeman defeated Penick and that Penick confessed it'. We feel sure that the report went out that way—that he was defeated, and it was reported by those who were not members of the church; and when people saw that M. B. Moody and others had to come to his rescue in his paper, almost all were made to believe that the whole Baptist Church was about to confess it.

"I attended all three of the debates and moderated for Brother Hardeman, and I am sure that much good was done in all the debates toward planting truth and defeating error. I wish a debate like these could be held in every community."

During the Henderson sessions, Penick was making a great effort to curry favor and sympathy from the Methodists and other denominations, along with his own brethren. He was succeeding until Hardeman punctured the bubble by reading to the audience from a pamphlet written by J. R. Graves, one of the renowned Baptists of the period, to the effect that anyone not married by an ordained Baptist preacher was living in adultery. That ended the "honeymoon" with the Methodists in the community.

Concerning the Henderson discussion, A. O. Colley writes in the March 7, 1907, issue of the *Gospel Advocate* that

"the brethren are delighted with Brother Hardeman's defense of the truth. He is an able man and can meet successfully any Baptist."

Hardeman's fame as a debater spread far and wide. Brethren everywhere recognized that the truth would never suffer in his hands. Ben M. Bogard, a Baptist debater from Texas, had debated a number of gospel preachers, including J. D. Tant, Joe S. Warlick and others. A debate between Bogard and Hardeman was arranged and held at Refuge, Tennessee, in December, 1909. In the January 6, 1910, issue of the *Advocate*, John R. Williams writes:

> "On Dec. 23, a debate began at Refuge, between the Refuge and Fairview congregations. Brother N. B. Hardeman, of Henderson, was chosen to represent the Refuge congregation, and Elder Ben M. Bogard, of Little Rock, Arkansas, was chosen to represent the Fairview congregation. Four propositions (one day to each) were discussed. In many respects this was the best debate I ever attended. No bad feeling or strife resulted from it. Everybody seemed to enjoy it. Elder Bogard is editor of the *Arkansas Baptist*, and is considered one of the best debaters in the Baptist ranks. He is an able exponent of Baptist doctrine, and in this debate conducted himself in a very gentlemanly manner. To those who know him, it is useless for me to say anything at all about Brother Hardeman—pure, clean, modest, reserved, scholarly, logical, fearless, and thoroughly prepared. Unlike most debates we read of, there were two sides and two men engaged in this one; and whatever is lacking of success on either side is not due to the man, but to that for which he stands, the things for which he contends. For the benefit of the readers, there is one thing especially that should be noted: Elder Bogard affirmed that the New Testament church was set up, organized, and established before the death of Christ. He very boldly affirmed that the church 'set up, organized, and established' by Christ before his death was the Missionary Baptist Church. Of course all Bible readers know how many times such a church is mentioned by inspired writers. Brother Hardeman asked Elder Bogard to produce one—yes, just one—Baptist scholar that locates the beginning of the New Testament church at any other time or place than on the day of Pentecost

and in Jerusalem. I will not say that Elder Bogard could not do it, but that when the debate closed, he had not done it. Why? We leave it for some Baptist to answer. The brethren were perfectly delighted with Brother Hardeman's work in every respect, and I think I can say with perfect safety that the Baptists are satisfied with him, too. However, one of the leading Baptists was heard to say: 'That Hardeman is too much for our man.' Time will reveal the results partially; eternity alone can reveal complete results. Of preaching brethren present this will show: A. O. Colley and F. O. Howell, Martin, Tenn.; G. A. Dunn, Memphis, Tenn.; W. C. Hall and J. W. Brents, Fulton, Ky.; W. Halliday Trice and T. B. Thompson, Henderson, Tenn.; L. D. Williams, Glass, Tenn.; and the writer. For three days there were three Baptist preachers present, but on the last day not one except Elder Bogard."

Williams remarked, in the May 12, 1910, *Advocate:* "Since the Bogard-Hardeman debate at Refuge everything is very quiet. Some people were sadly disappointed over that debate, and it will be some time before another is called for by 'some people'."

In December of 1912, Hardeman and Bogard held another debate, at Dyer, Tennessee, beginning on December 6, and continuing four days. W. T. Boaz again reported to the Advocate, March 27, 1913:

"The debate was largely attended, and good order and the best of feeling prevailed throughout. Four propositions were discussed—namely, Baptism as a condition of pardon; the direct work of the Holy Spirit on the sinner's heart; apostasy; and the establishment of the church as taught by Baptists. The first and third were affirmed by Brother Hardeman; the second and fourth, by Mr. Bogard.

"This was Brother Hardeman's tenth debate; while Mr. Bogard boasted of having held nearly one hundred. He claimed that he was having ten debates to one of any Baptist preacher in the United States. While he is an experienced debater and a man of no mean ability, yet it was evident to all fair-minded people who attended the debate, that with all of his experience, he was unable to establish to the satisfaction of the honest seeker after truth his positions in their mind.

"On the design of baptism, I consider Bogard ordinary. Brother Hardeman did a great work on this proposition.

"On the question of the work of the Holy Spirit, Bogard made his strongest fight, and this was done largely by muddying the waters. He repeatedly said that the sinner could not receive the Spirit, and was affirming a proposition that said that there is a direct influence from the Spirit upon the sinner's heart distinct from the word of God. On this proposition he signed up another proposition with Brother Hardeman, which in substance reads: 'The Bible teaches that in regeneration and conversion the Holy Spirit himself comes in actual, personal contact with the sinner's heart.' He seems to be wholly unable to see the contradiction in this proposition and the statement that a sinner in no sense could receive the Holy Spirit, yet the glaring inconsistency of the two positions was held up to the audience with telling effect. Brother Hardeman showed to the audience that almost every scripture relied upon to support the Baptist theory of the direct work of the Holy Spirit on the sinner's heart in conversion was spoken to prophets, apostles, and children of God, and not applicable in any sense to the sinner.

"On the apostasy question Brother Hardeman was strong. Bogard fought with all of his power, but at the close of the day every passage was taken from him and truth stood out as an impregnable wall.

"The amusing feature of the entire debate was the closing proposition. Bogard was to affirm that the church of the New Testament was set up during the personal ministry of Christ. He introduced something near ten passages on this point, if I mistake not, and then devoted the remainder of his time to a discussion of the doctrine and practices of the Missionary Baptist Church and to church succession. When Brother Hardeman would press him to come back to the issue, he would claim that he was defining his position. I have attended more than forty debates in life, and this is the first one I have ever attended in which a man spent more time on defining his propositions and the meaning of the terms than he did on the discussion of the point at issue. People who came from a distance in buggies and on trains for the express purpose of learning something of the establishment of the church of the New Testament went away disappointed and disgusted at the tactics of

Elder Bogard. But, after all, much good was done by Brother Hardeman's effort to bring out New Testament teaching upon this position. Brother J. W. Dunn, acting as Brother Hardeman's moderator, called upon Elder Bogard's moderator, Elder Tom Moore, of Fulton, Ky., to force Mr. Bogard to discuss the real issue, and Brother Moore said that Bogard had the right to discuss anything on earth he wanted to in defining his positions.

"Well, the truth is, Bogard knew he could not establish the church before the day of Pentecost, and he felt that it would be better for the Baptist cause for him to spend the last two sessions of the debate talking around.

"On Tuesday morning, the day following the close of the debate, a gentleman who had attended every session went to Brother Dunn at Trenton, before breakfast, and demanded baptism. Brother Dunn baptized him. And yet some tell us debates do no good.

"I wish to say, in closing, that N. B. Hardeman is one of our best debaters, and the cause will never suffer in his hands. In fact, Elder Bogard said that he was the strongest man he had ever met. The debate will do much good. We had many preachers of the church of Christ present, also a goodly number of the Baptist type. All visitors were well cared for. The hospitality of the people of Dyer will long be remembered by those who attended this debate."

In June of 1914, Hardeman held a debate with Baptist H. B. Taylor at Pottsville, Kentucky. During the course of the debate Taylor quoted from H. T. Anderson, which for a moment shook Hardeman. Anderson, who died September 19, 1872, in Washington, D. C., had been connected with the "Disciples", but had definite leanings toward the Baptists. He was noted chiefly for his translation of the New Testament from Greek into English. Anderson maintained that "the form of expression, 'baptism for remission of sins' is essentially Romish." When this was introduced by Taylor, Hardeman did not attempt to answer until one speech had passed. When he did answer, he said, "I agree with Anderson's contention, if the antecedents faith and repentance are left out, for Catholics do 'baptize' babies without faith or repentance."

Hardeman's appraisal of this debate is indicated in the following letter to Mrs. Hardeman:

"Murray, Kentucky, Wednesday, June 10th, 1914.
Dear Joe:—
I am feeling 'normal' this morning except voice a little weak. Brother and Sister Tosh, Brother Thornberry and I are pleasantly located at Sister Wilkinson's home —Lennis's mother. Sister Stribling and Jim are at hotel because it is near the tent. We have a large number of visitors and Taylor is the worst whipped thus far that I ever saw him. Many of the Baptists gave it up last night.

"Our sessions are in a tent from 1:00 to 5:00 P.M. It is hard on us but I hope to get through it. Only John Smith and John Hardeman are here from home and we want you and Grady to meet us Friday night at 7:30 N. & C. Depot. I wish you had come and yet it is best that you look after our things and be ready for moving Monday. Considerable interest here for school. Hawkins's father, Lannom and Brother Kibler here from Ill. and lots of others.

"Have Uncle Hoston take down garden fence Friday and roll wire up. Tell Eulys to have colt shod with extra light shoes. I may not write any more. Brother Holland has just come in and I'll quit.

"Send this to Brother Freed.

"As Nell said, 'I am,
Your friend', NBH"

("Uncle Hoston" was the faithful family servant; "Grady" was Grady Ingram, friend and neighbor, who owned one of the earliest autos in town—a Model T; "Nell" was his daughter, still a little girl, who had signed a letter to him, "Your friend", some time before.)

In May of 1916, there was announced in the *Gospel Advocate* a debate that in a way was the forerunner of the Hardeman-Boswell Debate. It was on the same subject—a subject that was evidently *finished* in the 1923 debate. In the *Advocate* of May 18, 1916, A. B. Lipscomb wrote:

"A discussion of the following subjects will be held at Booneville, Miss., on the Mobile and Ohio Railroad, beginning on June 13 and continuing four days. (1) 'The use of instrumental music in divine worship is authorized by the word of God.' D. A. Leak affirms;

N. B. Hardeman denies. (2) 'The use of instrumental music in divine worship is sinful and the word of God so teaches.' N. B. Hardeman affirms; D. A. Leak denies. A. G. Freed writes: 'This discussion is creating quite an interest. The brethren and friends there are preparing to take care of visitors who may come. It is hoped that much good will come from it.' "

The *Advocate* of July 27, 1916, has a long article, *The Booneville Debate,* by W. H. Owen. This article is as follows:

"According to previous announcement, the debate on instrumental music between N. B. Hardeman and D. A. Leak, of Columbus, Miss., began on June 13 and continued four days. For two days Brother Hardeman affirmed that such use of instrumental music in divine worship is sinful. Space will permit only a very brief statement of some of the arguments presented and the general impression made by the discussion.

"The debate was an important event for Mississippi, first, because of the confidence the State Board people have in their representative, Elder Leak (they consider him among their strongest and ablest debaters), and second, because the subject of instrumental music has received very little attention in that part of the country. I have found many honest people in the state who are willing to be taught on the subject and ready to accept the truth when they see it, but, never having heard the question discussed or had occasion to study it in the light of Bible teaching, consider instrumental music as a matter of expediency and almost a universal practice among all churches. For this reason the debate should be held in many places in Mississippi.

"More than twenty preachers from six or seven states were present; and from the reports we had received through some of the Society papers and from some of their leading men, we expected to find Elder Leak a very scholarly man and an able defender of their cause. While he is not a novice nor a man of insignificant ability, we will have to say that we were considerably disappointed. As a speaker, a scholar, a logician, and a debater, he fell far below our expectation. In the main he is gentlemanly and fair, but when hard pressed he will seek to gain advantage by misrepresentation. This he did several times during the debate, both with respect to his opponent's position

or argument and to authorities quoted. The general impression made by the debate was good. Some of the sectarians are reported as saying that, while they believe in instrumental music, Leak failed to prove it by the Bible.

"Elder Leak spent a great deal of his time showing that instruments of music were used in the Jewish worship—a thing that was not questioned at all. When, after much exhortation on the part of his opponent, he did undertake to show that they are allowed in Christian worship, he made the principal part of his fight on the meaning of the Greek word *psallo*; in fact, in his summary, he practically abandoned all other arguments and made his final stand on the proposition that *psallo* means to sing with an instrument. Brother Hardeman easily showed from the highest authority that, while in ancient or classic Greek the word carried the idea of instrumental accompaniment, it has no such meaning in New Testament Greek, and no respectable lexicographer so defines it. Let the reader judge as to the strength of a cause that must depend on the meaning of one Greek word with the best of the world's scholarship against it.

"In his affirmative, Brother Hardeman, in a clear, logical, and convincing manner, set forth the definition and essentials of acceptable worship. He showed that instrumental music cannot be an act of faith; that it is an addition to God's law and a going beyond his decrees, and therefore sinful.

"At the close of the discussion Brother Hardeman announced that six churches had requested that the debate be repeated with them, and asked Brother Leak if he would meet him at those six places. He answered in the affirmative. So far as I can learn, however, the 'Digressives' at these places do not seem to want the debate, and the general impression is that debating between Hardeman and Leak is over, especially so far as Mississippi and Henderson, Tenn., are concerned."

In the *Gospel Advocate* of March 14, 1918, is this:

"At the request of Brother W. E. Morgan, who moderated for Brother Hardeman in the above-named discussion, I am writing a report thereof. Brother N. B. Hardeman, of Henderson, Tenn., stood in the defense of 'those things which are most surely believed among us'; while Mr. J. E. Skinner, of Jackson,

Tenn., labored faithfully in behalf of the Baptist religion. The propositions more generally discussed—establishment of the church, design of baptism, operation of the Spirit, apostasy—engaged the attention of the disputants and their splendid audiences for four days—February 19-22. Both the speakers and moderators did their work well. As before stated, Brother W. E. Morgan, of Cottage Grove, Tenn., moderated for Brother Hardeman; while one Judge Mayhu, of Dresden, Tenn., acted in that capacity for Mr. Skinner. The conduct of the speakers and moderators was such as to prohibit any outbreak upon the part of the audiences at any time; hence a discussion that compelled the admiration and commendation of thinking, refined, people. No discussions arose among the listeners either during sessions or intermissions, and a casual observer could not distinguish between Baptists and Christians. I feel sure the community feels that it has been honored by the opportunity to entertain such a high-toned exchange of religious ideas. Neither the speakers nor the audiences were objects of special reproof at any time. Good effects must follow such discussions in any community. The people are demanding a higher type of debates than they, in many instances, have had heretofore; and they have only to select the proper men to insure a high type of discussion.

"The cause of truth could not have been more ably represented than by Brother Hardeman. He refuses to have anything to do with a low order of disputation, and refuses to meet the demagogues often indorsed by the denominations. While holding the debate on a high plane, he goes after his opponent with a precision and directness that is telling in its effect and savors of no tint of compromise. He not only exposes the fallacies and assumptions of his opponent's arguments, but, in addition thereto, teaches the truth upon them. Hardeman couples oratory and logic as few men can. He compels the attention, admiration, and esteem even of those who differ radically from him. An attempt of an opponent to drag the discussion down to a low plane is met with such a rebuke that a second attempt is severely forbidden. Brother Hardeman leaves no regrets or disappointments in the hearts of those who love the truth and makes the best of friends among his religious enemies.

"Many expressions were forthcoming from visitors respecting the excellent entertainment shown by the Christian homes of the community.

"About fifteen preachers of the gospel were in attendance, and most of them were bright young men—students either at Henderson, Tenn., or Wingo, Ky. They presented a splendid prophecy as to the future of the work of spreading the gospel. As best I could ascertain there were only five Baptist preachers present. Lack of space forbids the mentioning, by name, these preachers, although their names were handed in.

"Let us continue to raise higher the standard of religious debating. A discussion is held, not for present time only, but for future time also—even eternity. Present victory over an opponent may mean future defeat. The religious spirit of communities partakes very largely of the tone of the debates they entertain. This debate was held at Bible Union Meeting-house, near Latham, Tenn."

A short and unpublicized debate took place in July, 1921. Hardeman was in a meeting in Denver, Colorado. John D. Evans, who got him to go for the meeting, also arranged a debate with a Seventh Day Adventist. "It lasted four or five hours, with twenty-five or thirty people attending."

Contending earnestly for the faith once for all delivered unto the saints has ever been characteristic of gospel preachers. Hardeman for years had been, along with J. D. Tant, Joe S. Warlick, C. R. Nichol, Early Arcenaux, A. G. Freed, G. C. Brewer, H. Leo Boles and others, in the forefront in the battle for truth. Dr. Ben M. Bogard, dean of the Missionary Baptist Institute of Little Rock, Arkansas, and pastor of the Antioch Missionary Baptist Church of the same city, had been the most prominent debater for the Baptists for approximately half a century at the time of the celebrated Hardeman-Bogard Debate of 1938.

Bogard and Hardeman had met in debate on numerous occasions through the years. Bogard was very eager to meet Hardeman, at least one more time. E. R. Harper, who at the time was preaching for the Fourth and State Streets Church in Little Rock, was asked by Bogard to arrange a debate with Hardeman, to be held in Little Rock.

Arrangements were made by Harper to conduct the debate, and it took place April 19-22, 1938. Two sessions each of two hours' duration were held daily, each speaker delivering two thirty-minute addresses at each assembly. At first it was planned to alternate the services between the church of Christ at Fourth and State Streets, and the Baptist Church, Twenty-second and Brown Streets. However, after the first day, taking into consideration the extra accommodations of the Fourth and State Streets building—a greater seating capacity, more accessible location, loudspeaker connections, and radio facilities—it was decided by all concerned that it would be best to conduct the meetings entirely at the church of Christ.

The Gospel Advocate Company published the debate in a three-hundred-and-twenty page book. In the introduction of the book, L. O. Sanderson wrote:

> "E. R. Harper, minister of the Fourth and State Streets church, acted as general spokesman for the discussion, except at the night session on Tuesday at the Antioch Baptist Church. In addition, Brother Harper was moderator for Brother Hardeman, and rendered also an extraordinary service in handling details of the meetings, radio broadcasts, and being host to the many visitors. Brother Harper and his pleasant untiring companion were faithful servants of those who traveled far and near to hear the discussion. A more orderly debate could scarcely have been planned and conducted, and to the Harpers must be attributed much of the credit for its success."

Two stenographers, Misses Kitty Cook and Virginia Lamb, both of Nashville, Tennessee, were employed to take down the speeches. Each speech was broadcast over radio KARK. The propositions discussed were: *The Possibility of Apostasy, The Necessity of Baptism, The Establishment of the Church,* and *The Work of the Holy Spirit.*

Before the debate, Bogard boasted to E. R. Harper that "your folks haven't introduced a new argument in forty years on the question of apostasy. I intend to write my first negative speech and read it, for I know every argument Professor Hardeman will make, for I have them in my notes." Time came for Hardeman to make his first

affirmative address on apostasy. It took Bogard by such surprise that it was evident by his expression. Before the debate, Harper had written Hardeman what Bogard had said. Consequently, Hardeman had presented a completely new line of arguments. After some hesitation, Bogard turned to his prepared manuscript and said: "I am better in the affirmative than I am in the negative, anyway, and I am going to read this manuscript that I have prepared." "The manuscript", according to Harper, "touched hardly anything said by Brother Hardeman."

People attended the debate from far and near. L. O. Sanderson reported in the *Gospel Advocate* of April 28, 1938, that "more than two hundred preachers of the churches of Christ attended the debate." The auditorium of the church building, including various Bible School rooms, was filled to capacity. Many crowded the lawn, being able to hear through loud-speakers.

Will W. Slater, from Fort Smith, considered the debate "the greatest victory for truth I have ever heard or witnessed." A. Leroy Elkins wrote that it "was the most telling victory for truth that it has been my privilege to hear." The inimitable J. D. Tant said:

> "Brother Harper had done all he could to make this debate a success. From one thousand to two thousand attended the debate, with two hundred gospel preachers and forty Baptist preachers present. The fight began. I have met Bogard in six debates; have heard all our leading debaters, including John S. Sweeney, J. A. Harding, A. G. Freed, Joe S. Warlick, C. R. Nichol, and others; yet I have never heard a man do a more complete cleanup job than Hardeman did. After Bogard heard Hardeman's first talk he seemed to be completely lost, and all his old arguments that he had used for twenty-five years on me and others were exploded and shown to be false. I have never seen a man so completely overthrown. Some years ago when the digressives wanted a hundred debates with the church of Christ on instrumental music, Hardeman held one debate with their leader and put him out of business, and now you cannot get one of their leading men to attempt a debate on instrumental music . . .
>
> "If Hardeman and I were not special friends, I might complain, as I wanted to meet Bogard in three

> more debates before retiring as a debater; but Hardeman gave Ben such a cleanup I feel like I will never get to meet him again. Such a debate will do more good in teaching Baptists the truth and in converting some of my half-converted brethren who think debates do no good, than any other method of teaching."

Robert R. Price, of Pampa, Texas, wrote, November 30, 1938:

> "Every college in the country should require all preacher students to memorize the 'Hardeman-Bogard Debate' before they could graduate. This debate should be adopted as a textbook in our colleges that are turning out young preachers. Brother Hardeman forgot the 'method' and went right on and got the thing 'approached'."

After the book was published, F. L. Paisley wrote in the *Advocate* that "the last two minutes of Brother Hardeman's last speech are worth a dozen prices of the book, so far as beauty, power and appeal for the truth are concerned."

This was the last debate conducted by Hardeman and the only one since his debate with Boswell in 1923. He was a debater without peer. In the classroom at Freed-Hardeman College he would frequently say to the student preachers: "I learned long ago to use few arguments in a debate and stick with them. When a fellow offers forty arguments, his opponent can make the weakest look ridiculous, and indicate that he could do the same with the rest, if he had time."

On one occasion Ben M. Bogard was asked to give his appraisal of church-of-Christ debaters. He is reported to have said: "G. C. Brewer is the best on taking away an audience; C. R. Nichol, the best on logic; Joe Warlick, the best on repartee; but N. B. Hardeman is the best all-around debater."

A situation that could have developed into another debate was indicated in the *Gospel Advocate* of January 15, 1931. The article, "A Reply to Daniel Sommer", was written by Hardeman. It is a two-page answer to Sommer's review of Hardeman's *Tabernacle Sermons*, Volume III, in the *Apostolic Review* of November 18 and 25, 1930. "I am ready to

meet Brother Daniel Sommer in oral debate at such time and place as may be mutually agreed upon and affirm that Freed-Hardeman College is as scriptural as is the *Apostolic Review*. I hereby challenge him to meet me on this issue. . ." But when Sommer came, at Hardeman's invitation, to appear on the lectures in 1938, he found that he had very few criticisms to make of the College and its workings, and he no longer felt antagonistic.

## EVANGELIZING—FOUR MORE DECADES

The first quarter-century of Hardeman preaching, from 1897 to 1922, led to a momentous occasion—a mountain-peak, the First Tabernacle Meeting. But it turned out to be a foothill—a launching-pad for many more years of ever-increasing fame and triumphs. For nearly forty more years, he preached everywhere the church was known—up and down the nation, and from coast to coast. Many of these were "repeat" meetings—a whole series at one place; others were cooperative meetings, similar to the Ryman Auditorium revivals in Nashville. It is impossible to chronicle all the hundreds of appointments, all the thousands of sermons, and the hundreds of thousands of miles of travel that filled the four decades from 1922 to 1961—in addition to arduous school duties. Suffice it to say that his life has in some way touched almost every family in the church; his name is a household word to Christians; his printed sermons are classics in the literature of the church; he numbers his students and hearers in the many thousands.

Before the day of massive advertising of meetings in the now-common media of newspapers, radio, and television, Hardeman and his brethren in the pulpit held many hundreds of meetings that were not recorded in permanent form. Even in the time of Tabernacle Meetings One and Two, the only medium was the printing-press—but that was used to the limit on those occasions, with the sermons printed completely in the two Nashville daily newspapers. By 1928, when the Third Tabernacle Meeting took place, radio was in full bloom, and for the first time in the world, thousands of people were reached in person and by radio with the message of the gospel, in massive effort. By 1938 and 1942, radio was part of the natural way of living, and was again utilized. In the last decade, there has been an enormous amount of paid advertising done in regard to meetings. This appears now in the newspapers, rather than on the handbills and store-window placards which were the

only method available when Hardeman began his preaching career. There are, in the files of his family, quite a number of advertisements about different meetings he has held. There is no system by which these were preserved—and they are only a small part of all that has been used to publicize his appointments—yet some of them will recall memories of great days to the congregations that placed them in the papers. This material, plus the *Gospel Advocate* files, plus his own records, furnishes the source of the information about the years 1922-1961. Few people have ever had so many articles written about their work as has N. B. Hardeman.

Immediately after the close of the college year in 1922, Hardeman went to Paducah, Kentucky, for a meeting, June 4-17. C. M. Stubblefield wrote: "From the beginning all have been present who could be accommodated with seats . . ." The meeting was "conducted under a tent far from the church building". His next engagement was at Dickson, Tennessee, from June 18 to 29, which resulted in thirty-five baptisms. While there, he stayed in the hospitable home of Mr. and Mrs. A. H. Leathers, Sr., and also enjoyed association with I. B. Bradley. The *Advocate* of June 29 says: "An excursion was run Monday night from Nashville to Dickson, Tenn., where N. B. Hardeman is holding a meeting. A large number of Christians went". This meeting was the setting for the only complete sermon of his ever published in full in the *Advocate*. *Not a Hoof Shall Be Left Behind* was recorded in shorthand by Miss Grace Dawson and published in the *Advocates* of August 17, 24, 31. At his latest engagement at Dickson, June 26, 1960, some of the members who were in attendance in 1922 recalled that the men of the congregation built platforms outside the windows of the meeting-house, in order to accommodate some of the great audiences of that meeting.

From Dickson he went to Conway, Arkansas, where he was often in the company of E. R. Harper, his pupil of the preceding school year; then to Baldwyn, Mississippi, "with seventeen additions". With Willis H. Allen as singer, he went to Pulaski, Tennessee, the second Sunday in August. On September 27, just after F.H.C. had opened, Hardeman

appeared with John T. Hinds and J. N. Armstrong on a special program at Arkansas Christian College, then at Morrilton, Arkansas. On December 3, he started a meeting at Hopkinsville, Kentucky, which Charles L. Talley continued successfully for ten days.

January, 1923, began one of the busiest years in Hardeman's life. It was not only a time of college teaching and administration; he preached every Sunday; he had been invited back to Nashville for the Second Tabernacle Meeting. Just a few weeks after its close, came the celebrated debate with Ira M. Boswell. And a few days after that, he set out with I. A. Douthitt for a three-months' tour of Europe and the Holy Land; immediately after his return in September, he plunged into a chain of appointments. With John T. Smith leading singing, he was again in Dickson, Tennessee, for a meeting in October. In November, with Elam Derryberry as singer, he held the first of his many meetings—some fifteen or sixteen—in Cookeville, Tennessee. Then he went on to Jacksonville, Florida, for a meeting in December.

Back in January, 1923, he had preached at Columbia, Tennessee, a day preceded by much preparation and great publicity. Services were held in the Grand Theater, in order to accommodate the crowds. The local newspaper had this to say: "Elder Hardeman is one of the most learned ministers and ablest orators of the South, and wherever he preaches, is heard by enormous crowds—Mr. Hardeman is not a sensational preacher, but does not fail to attract and entertain with the simple story. He is a master of English, a finished scholar and a most engaging speaker. . ."

In March, he had also preached in a theater, this one the Princess, in Decatur, Alabama. "The Twin Cities feel a deep interest in Mr. Hardeman's visit here Sunday in the Princess Theater. He will deliver three of his famous sermons at the time mentioned above. . ."

Of the Cookeville revival, J. Pettey Ezell wrote: "It has been a benediction to the church, and we think we shall all be so much better prepared for the work which confronts us—Let me say to you that Cookeville is 'on fire'.

Some fussing, some pouting, some 'cussin', and lost of folks reading the Bible. There were twenty-three baptisms and five restorations. Song service by Elam Derryberry. . ." The Cookeville newspaper wrote:

> ". . . All who hear N. B. Hardeman once can but desire to hear him again and again. Cookeville and the section of country around about seldom has such rich opportunity as afforded in the presence of this peerless preacher . . . Few men in this world are possessed with the rare ability and knowledge of N. B. Hardeman, and yet, his lessons and sermons are noted for their simplicity, earnestness, fidelity to the one book he seeks to exalt, the Bible . . . Elder Hardeman is generally regarded as the leading evangelist of his church, and is an able and forceful preacher."

September 30, 1923, was also an historic date, for on that day began the first meeting at Shiloh National Military Park, on the west bank of the Tennessee River. Hardeman's first acquaintance with that beautiful park dated back thirty years or more, when as a boy, he accompanied some uncles and cousins in a wagon to a Shiloh Battle anniversary day celebration. The main speaker that day was General D. C. Buell, one of the Federal generals in that tragic conflict.

The name Shiloh evokes many pleasant memories in this century, for on the first Sunday after his return from the Holy Land tour, Hardeman began a meeting which grew into a series of nine, and ended only when a new Park administrator refused the use of the grounds, in 1932. Prior to that, Captain DeLong Rice had been Park Superintendent—a cultured, scholarly gentleman, who extended every courtesy possible to those church people who arranged the meetings. Captain Rice always made a welcome address, on the first night of the meetings. He had managed the political campaigns of the famous Taylor brothers, Bob and Alf—and was the author of the best available history of the Battle of Shiloh. He and his young son, James, met a tragic death in the fall of 1931, when the furnace at their home exploded.

The moving figures in arrangements for all of the nine meetings were A. E. (Jac) Emmons and John F. Bell. Each

year they procured a large tent and pitched it close to Rhea Spring, which afforded a good site for picnicking, and whose stream furnished a place for the frequent baptisms. A great many brethren from many states attended, many of them camping on the grounds. There were public lunchrooms and other accommodations set up to serve the crowds, which ranged from one thousand to twenty-five hundred people.

These meetings were very effective. The first year, there were twenty-two additions; a like number in 1924; in 1927, forty-one were baptized. Tommie Nicks led the singing the first year; Elam Derryberry led for several, and also Nathan Thompson and T. B. Thompson were Shiloh leaders. At the end of the second meeting, steps were taken to put the work there on a permanent foundation. Mrs. Bettie May donated a choice lot; Hardeman wrote the deed and had it recorded. Captain Rice "has very kindly given his consent and approved the building of this house, provided one is built in keeping with the beauty of the grounds and monuments of this famous battlefield." By 1926, they had a concrete building, a preacher's home nearby, and A. B. Gunter was preaching there and at other congregations.

Hardeman held these meetings mostly in August, though the first was in October and the 1928 one was in July. His home during these meetings was either at "Aunt Bettie" May's, or at what Jac Emmons jocularly described as the "Emmons Shanty". His was one of the families that resided on Park grounds, since he was on the staff that maintained it. His family consisted of five children, one of whom, Anthony, is a well-known gospel preacher; and the wife and mother of the household, "Miss Florence", who was one of the most energetic workers and supporters of every meeting. In March of 1960, she wrote a reminiscent letter about the Shiloh meetings:

> "At this time the church at Shiloh was very weak, only a few members. Brother Hardeman humbled himself to come *there* out in the country where we had no conveniences at all. He stayed in my country home and made himself at home. He would even come to my kitchen on cool mornings and dress behind my old wood cook stove. Many times his wife (Miss Joe) and

the two girls would also be there. He didn't come for the financial support he would get, because he knew that would be little, but rather he had in mind the salvation of country people's souls and to see that on the Park there would be a meeting-house for the local people to worship in and for the tourists who visit the Park. This he accomplished. He worked with the visiting brothers who came there, and a nice house is there today . . . I feel that this was one of, or maybe the greatest, sacrifices he ever made . . . One Sunday about time for services to begin, there came an awful downpour of rain and we waited until it slacked to begin the service, because you could not hear yourself talk for the noise of the rain on the canvas. While waiting, three of us took inventory of the crowd which was gathered under the tent and found people from seven different states. It rained again in the afternoon and it was impossible for the campers to spend the night in their tents. So we gathered them all up and went to our house and made down beds all over the house and even had five cots and two beds on our screened-in front porch . . . Brother Hardeman baptized not only me but all of my five children. We all think he is a wonderful man and love him very dearly."

Douglas H. Perkins, now an able gospel preacher and a grandfather, was a young boy in the time of the early Shiloh meetings. He says:

"In about the year 1926, I was attending one of the Hardeman tent meetings at Shiloh and recall seeing Brother Hardeman baptize twin girls in the creek at the same time. As I recall, he laid them both back in the water and immersed them at the same time. During that meeting the crowds were estimated to be five thousand people on Sunday afternoon, and I remember counting at least seventeen states represented, according to license plates.

"I recall hearing the story that one Sunday afternoon during one of the big tent meetings at Shiloh, while Brother Hardeman was preaching, Brother J. Petty Ezell worked his way through the large crowds to get in under the edge of the big tent. After the service was over, Brother Hardeman saw Brother Ezell and was surprised to see him there. Brother Hardeman asked him when he came, and Brother Ezell replied, 'I came in under the tent just as you had

Moses building the Ark'. Brother Hardeman had used the word 'Moses' instead of 'Noah' when talking about the Ark . . ."

Herman Erwin, of Memphis, recalls that:

"On July 17, 1931, several cars drove from Union Avenue Church of Christ in Memphis to Shiloh to attend a tent meeting being held by Brother N. B. Hardeman (Dinner on the ground). The caravan arrived in time for the morning services. The tent was located just west of a little spring in the Park, and when we were all through eating, every one headed for the little spring, but the large crowd was almost too much for the spring; but it did its best and finally almost everybody had taken on enough water to get back to the tent and get in to the afternoon services. When the services were over, the most of us being strangers in the Park, we drafted Mrs. Jac Emmons, who at that time was an official guide in the Park, to show us over it; after which we headed for Memphis and Union Avenue, having had a FULL day in more ways than one. I remember a few of those who made the trip: Miss Jessie Lumley, Miss Margaret White, Miss Nina Hardison, Miss Smith, Bennie Cook and his sister . . ."

The last Hardeman engagements of the year 1923 were three nights of lecturing on Egypt and the Holy Land, December 18, 19, 20, at Ryman Auditorium, to "immense crowds", and then an appointment at Bells, Tennessee, on Christmas Day. D. E. Carron reported in the *Gospel Advocate* on December 13: "We are trying to complete a new meeting-house for a meeting on December 25, with N. B. Hardeman to do the preaching. L. L. Brigance will be with us. L. K. Harding will lead the singing."

"The Babbler", of David Lipscomb College, in its issue of December, 1923, wrote of the lectures on the Holy Land:

"Many of the College students were able to hear the famous preacher there, but for the benefit of those who did not, his services were secured by the school for a lecture Wednesday, December 17" "His recent trip to the Lands of the Bible has matured his remarkable knowledge of the Bible and Biblical History and the benefit of the world tour is apparent in his speech."

Hardeman was not in the schoolroom for the sessions of 1923-4 and 1924-5, so he was able to hold meetings far and wide. In late January, 1924, he went to Los Angeles for two meetings. The first, which began on January 24, was at Sichel Street Church, and the other was for Central Church, then meeting in Patriotic Hall. Of the latter, S. E. Witty wired the *Gospel Advocate:* "About eight hundred heard N. B. Hardeman the first Sunday of the meeting." He was accompanied on this trip by his sister, Mrs. Jim Ledbetter, and by his cousins, the J. G. Hardemans.

Edgar Miller wrote of the two Los Angeles meetings in the *Advocate* of March 6:

> "Brother Hardeman is a wonderful speaker—he speaks plainly and slowly; his voice carries well and far, and his treatment of any subject he may be discussing is such that when he has finished no one need be left in doubt as to what he means. He preaches the truth and he declares that the only sermon he knows how to preach is a doctrinal sermon, which declaration he has backed up with facts thus far . . ."

The next month he was in a full three-weeks meeting at Highland Street Church, in Jackson, Tennessee. The Jackson Sun reported, "Dr. Hardeman's coming to Jackson is an event looked forward to with eager anticipation by all who know of his reputation." The last of March and most of April found him in Detroit in three meetings. These were followed by revivals in Pulaski, Fayetteville, and Obion, Tennessee; Elkton, Kentucky; Dresden, Tennessee; Hopkinsville, Kentucky; Huntsville, Alabama; the second meeting at Shiloh Park, then Franklin, Tennessee; Ridgedale Church in Chattanooga, Tennessee; Bowling Green, Kentucky; and back to Detroit in November.

The meeting at Dresden, Tennessee, July 20-August 7, received a great deal of publicity in the *Dresden Enterprise.* It first announced that:

> "N. B. Hardeman, recognized the ablest man in the church in West Tennessee, has been engaged for the meeting. A tent with seating capacity of twelve hundred will be used . . . Elder Hardeman is one of the most noted pulpit orators in the South . . . He is scholarly

and pleasing in address. He possesses a wonderful personality and unsurpassed magnetism." Then, on the last day of the meeting, the *Enterprise* exulted: "For the first time in the history of Dresden, citizens camped here during the meeting." "Fifteen hundred here Sunday." "We venture the assertion that more people in Dresden and around Dresden are giving serious thought to the teaching of God's word since Hardeman began explaining it here than ever in the history of the town."

When he returned to Dresden the next summer, the newspaper again paid tribute: "Mr. Hardeman a Forceful, Pleasing, Speaker". "Knows the Bible by Heart". "Despite the intense heat, a crowd estimated at fifteen hundred people came to Dresden Sunday to hear Elder N. B. Hardeman."

At Franklin, Tennessee, in October, 1924, the *Advocate* called his efforts, "a truly great meeting." The church procured the "large tabernacle", with a capacity of one thousand to twelve hundred, and it was "more than filled, some turned away". There were twenty-nine additions. F. W. Smith wrote a long and complimentary story of it in the *Advocate* of October 9. At Bowling Green, Kentucky, "largest audiences we have ever had . . . evening services held in the auditorium of the Bowling Green Business University . . . which was full to overflowing at almost every service."

A most unusual series began in 1924—four meetings in Detroit in one year! Claud Witty, of that city, was in attendance at the First Tabernacle Meeting in Nashville in 1922. He was responsible for the first invitation to Hardeman from Detroit, where the latter eventually held nine meetings, as well as other appointments. On March 27, he began a revival at West Side Central; he closed the next meeting—with Fourteenth and Grand River, on April 11; and then began with Vinewood two days later. In November, he held a meeting with Hamilton Boulevard congregation, Elam Derryberry leading the singing. On Thanksgiving Day, all eight of the Detroit congregations united in a service at the Tuxedo Theater. There were twenty-three additions in November.

In March of 1925, he was in Detroit again. Then, on July 26, 1927, John T. Smith wrote:

> "We expect N. B. Hardeman for a short visit next week". And it was a busy one! "He preached to a very large audience at Champaign, Illinois, July 31, and came from there to Detroit. Twenty congregations were represented in the Champaign meeting, brethren driving from Chicago, St. Louis, Indianapolis, and many other cities. Most of the Detroit preachers and some other brethren met Brother Hardeman at the train Monday afternoon. Monday evening he preached to an audience that packed the building at West Side Central Church on the subject, 'I Am Debtor'. For one hour and ten minutes the audience was spellbound while he recited the reasons why we are debtors. Tuesday evening he was greeted by another very large audience at the Hamilton Church. For more than an hour and thirty minutes the audience was all but lost to their surroundings while they heard him sketch the events of the past 1900 years with reference to the cause of Christ.
>
> "Wednesday evening he was at the Fairview Church with another great audience, and spoke for one hour and twenty-five minutes on the subject of infidelity and modernism. It was a masterpiece and calculated to strengthen the faith of all who heard it. Thursday evening he spoke to another audience that filled the Vinewood Avenue building to overflowing. His address Thursday night was on *Christian Education,* and was, no doubt, the finest thing ever heard on the subject by those who were fortunate enough to be there."

April of 1928 was the date of a great event in Detroit. The twelve congregations of the city joined together in "a great protracted meeting of two weeks' duration, to be conducted in the Cathedral of the Masonic Temple . . .The audience has a seating capacity of fifteen hundred, and is considered one of the finest in the world." John T. Smith led the singing; there were from eight hundred to eighteen hundred present, and forty-three additions. In an article in the *Gospel Advocate,* July, 1959, Phillip Morrison refers to that meeting (in connection with the celebration that year of the fifty-sixth wedding anniversary of the Alex Lindseys) : "It was they who took on the responsibility for

raising the money among the congregations for the Masonic Temple meetings (similar to the Tabernacle Meetings) conducted by Brother N. B. Hardeman in Detroit in 1928."

This meeting was right on the heels of the Third Tabernacle Meeting in Nashville, and was so successful it was repeated, March 31-April 14, 1929. It was during the 1928 meeting that Hardeman met Paul Gray—a meeting that resulted in the latter's generous gift to build a boys' dormitory for Freed-Hardeman College.

In 1931, "N. B. Hardeman spoke to three great crowds at West Side Central Church on April 26." In 1932, a Hardeman meeting at Vinewood closed on April 8, with about eight hundred people present at West Side Central building. "Largest crowds that ever attended a Vinewood meeting." In April of 1947, he had many of the same friends and hearers present, in a meeting at Dearborn, Michigan.

The year 1925 started off with a meeting in January at Lakeland, Florida, with T. B. Thompson. It was held in a large high-school auditorium near the church. From there he went to a meeting in St. Petersburg, where one of the moving spirits was Mrs. Helen E. Smith, old friend from Dyersburg, Tennessee. Mrs. Rebecca Johnson, in a letter to J. M. Powell, March 18, 1960, reminisced of the Lakeland meeting:

> "Brother Hardeman was there two Lord's days and each afternoon he lectured on his trip to the Holy Land. Every seat was taken and chairs were set in every space and people lined up around the wall. When he talked two hours each afternoon, it seemed he had only talked a few minutes. You could have heard a pin hit the floor . . . What impressed me was this: Brother Hardeman told where his lesson text could be found, put his Bible under his arm, stood perfectly still, and his text was read from memory . . . On closing day twenty-two men and women were baptized under a beautiful sunset, all dressed in white, in the dark blue waters of Lake Weir, in front of our building."

In March of 1925 Hardeman was in Atlanta, in a meeting with B. C. Goodpasture—"record-breaking audiences". In the latter half of April, he was in Washington, D.C.

T. B. Larimore himself sent the report of this to the *Gospel Advocate.* The month of May found Hardeman at Pearl and Bryan, in Dallas, Texas. In July, he was in a big tent meeting in Abilene, Texas, as had been planned for more than a year. Back to Dresden, and to Shiloh Park, Tennessee, then to Portland, Tennessee, at the last of the summer. Of this revival, the venerable J. O. Blaine wrote: "Brethren, if you want your friends and neighbors to hear the gospel, get a big tent, spread it in some shady grove and invite N. B. Hardeman to do the preaching. You can not beat it."

Now Hardeman became the daily teacher again, with the opening of school at F.H.C., and co-president with H. L. Calhoun. The protracted meetings were reduced mainly to the summer months, or to places that he could drive to and from at night without interfering with his college work. The *Advocate* mentions appointments at Sardis, and at Brownsville, Tennessee.

Christmas of 1925 was an auspicious occasion. The new auditorium of Central Church in Nashville had just been completed and Hardeman was invited to hold the first services. So on Saturday, December 26, he preached twice; on Sunday, three times; and twice on Monday, to a "packed house".

The mention of Sardis, Tenn., (he also preached later at Sardis, Mississippi) is a reminder of early mission work in the area around Henderson. In August of 1912, Hardeman preached some of the very first gospel sermons ever heard in that community, about twenty-five miles from Henderson. He met stubborn prejudice, but did establish a congregation. He revisited it many times during the ensuing years—up until 1961. His Sundays and meetings there were the occasion of much good fellowship, dinner-on-the-ground, and happy memories. One outstanding day for Sardis was August 28, 1949. After a stirring sermon that afternoon, there were several confessions, then the whole crowd proceeded to the Tennessee River, a few miles distant, where Hardeman baptized about a dozen people. A heavy rainstorm came up and the crowd was drenched, yet everyone stayed. Among the converts were an elderly

couple, the Williamses, each seventy-six, and life-long Presbyterians. The old gentleman had to be baptized in his chair, so the singer, Coy Johnson, assisted in that.

The sermon that afternoon had been on "being satisfied" with one's religion, in error or not. At the conclusion, several stubborn hearts began to yield. When Adam Dyer came forward, Hardeman said under his breath, but audible at close range: "You rascal! Why have you waited so long?" And when Harold Ross at long last came forward, "It took a long time to move you". But not to move the audience—there was hardly a dry eye in the whole congregation that Sunday afternoon.

Summer of 1926 came in with a meeting in Memphis, at Union Avenue. Hardeman did part of the preaching; G. C. Brewer did the rest, with Ealon V. Wilson leading the songs. Before the meeting was over, Hardeman was in St. Louis, with Spring and Blaine Streets Church in a revival; then he went to Sharon, Tennessee, "under a large tent"; then to Pulaski, Tennessee, with thirty-one additions. Next to Jasper, Alabama, with thirty-seven additions; to Shiloh Park, and back to school. But there was a meeting in early October in Bethel Springs, Tennessee, and in late October, one in Henderson.

Back to a beloved congregation—Central Church in Nashville—for Thanksgiving Day; again at Central for a meeting December 26-January 2. The *Advocate* says of that meeting: "There were more than one thousand messages from persons who heard Brother Hardeman by radio. Many brethren estimated the nightly audience at from fifty to one hundred thousand people." Two other busy days noted in print that year were a three-sermon day at Charlotte Avenue, Nashville, in November; and a Commencement Sermon in Lexington, Tennessee, in April, *after* he had preached twice that day in Huntingdon, Tennessee, and caught the train to his evening sermon. Will Barry, of the *Lexington Progress,* wrote in his paper a most complimentary account of his sermon, declaring that at its close the speaker was still "fresh as a daisy". "Every word of his sermon . . . was heard with the most rapt attention,

and at the close, Brother Hardeman was given many hearty handshakes . . ."

The meeting at Spring and Blaine Church, St. Louis, was repeated in June of 1926, June of 1927, June of 1928, and October of 1937, with many other visits in between and since. In 1936 the untimely death of J. H. Horton occasioned three visits there—on January 8 to preach the funeral of the beloved minister, and on January 25 and February 2, to fill the pulpit. Three meetings at West Side congregation, in May, 1953, April, 1956, and November, 1957, bring to seven the number of Hardeman revivals there—besides many Sunday appointments.

In 1928, the Third Tabernacle Meeting took place, accompanied by many pages of publicity before and after, both in church of Christ publications and those of the denominations. Hardeman went directly from that meeting to a similar one in Detroit. He was also at Cornell Avenue, in Chicago, twice that year—preaching three times on the first Sunday in the new building, the first Sunday in March, with four or five hundred in attendance; again in November, 1928. He was also at St. Louis; Shiloh Park; Selmer, Tennessee; Jackson, Tennessee (both congregations in Jackson together); Cookeville, Tennessee; Florence, Alabama, under a large tent; and in an October meeting at Central Church, Nashville; also with the Park Hill congregation at Fort Smith, Arkansas, from December 4 to 7, where N. B. Hardeman, J. D. Tant, Lee P. Mansfield and J. N. Armstrong shared the preaching; also he had a number of Commencement Sermons, as usual.

March of '29 was the date of a cooperative meeting in Montgomery, Alabama. The four congregations combined efforts and had N. B. Hardeman for a three-Sunday revival at Catoma Street building. "Brother Hardeman will preach the initial sermon at Highland Avenue Church, and during the meeting will preach at each of the church-houses of the city on Sunday morning." Right afterward, he returned to Detroit for the second Masonic Temple meeting. (His talented substitute, M. S. Mason, made it possible for him to be away from his college classes.) In May, he and E. R. Harper preached the first two sermons in the new

church, Central, in Jackson, Tennessee. Other recorded appointments and meetings of the year were: Amory, Mississippi; Bruceton, Dickson, Gallatin, and Obion, Tennessee; Cleveland, Ohio; Conway, Arkansas; and a November meeting in Murfreesboro, Tennessee, with "overflow crowds".

Red Boiling Springs, Tennessee, was in its heyday as a watering-place in 1930. It also had a Hardeman meeting, the last half of August. In the *Advocate* of September 11, E. G. Creacy reports: "Three thousand people the last Sunday, despite three denominational revivals concurrent. Fifteen states were represented". Ealon V. Wilson led the singing, as he also did for the meeting at Tenth and Rockford, Tulsa, Oklahoma, in June; and at Tiptonville, Tennessee, in July. Other engagements of the year noted in the *Advocate* were Huntingdon, Tennessee; Hillsboro Church, in Nashville; Winfield, Alabama; Haldeman Avenue, in Louisville, Kentucky; Union Avenue, in Memphis; Charlotte Avenue, in Nashville; and at Shelbyville and Lewisburg, Tennessee. Of the last-named meeting it was reported: "Song service by B. C. Doran, who recently came to us from the Christian Church."

The Red Boiling Springs meeting was repeated in August of 1931, the same month Hardeman held a tent meeting for North Birmingham, Alabama, church, with a thousand average attendance each night. The year 1931 also saw meetings at Columbia, Tennessee, Seventh Street (where seven hundred and seventy-two were present for Sunday-school on April 19); a three-Sunday meeting at Wichita Falls, Texas, in June; and a revival at Milan, Tennessee, in September, with Ealon V. Wilson singing.

Five engagements in Nashville were reported in 1932—two at Charlotte Avenue, two at Twelfth Avenue, and a tent meeting at Jackson Park, on Gallatin Pike, August 2-14. Two Sundays in February were spent at Mobile, Alabama, and at Haldeman Avenue, Louisville, Kentucky. Twenty were added to the church at National Avenue, Springfield, Missouri, at a meeting in July; there was a meeting in McMinnville, Tennessee, in August. On May 11, Hardeman preached two Commencement Sermons, one at Millport, Alabama, the other at Kennedy, Alabama.

Emmett G. Creacy wrote of a new endeavor in the *Advocate* of September 14, 1933:

> "One of the greatest gospel meetings ever conducted in this section of Kentucky, came to a close September 3, after two weeks' duration. N. B. Hardeman did the preaching, and all who know Brother Hardeman, know that the preaching was true to the old Book. Scottsville is a denominational stronghold, which only one small church after the New Testament order. For the first time, the people of Scottsville and community heard the gospel of Christ in its fullness. A large tent, sixty by ninety feet, was erected, and many times it was filled to its capacity . . . Much is due R. W. Comer, of Nashville, for making it possible to have this great meeting. Joe Ridley, of Nashville, ably directed the song service. Eight were baptized, five restored."

In 1933, also, Hardeman preached on four "fifth Sundays" at Charlotte Avenue, Nashville; at Hopkinsville, Kentucky; at the David Lipscomb College lectures; at Sparta, Tennessee; Paragould, Arkansas; Coleman Avenue, Memphis; Central at Chattanooga; West End in Birmingham, Alabama; and also held a meeting in Henderson in November.

The Chicago World's Fair was in its second year in 1934, and in late June, Hardeman went to that city for a tent meeting at Keeler and Waubasia Avenues. One of the hottest meetings he ever held—in terms of actual daily temperatures—was in Wichita, Kansas, from July 29 to August 12. The results were good, however—nineteen baptisms and several restorations. This meeting was repeated with a four-Sunday one in 1937, "open air", with twenty-four additions. His first meeting of the summer of 1934 was at Waco, Texas. W. D. Bills, of Waco, wrote:

> "At times we were unable to accommodate them (the crowds). Hardeman is a most excellent preacher of the gospel of Christ. His simplicity is his strength. Though splendidly educated, he makes no effort to display his learning—he both endeared himself to the church and helped us in our efforts to reach the people with the pure gospel of Christ. We also enjoyed the presence of Sister Hardeman, and plan to have them again next year."

There were "more than twenty additions to the body here, most of whom were by baptism". It might be mentioned that up to this time, "Miss Joe" had accompanied him on very few meetings. And though she went thereafter to many, she was always perfectly sure that she had been especially invited.

In 1934 also, he had Sundays at Hickman, Kentucky; Mobile, Alabama; Smithville, Tennessee; Charlotte Avenue, in Nashville; and he held meetings at Paragould, Arkansas, in August; in Scottsville, Kentucky (a repeat of the tent meeting there) in July; he was at Waverly, Tennessee, eight days in September; at Brownsville, Tennessee, in October, whence came the report: "Best crowds we ever had—church could not hold the closing crowd"; and in a three-Sunday revival in McMinnville, Tennessee, in November. In the spring of 1934, he gave class addresses at: Jordan, Kentucky; Hickman, Kentucky; Corinth, Mississippi; Smithville, Adamsville, Tracy City, Greenfield, and Gadsden, all in Tennessee. In September he held a meeting at nearby Jacks Creek, with Manley Harwell as his songleader. The small, struggling, congregation put $28 in the pay envelope, to be divided between the two. In a characteristic gesture, Hardeman turned the whole amount over to Harwell.

Nineteen thirty-five saw Hardeman participating in David Lipscomb College lectures in January; at Lubbock, Texas, in the spring; at Charlotte Avenue, Nashville, for two "fifth Sundays"; in meetings at Altus, Oklahoma; Ozona, Texas ("Bring your tent and stay the full time", was L. N. Moody's invitation to the brethren); at the old Kurfees home church, "Jericho", at Mocksville, North Carolina; at Waverly, Tennessee, in late summer, at lectures on the Holy Land, at Paragould, Arkansas, in December.

Texas celebrated her Centennial of Freedom in 1936, and the Dallas churches asked Hardeman to take part in the activities, August 9-15. The celebration was held on two hundred sixty acres, including the old State Fair Grounds. There is more than a casual interest between N. B. Hardeman and Texas. Many of his ancestors had a hand in her

history. The Texas Centennial Commission, in the Centennial year, erected a joint monument, in the Hardeman Family Cemetery, one and a half miles north of Italy, Texas, to John Marr Hardeman, who had served in the Army of Texas in 1835, and his wife, Mary (Hardeman) Hardeman (they were cousins). She was the great-aunt of N. B. Hardeman. Also, his great-great uncle, Bailey Hardeman, helped draw up the Texas Declaration of Independence, and was one of its signers. His portrait is in the painting, "The Reading of the Texas Declaration of Independence", which hangs in the Historical Museum at San Jacinto Battlefield. Too, Dr. Blackstone Hardeman, N. B. Hardeman's great-grandfather, was a resident of Texas from about 1837 till his death "after 1857".

J. L. Hines wrote of the Centennial Meeting:

"The Centennial authorities were extremely kind and courteous to us. They supplied me with as many individual passes as I desired, especially for the preachers and their wives, and with a group pass for eight hundred, who could be admitted into the Centennial grounds at gate Number One between 5:30 and 6 P.M. The meeting was conducted thus: at 10 A.M. every day at Peak-Main Church building; 6 P.M. in Chrysler Gardens in the Centennial grounds; and at 8:15 every day under a tent on the corner of Eighth and Lancaster, in Oak Cliff. Announcements were placed on the Gulf Radio network every hour within the Centennial Park, and also an announcement was carried in the *Centennial Bulletin,* the *Dallas News and Journal.* From three hundred to six hundred and fifty singers participated in these services. Great numbers of outsiders listened, and brethren from many States attended. Brother Hardeman never preached better in his life. His sermons were powerful and plain. About one thousand people heard the last sermon in Chrysler Gardens. A great crowd assembled at the big tent to hear the minister's last talk. T. F. Stovall, of this city, directed the singing, and did it well. The singing of several hundred, carrying all parts, just simply floated out on the air to the ears of hundreds of people who never heard it after that fashion.

"In all, to my way of thinking, this was the greatest meeting Dallas, Texas, ever witnessed. Sunset Church supervised the meeting, and many other congregations

and individuals cooperated to make it a success."

One of these was Roy Cogdill, who worked and wrote about accommodations for the visitors.

Other 1936 engagements were at St. Louis; Paducah, Kentucky; Washington, D.C.; Charlotte Avenue, Nashville; Hickman, Kentucky; Central Church, Chattanooga, July 19-August 2; Tenth and Francis, Oklahoma City, last half of August; Wewoka, Oklahoma, November 1-11. Also, there was a great meeting in Memphis, Tennessee, with Union Avenue Church, in April of 1936.

# EVANGELIZING—FOUR MORE DECADES

## Part II

### Memphis—a Half-Century Bond

The fifty-eight-year-long association with the church in Memphis, Tennessee, has indeed been one of the happy spots in the life of N. B. Hardeman. He has preached many, many sermons, held many meetings, and cherishes many friends in and around the city. He was in on the very beginning of the cause in Memphis. The first recorded visit was on October 8, 1905, when the small band of Christians was meeting in the "Woman's Building". He recalls that "the whole congregation went up together on the elevator"; and his topic was *Religion—Vain, Pure and Undefiled.* The next published record that he has—though not his next visit, is an engagement to preach at Harbert Avenue Church, in July, 1918. Then there is a record of preaching the first Sunday in March, 1922, at McKellar Avenue.

The Commercial Appeal published his picture and a story about an appointment on May 8, 1922. Said the article:

> "N. B. Hardeman, of Henderson, Tenn., who recently closed a twenty-day meeting in the Ryman Auditorium, Nashville, for the churches of Christ in Nashville and surrounding territory, where ten thousand people heard him speak daily, will speak morning and evening, Sunday, at Harbert Avenue Church of Christ.
>
> "Gov. Alf Taylor, in characteristic manner, recently said: 'And I know Mr. Hardeman personally, have known his work for years. He is a descendant of the Hardeman family for whom Hardeman County, Tennessee, (also Hardeman County, Texas) was named. I have made speeches in every state east of the Rocky Mountains and have been introduced by hundreds of men, but the most eloquent and forceful

introduction I ever had or heard was one of twenty minutes by N. B. Hardeman'.

"Mr. Hardeman has hundreds of friends and former pupils in Memphis who will be delighted to again have the privilege of hearing him speak."

1925 was an historic year with the Memphis Church, for in May, Harbert Avenue moved into its handsome new building on Union Avenue. J. A. Allen wrote, in the Advocate of June 11:

"Brother N. B. Hardeman's prominent standing among the churches is largely due to his fidelity to God's word and to his boldness in declaring it. Well known and much admired, the very place he occupies in the affections of the brethren may be attributed to his courageous and unflinching love for the truth.

"The Harbert Avenue Church, Memphis, Tennessee, has just recently built a magnificent house . . . Hardeman was invited to hold the first meeting and . . . promptly attacked the use of instrumental music. The world would be better if we had more Hardemans."

Allen also included the amazingly thorough review of that sermon by the Memphis Commercial Appeal, under the heading, *Hardeman Attacks Use of Instruments,* and the sub-heading: *Bible Doesn't Give Them a Place in the Church.*

John Allen Hudson, for several years the hard-working minister of Harbert Avenue, also wrote of the opening meeting at Union Avenue. He tells of their intensive advertising campaign, with blotters, handbills, taxicab signs, street-car straps, billboards and special printed invitations. And the results showed:

"To secure Brother Hardeman for the meeting, we had to beg his time from others to whom it had been promised. He was at his very best. He was freely discussed over the city. The daily papers carried briefs of his sermons. The *Commercial Appeal* 'covered' the meeting through a special reporter. The sermons provoked much comment. The subjects, *Instrumental Music in the Worship* and *What the Jews Have Con-Contributed to the World,* were masterpieces. No question before the religious world was evaded. There was no temporizing. The modernists were classified with

the infidels and flayed openly through press and pulpit. A challenge was issued for any man to undertake to defend as scriptural instrumental music in the worship. Although in a combined opposition meeting in Memphis, the 'transgressives' kept quiet. They passed in silence the public challenge that was heralded to the whole city and the sections where the daily papers go.

"The auditorium of the new building seats twelve hundred people. Many times were people turned away being unable to get into the building for standing room." "Brother F. D. Smith conducted the song services . . . there were one hundred and one additions."

Memorial Day, May 30, 1926, saw Hardeman in another meeting at Union Avenue, which lasted until June 20. However, G. C. Brewer preached the last week, as Hardeman already had a meeting engaged, to begin in St. Louis on June 13. In 1928, when Brewer was engaged to take up regular work with Union Avenue Church, Hardeman preached each Sunday until his arrival. In 1930, April 17, the *Advocate* reports: "Brother N. B. Hardeman made us a very pleasant visit last week—on his way to Louisville, Kentucky, for a meeting with Haldeman Avenue congregation. He had just closed a very fine meeting with the Union Avenue Church, Memphis, Tennessee, in which there were twenty-four additions, all of whom, except one, were grown men and women."

In 1933, the *Advocate* reported that Hardeman was at Coleman Avenue, Memphis, on May 14; and at McKellar Avenue on November 13. The 1936 meeting at Union Avenue, April 5-25, was a spectacular success. On the first night, however, a disastrous, savage cyclone devastated nearby Tupelo, Mississippi, leaving many dead in its wake. It greatly affected everyone in Memphis, yet the meeting proceeded with fervor. I. A. Douthitt, then minister of Union Avenue, wrote: "All records for attendance, both Sundays and nights, have been broken during this meeting". There were eighty-four additions, plus fourteen more on the Sunday after the close of the revival. In 1936 also, he held a tent meeting at Highland Heights, with Ealon V. Wilson singing.

In 1941 the Union Avenue Church used a unique form of advertising—a letterhead on which appeared a handsome picture of the building and an excellent likeness of the preacher. It announced: "Fifteen hundred enthusiastic members invite you to HEAR N. B. HARDEMAN, one of America's outstanding speakers, April 6 to April 20." And it stated, in short paragraphs on the left margin: "Overflow crowds have heard him throughout the Nation"; "Audience of ten thousand heard him at Ryman Auditorium, Nashville"; "He'll point you to a way that is right and can't be wrong", etc. After the meeting, the report was: "Not only the auditorium was filled, but all of the balcony, with overflow on all the stairs and in the basement."

1944 saw Hardeman with McLemore Avenue church twice: the first Sunday in January, and then for a meeting beginning on June 11. That same year, he preached for the Jackson Avenue congregation on June 4, and a number of times later. They were then meeting in Hardie Auditorium on the campus of Southwestern University, before it was possible to build the beautiful Jackson Avenue building. In 1945, he was with McLemore Avenue the first Sunday in January and again on the third Sunday in April. That third Sunday in April was the forty-eighth anniversary of his first sermon, and he preached that day not only for McLemore, but also one sermon at the Normal Church and one sermon at Seventh and Bethel, in Memphis.

The Silver Anniversary of Union Avenue Church was observed on May 14, 1950. The Union Avenue "Mirror" of May 12 had three-fourths of its front page taken up with pictures and plans for the event. "N. B. Hardeman Returns Next Sunday, May 14th—Brother Hardeman has conducted many revival meetings at Union Avenue Church during the past twenty-five years and has preached many times on Lord's days. He is looking forward to Sunday, the 14th, with a 'pleasure unusual'."

In the decade from 1950 to 1960, as the number of Memphis congregations rapidly increased, he preached countless times for them. His most numerous appointments and meetings were at McLemore Avenue, but there were also frequent appearances at Jackson Avenue, Union Avenue,

Getwell, Berclair, White Station, Macon Road, Highway 61, Highland, Kimball Road, Ellendale, South Parkway, Holmes Road, McKellar, and Park Avenue. In 1954 he moved his residence to Memphis, but never placed his membership with any congregation, feeling that he belonged to all and all to him. The last sermon he preached at Union Avenue was on October 11, 1959; the next-to-last time at Jackson Avenue was June 5, 1960, when his sermon was on *Current Issues That Threaten the Unity of the Church.* The auditorium was jammed to the entrances. The last sermon at Getwell was on July 2, 1961, at a "home-coming", on the eleventh anniversary of the establishment of that congregation; and the last one at Park Avenue, in the summer of 1962.

In the early days of amateur recorders, Alton McNutt, a former pupil and long-time friend, made recordings of his voice. In March, 1952, the West Side Church in Montgomery, Alabama, made a lovely gesture—took two wire-recordings of Hardeman sermons, which his family now has. On the occasion of the June 5, 1960, sermon at Jackson Avenue, several tape-recordings were made, one of which his family possesses. Many other places also have recordings of the ringing Hardeman preaching, treasures that grow more precious with the passing years.

### NBH and Nashville

The forty-year "love-affair" between Nashville and Hardeman began with his First Tabernacle Meeting, in March, 1922. This meeting and its successors, also the Boswell-Hardeman Debate, are discussed in other sections of this book. So, it is the intention here to mention some of the other visits he made to Tennessee's capital city, which are also among the bright jewels in his memories. Central Church was the setting for much of his work there. He preached seven sermons in the first services at the new building, on December 26, 27, 28, 1925. He was back for Thanksgiving Day, 1926, and again for a meeting at the last of that year, December 26-January 2, 1927, which meeting had that innovation—it was broadcast, by radio,

and met with a very warm reception. Again, he held a meeting there, October 7-15, 1928, on the third anniversary of that church's organization.

For a number of years, from 1930 on, he had a "standing date" with Charlotte Avenue for all the fifth Sundays—trips that he thoroughly enjoyed. He held two tent meetings—one in August of 1932, for the Jackson Park congregation, when the tent was situated on Gallatin Pike; and another in East Nashville, sponsored by the Eleventh Street Church, in July of 1940. There were also meetings at Chapel Avenue, August, 1943; Hillsboro, April, 1948; David Lipscomb College, April, 1950; Lischey Avenue, May, 1957; and Shelby Avenue, May, 1959. Other congregations which he visited often were Twelfth Avenue, Hillsboro, West End, Chapel Avenue, Lawrence Avenue, Grandview Heights, and Lindsley Avenue.

These meetings and appointments furnished him contacts with many hundreds of friends, whose love and kindness have been appreciated and cherished. No trip to Nashville, or through the city, was ever complete without a stop at the *Gospel Advocate* office—whose great editors and personnel he has known since 1897, when J. C. McQuiddy visited the Georgie Robertson Christian College in Henderson. In January, 1905, Hardeman made his first recorded visit to the office, though the *Advocate* had for eight years been printing news about his preaching.

Hardeman preached the first sermon in the new church building at Bolivar, Tennessee, on March 14, 1937, and also that month held his first meeting at Longview, Texas. This meeting is memorable for three things: first, he arrived at Longview the day after the tragic school disaster in nearby New London, Texas, when hundreds were killed in a gas explosion; second, his long friendship with the John W. Akins began; third, he was once again, after fifteen years, part of the incomparable team of "Hardeman-Pullias". The Longview newspaper ran an ad on March 17, 1937, announcing "Revival Meetings, Church of Christ, Beginning March 18, 7:30 P.M." It featured two pictures, those of preacher and singer. The remarks below the pictures were:

"N. B. Hardeman did the preaching and C. M. Pullias conducted the singing in the Hardeman-Pullias Meeting in the Ryman Auditorium, Nashville, Tennessee, in 1922. This meeting attracted nation-wide interest. Thousands were in attendance at each service, with the result that this was one of the greatest meetings ever held in the South. Every one is cordially invited to hear these men as they again preach and sing the gospel of Christ."

San Antonio was another "first" in 1937—with the T. B. Thompsons, and with Floyd Kanatzer as song-leader. It was June 20-July 4, held "in the Municipal Theater in a beautiful park." Thompson wrote:

"Brother Hardeman was in splendid trim . . . The manager of the city's municipal theater is reported to have said that if we would have Brother Hardeman return next year, he would contribute liberally to the support of the meeting . . . The brethren were highly pleased with Brother Hardeman's work. Sister Hardeman accompanied her husband to San Antonio. Many cities were represented—Dallas, Fort Worth, Houston, Corpus Christi, Harlingen, Laredo, Uvalde, Brady, besides all of the smaller towns closer in."

In February of 1937, Hardeman had lectured on the Holy Land at Crossville, Tennessee, where Stoy Pate said he "held two crowds spellbound". The same month, he had seventeen additions at a meeting at Shaw Avenue, Cleveland, Ohio. He held meetings at Jackson, Tennessee, in April; Parkersburg, West Virginia, in June; Cookeville, Tennessee, in July; Wichita, Kansas, in August; St. Louis, in October; and Mayfield, Kentucky, in November. Sprinkled in between were Sunday appointments at Akron, Ohio; Corinth, Mississippi; and Nashville.

Nineteen thirty-eight was a banner year—and an incredibly hard-working one. It saw the debate with Ben M. Bogard in Little Rock, in April; it was climaxed by the Fourth Tabernacle Meeting, October 16-30. He held four Texas meetings that year—Longview, in March; Pampa, in June; Sweetwater and Waco, in July. To Tuckerman, Arkansas, and Lexington, Tennessee, on two Sundays in February. Various Sundays with Charlotte Avenue and

Twelfth Avenue in Nashville. In August he was at Mayfield, Kentucky, in a "great union meeting; sixteen congregations in Graves County cooperated. A large tent and around eighteen hundred people at each service. Evening sermons carried in full in daily papers." There he enjoyed the company of John B. Hardeman and his family, as well as other friends. In December, 1960, he received a letter enclosing a faded poster, announcing this "union meeting". It bears pictures of Hardeman and Palmer Wheeler, the singer. The accompanying letter, from Hickory, Kentucky, says:

> "Brother Hardeman:—This was found under the pulpit when they started remodeling the old building. I remember this meeting as if it was yesterday—don't remember the year and month—I'm sure you do. (He *did*—it was August, 1938). Such crowds as we did have. Tent full and hundreds on outside. I can hear you preaching on baptism now. The Baptists and all would get so mad, declare they never would come back—and they would be there the very next night to hear what you had to say. Just couldn't stay away, if they did not like it. We just don't have that kind of preaching and meetings any more.
>
> "Just thought maybe you would like to see it, and how you looked at that time. I'd like to know the year and month you held this meeting if you remember."

The letter is signed, "Emma Gent", a very old friend, now the widowed sister-in-law of I. J. Gent, of whom Hardeman has often spoken with respect and affection.

The *Gospel Advocate,* as well as many other publications, was thickly studded with articles about the two major events of 1938. L. O. Sanderson wrote well about the Bogard Debate in the issue of April 28; so did Will W. Slater and A. Leroy Elkins; J. D. Tant wrote in the May 12 issue. Also, the Fourth Tabernacle Meeting evoked many pages of print—by H. Leo Boles, in the issue of December 7, 1939; and two articles, by W. E. Brightwell and F. B. Srygley, in the November 11, 1938, issue. There are also the articles, *A Meeting With a Mission* and *Is the Meeting Timely?, Headquarters Opened,* in the September 29 issue; *Come and See* is the provocative title in

the October 6 issue; *Hardeman Meeting off to Flying Start,* October 10; and *Ryman Auditorium Filled to Hear Fundamentals Preached,* October 28.

A meeting at Cleveland, Ohio, beginning on June 10, 1939, was doubtful for a while, as his six-year-old grandson, Nick Powers, was in the throes of tetanus, caused by a shot from a B-B gun; however, the boy showed enough resistance that Hardeman went on to his meeting; and after an agonizing month, recovered. McMinnville and Bemis, Tennessee, had already had Hardeman meetings; Bridgeport, Alabama, followed Cleveland. Then to Tenth and South Rockford, at Tulsa, in July. "Immense crowds—more than two thousand present at closing services. Perhaps more people heard the gospel during this meeting than in any other ever held in Oklahoma"; to Decatur, Alabama, in August. . ."The whole town was stirred—eight hundred to one thousand present in the afternoon of the last day." There were also "big Sundays" at Twelfth Avenue, Nashville, on March 12 and four other Lord's days; at Trion, Georgia, March 19; Camden, Arkansas, May 7; and Glasgow, Kentucky, May 21.

February 18-28, 1940, was the date of a wonderful "Valley-wide" meeting in Harlingen, Texas. Hardeman was accompanied by "Miss Joe", and the J. W. Akins, and had a visit, one of the Sundays, from his son Dorsey, of San Angelo. James W. Adams wrote on February 29: "The cooperative meeting with N. B. Hardeman is now history and needless to say, much good was accomplished. Greater gospel sermons have never been presented in a finer spirit." This was the last long trip Mrs. Hardeman took with him. He was in Lewisburg, Tennessee, for a meeting in April. On May 5, "Miss Joe" accompanied him to a Commencement Sermon at Wingo, Kentucky, returning about midnight. Less than twenty-four hours later, with no warning, she was called home from her earthly stay.

In June, the Akins drove to Henderson to take Hardeman back to Longview, Texas, where he began a meeting on the fifteenth. Eleventh Street Church in Nashville sponsored a tent meeting in East Nashville, July 21-August 4. The sixty by ninety foot tent had seats for overflow; T. A. Nicks

led the singing. Hardeman was in revivals at Winchester, Tennessee, in mid-July; Paragould, Arkansas, and Jackson, Tennessee, had their meetings in August; and in October he and J. C. Murphy had a fine meeting of eleven days in Franklin, Tennessee, with twenty-seven baptized and two restored. At some services a thousand people were present. Some Sunday appointments were at Senath, Missouri; Jackson, Tennessee; Spring and Blaine, St. Louis.

Houston, Texas, site of three previous meetings, was again the location for a revival the last of March, 1941, when he was with P. D. Wilmeth at the Heights congregation. There followed a three-Sunday meeting in April at Union Avenue, Memphis, "sponsored by all the congregations of our brethren in the city". Hopkinsville, Kentucky, reported after a revival in early June, "Preaching was of the true Hardeman style, ringing true to the Old Book and being very effectively done." From there to Decatur, Alabama, the last week in June. Obion, Tennessee, was a familiar place for a meeting, this one in July; Franklin, Tennessee, again in August; and another meeting at Haldeman Avenue, Louisville, in October.—"Largest crowds we have ever had in a meeting here. Eight additions the first week." Sunday engagements recorded were at Lawrenceburg, Tennessee, twice; Henderson, five times; Russellville, Alabama, twice; Pruett's Chapel and Lyles, Tennessee, once each; Florence, Alabama, twice; Anniston, Alabama, and Lexington, Alabama, once each; Pottsville, Kentucky, Cookeville and Columbia, Tennessee, a Sunday each. Two exceptional Sundays were Chattanooga appointments: on October 5, when he preached at Rossville and at Red Bank; and on Pearl Harbor Day, December 7, 1941, when he preached three times—at Northside at 11:00 A.M.; Central High School (with two thousand attending) at 2:30; and Ridgedale, at 7:00 P.M.

Nineteen forty-two was a "Nashville Year". On March 29, Eleventh Street had a triple event—Hardeman at that active congregation for morning and night sermons, and in the afternoon at the War Memorial Building on the subject, *Is the Bible True?* Then Chapel Avenue, home congregation of his beloved friend, R. W. Comer, invited

him there for three Sundays in July and August; also sponsored the Fifth Tabernacle Meeting, held in War Memorial Building, November 1-8. He also preached for Twelfth Street a Sunday each in May, June, and August.

Other meetings of the year 1942 were at New Orleans, in February; Jacksonville, Florida, in April; Parkview at Birmingham, and Paducah, Kentucky, both in June; Enville, Tennessee, in July; Lawrenceburg, Tennessee, in August; Philadelphia in October. Then too, there were "Hardeman Sundays" at Rogersville and Lexington, Alabama, and Adamsville, Tennessee—all three on the same day, May 3; Corinth, Mississippi; Mayfield, Kentucky; St. Louis; Sistersville and Parkersburg, West Virginia, the last two on the same day, July 5; and Dickson, Tennessee. The meeting at Enville had special sentiment, for the church was on the point of razing its old building and constructing a new one. The old one had seen the very beginning of the Hardeman preaching career, when he made that first appearance on the third Sunday of April, 1897.

Dallas, Texas, claimed two visits in 1943. First was a lectureship, February 1-5, with Hardeman preaching at Central Auditorium each night; and again, he was with Pearl and Bryan in a three-Sunday revival, November 14-28. Seven other meetings occurred that year, plus many Sunday sermons, and all the time, his college duties were fulfilled. In March he was with old friends at Cookeville, Tennessee; in June were meetings at Little Rock and at Rockwood, Tennessee; Shelbyville, Tennessee, and Haleyville, Alabama, took up July; Chapel Avenue at Nashville, and Enville, Tennessee, were his August meetings. But for Sundays only, he went to Kansas City; Jackson, Tennessee; Henderson; Eleventh Street, Nashville; Tupelo, Mississippi; Martin, Tennessee; and Kenton, Tennessee, where he had taught as a very young man.

Woodbury, Tennessee, the site of his last meeting (March, 1961) had its first Hardeman meeting in April, 1944. This was the first of eight revivals with that cordial church. Also in June he held the first of five meetings with McLemore Avenue, in Memphis, as well as preaching there

the first Sunday of the year. Six other meetings were on his list for 1944: Kansas City, in April; Lewisburg, Tennessee, in July, where as usual he enjoyed his old friends, the W. D. Foxes; also Enville, in July and Jacks Creek, in August—both home territory. Lebanon, Tennessee, in October, "the only place I ever went where I had three or four hundred people at daytime, weekday services"; and Muskogee, Oklahoma, where Ross Spears led the singing. Jackson Avenue in Memphis had just been started in a rented auditorium, and he preached the first of many sermons there in June, again in August. With the Akins in Longview, in February; Sundays in Florence, Sheffield, and Russellville, Alabama; also in Murfreesboro, Tennessee, and West End, Nashville, which filled the rest of the year. He took part in Lawrenceburg, Tennessee, lectures in May; and on August 7, made one of his saddest trips—to preach the funeral of R. W. Comer, at Chapel Avenue, Nashville.

Another New Year sermon at McLemore in Memphis started off 1945. A triple-event on April 15, when he preached at three Memphis congregations—Seventh and Bethel, Normal, and McLemore; he was at Jackson Avenue on February 25. Hardeman followed his current schedule of about eight meetings a year, plus nine months of college work, plus appointments on all remaining Sundays. The 1945 meetings were: Taylor Boulevard, Louisville, in March; Russellville, Alabama, in April; Dickson, Tennessee, and Fulton, Kentucky, both old familiar friends, in June; Texarkana, Texas, in July. At Central Church, Chattanooga, October 14-25—"The largest crowds ever in the building on the second Sunday of the meeting." At Shawnee, Oklahoma, November 4-11, the delighted report went out: "Greater attendance than any previous meeting. Seventy one congregations represented. At one service . . . eighteen of 'Hardeman's Boys' present". A short meeting in Caruthersville, Missouri, in late fall closed the work of that year. But other Sundays were allotted to Paducah, Kentucky, twice; and to these Tennessee churches: Lewisburg; Dickson; Lawrenceburg; Eleventh Street, Nashville; Huntingdon; Tiptonville; Obion; McMinnville; Decherd;

Union Avenue, Memphis; Bells; Highland, at Jackson; Trenton; Henderson; McLemore Avenue, Memphis. The last Sunday of the year was spent at Lewisburg.

The Henderson Church secured six Sundays of Hardeman time in 1946. Other Sunday appointments were at McLemore Avenue, Memphis, twice; Central at Jackson, Tennessee; Huntingdon, Tennessee; Osceola, Arkansas; Lewisburg, Tennessee, twice; Old Hickory, Tennessee, on April 21 (of which appointment Price Billingsley wrote a glowing account for the *Advocate* of May 2); Franklin and Gamaliel, Kentucky, the same day; Russellville, Alabama, and Fayette, Alabama; Highland, at Jackson, Tennessee; Twelfth Avenue, at Nashville; Tampa, Florida; Preston Road, at Dallas; West Corinth, Mississippi; Central at Chattanooga, twice; Wartrace, Tennessee; Garfield Heights, at Indianapolis; and Bell Buckle, Tennessee. Six meetings that year were at Bowling Green, Kentucky, in April; Lawrenceburg, Tennessee, in June; Henry, Tennessee, in July; Woodbury, Tennessee, in August; while in October, there were two eight-day revivals, one in Columbia, Tennessee, at Highland; the other in Akron, Ohio, from where he went on to Chicago to ride his beloved "Maid of Cotton" in the Horse Show.

Texas had meetings early and late in the year 1947. In January, Hardeman held the famous "Music Hall" series, in Houston; in November he was at Preston Road, in Dallas. Also in late April, he returned to Texarkana, Texas. In early April, he was again in Detroit territory, this time at Dearborn; in June, at Anniston, Alabama; and in October, for a second meeting in Shawnee, Oklahoma. Five Sundays were spent at Lawrenceburg, Tennessee, where he had so many pleasant relations, beginning at least by 1905, when he taught an "Institute" by day and preached at night. "Brother J. S. Stribling used to say he started me off." In Memphis twice, at Jackson Avenue and Union Avenue; at Indianapolis twice, at the Irvington congregation; at Earle and McCrory, Arkansas, a Sunday each; at Florence, Alabama, twice; at Lindsley Avenue, Nashville; also at Henderson three times; Sitka, Tennessee; Lewisburg, Tennessee; and Sardis, Tennessee; also at Tuscaloosa,

Alabama; Portageville, Missouri; Columbus, Mississippi; and Baton Rouge, Louisiana.

Early June of 1948 found Hardeman in Sayre, Oklahoma, for a meeting, where he renewed acquaintance with a long-loved friend, J. A. Minton. Minton's article in the *Advocate* of June 24, quoted elsewhere in this book, is his story of that reunion—after fifty years. Hardeman held a revival in Austin, Texas, in March; and at Hillsboro, Nashville, in April. In August he was at Sardis, Tennessee, for eight days; and for a like period in Paducah, Kentucky, in October. And his other Sundays were well occupied—three at Florence, Alabama; three at Jackson Avenue, Memphis; three at Fulton, Kentucky; two at Central, Jackson, Tennessee; with "singles" at Nance, Maury City, Middleton, Christian Chapel, and Greenfield, Tennessee; one June Sunday at McLemore, Memphis; and a December Sunday at Lindsley Avenue, Nashville.

All the 1949 meetings were in dear and familiar territory—St. Petersburg, Florida; Fayetteville, Tennessee; Austin, Texas; Woodbury, Tennessee; McLemore Avenue, Memphis; Sardis, Tennessee, and McMinnville, Tennessee. In the Austin meeting he enjoyed seeing his son, State Senator Dorsey B. Hardeman—but on his return to Henderson, he was saddened by the news that his sister, Mrs. Jim Ledbetter, had died, at eighty, that very morning.

The new church building in Henderson—first in forty-six years—was opened on April 17; he preached the first sermon, L. L. Brigance, the second. Two other Sundays were spent in Henderson, in the fall; two at McLemore, Memphis; two at Union Avenue, Memphis; and single Sundays with other beloved congregations: Cross Roads, Cookeville, Gainesboro, Central at Chattanooga, Lewisburg, East Main at Murfreesboro, Franklin, Jackson Avenue at Memphis, Lindsley Avenue at Nashville—all in Tennessee; also at Hazel, Bowling Green, and Glasgow, Kentucky; Baton Rouge, Louisiana, and Lexington, Alabama.

L. L. Brigance's lamented demise came while Hardeman was in a meeting at Gainesville, Florida, in February of 1950; David Lipscomb College was the setting for a meeting in April; Winchester, Tennessee, in June; and August,

September, October, and November saw revivals respectively in Gadsden, Alabama; Helena, Arkansas; Sayre, Oklahoma; and Garfield Heights, Indianapolis. He preached New Year's Day in Henderson—and again on July 16—the last sermon he preached there, after fifty-three years of labor with that church, mostly donated by him. However, he returned a number of times for funerals of dear friends—Shelbin Malone, Dave Mitchell, Mrs. W. O. Baird, and a little later, Dr. Baird; Guy Powers, and others.

McLemore Avenue, Memphis, had four Sundays in 1950; Jackson Avenue had two; Union Avenue, one; Corinth, Mississippi, had two, as did Lawrenceburg, Tennessee; Paducah, Kentucky, Nineteenth Street, had three; Murfreesboro, North Boulevard, had two; while Obion, Roan's Creek, Millington, Sardis, and Woodbury—all in Tennessee —had a Sunday each; Lepanto, Arkansas, and Baton Rouge, Louisiana, had single Sundays with Hardeman in the pulpit.

Sixty years of diligent, dedicated, work with four colleges in Henderson ended in 1950. Thereafter, for the next dozen years, Hardeman devoted his time to preaching—many congregations declaring it the best work of his life. He filled an incredibly heavy schedule of sermons. Each winter he accepted meetings in Florida—from Miami to Milton, and on both coasts. Alachua, Sarasota, Floral City, Largo, Bradenton, Hollywood, Daytona, Jacksonville, West Palm Beach, Lake City, Palmetto, Tallahassee, Panama City, Milton, Leesburg, Fort Pierce and Bartow, all had one meeting by Hardeman,—some of them several.

The list of meetings in these years sounds almost like a short directory of the church, covering fourteen states. He held eleven meetings in 1951; eleven in 1952; fourteen in 1953; nine in 1954; thirteen in 1955; thirteen in 1956; ten in 1957; nine in 1958; six in 1959; four in 1960; and only one in 1961, though others were scheduled.

These meetings included, with many repeats; Gadsden, Montgomery, Jasper, Winfield, Central at Birmingham, Mobile, Ensley, Sherrod Avenue at Florence, Plateau, and Huntsville, all in Alabama; Camden and Benton, Arkansas; Summerville, and Kirkwood and Avondale, both in Atlanta,

Georgia; Indianapolis, frequently; Fulton, Bowling Green, West End at Louisville, Murrell Boulevard at Paducah, in Kentucky; West Monroe, Ruston, Alexandria, Louisiana; Sardis, Cleveland, Jackson, Mississippi; West Side, St. Louis; Artesia, New Mexico; Stillwater and Oklahoma City, Oklahoma; Lubbock, Abilene, Irving and Sulphur Springs, Texas; Roanoke, Virginia; sixteen or seventeen towns in Florida, already named; and twenty Tennessee towns and cities, many of them with two or three meetings each: Woodbury, Milan, Winchester, Kingsport, Madison, Lewisburg, South Pittsburg, Cookeville, Smartt's, Lynnville, Pulaski, Brainerd at Chattanooga, Cleveland, "No. I", near Gallatin, Gainesboro, Hohenwald, Murfreesboro, Smithville. Nashville had two meetings—at Lischey Avenue and at Shelby Avenue; Memphis had six or eight meetings at five congregations—McLemore, Coleman, Getwell, Jackson Avenue, and Kimball Road.

There were, of course, many other calls, which his heavy schedule would not permit. The Sunday appointments of the last dozen years are almost too numerous to record. Those that are recorded range over ten states—Alabama, Arkansas, Georgia, Indiana, Kentucky, Louisiana, Mississippi, Oklahoma, Tennessee, and Texas. At least thirty-five Tennessee congregations heard him on Lord's day—many of them over and over. For example, there were twenty-six or more Sundays at Jackson Avenue, Memphis; eighteen or more at McLemore Avenue, Memphis; eleven at Lawrenceburg, four at Union City; four at Getwell, Memphis; four at Kimball Road, Memphis; three at Hillsboro, Nashville; three at McKellar Avenue, Memphis. Other Tennessee congregations with one-Sunday-at-a-time appointments were: Franklin, Bells, Bakerville, Bolivar, South Pittsburg, Eagleville, Finger, Milan, Sardis, Jacks Creek, Enville, Goodlettsville, Sharon, Lewisburg, Dyersburg, Riverside at Columbia, Paris, Dickson, and Union Avenue, Highway 61, White Station, South Parkway, Berclair, Macon Road, Park Avenue, Highland, and Holmes Road, these last nine all of Memphis.

With all this wealth of Hardeman data—though it is most likely incomplete—it is possible to form some inter-

esting conclusions. In Nashville and Memphis, he held fifteen meetings each; he preached much earlier in Memphis than in Nashville; he had a debate and a series of lectures on the Holy Land in Nashville; he preached countless Sundays in both cities. Cookeville is a runner-up, with fifteen or sixteen meetings, according to Gilbert Shaffer. He held nine meetings in Detroit, with one at nearby Dearborn; nine at Shiloh Military Park. Woodbury, Tennessee, had eight meetings; St. Louis, seven; Dallas, six; Houston, Texas, Paducah, Kentucky, Pulaski, Tennessee, McLemore Avenue, Memphis, Union Avenue, Memphis, and Chattanooga, Tennessee, all had five apiece. There were four meetings at Indianapolis, four in Louisville, four at Dickson, Tennessee; four at Jasper, Alabama; four at McMinnville, Tennessee. The triples, three times, were at Lubbock, Texas; "No. I", Tennessee; Winchester, Tennessee; Mobile, Alabama; Franklin, Tennessee; Atlanta; Oklahoma City; Cleveland, Ohio; Murfreesboro, Tennessee; Birmingham; Columbia, Tennessee; Florence, Alabama; Longview, Texas; and perhaps a number of others.

He held revivals in at least nineteen Texas cities and towns; and preached in at least ten Oklahoma churches. The Texas meetings were at: Corsicana, Dallas, Fort Worth, Abilene, Lubbock, Waco, Pampa, Ozona, Sherman, San Antonio, Sweetwater, Harlingen, Houston, Texarkana, Austin, San Angelo, Longview, Irving, Sulphur Springs. The Oklahoma churches are: Oklahoma City, Shawnee, Tulsa, Bartlesville, Wewoka, Idabel, Muskogee, Altus, Sayre, and Stillwater.

He held three meetings in Cleveland, Ohio; one in Cleveland, Tennessee; one in Cleveland, Mississippi. One annual Sunday appointment, at New Hermon, near Shelbyville, Tennessee, he kept for ten years in succession. As for his "home territory", from 1922 to 1962, the meetings and appointments are so frequent—and often unrecorded—that it is impossible to tell how many dozens of times he was in Henderson, Jackson, Lewisburg, Lawrenceburg, Sardis, Enville, Jacks Creek, all in Tennessee, and in Corinth, Mississippi.

N. B. Hardeman has a record of works unmatched by anyone in the church in his lifetime.

## "CO-OPS", TEXAS STYLE

Four co-operative meetings were the most publicized Hardeman endeavors in the 1940's. All these took place in Texas—at Harlingen, February 18-28, 1940; at Dallas, for the lectures of February 1-5, 1943; Dallas again, November 14-28, 1943; and the Music Hall meeting in Houston, January 19-26, 1947.

Ira Y. Rice, Jr., did an outstanding job of advertising for the "Valley" meeting of 1940. In his paper, *Christian Soldier,* of September 26, 1939, he rejoices with the word "Accepts!", over the picture of Hardeman, and writes:

> "Acting for the Valley, J. D. Tant and C. G. Casey of Los Fresnos last week consummated the 'call' of N. B. Hardeman, president of Freed-Hardeman College, Henderson, Tennessee, for a huge Valley-wide sponsored mid-winter meeting to be held if possible in the Harlingen Municipal Auditorium for at least ten days, beginning February 18, 1940."
>
> "The Auditorium seats three thousand. Hardeman is accustomed to speaking to crowds far larger than that. The man and the auditorium make an ideal combination, according Valley Christians the opportunity to work not only to fill, but to overflow, the capacity. Properly prepared for, this meeting can be Ten Meetings Rolled Into One."

A little later, the unforgettable J. D. Tant wrote in the *Firm Foundation:*

> "So the sixteen churches of Christ in the Valley have consolidated in their efforts to get Brother Hardeman to conduct a meeting in this Valley beginning February 18, 1940, and we are praying for the greatest meeting ever held in the Valley. We have secured the large auditorium at Harlingen which will seat three thousand people. Our meeting will continue from ten to twenty days, which I am sure will be happy information to many of my brethren who will be among the twenty thousand tourists who will visit this Valley during the winter season. We beg of you to note the time, and arrange your visit so you can hear this man of God preach the word.

"We are happy to state that Sister Hardeman will accompany her husband to the Valley by invitation of all the churches. Aside from hearing the Bible preached forcefully by Brother Hardeman you will have the privilege of meeting the great woman who has made him what he is."

Rice again, in the February 13, 1940, issue of *Christian Soldier,* printed a large picture of Hardeman in the center of the front page, with the exhortation, "HEAR THIS MAN"! and follows with a long and complimentary article, from which these excerpts are taken:

"N. B. Hardeman, the man who, William Jennings Bryan said, 'has no superior as an orator in the nation', will preach ten days for the Valley churches of Christ at the Harlingen Municipal Auditorium starting at 3 o'clock Sunday afternoon February 18."

"The occasion is one of moment never to be forgotten by the concourse of people who will attend—it is hoped the three thousand seating capacity of the auditorium will be well-nigh filled the first service." "And well it might, for has not Hardeman drawn and spoken before more thousands than any other living Christian preacher? Standing better than six feet and meticulously erect, Hardeman is the predominating figure in every audience. The magnetism of his very presence, combined with his excelling ability as an orator, thinker, scholar, preacher and evangelist, not only holds his hearers in rapt attention, but compels them to return again and again."

"Today he is president of Freed-Hardeman College, where he maintains perhaps the greatest Bible department in the world." "After the first World War, Hardeman journeyed to the Holy Lands, where he spent several months treading the land the Savior trod. So great was his 'book knowledge' of Palestine, that his guide credited him with having more factual information of that land than anyone he had ever been privileged to assist. As a matter of fact, his information was so accurate that he did most of his own 'guiding' and told the guide more about the land of his nativity than the guide himself knew. Having finished his purposes in Palestine, Hardeman returned to the United States. Already accredited at that time as being among the twelve most outstanding speakers of the nation, he was naturally besieged for lectures and

sermons built around the land of our Lord's nativity." The young editor then recounts the Tabernacle Meetings and the Books of Sermons thereof. Then he adds:

> "Notwithstanding the renown which all the foregoing and many other achievements too numerous to mention have brought him, Hardeman is yet among the humblest of men." "Opportunities to hear men of the calibre and stature of N. B. Hardeman are fleeting at best. And men of such consequence have little time to waste tickling the ears and pleasing the fickle fancies of the people. But this is your opportunity for hearing the unadulterated, pure and simple gospel of Christ preached without fear or favor for any man, by a man whom his fellows recognize as truly great."

Dallas was already familiar with a co-operative Hardeman meeting, for in the Texas Centennial Meeting of 1936, the wonderful results had been seen. Twice in 1943, he appeared in group-sponsored meetings in Dallas. The first was a lectureship held February 1-5, put on by twenty-one congregations at Central Auditorium. The theme of the lectures was *The Nature, Plans and Purposes of the New Testament Church.* Sessions were for one hour each morning; two hours in the afternoon. Daily lectures were given by Jack Meyer, Byron Fullerton, Coleman Overby, John Banister, Cleon Lyles, Oscar Ellison, Luther Roberts, Homer Hailey, Jesse Powell, T. B. Thompson, and C. A. Norred. Hardeman preached nightly at 7:45 on these subjects: *The Church, Its Government, Organization, and Relation to the World; The Church, Attitude of Its Members; Whom Do Men Say That I Am; Failure of the World to Understand 'Our' Position;* and *Credibility and Inspiration.*

* * *

The last three Sundays in November, 1943, were again the scene of a city-wide effort. The *Christian Chronicle* had a front-page article entitled: *Hardeman, Doran to Hold City-wide Co-operative Gospel Meeting with Dallas Churches, November 14 Through 28.* It tells of all arrangements, and the thorough preparation for the event, and also recounts:

"A special fellowship dinner held Monday night was attended by approximately five hundred men from the various churches of Dallas. Many guests were present from Fort Worth, Grand Prairie, Irving, McKinney, Waco, and other nearby cities and towns.

"John T. Smith, widely known minister of the Columbus Avenue Church in Waco, Texas, was principal speaker on a program which served as the final inspiration for personal and group workers preparing for the meeting to start.

"At the request of Brother Hardeman, a special service will be held Sunday at 3:00 o'clock. This will serve to stimulate a widespread enthusiasm at the very outset of the meeting, it was stated. Hardeman is a veteran at preaching in such meetings as the one planned by the Dallas churches. He has held five similar meetings in Nashville, Tennessee, besides numerous ones in other cities. He strongly urges stressing the fact that the churches are having a gospel meeting, rather than the advertising of the preacher or singer. 'By playing up the preacher you can quickly build up an expectation which no man can fulfill', he stated recently."

The *Sky Rocket* of December, 1943, under title, *Twenty-nine Dallas Churches Combine for Hardeman Meeting,* says of the meeting:

"Rarely has a meeting been so finely advertised and publicized. Folders were made by the thousands, containing an illustrated biography of Brother Hardeman, and announcement of the meeting (this artwork done by the talented Joe Malone). Admittance cards were given out. Large, well-prepared ads appeared in all the newspapers, and stories on the progress of the meeting were frequent. Special parking arrangements were made with parking lots and garages near the auditorium. A map of the city of four hundred and forty thousand people was published in the papers, showing the location of the twenty-nine congregations and directions printed as to how to reach the meeting by bus and streetcar. To quote the *Christian Chronicle*: 'And don't you doubt it, Dallas knows this meeting is on'. 'People came, and kept coming. They were lined up around the front of the theatre as if the show were opening a special run.' 'Estimates of the noon attendance range from fifteen hundred to two thousand.

"The *Dallas Times-Herald* had this to say: 'Noonday church-goers Tuesday packed the downstairs of the Melba Theater to hear N. B. Hardeman, church of Christ minister and president of Freed-Hardeman College, Henderson, Tennessee. Many were members of the church of Christ, Pearl and Bryan, where Mr. Hardeman is speaking through November 28. But also making up the crowd were soldiers who had wandered in out of curiosity, a woman who sold newspapers on a street corner, white-collar workers on their way to lunch went to church instead. Upstairs in his office, Dick Foy, manager of the theater, said he'd never seen anything like the crowds that have been coming to church. "The downstairs seats one thousand, seven hundred and thirty-six and Tuesday the theatre was just about filled", he said.'

"On Wednesday, the 17th, the Times-Herald reported: 'The Pearl and Bryan church building, the largest among the churches of Christ in the city, was filled to capacity last night, with extra chairs placed in both the balcony and lower floor.' " As evident, noon services were held at the theater, all night services at Pearl and Bryan Church. Basil C. Doran led the immense crowds in gospel songs."

* * *

The fourth Hardeman meeting in Houston was a combination one. The *Sky Rocket* of February, 1947, wrote the story of that meeting as follows:

"The last week in January was the date of another brilliant effort of our Brother N. B. Hardeman. Then he held a meeting sponsored by twenty-three churches of Christ in the famous Music Hall, at Houston, Texas. Around two thousand hearers attended each sermon, with more than that present for the last sermon. Visiting preachers, who were numerous, were the speakers for the daytime services, held at 10:30 A.M., at the Pierce and Baldwin Church.

"Both the *Houston Post* and the *Houston Press* gave splendid publicity to the meeting, with ads, staff photographs, and articles. It seems that their reporters were as much interested in what they had heard of Brother Hardeman's hobby as they were in his preaching. The reporter for the *Post,* Gladys Carroll, used as title for her article: *Guest Preacher Has a Hobby—Tennessee's Walking Horses.* (Incidentally, three items in Miss Carroll's article need correction. Instead of being

president of Freed-Hardeman College for eleven years, Brother Hardeman has been president for twenty-two years. Too, the number of 'ministerial students enrolled this year' is actually between two hundred and fifteen and two hundred and twenty. Also, it is a seventy-eight-year-old college instead of a forty-year-old one.)

"The article, published January 25, is as follows: 'The famous father of a famous son is in Houston preaching at the Music Hall in a one-week gospel meeting sponsored by twenty-two Houston churches of Christ. The preacher is N. B. Hardeman, president of Freed-Hardeman College, in Henderson, Tenn. The son is Dorsey B. Hardeman, state senator from San Angelo and for several terms a member of the House of Representatives.

" 'The elder Mr. Hardeman divided the conversation in a personal interview Friday between Tennessee Walking Horses and the College. Raising walking horses is his hobby. He is one of the founders of the College, was the first vice-president and for the past eleven years president. There are one hundred and seventy-six ministerial students enrolled this year in the forty-year-old college.

" 'Tennessee brags: "The Tennessee walking horse has gained more prominence within the last ten years than any breed of horse. They are known as the world's greatest pleasure horses and are now found in every state in the Union and in several foreign countries", Mr. Hardeman said.

" 'Accustomed to preaching to big crowds, the minister modestly recalled the five meetings held in Ryman Auditorium, Nashville, Tennessee, when more than ten thousand jammed the auditorium. Discussing evangelism, Mr. Hardeman named several objectives of the city-wide gospel meetings: To crystallize fellowship of various congregations; to have preachers over the state get together, and to make the membership conscious of their strength and opportunities.

" 'This is the fourth gospel meeting the Tennessean has held in Houston . . . He was honored Thursday with a luncheon at Weldon's Cafeteria given by the church of Christ ministers in Houston . . . Basil Doran, minister of the West University Church of Christ is leading the singing. Frank L. Smith, minister of the Pierce and Baldwin Church, is general arrangements chairman'."

## THAT'S IT!

"Brother Hardeman was always so perfectly prepared". That was the comment of Wayne Poucher in December, 1962, on a visit to Memphis. Wayne, the silken-voiced broadcaster of radio and television (for several years the "voice" of "Lifeline") came to Henderson in the fall of 1939, from his home in Largo, Florida, "to study Brother Hardeman's ability as an orator". Wayne was at the time no novice, for that very fall, in October, 1939, he went to Kansas City and won the National Future Farmers of America Speech Contest. He found, in his teacher, no formal, set style or method, but a combination of factors: the gift of fluent speech and a clear and carrying voice; the background of years of assiduous, accurate, study; and the flavor of an inherent quick wit and humor.

Another of "Hardeman's Boys", James W. Adams, class of '42, says, in the *Gospel Visitor* from Tenth and Francis Streets Church of Christ in Oklahoma City, March 17, 1960:

> "The good teacher is not simply the individual who has attained great personal knowledge or acquired academic degrees. He is not simply a man who can tell what he knows. He is rather the man who can stimulate his hearers with the ambition to know for themselves. I remember Brother N. B. Hardeman as one of the best teachers at whose feet I ever sat. The quality that to me made him outstanding was his almost uncanny ability to create within a student the stimulus to learn. Other teachers would cite authorities in developing their lessons, and the students might or might not manifest an interest in examining the citation for themselves. Let Brother Hardeman cite an authority, and his class would hardly be dismissed until the library would be crowded with students seeking to see the book from which the citation came. Happy, indeed, is the teacher who can open the door to his hearers and at the same time create the stimulus necessary to carry them across the threshold."

Pedro R. Rivas, hard-working and effective missionary to his own people in Torreon, Coahuila, Mexico, wrote, May 10, 1963:

> "Dear old Freed-Hardeman and its faculty did wonders for me in those good days I had the privilege to attend classes and learn a little of how to preach the word. Brother N. B. Hardeman is still the grand teacher second to none in our estimation. His counsel and teachings have been maintained inasmuch as they were reproduced from God's Holy Word. In practice we have verified that his admonitions were almost prophetic and his preaching the very cream of genuine Christian scholarship." (Rivas "sat the feet of" Hardeman, 1929-31.)

A thoughtful letter from John French, July 11, 1962, written from Healdton, Oklahoma:

> "My wife joins me in this word of praise to you who have done so much to encourage New Testament Christianity. We think of you often, and reminisce about the richness of our days at F.H.C. Would to God that there were many more such schools today. The world needs men like you to instill confidence in the hearts of youth; to point men back to the simple truths of God; to train us all in the art of appreciating the good things which others have done for us. Your life has touched so many people that the good from this association will continue to enrich the world for centuries to come. Eternity alone can account for the good you have done, and are continuing to do." (His wife is the delightful Nile Montgomery French.)

Bonds Stocks, alumnus of 1933 and well-known gospel preacher, wrote in the *Christian Chronicle* of August 11, 1943: "Hardeman, the Man, Teacher". The major part of this excellent article is quoted in the chapter called, "More Tributes".

J. E. Choate, talented "old student", grandson of one of Hardeman's oldest friends, John Creed, of Hickman, Kentucky, and now biographer-by-request of the lamented H. Leo Boles, made a resounding summation on December 17, 1962:

> "This is what I know is the fact. Brother N. B. Hardeman is the only person whose brotherhood in-

> fluence is equal to that of David Lipscomb—of course in different roles and in different times. Freed-Hardeman College has been the catalyst for the church in the first half of this century. I do not want to appear excited when I make this statement, and there must be a close analysis of it . . ."

Of his "teaching method", Hardeman says, "I am indebted to Brother Freed for much of it". His teaching, like his preaching, was always characterized by brevity and clarity. He always said, "If I couldn't write on a postal card enough to make my position clear on a subject I'd quit." He had no patience with endless articles in our church periodicals, trying to explain how the author felt about issues. Further, just as in his preaching, he entered the classroom door teaching. He made immediate entrance on his lesson. He was impatient with a lot of preliminaries and announcements. Then, with vigor and enthusiasm, he took up the current assignment, and explored it thoroughly.

His thorough scholarship—his broad and accurate knowledge of all the basic classes of information—was the foundation on which his unique pedagogic system rested. He drew constantly on his resources of history, geography, rhetoric, grammar, music, psychology, anatomy, surveying, languages, and physics. His long, rich and varied experiences, and many travels and acquaintances, were a mine of anecdote and interesting narrations. In his students he scored the lack of preparation and general information. He had graphic and impressive approaches to his subject-matter. He would draw a figure on the blackboard to illustrate, or quote a stanza of poetry, or occasionally sing a snatch of song, to drive home a point. He knew the pioneer preachers and their works—and drew copiously on their sermons and comments.

Perhaps his most individual feature was the training in "defensive warfare". His scores of tilts with the opposition—in nearly forty years of debating—made him particularly aware of the defenses needed by young men just going into the work of preaching. He invited ques-

tions from his pupils, and encouraged them to make any valid objection to the point under discussion. And he answered them—never left them to flounder—with the ready rejoinder and wit that frustrated many a forensic antagonist. He armed them with the answers he had acquired "the hard way", and sent them to the library to find the source materials to support these propositions. His technique involved the frequent use of the logical syllogism.

He never liked to leave a point or lesson unfinished. He despised anything half-done. A frequent device was, at the end of an explanation: "Do you understand that?" The class would usually respond with "Yes". But then he would demand, "All right, So-and-so, stand up and explain it." If the student failed to do so satisfactorily, then Hardeman repeated and drilled on the explanation, until he felt sure the class *did* understand. He was always clear, and fresh, and vivid—and impatient with shoddy information. He drove a point home and "nailed" it. He would say, "Now, Boys, that's not *nearly* it! That's not somewhere in the *region* of it! THAT'S *IT*!" And especially in the later years of his matchless teaching, the students would voluntarily join in the chorus of "That's It!", when they realized he was "sewing up" a refutation or explanation.

His remarkable memory, his amazing familiarity with the Bible, his ability to quote from it, his capacity to think clearly even under pressure, gave him a wonderful advantage in discussions. A great accompanying source was his grasp of Bible Lands, a study dear to his heart. He knew Hurlburt's Bible Atlas so thoroughly that his journey to the Holy Land, in 1923, "only confirmed" his prior information. He amazed his hired guide in Palestine by his knowledge of the places visited.

His daughter, Mary Nelle Powers, sat in his Bible classes for a number of years, to enjoy, to learn, and often to record, the wealth of material there presented. The following pages represent some of the highlights of that recorded material—which fills not twelve baskets, but twelve typewriter-pads full, and spills over into the

margins of her Bible, and flyleaves, and other areas. These quotations make no attempt to follow any organized plan —they are simply "jewels too good not to write down". The classes which provided these quotations were: Special Bible; Bible Geography; Acts; Romans; Hebrews. They are repeated verbatim, and many a memory will rise to the mind of many of the young men and women who had the good fortune to be present in those classes, on reading them.

Romans 8:5. "We live under two laws—fleshly or physical, and spiritual. Our bodies are not under spiritual law, nor are our spirits under the physical law. The sectarian notion is that the carnal mind is the unregenerated fellow, —*but,* 1 Cor. 3:1 and 1 Cor. 1:2 refer to the same group as being both sanctified and carnal. My *opinion* is that the Holy Spirit dwells in a Christian in proportion to his following Christ. Brother Freed believed he dwelt separate and apart. We argued that many times—sometimes went back to the College office at night to argue it some more—and wound up where we started."

"Old Baptists are consistent but not correct. They believe an unbeliever can't be saved and a believer can't be lost. The Missionary Baptists think that an unbeliever *can* change into a believer, but a believer cannot change into an unbeliever. *But,* Ps. 106:12,24: Rom. 13:11—'Now is our salvation nearer than when we believed'. If we get eternal life immediately, it wouldn't be any nearer later on."

On apostasy: 2 Chron. 15:1. " 'The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.' The Baptist would say this is only for a time, to chastise you. Apostasy rests on these things: Can an unbeliever become a believer? All will answer yes. Can a believer become an unbeliever? Baptists teach no, but look at Ps. 106:12,24."

"There are two texts that old Brother Albritton put into my heart the second meeting I ever held—at Pottsville, Ky.: 1. Christians walk by faith, not by sight (2 Cor. 5:7;) 2. Faith comes by hearing. (Rom. 10:17.)"

"Twice in the Bible, 'repent' is mentioned before 'believe'. Likewise, 'confess' is before 'believe' in Rom. 10. In Acts 10, Peter says they slew Christ and hanged

him on a tree. So the conclusion is that order of mention is not order of occurrence, necessarily. Once I was debating with Penick in the Baptist meeting-house here, and he had that silly argument that repentance comes first because mentioned first. I said something about what he was teaching, and he said, 'If Hardeman would show me where I'm wrong (belief), I'd change (repent).' So he slipped into the very point I was arguing. One thing Penick taught me—on 'whatsoever is not of faith is sin'. He argued that faith cometh by hearing, hearing comes before faith, therefore *without* faith. 'Therefore', said he, 'it is a sin to hear Hardeman preach.' "

"I've had forty or fifty debates and all kinds of wrangles—it isn't likely anything new will come up." (Sept. 29, 1949.) "When Brother E. C. Fuqua quits a subject, it's finished." (Nov. 2, 1949.)

"Never put forth an argument unless it's strong as horseradish."

"I want you to stand up when you recite—do you know that a fellow will say things sitting down that he *won't* say standing? (Sept. 15, 1949.) Also, "Brother John Frank Farrow, at Bells, Tenn., taught me something about church attendance. He said, 'If you want to get a fellow to come back to church, *crowd* him!' He meant *physically.*"

"Once I was in a debate with T. P. Clark, a Methodist. His proposition was: 'The church of which I am a member is scriptural'. I denied that *he* was a member of any church. He and his friends went up in the air, but I knew they'd have to come down."

Hardeman made reference to many figures of speech in the Bible, such as "anthropopathy", in Gen. 6:6, "vision", in Gen. 15:18; "ellipsis", demonstrated in Gen. 45:5, 8, ("ye sold me hither"), ("It was *not* you"—alone —"that sent me hither.") Compare also 1 Cor. 1:14, 17; also Acts 5:4, also 1 Thess. 4:8; "use of present tense with future meaning"—Ps. 118:22 (Cf. Acts 4:11); also Isaiah 9:2, 6; Josh. 6:2; "paranomaecia", as in Luke 9:60, "the dead bury their dead", etc.

"Objections to the church of Christ: (March 26, 1947) People claim that we:

1. Don't believe Bible—reject the Old Testament.
2. Don't believe in work of Holy Spirit in conversion.

3. Don't believe in a heartfelt religion.
4. Don't emphasize repentance.
5. Give baptism too much importance.
6. Teach water salvation.
7. Are narrow in claiming immersion only.
8. Think we're the only Christians.
9. Preach everybody to hell.
10. Disfellowship those who differ with us."

On point six, he said, "Pedo-baptism is the *purest* water-salvation, since the baby cannot repent, pray, believe, etc."

"'I believe that Jesus is the Christ, the Son of God'. (Nov. 5, 1941.) In that statement 'Christ' denies Judaism; the 'Son' denies Unitarianism; the 'God' denies atheism."

"A tuning-fork is not a musical instrument. Webster says: A musical instrument is a device capable of making a succession of harmonious sounds. Music involves melodics, rhythmics, dynamics. (That's getting upstairs, isn't it?) A tuning-fork is no more a musical instrument than a pitchfork. The tuning-fork has enough respect for God's word to quit when the singing begins; the organ hasn't."

Sept. 30, 1949: "When do you say 'drownded' and 'preventative'? (Uneasy silence in class.) I'll tell you: when you want to *miss* it!"

May 27, 1940. (A sort of parting admonition at the end of the school year.)

"Young Men:

1. Watch your personal appearance. Let no man think more highly—nor more lowly, of himself than he ought. Don't be flashy, don't be sloven. Clean your own clothes as much as you can. Be orderly—do you know I can't sleep with my right shoe on the left side? Get a fountain-pen, toothbrush, comb, etc. in your outside pocket—Ridiculous! It is not extravagant to be neat, clean, and nice. Go around with shirt half-buttoned and then wonder why you can't get a job! There's got to be a certain amount of pride. Don't embarrass your brethren.
2. In homes where you go, happy is the preacher who can adapt himself to the family conditions where he is. Don't be special. Be on time at meals, and at the church building. Don't think you have to talk

religion all the time in the home. Know current events—other things as well as Acts 2:38. Don't make the family feel cramped by having you. "He might as well have et!" (Reference here to the old joke about a little boy's comment after a sermon. The preacher, a guest in his home, had said he didn't eat much before preaching, in order to preach well.)

3. When you're preaching, be uncompromising on matters that are clear in the Bible; but don't be radical on matters of opinion, such as choice of elders.
4. Don't be a tattler. Some preachers nose into everything, and know everything, good, bad, or indifferent, about everybody. Some things may be right in proper setting; wrong, otherwise. Lots of preachers and brethren consider the preacher an ash can. *I* always threaten to *tell*, and thus shut off many a sluice.
5. Don't go around challenging every fellow that bobs up for a debate. Let the church select a man if one is needed. I've had thirty or forty debates, but never in my life have I suggested that I be chosen. If you have the stuff in you, the world will find it out.
6. Your influence for F.H.C. is either good or bad. If you believe it's good to be here, tell others about it.
7. Be certain to keep out of debt. Keep your name worth one hundred cents on the dollar.
8. Personal references in a sermon ruin it. Keep your family out of it."

"The missionary plan of the Bible:

1. Church Selected Missionaries (Acts 13:2)
2. Church Sent Missionaries (Acts 13:4)
3. Church Oversaw Missionaries (Acts 11:2)
4. Church Financed (Phil. 4:15)
5. Church Received Report of Missionaries (Acts 14:27 Acts 15:4)"

"Answer to a Sabbatarian:

Ex. 12:14—Passover *Forever*, also
Ex. 30:8 —Incense *Forever*, as well as
Ex. 31:16—Sabbath *Forever*.
See also Ex. 30:21, and D. M. Canright, *Adventism Renounced*.

"Adventists argue that the Sabbath is everlasting—but forget the shewbread, which is also said to be everlasting. (Lev. 24:8.) Christ kept the Passover (Luke 22) as well as the Sabbath; therefore, if one

is still in effect, so is the other. 'Perpetual' means 'throughout your generations'. For proof, Ex. 31:13; and Ex. 31:16. Sabbatarians make a point of the fact that breaking the Sabbath was accompanied by the death penalty. But the death penalty attached to a law is found on other than on the Ten Commandments. For example, see Deut. 22:21."

In reference to Gen. 8:21, "for the imagination of man's heart is evil from his youth—" "Yes, but not from *birth,* as Methodists and Baptists believe."

"Abraham was circumcised at ninety-nine, Ishmael at thirteen, Isaac at eight days—old men, young men, babies! This is the foundation of denominationalism. *But,* it must be remembered that this applied only to *males!* It doesn't prove much about baptism."

Gen. 18:4. 'Wash your feet.' But this is private, and to remove dirt. Where is the verse that says footwashing is to be the second Sunday in May? Besides, those who practice footwashing as a religious rite usually wash just *one,* and the candidate *pre*-washes it on Saturday night. I'm going to recommend *that.* Don't let a week go by without it!"

Gen. 49:10. " 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Christ) come.' It takes Grant's 'Between the Testaments' to prove this in profane history. It is a ticklish spot."

Matt. 20:8. Parable of the labourers. "Baptists teach that you get your pay (salvation) immediately after entering the contract; and furthermore get a guarantee that you can't lose it. That system makes the *employer* have to trust the employe, and not the other way. Cf. the parable of the sheep, John 10:27, and then Matt. 25:46."

Matt. 25:8. "The one-talent man was one of the Lord's *own* servants. (Verse 14.) But he *was* cast out. How about the impossibility of apostasy?"

Matt. 27:52. " 'Arose'; but only 'rise', 'rose', 'risen' are said of the Savior. 'Arise' seems to mean to come up, but in the *same form.* 'Rise' seems to mean changed, transformed."

Mark 7:7. " 'Doctrines', plural, of men and devils;—only 'doctrine', singular, of Christ."

"When the Bible says 'a certain man', you can be sure he is uncertain." (Dec. 9, 1948.)

Haggai 2. A chapter Hardeman frequently used for dedicating houses. "Verse three refers to Solomon's temple, 'her first glory'; verse seven refers to the Messiah in the term 'desire of all nations'; verse nine refers to the second temple, whose 'glory' shall be 'greater'—not in physical structure, but because Christ walked and talked therein."

"The pillar, or cloud of fire, was always present with the children of Israel. So should the Bible be to members of the church. When the Bible speaks, *speak;* when it moves, *move;* when it says nothing, *just sit.*"

Rom. 1:16. "I preached my first sermon on that text, at Enville, Tennessee, on the third Sunday in April (the 18th), 1897."

Rom. 10:14, 15. "This series of inter-related questions is called sorites, a device used in logic." Here Hardeman said (April 3, 1946), "Let's take time out and *believe* something we have not heard of." After a few seconds of silence, he asked: "How are you getting along?" This was to show the fallacy of the idea of believing before hearing the gospel.

2 Cor. 5:11. "—'We persuade men'—not *God,* for *men* are the ones who have departed. Sectarians, in their old mourners'-bench sessions, tried to persuade *God.* I think I never made a greater point than that to a Methodist preacher in debate. I did not let him rest for four days—on that fundamental idea. The *Discipline,* Art. II, says 'reconcile *God* to *man.*' "

An interesting exchange took place in Hardeman's afternoon class on October 16, 1940. The text under study was Genesis 3, with its first reference to Christ, in verse 15.

" 'The woman's seed'—a biological miracle, since the woman does not produce seed, now announced four thousand years ahead of time. The right kind of woman won't want to be out bossing and directing

things, but take secondary place. All our mothers' lives were in the balance and trembled upon the pivot when we were born—woman's curse. There were no thorns and thistles on earth before sin entered. (Verse 18.) Eve means 'mother of all living'. We die now because man could not get back to the tree of life, eat, and live forever. Do I die of my sin, physically? No; nor does a baby. Suppose your daddy had a million dollars, then gambled it away. You'd have nothing to share; you'd feel the result, though not responsible. The innocent suffer, the just for the unjust; that is Christ's sacrifice. As in Adam all die, pass to the grave; so as a result of Christ's ability, we come forth. What can Christ do for a baby?"

A young man named Miller, a Presbyterian, was in the class. He spoke up in answer to that question: Save it!"

"No", answered Hardeman, "it was never lost. Now I know the teaching you've been subjected to—I was, myself. 'Saved' is not true of babies; 'safe' is. 'All men were born and conceived in sin' is wrong as a major premise. This stayed in the Methodist Discipline until the Asheville Conference in 1910. Now, Brother Daugherty (V. R. Daugherty, of Chattanooga), did you get here before, or after, 1910?"

"I'd rather go to hell for doing wrong than for failing to do the right thing—a principle of self-government. If babies *had* sinned, it would not be of transgression (this remark in answer to a question about babies' possible sins). Convince me that we are born in *sin,* and I'll agree to the miraculous conversion. 'Totally' means 'all'. Can it be *more* totally? No. Any worse would be *teetotal.* If Methuselah were totally depraved—just as bad as he could be—then at nine hundred sixty-nine, when he died, *how* bad was he?

" 'Totally' is an adverb of degree modifying 'depraved', not 'man', in that doctrine of being totally depraved. I've mauled the life out of fellows on that, including Ben M. Bogard." This was in particular answer to the sectarian stunt of taking a glass of water, polluting it with a drop or two of ink and interpreting it "total water corrupted", instead of "water is totally corrupted". "Not *adjective,* but *adverb.* If the water is totally corrupted, then a *bottle* of ink won't make it worse, for it is totally corrupted to start with."

"At what age is a child accountable?" Miller then asked. "The Bible nowhere says", answered Hardeman. "Do they all become accountable at the same age?"

> "No; some are brighter than others. When was it with you, Miller? (I'll guarantee you this: a *grandchild* knows more at seven than its mother did at seventeen!) I can't answer your question. It isn't a matter of age. That's the reason I don't encourage child baptism. I ask myself the question, 'If that child were in the casket, would I consider it a sinner or not?' Don't be crazy to have *additions* and try to get in all children—little and all, 'pulled too green'. I don't exhort and press the invitation early in a meeting; I like to *teach* first."

"What is the sectarian excuse for baby baptism, since the *Discipline* is changed?" queried K. M. Kelly. Thereupon Hardeman quoted the old *Discipline,* the baptismal formula thereof, and then the new one.

> "But they forgot to change the prayer, which still prays God to forgive the old Adam (the Devil) in the baby. To those who subscribe to the *Discipline,* where God says *water,* it's dry as the Sahara; where God doesn't, they can see the Mississippi River flowing through it. For example, to them John 3:5 is construed *dry,* but Matt. 19:14 is quite *wet.*"

"Is Red Sea baptism—baptism of all, men, women, and children—typical of our baptism?" asked the teacher; then approved the answer of one boy (T. J. Moon), who answered that all that were *in bondage were* baptized, and *nowdays* all that are in *bondage* to *sin* should be baptized.

> "We did *use* to baptize cows—for ticks—in dipping vats. *They* were also baptized in the Red Sea. And *now,* if they're in bondage, baptize them. Did we baptize cattle *for,* 'because of', or 'in order to' remission of ticks? *Ticks* is not a nice subject—they are hitch-hikers. They knew the cows' paths, would see Old Brindle coming, and hitch on—usually behind."

Miller then stated: "The Methodists put spiritual baptism above *water* baptism." "Yes", was the rejoinder, "but Paul says there is *one* baptism. (Eph. 4:5.) The

Methodists say there are two baptisms, water and Holy Spirit; and three ways, sprinkling, pouring, immersion."

As the lesson closed, someone asked, "Should a Christian go to war?" (Remember, this was in 1940). The Hardeman answer: "Alexander Campbell has the best article on that—it was reprinted for Congress a session or two back and circulated in pamphlet form. Little preachers sometimes want to ridicule Alexander Campbell, when the *least* thought he ever had, in *their* heads would act like a German bomb."

Nov. 19, 1940. "Whereas Jesus spent thirty years preparing for three years' work, most of us want to prepare in three years for *fifty* years' work. If Christ had been some of us, he would have gotten a few sermons and wanted to start preaching."

In a review of Genesis, Nov. 20, 1940, Hardeman gave the following table of chronology, rather difficult to come by:

1. Terah's age at birth of Abraham—one hundred and thirty years. (Gen. 12:4; 11:32; Acts 7:4.)
2. Age of the race at birth of Abraham—two thousand and eight years.
3. How long Abraham in Canaan at birth of Ishmael —eleven years. (Gen. 12:4; 16:16.)
4. Age of Ishmael when expelled— fourteen years. (Gen. 16:16; 21:5.)
5. Abram's age at second marriage and death—one hundred and thirty seven (?) and one hundred and seventy five. (Gen. 23:1; 25:7.)
6. How long was Jacob with Laban before Joseph—thirty four years. (Gen. 31:41; 30:25-32.)
7. How long Joseph in Egypt when made known—twenty-two years. (Gen. 45:6; 41:6; 37:2.)
8. Jacob's age at death of Isaac—one hundred and twenty years. (Gen. 25:26; 35:28.)
9. Jacob's age at sale of Joseph—one hundred and eight years.
10. Isaac's age at sale of Joseph—one hundred and sixty-eight years.

11. Age of Jacob at birth of Joseph—ninety-one years.
12. Age of Jacob on leaving Laban—ninety-seven years.
13. Age of Jacob on going to Laban—fifty-seven years.
14. Age of Jacob at marriage—sixty-four years.
15. How long Abraham lived after the birth of Esau and Jacob—fifteen years.

"You can't always tell about time relations in the Bible. For instance, after Cain killed Abel, the next verse says he took his wife. There *wasn't* anybody for him to marry then; it may have been two or three hundred years. (This in reference to a seeming contradiction about the forty days after Jesus's birth and the flight into Egypt.) R. H. Pigue used to argue that Christ was baptized by sprinkling, because it was at Bethabara. But Christ went to John, who was baptizing in the *River* of *Jordan* and *Christ came up out of the water*. You can say, 'I was baptized at Henderson', or 'I was baptized at Milledgeville' (and I *was*), and mean a stream of water close by. For example, I held a meeting at Tuckerman, Arkansas, and baptized a number of people in Black River, ten miles away. When the Bible says 'down', it really means *down*."

"Abraham's faith was counted for righteousness, but only after *eight years* of obedience and proof of it. He believed back in 1921 B.C. It was imputed for righteousness in 1913 B.C. (See margin of Bible.)"

"Sarah, in Genesis 16, was the first Ladies Aid ever organized—to help God's word to come to pass. Sarah and Abraham undertook to help the Lord—they lacked faith."

"What do you think about a long-faced fellow who can't talk about anything but the Bible? Brother Akin paid me a compliment without knowing it. He said, 'I'd rather take a trip with you than with——. He wants to talk about the Bible and nothing else, while you will talk about the sights along the way, etc.' "

In the summer of 1937, the John W. Akins and the N. B. Hardemans had a pleasant trip together, to Cane Ridge, Kentucky, to Bethany, West Virginia, and other spots dear to the Christian student of the Restoration. Also, in February, 1940, just a few months before the

passing of "Miss Joe", she and the Akins accompanied Hardeman to a meeting in Harlingen, Texas, the last long trip Mrs. Hardeman ever took. She was so happy to be joined in Harlingen by her son, Dorsey Hardeman, of San Angelo, Texas. It turned out that that was the last time they saw each other.

On the matter of Genuineness, Authenticity, and Integrity of the Bible, Hardeman said, on September 29, 1942:

> "I was debating with Bogard once (I've had four with the rascal!). He made the statement that Mark 16 was spurious—meaning not inspired. I took a sort of chance and said, 'Gentlemen, its genuineness may be questioned; its integrity may be; but its authenticity is unquestioned'. Well, he had no more idea what I meant than do some of you."

"I've used that parallel, between Adam and Eve, and Christ and the church, sometimes as the opening speech in debates on the establishment of the church and never saw the man who looked like he thought he could get around it."

"Anything you don't understand is 'one of the profound mysteries of the Bible'!"

On the point that "the fear of you shall be upon every animal" (Gen. 9:2), Hardeman said, "Why, take Bert Brown, the least one of you—and a giraffe, tall enough to pluck the leaves from the trees. What will the giraffe do?" The class answered, "Run". Then the teacher turned the idea into a joke: "Well, I don't blame him for running away, do you?"

"Once Brother Lipscomb asked Brother Alexander Yohannan, 'What became of Adonijah?' Brother Yohannan soberly replied, 'He died!' " Yohannan was a Persian student who studied at Henderson and at Nashville many years ago, and pursued the Lord's work in his native country until his death in 1960.

With reference to the rather unmusical names of Noah's progeny: "There are plenty of good Bible names. I heard of a man who named his dog *Moreover*, for in the parable of Lazarus and the rich man, it says, 'Moreover the dogs—'."

"An old darky once said, 'The lion and the lamb shall lie down together'. 'I guess they will, but when they do, the lamb will be on the inside of the lion'."

"I think every boy and girl ought to see three things: a great plain, the ocean, and a towering mountain. It gives a better idea."

Nov. 11, 1942. Hardeman read in class a recent letter from a brother in a Kentucky church, lamenting that church members measured young preachers often by fluency alone. *He* deplored the fact that their sermons came from books of sermons, history, psychology—but not from the Bible, saying, "Few of them have any profound knowledge of the Bible."

> "Boys, the world is hungry and thirsty for the old Jerusalem teaching, and the older, the better. I rather make it a *point* to preach, as Paul said, 'only Christ and him crucified'. The *vacant* place is for old-time gospel. You boys who were at Nashville last Sunday afternoon can testify to it." (Nov. 8, the last Sunday of the Fifth Tabernacle Meeting.)

"Try to answer any question that comes to you so that when you get through nobody will have anything to say." Dec. 4, 1942.

"Repair a thing as quickly as the damage is done—that's the only way to keep things up."

> Feb. 11, 1941. " 'There never was a departure from God's Word but was preceded by a *lack* of *faith*, by *unbelief*. Members of the church of Christ ask about anything: 'Where is the Bible authority?' The sectarian and Digressive idea is: 'Where does the Bible reject it?' " Here Hardeman illustrated his father's way of diagnosing a disease by tapping around until the patient said "Ouch!" Then he applied the principle to a preacher's sermons. "If the sermon is on lying, 'Hurt there?' 'No.' Well, then, on adultery. 'Hurt there?' 'No.' Then on 'How much have you contributed?' 'Ouch!' The disease has been located."
>
> "Primitive Baptists contend that baptism is only for *time*, temporal salvation. Mr. Billy Baughn, of Henderson, used to come up to the College every time he thought he had a good point. One day I had him read Heb. 5:9, but I *never* could get him to emphasize the word 'eternal'."

Feb. 18, 1941. *"Here's a hard thing for the world*: There never was a sin absolutely forgiven until Christ gave his life. (Heb. 9:22; 10:4.) Abraham died with sins unforgiven but with the *promises* of forgiveness." Here, Hardeman illustrated with a ten-dollar bill. "It is redeemable in silver or gold. The promises to Abraham, etc., were ten-dollar bills, redeemable by Christ's blood. A Jew had a right to Christ's blood, only by keeping up obligations until Christ came. The religious part of the law ended on the cross; the civil lasted until A.D. 70. The seventh month, our October, the Day of Atonement, the high priest made offering; Pentecost was when the church was established (June). But the high priest made offering for the *ensuing* year, so anybody who died in between was still *safe*. Presidential election and inauguration make a good example. Roosevelt was elected in November under a March-fourth-beginning law, but a new law intervened, moving him back to January 20. Just so, Christ intervened with a new law in the midst of the year between atonements.

"John's converts were not the same. They were prepared for the *Lord,* whereas the other Jews simply had their sins rolled forward a year by Mosaic law. The difference between John's and Christ's baptisms: the *direction* of faith was different—toward Christ from *before* and *after*. Christ's baptism was: *into* the name of Father, Son and Holy Spirit; and *in* the name (by authority) of the Lord Jesus Christ."

Class in Hebrews, Jan. 28, 1941: "Let us decide on some standard to discriminate between right and wrong. Heb. 5:12—'You ought to be able to teach but you haven't developed—you still need first principles.' That's a fine passage, to reprove brethren for their 'triflingness' in not studying.

" '*Of full age,—by reason of use, have their senses exercised to discern*'—all qualities of strong men in the church. Is one *period of life* more *honest* than another? No. I think a young man, perfectly honest, still should defer to an elder, just as honest, because of the *experience* of the latter. I am frank to admit, that as far as the *act* and *game* are concerned, cards and checkers have no difference. Is there a difference? Public opinion. Why? 'By their fruits ye shall know them.' Is there a difference between the fruits of cards and checkers? Is gambling connected with checkers? 'Authors'? 'Rook'? No, not as a rule. Ever since I can

remember, spot cards have been connected with gambling, drinking, murder. Have you ever known a card player to be a good member of the church? It's rare and exceptional. Did you ever know a card player who wanted on his tombstone that he was the best card player and won more prizes than anybody?

"Now how about the picture show and basket ball. Let's 'paralyze' them, as the old woman said. What bad fruit has resulted from basket ball games? How about picture show with reference to vices? You never saw one without some touch of either: 1. Murder; 2. Hasty marriage and divorce; 3. Catholic build-up (such as all charitable deeds ascribed to Catholicism); 4. Drinking; 5. Strong sex-theme.

"How about Coca-cola, coffee, tea—versus beer, liquor? Is there difference between the two classes? Evil comes from the second class, not from the first.

"Tobacco, aside from expense and physical injury, is not morally bad. But it *is* expensive and physically injurious, and its habit-forming effect will condemn it. (I'm cranky about some things—I know I am. When a salesman comes to my office and puffs smoke in my face, I wouldn't buy from him on any consideration.)

"Coffee is drunk, at home, three times a day, is not filthy, nor very expensive. But tobacco has all these disadvantages. A mighty good rule about all these things: no matter what habit—if I become a slave to it, and begin to feel the effects when I miss it—then I'll quit it. (A boy in the class here asked, "Brother Hardeman, what is your main objection to skating?" He immediately replied, "The fear that I'll fall down!")

"What's the difference between going to the picture show and horse show? (Let's get down to where *I* live.) What is the difference between hog show, cow show, horse show? We need to have our 'senses exercised to discern'."

Bible Geography Class, September 19, 1940.

This was the first class of that course. The following is an almost verbatim account of that lesson: "When God created the earth, He created geography, geology, astronomy. We have a system built around the sun—the solar system. Then the planets—Mars, Venus, Earth, Jupiter, Saturn, Uranus, Neptune, Pluto. Two forces keep these planets in place—centrifugal and centripetal. If either were suspended, this earth would just keep on going and maybe land in

Arkansas! These wonderful laws of Jehovah keep us in our proper place. We are ninety-three million miles (that's big numbers—makes you think of the Roosevelt administration!) from the sun. Why did the Lord pick out only earth to populate? How many of you believe the others are populated? Nobody—for faith comes by hearing, and I haven't heard from any of them. Revolution—around the sun—every 365¼ days. How many of you could tell how far the earth travels every year?" After looking over the response to the question, he quipped, "Well, three or four of you and some *halves*. The fellow that *knows* has his hand 'way up." The teacher then figured the distance on the blackboard. "Now I think a preacher ought to know that." "Eighteen miles a second! Why, since we've been talking about this, we've *been* somewhere!"

"Now, how far around the earth? 25,000 miles in twenty-four hours. Since I remember, the earth has never failed to be on time, never had a puncture! David said: 'The law of the Lord is perfect.'

"Now, when I ask these questions tomorrow, don't sit there as if you never heard of it. If you're here, you ought to *get* something.

"How do we locate points on earth's surface? (Here he drew on the board the meridians and the parallels.) The Equator and the Prime Meridian intersecting make Zero. (Now *get* the pronunciation of 'Greenwich', with breve 'i' and accent on the penult.) Greenwich, the point of zero longitude, is on the eastern suburb of London—if the Germans haven't blown it up. In London, in 1923, I asked a policeman to show me zero longitude. He led me and placed my feet. 'Now your left foot is in west longitude, and your right in east longitude.'

"How many degrees are in one of these circles? Do you know what longitude you're in at home? Henderson is the most important place around here. You'd tell a stranger, 'Memphis is one hundred miles west of *Henderson;* Nashville, one hundred forty miles east;' Henderson is 88½ degrees west longitude. Now on that meridian you've got twenty-five thousand miles to locate Henderson. We are also thirty-five and one-half degrees north latitude. Where these lines cross, there is the spot. *That's not nearly it—that's it!* (The last in a chorus by the class.) Further, longitude regulates our watches. When is it noon? When the sun gets directly over the meridian on

which we are located. If you go fifteen degrees east, you change one hour, since twenty-four hours equal three hundred sixty degrees. When you travel east, run up your watch one hour for every fifteen degrees; west, set it back one hour. For example, Bristol, Tennessee, and Clovis, New Mexico, mark changes in time. That's why you can hear a thing before it happens. When President Garfield was shot (at 4:00 o'clock) people in California heard it at one o'clock, three hours before Charles Guiteau shot him.

"Now when you go anywhere, they expect the preacher to be a bureau of information. How can that be, Brother Webb?" Otis Webb replied, "I don't know —that's why I'm here."

"I sent Mrs. Hardeman a cable when I landed in France. From Jerusalem, I sent another, about 5:00 in the afternoon; Mrs. Hardeman got it at 9:00 A.M. I had turned my watch eight times before I got to Palestine. On Unter Den Linden, in Berlin, I saw interesting clocks, showing time in various capitals of the world at the same time. You can't *guess* at things, Boys. You might hit and might miss—ten to one, the latter.

"Which way does the earth rotate? (All sorts of answers from the students.) Well, we've got *all* the directions. It can't be *all* of them!

"Now turn to 'Old Testament World' in your Atlas." Whereupon he quoted from memory the beginning of the chapter. Later, to the question, "How much difference in time between the extremes of Bible Lands?" one boy answered, "I know *about* how to get it." This prompted the rejoinder: "*About* won't do. If a fellow were *about* to be saved, he'd never get there. What we need here is arithmetic, not Bible!"

Wednesday, Nov. 27, 1940. Acts 18:24-28.

"Apollos was the best example I ever saw of a sectarian preacher—eloquent, diligent, etc., but wrong on one point. Apollos, however, had an open enough mind to receive it. In whose name was Apollos baptizing (and of course, John)? We don't *know,* but we do know it was *not* in Jesus's name, for when they heard the preaching of Paul they *were* baptized in the name of Jesus. (Acts 19:5.)

"The word 'assembly' is used with reference to a *motley crowd.* It is used three times that way in Acts 19:32, 39, 41. 'Church' means assembly. Therefore,

it is necessary to add 'of Christ' to the word 'church'."

Special Bible, Dec. 3, 1940.

"Moses left Egypt on account of trouble and went up into the land of Midian. Did he get *out* of trouble, Brother Page? Brother Daugherty? (Both young men were *married.*)

"The ground whereon thou standest is holy ground' —Boys, a wonderful sermon. We are inclined to think the grass is greener over *yonder,* but any place you *are* is holy ground. I had that impressed on me years and years ago. Henderson is not in a rich country, a dense population. But I decided to stay. You can get in a habit of being a *mover.* You can't write to some of our fellows—they've *moved.* Brother John R. Williams stayed at Obion, Tennessee, all his life and planted twenty-four churches in Obion County. Brother Holland lived and labored at Greenfield all his life; and Brother Joe Ratliff stayed with his work at Bardwell, Kentucky.

"Some folks, if they barely can get out of Egypt, want to get on dry clothes and stay on the bank the rest of their lives. But Moses would not accept such. He wanted to go three days *on* into the wilderness (the church) out of where he could make eyes back at Pharaoh and the Egyptians. I don't know any kind of preaching needed worse than this kind—to encourage those baptized to go *on.*"

The 7:30 Class, Dec. 13, 1940. The class had finished Hurlburt's *Atlas of the Bible,* and so they had a lesson on internal evidences of inspiration.

"Ignorance is the main enemy of the Bible. I sometimes tell brethren in preaching, 'Now *you* don't need this, but if I can make you understand it better, *you* can preach it.'

"The first effort to destroy the Bible was a *physical* one, Emperor Diocletian's edict to burn up all manuscripts, A.D. 302 (See Harry Rimmer's book.) The second attempt was intellectual—such as Tom Paine's *Age of Reason,* after the Revolutionary War; also Bob Ingersoll's *Mistakes of Moses,* after the Civil War. (*Wouldn't* you like to hear Moses on the Mistakes of Ingersoll!) Also there were the attacks of Voltaire, Renaud, etc.

"The indirect method of taking the teeth out of the Bible is another—such as undermining belief in heaven, hell, judgment, deity of Christ, etc. See *Tabernacle*

*Sermons,* Volume I—the first sermon I ever preached in Nashville in my life. What's said about men creeping in in their *underwear?* Oh, it's 'unaware', is it? (Jude 4). All these fifth columnists are samples.

"The Bible was never meant for a book on science, but it is—the greatest of all—and the greatest book on social science and morals. I'll tell you how to take the starch out of a fellow who thinks he knows faults of the Book. The Scientific Research Society, Inc., of Los Angeles, has a thousand dollars for any one who can show a contradiction in Holy Writ.

" 'Thus saith the Lord' is said to be in the Bible two thousand times, making us believe in the *verbal* inspiration of the Word.

"Brother T. B. Larimore, one of the best preachers and purest of men, used to teach in this very room. Once, in Texas, he closed a meeting because of a tale that was told. I wouldn't have done it—I'd have gotten up in the pulpit and accused the talebearer of lying. Brother Larimore and his hostess had ridden to church in a buggy while his host walked. One night after a storm he and the woman got out at a river to see if the bridge were afloat or safe. Somebody came up, saw them, made a false conclusion and spread it—so he closed the meeting.

"Another incident: Once Brother Larimore was 'cussed' roundly by a man whose wife had been favorably impressed by the gospel. When he came to a period, Brother Larimore said, 'Are you through?' 'Yes.' 'Well, I'll be going on. Come out to church tonight.' And he baptized that man before the meeting was over. Brother Larimore was most eloquent. If you want to stand on the mountain tops and tickle the feet of the angels, read his *Letters and Sermons.*

"Secretary of State (Cordell) Hull was born near the church. His home in Carthage is right across the street from the meeting-house, and he believes what the church teaches, but it is not popular, and he has an Episcopal wife.

"H. J. Stafford, of Ludlow, Kentucky, challenged Clarence Darrow to a debate with me—also sent him *Tabernacle Sermons,* Volume I. Darrow refused, saying Hardeman stuck too close to the Bible. I think I have Darrow's reply still.

"The critics of the Bible are divided into: 1. Lower, or Textual; and 2. Higher, or Historical, the latter

being sub-divided into, A. Constructive; B. Destructive.

"To Brother McGarvey, of the Christian Standard, we owe more refutation of higher criticism than perhaps any other. Did you ever read the book Henry Ford put out, ridiculing Old Dobbin and the Shay? No? Well, neither did I, for he never wrote it. He just produced a *better* conveyance. That's one splendid answer to critics of the Bible. Their best plan would be to write a *better* book. The Bible would automatically disappear. I heard Clarence Darrow criticizing it. I just thought, 'Why don't you write a better one? You're an international lawyer, you get before the bar and *quote* Moses—yet you ridicule him as an ignorant Jew.'"

September, 1939. The following notes were made in Special Bible, the year of 1939-40, when the course started with the Book of Acts.

"On the 'wonders' of Mark 16: Three or four years ago a Benton County (Tennessee) woman allowed herself to be bitten by a rattlesnake and got well, thus proving (!) the Lord was with her. Vanderbilt University took it up and proved that of healthy persons, one out of seven dies, of rattlesnake bite.

"I went in Los Angeles to hear Aimee Semple-and-a-lot-of-other-names McPherson. She had a troop of people on the platform to confess experiences of cures by turning to the Lord—'telling all their troubles besides what ailed them'. But along came Emil Coue, denying God, and by *mental suggestion* ('Day by day, in every way, I am getting better and better') improved people. By mental suggestion you can get a fellow up in high gear."

"Brother Winnett (H. C. Winnett), did you ever make an error of that sort (among 'sit', 'set', 'lay', 'lie')?" On the student's answer that he *had*, Hardeman rejoined, "Go thou, and sin no more. You *could* tell a hen, 'Lie there and lay'. Would you say then the hen has laid or lied? It depends—if the egg is there, she has laid; if not, she has lied." Grammar and spelling thus being introduced, he gave the didactic rule governing the spelling of the past tense of such words as "omit" and "benefit".

On Tuesday, October 10, Hardeman started with a story about J. D. Tant, who was always at the foot of the spell-

ing class. When his mother remonstrated, he countered with the remark that they had the same lesson at both ends of the class.

Referring to "the verdict", in Acts 4:17, "Let us straitly threaten them", he said: "In modern version, 'Let's write them an anonymous letter—let's scare the life out of them"—a reference to a letter received just before the previous October's meeting in Nashville (Tabernacle Meeting Four), unsigned, of course, warning: "Brother Hardeman, you just *think* you're going to Nashville; you're scared to go." "And so I didn't!!!" Here he again made reference to J. D. Tant. The latter, at insistence of some of his friends, agreed not to mention baptism in a "union meeting". But he got around it by such remarks as "Repent and do that which I have promised not to mention, etc."

October 20, 1939. "No occasion of rejoicing *prior* to baptism is recorded in the Bible". Here Hardeman related the now-familiar story of Miss Lula McCoy, at Enville, Tennessee, years ago. She was a deaf-mute, who accepted the invitation to "Come", and used the printed words of the eunuch (Acts 8:36) to make her wishes known. Young Hardeman responded in kind by pointing to the words in verse 37: "If thou believest with all thine heart, thou mayest." She rejoined by pointing to, "I believe that Jesus Christ is the Son of God." So, he straightway baptized her. "I was in Tulsa this past summer, and was impressed with Brother Russell Yowell's method. He never once asked a confessor *when* he wanted to be baptized, but immediately got ready. That *waiting* business is of human origin, not in the Bible."

Nov. 16, 1939. The class came to the word "straightway" in Acts 16:33. "A good-natured Methodist preacher living in Henderson said once, 'I can prove baby baptism by Brother Hardeman.' 'Where?' ' "And was baptized and *all his straightway*". Straightway means babies'. Then he continued, 'I don't believe that any more than Hardeman, but I'm a Methodist; I don't think it *hurts* the babies—and I have a good job.' "

"In public discussion, one tactic is to make your opponent mad—when you do, you have him going. I met Bogard once—he spoke thirty minutes and said, 'Now I've answered every argument of Hardeman except one—that's that comtemptible smile.' "

"Claud Cayce, a Baptist, once said to, and of, me: 'Hardeman will strain out a gnat and swallow A. Campbell'."

"Once, when Brother T. Q. Martin was caught smoking, 'I see you're burning incense to the devil', Brother Jimmy Smith said to him. 'Yes', replied Brother Martin, 'but I didn't expect him to catch me at it'."

"We don't preach the emphasis on *Jesus is Christ* that Paul did—we don't have to. Always preach what is in doubt and *needs* to be preached. Cf. Peter on Pentecost, emphasizing the *resurrection.* Ezra told the wall-builders to go *where the attack was.*"

In connection with the last quotation, Hardeman told a story of Raccoon John Smith, who preached on Repentance for several successive Sundays. When his crowd remonstrated, he said: "All right, when you *do* it, I'll quit preaching on that and take up something else."

"Young people argue, 'I can't see the harm in dancing'. I once took Miss Lourie Stafford, a fine and intelligent blind girl from Indianapolis, to the window and asked her whether she saw the sun. When she replied, 'No', I concluded, 'Then there isn't any.' I did this to give the class an object lesson in poor reasoning. Read Brother Ben Franklin's sermon on dancing (Volume II). I never had anybody to ask me, 'Brother Hardeman, do you think it's all right to go to Sunday School?' But rather, 'Do you think it's wrong to dance?' *Of itself,* I see no more harm in playing spot cards than dominoes or checkers. But compare the *history* of the three. It's the same with dancing. There's no need for preachers to lie about finding explicit prohibition in the Bible against the so-called popular, social, evils."

"I think the most fun I've ever had in debate was when I was in a discussion with Tom Moore, editor of the Baptist Flag. He argued, 'Hardeman was born of water, therefore *he* is water.' I replied by calling him 'Sister Moore', since *he* was born of woman, and de-

manding a petticoat for him. However, Boys, that's not debating—just 'answering a fool according to his folly'. Back in those days, A. O. Colley, W. T. Boaz and I—and numerous others—met such things *everywhere.* There was more zeal, growth, etc. in the church than now. The prestige we have today is due to the battles we fought in *every* schoolhouse, in *every* county seat. The truth grows on being brought to light. The *devil* says: 'High-class preachers don't debate'."

In December, 1939, Hardeman gave as review to this class in Acts, a list of questions from Ashley S. Johnson's *Lessons by Correspondence* on the Bible. He had acquired the list on March 28, 1932. The donor was a friend named McGary, of Detroit, where Hardeman was holding a meeting. The list of three hundred and one questions was published in February, 1901, by Ogden Brothers, of Knoxville, Tennessee. To Hardeman's delight, he saw McGary again, after many years, on September 1, 1961. The latter was visiting a son in Huntsville, Alabama, and came up to Shelbyville, Tennessee, where Hardeman was attending the National Walking Horse Celebration.

N. B. Hardeman frequently recommended Dr. Brents's *Gospel Plan of Salvation,* saying, "I learned to preach from that book." When asked whether he cared if someone used *his* sermons, he always replied, "If the person *I* got it from doesn't care, *I* don't." It is interesting to observe that Dr. Brents's book was published the very year of Hardeman's birth.

"The climax of Rom. 3 is in verses 25 and 26. 'His' in these verses refers to God. Martin Luther adds 'alone' to the word 'faith' in verse 28. Brother M. C. Kurfees was the most accurate and precise man I *ever saw.* When I wrote him I'd be in Louisville about 4:30 P.M., after a drive of over three hundred miles, he was waiting for me with 'Why Brother, you're fifteen minutes late'."

This anecdote was related in connection with Kurfees's public expression of doubt—and later retraction—concerning the Martin Luther statement. To continue with that:

"Martin Luther is the first fellow who believed in faith only, and *had* to insert the word 'only'. Year

before last I had several young men write German professors in universities. Their replies were that Luther did insert the word."

"Before you answer an argument, if there *is* a parallel of *your* dilemma, 'paralyze' your opponent and put him on the defensive."

"The little end of the taproot of success is the student himself. Go to class knowing *more* than your text suggests."

Once Hardeman called on a young man in class to recite. The boy answered, "I'm afraid I can't do it."

"What are you afraid of? Yourself? If *you* are afraid, I am more so. Don't count on what you'll do next year, or the next. Get it *this* year. You're like the man who said he had plenty of hogs for meat this year; plenty of shoats for *next* year; but what he'd do year after next, he didn't know."

"Some sectarians say, 'Oh, the Jordan River doesn't amount to anything—a little stream you could dam with your foot.' Well, *you* may spend fifteen hundred dollars to see the Jordan, but as for me, I'd rather see that *foot!* The Jordan is the most important river on the globe, because of its history."

"It is a principle, sure as you live, that those who succeed in life have come up the hard way. Young married people who have everything handed to them are not happy. Folks just can't bear prosperity too much. A fine illustration is from the horse ("Miss Joe" used to say that Hardeman couldn't get through a sermon without mentioning a horse!) When you want a family horse, get one whose anatomy you can decipher a city block away, lean and lank, one that has been looking through the collar, and has sides worn with the traces. He's *safe.* But feed him, rub and groom him, then hitch him up—and the first jaybird that flies up, he'll kick the dashboard and run away. Nebuchadnezzar is another case in point. So is Uzziah, who presumed to go into the temple to do God's service. (2 Chron. 26:16.)"

"Sometimes God makes a demand contrary to human thought. The demand for sacrifice of Isaac is an illustration. I think, Boys, that Abraham is the greatest exhibition of faith that I ever knew. 'Abraham staggered not'. (Rom. 4.) I was in debate at Sharon, Tennessee, once with a Methodist, T. P. Clark, and to prejudice the audience, he propounded the old question

of what would happen if the penitent should be killed on the way to baptism. Dr. Bondurant, who fought in the Civil War, wrote out for me the following incident: 'Down at Dalton, Georgia, a fellow named Peoples was having a Methodist meeting; the mourners were on logs and a tree was set afire to give light; the tree fell and killed some of those mourners, while mourning.' So, with that information, I took the offensive: 'Now, Mr. Clark, *you* tell *me* what happened? They didn't get *through* and the tree *did* fall on *them.*' He wanted to doubt the case, but Dr. B. T. Bondurant couldn't be doubted; and Dr. Nowlin, of Greenfield, spoke up and said he was present at the same incident. I still have the signed statement somewhere. I left Clark with the proposition, 'Now, Clark, that's what happened to *your* folks; you find something that happened to mine.' "

Hardeman had a stock of "Hardemanisms", which lent color and point to his remarks. Such expressions as "ungetoverable", "ungetaroundable", "diff of bitterence", etc., were trademarks—and unforgettable. He frequently made whimsical use of the words "wise" and "otherwise" as antonyms. Another frequent and familiar quotation was: "Some students come saying, 'I don't want to take anything but Bible'." His reply was always the statement, found in *meaning* also in Matthew Arnold, that the man who knows the Bible *only,* doesn't know *that.*

No passage, no quotation, however was as frequent as the pronouncement of I Cor. 14:40, "Let all things be done decently and in order". He used it nearly every day in some connection—at chapel, in classes, anywhere about the campus. The respect he had for Paul's admonition is a very fitting commentary on his life.

## SPECIAL SPEECHES FOR SPECIAL TIMES

N. B. Hardeman has spoken hundreds of times for special occasions—those not in his regular profession of preaching. These have such a varied scope that it is difficult to classify them, so we will simply choose a sample from many groups. The first speech of which there is written record is at a recital given by the members of the Delta Sigma and Union Literary Societies (there was also another Society, the Neotrophian) of the West Tennessee Christian College. It took place on June 8, 1892. In the midst of the readings, tableaux, musical numbers and hoop drills, there is listed, "Oration, *The Seen and Unseen,* by Mr. N. B. Hardeman", just past his eighteenth birthday.

His next public speeches were a series of "finals". In the early days of the Colleges in Henderson, every graduate spoke at the graduating exercises, giving a "final", which, presumably, he had written himself. There are still in existence the manuscripts of three of those compositions—the three that Hardeman gave on his three graduations. The oration written on May 5, 1895, is evidently the one used in his finishing the Teacher's Course; it is entitled, *The Tower of Babel.* On his twenty-second birthday, May 18, 1896, he dated a speech (probably not a graduating speech) which bore the title: *Death Alone Makes Life Possible.* It begins thus: "As we stand in the evening of the nineteenth century and review the history of past ages, both Nature and Revelation declare to us that 'Death Alone Makes Life Possible'." It concludes: "The trump of God will then sound, and our village churchyards and family burial-grounds will be deserted. All will come forth from Adam down, and all the good will hail this redemption's grand consummation."

In 1897, at twenty-three, Hardeman graduated from the Scientific Class, delivering the oration, *Life Is Not a Victory, but Battle.* In 1899, June 7 and 8, the Commence-

ment program lists *Standing on the Threshold* as the valedictory address of the Classic Class, by "N. Brodie Hardeman". On the evening of Tuesday, June 5, 1900, the young professor gave the president's address at the meeting of the Alumni Association.

During the years, Hardeman has spoken to dozens of men's service clubs and lodges. Many of his gospel meetings involved appearances at such luncheons and dinners, with the speech accompanying. There are clippings of three such engagements at the Jackson, Tennessee, Rotary Club, spaced March 19, 1924; October, 1931; and April 20, 1949. The first of these is titled *Let's Get Back to Common Honesty,* with the comment by the editor of the Jackson Sun: "We would like to see Rev. Hardeman make the same talk to a gathering of all the young men of the city."

The 1931 address, to the same group, was printed not only in the *Jackson Sun,* but also in the *Gospel Advocate* of October 15. It again wears a very practical title and theme: *Education Is Losing Much of Its Effectiveness.* In 1949, the *Sun* again printed his speech, this time on the topic, *The Need of Getting Back to the Bible.* Some of the more telling passages from his speech are these: "The little end of the taproot of Communism is downright atheism. The burning desire of the 'gang' is to destroy faith in God and to blot out religion from the face of the earth. Such a doctrine cannot be changed by physical or intellectual forces. Russia has sunk to the lowest depths of moral degeneration. Our government seems to think that the cure for every trouble at home and abroad is to appropriate more money and to impose higher taxes. We have not learned that there is great danger if we forget God. We fail to realize how easily He can get along without us. We have forgotten that Christ was not born in the Bank of England nor in Wall Street of America, but in a manger in faraway Bethlehem. Perhaps we have forgotten that it is Jesus Christ and not the money centers that moves the world."

A large picture of him is printed in the Jackson Sun in the mid-thirties, with the headline "To Address Metho-

dist Men". "Dr. Hardeman is no stranger in Jackson and is regarded as one of this section's greatest educators. His coming to Jackson for the dinner meeting Monday evening is one of the highest interest and it is expected that all of the men of the church will have reservations for the affair."

A "certificate of appreciation" says "May it be known that Dr. N. B. Hardeman was the guest speaker at the Paducah, Kentucky, Lions Club on November 2, 1948. As an expression of appreciation for courtesies extended to this Club, we hereby present this certificate." Signed by Joseph O. Glover, Secretary, and Raymond L. Reed, President.

Yater Tant, in the *Home Visitor,* publication of the Oklahoma-Arkansas Christian Home, announces a Home-Coming and Anniversary Celebration, to be conducted May 7 and 8, 1935. The April issue of the Fort Smith, Arkansas, publication announces a welcome address by Dr. C. B. Billingsley, a response by B. M. Strother, and two sermons, one by N. B. Hardeman, the other by E. R. Harper. Then in the June issue, Tant reports the meeting. "The principal address was made by Brother N. B. Hardeman—. In his own matchless way he showed the wonderful possibilities of transformation that lie, often unsuspected, in the hearts of boys and girls. Speaking from the first two verses of Romans 12, he held the audience enraptured with his simple, yet powerful, exposition of this passage."

Also for an Arkansas institution, back in 1922, Hardeman had made the opening speech for Arkansas Christian College, of Morrilton, on September 27.

In yet another field, N. B. Hardeman preached two wonderful sermons on Pre-millennialism in Henderson on February 22, 1942—the first the Henderson church had had. He referred to having preached his very first sermon on the subject in either Dallas or Fort Worth, in May of 1924, at the request of Dr. Vernon Wood, formerly of Trenton, Tennessee. Hardeman said he knew very little about it in 1924 and disposed of it with the text from John (I John 3:2), "It doth not yet appear—."

Another sermon designed for a special purpose was that he preached at Jackson Avenue Church in Memphis, June 5, 1960. "Brother Hardeman will preach on the issues which threaten to divide the church. —This sermon by Brother Hardeman can very well stem the tide of hobbyism which is being thrust upon the churches in this area. It is hoped that other congregations in the area will have similar meetings in the days immediately ahead."

Many a church has invited N. B. Hardeman to preach the first sermon in its new building. A favorite theme for such occasions was, *The Glory of This Latter House Shall Be Greater Than the First.* Two of the more recent ones were that of the Garfield Heights Church in Indianapolis, on November 24, 1946, where W. L. Totty has done such a marvelous work; another was the first sermon in the new Henderson Church, on Easter Sunday, 1949.

An occasion that received nice publicity was the Hardeman speech to the Kentucky Education Association, April 16, 1947. An excellent picture of Adron Doran, one of the "Hardeman Boys", and at that time president of the K.E.A., together with Hardeman, appeared in the *Louisville Courier-Journal* the next day. It is explained as "Student-Teacher relationship between Adron Doran, K.E.A. president, and Dr. N. B. Hardeman, president of Freed-Hardeman College, was reviewed at the K.E.A.'s opening session last night. Doran studied under Dr. Hardeman at the Henderson, Tennessee, college." The subject of the address was *The Return to Fundamentals.*

Patriotism was the theme of a speech made on February 22, 1944. Occasion was the unveiling of a memorial sign, bearing the names of the Chester County men who were in the service of their country during World War II. The speech was printed in full in the Chester County Independent. The beginning was: "It is but fitting and right that on this, the twenty-second of February, our entire Nation should pause and pay tribute to him who saw the light of day two hundred and twelve years ago. For the service he rendered to the struggling colonies and to a newborn union of states and for the rights, liberties and pursuit of happiness that we all enjoy, we owe

an unpayable debt of gratitude." "Our own boys from Chester County to the number of 895 have been called into the service of our country. Some have already made the supreme sacrifice; others are prisoners of war suffering the cruelties that only a savage nation can inflict; others are on foreign fields exposed to death and destruction. Be it remembered that they are fighting to preserve our ideals, and to further guarantee that all of us may enjoy life, liberty and the pursuit of happiness. —As an expression of our appreciation and with the hope that we may not forget, this tablet is today unveiled and dedicated to their memories."

Another patriotic speech of Hardeman's was published quite unknown to him in the *Daily Sentinel,* Nacogdoches, Texas, September 18, 1961. It was published as an editorial, thus: "Since today marks the beginning of Constitution Week, we want to bring to you excerpts from a sermon delivered more than forty years ago by one of the great speakers, preachers, and educators of this century, N. B. Hardeman." The excerpts start with this: "In the year 1774, when patience could no longer withstand the tyrannical hand that was bearing down upon the American colonies, the colonists began to devise ways and means to rid themselves of the yoke of oppression which was then upon them. This eventually culminated in that wonderful document known as the Declaration of Independence." The concluding paragraph of the quotation is: "At first Mr. Hamilton's idea prevailed and John Adams, a Federalist, was elected the second President. But Mr. Jefferson continued to preach the doctrine of respect for the Constitution and to hammer it into the people that we would not be correctly guided unless we regarded the supreme law of the land, unless we respected our Constitution. When the election for the third President rolled around, Jefferson, an Anti-Federalist, was elected. Until recent years Jefferson's idea that the Constitution is the supreme law of the land continued with little variation. Recently, however, the Constitution has been interpreted so broadly that our very freedom is endangered."

How many class addresses, Commencement Sermons and lectures to school bodies he has made! It would be impossible to list them. A frequent text for a commencement sermon was, *Let Us Go On Unto Perfection.* His latest series of lectures on a school campus was that at Abilene in 1953.

And the hundreds of funerals he preached! And the many, many weddings he performed! It was always his conviction that a funeral sermon is for the living—and not simply eulogy of the departed. As he often told his classes: "More infidels are made at funerals than at any other place." In this he was referring to the common practice among some groups, of "preaching to heaven" the dead, regardless of what kind of life they had led.

He preached the funeral of his own father, Dr. John B. Hardeman, at Henderson, September 11, 1905, standing with his hand on the casket where his father reposed. He preached the funeral of his beloved friend, James T. Anderson; the sermon he delivered at the services for another cherished friend, R. W. Comer, is in print, as is also his sermon (along with those of B. C. Goodpasture and S. H. Hall) at the rites for H. Leo Boles. This trilogy of talks is in a little booklet published by the *Gospel Advocate* in February, 1946.

A funeral letter, written many years ago, is typical of his sermons on such solemn occasions.

"Dear Brethren:

Since we can not be with you in person, we desire in this way to have a part with you by these words in the memorial services of our dear brother. An occasion like this causes us to review the past, to consider the present, and to look toward the future. With much pleasure do we recall the acquaintance and fellowship of him for whose memory these services are held, and the announcement of his untimely death has caused a sadness to pervade our heart akin to that gloom that hovers about you all. It came to us unexpectedly since having visited his home on last Lord's Day, when it was our privilege to talk with him and find him to be at his meals.

"Are we surprised? We should not be. His death is in harmony with all the beings of earth and it but

reminds us of the fact that Death, Decay, and Passing Away are written on the wings of time. It verifies the truth of God's word as He speaks in I Pet. 1:24, also in Job 14:1, 2. The brevity of life is seen again when Job speaks in Job 8:9. When that last hour comes to us as has come to our brother, we will understand Solomon's words of Eccles. 8:8.

"It is on occasions like this that we realize more fully our relationship to God and to one another and that causes us to rely more and more upon His eternal word. The church of God, of which Brother Michener was a member, is the only institution on earth that bridges the grave and connects with the unseen things that lie beyond. Men's works go down and all their hopes with them, but that guiding star of the Christian shines around him even brighter when called to walk through the valley we call death. When the scenes of this life are fast passing away the angels of love are sent to minister to the child of God and thus to rid death of its sting. And to us who continue in the faith, death will not have the dread we now think of when we remember that Brother Michener has gone to meet his Savior and others who were watching and waiting at the portals. In his departure your town has lost one of its best citizens. The church has been deprived of one of its most consecrated members; the eldership will miss his good work and splendid counsel; a wife is robbed of a tender husband, and four children of a loving father. While we regard his death as such, doubtless our brother could say in the language of Paul—'For me to die is gain.' He has laid aside this mortal coil and is ready to be clothed with immortality. Did death to him end all? If so, Christianity is not adapted to all our wants. This body is not our home. The grave is not our eternal resting-place. Our great Leader met Death in his own territory and permitted himself to be captured, that he might lead captivity captive. He went with the Pale Monarch to the silent darkness of the tomb, only to undermine its strongholds, and kindle the star of a resurrection.

"He is now preparing a home for his children and after awhile his voice will be heard—that same voice that spoke to sleeping Lazarus—that calmed the tempest and that brought comfort to the distressed will sound again and all in their graves shall come forth. Our village church-yards and family burial grounds will be deserted. And then as one mighty

band we can exclaim, 'O death, where is thy sting? O grave, where is thy victory?'

"We could only say to loved ones left behind, 'Be faithful, and at last a crown shall be yours.' "

The very first funeral that N. B. Hardeman's early records show was that of "Miss Patterson", at Estes Graveyard, Tennessee, in 1898. It is closely followed by that of Ella Smith, the same year. Then the list of sorrow increases. On October 4, 1900, he preached the funeral of his great-uncle, Sam Anderson, an influential citizen of Milledgeville, and a very large man. The program notes for that funeral are still extant in the characteristic Hardeman handwriting.

In a notebook dated February 12, 1898, Hardeman wrote out for himself a "Ceremony" to use in performing marriages. "Marriage has been in all ages an institution ordained of God that the happiness of man might be increased and his usefulness promoted. In token of the pledge of fidelity and love that has been made, you will join right hands. Brother—— and Sister——, do you each take the other to be a lawful companion through life, and do you solemnly promise to live in the holiest bonds of matrimony until separated by death? ('I do'). Before these witnesses, and in the presence of Almighty God, I now pronounce you husband and wife; 'What God hath joined together, let no man put asunder'. May you each live long on the earth, see good days, and at last enjoy sweet peace as the cycles of eternity roll by. Let us pray."

He must have used the formula fairly often, as one of his earliest ledgers attests: The first wedding at which he officiated was that of S. B. Smith and Eliza Phillips, August 25, 1898; then there were Cornie Wright and Jimmie Melton, December 22, 1898; Mr. Thompson and Miss Moore, in Crockett County, February, 1899; E. E. Moore and Josephine Hardeman, at Pulaski, September 6, 1899; W. C. Thompson and Sallie Wier, November 2, 1899; Lawson Mosier and Lillie Gladney, December 21, 1899.

These affairs took place in various places. One of them, August 30, 1905, that of Floyd Stanfill and Maggie Bray, is listed as "Our home"; another, December 26, 1905, R. M. Cherry and Bertha Reid, at "Our gate"; and another, a double wedding on April 29, 1906, that of Atlas Webb to Bonnie O'Neal, and of L. Smith to Edna Chambers, in "Our parlor". The fees received range from nothing to $1.00, and to the generous $16 for wedding J. W. Burton to Fannie Bondurant, March 3, 1904; and to the opulent $25 for the ceremony uniting Mack H. Scott and Dixie Dawson, in Dyersburg, on June 15, 1909.

The lectures on the Holy Land, after his three-months' trip there and to Europe in 1923, were very popular. He kept a very detailed log, or diary, of each day's travels and experiences, and his memory was so exact that the places described almost came alive to the hearers. In almost every meeting he held thereafter, he was beset by pleas to lecture on the Holy Land, which he did, many, many times.

The *Gospel Advocate* of October 11, 1923, tells of his reception at home after his trip. "Upon his return from the Holy Land to his home town, N. B. Hardeman was met by a large delegation of his fellow townsmen who expressed their joy at the successful termination of his long journey and his safe return home. He came back in good health and fine spirits, feeling that he had been greatly benefited by his trip in many different ways. At the urgent request and solicitation of almost the entire citizenship of Henderson, he consented to give some lectures on the various things he saw, countries visited, and experiences through which he passed. It was arranged to have these lectures in the auditorium of the courthouse, and for four nights every available inch of space was occupied both on the main floor and balcony, scores of people standing around the walls and in the doorways, and then numbers were turned away who could not find standing room. It seemed that almost everybody in Henderson and Chester County was there, as well as many visitors from other near-by places. Notwithstanding the fact that Swain's Show, which has been popular in Hen-

derson for several years, was running every night, the people came out almost in a body to hear their own native son and fellow citizen tell the story of his travels in the lands made sacred by patriarchs and prophets, priests and kings, and finally by the King of kings and Lord of lords. His speeches ranged in length from an hour and fifteen minutes to two hours and twenty-five minutes, and yet he held his audiences in almost breathless attention from beginning to end. Nothing in the way of an attraction has ever created the interest in Henderson that these lectures did. W. H. Baldy, former mayor of Henderson, presided at the meetings, and at the close of the last one, made a splendid speech, thanking Brother Hardeman for the great favor he had conferred upon them. A rising vote of thanks was then given him by the entire audience, and thus closed an event that will long be remembered by the people of Henderson."

The *Advocate* announced on November 29, 1923: "N. B. Hardeman will lecture on Egypt and the Holy Land at the Ryman Auditorium, Nashville, Tennessee, on the nights of December 18, 19, and 20."

## INFINITE RICHES—HIS FRIENDS

N. B. Hardeman has been rich throughout his life in possessing many staunch and devoted friends. It is, of course, impossible to name every one who has been bound to him by mutual love and friendship, but there are some names that appear most frequently as connected closely with him. One of these was James T. Anderson, of Hurricane Mills, Tennessee, the man responsible for his trip to the Holy Land, a great benefactor personally and to the College during its hardest years.

Anderson was one of the earliest and largest patrons of the College. His daughter Ethel was a student in the Georgie Robertson Christian College; his son Bond and his daughter Lois in the N.T.N. and B.C.; his son Murray and his grand-daughter Mary Larimore Jones, in the early days of Freed-Hardeman. Later came other grandchildren —James Horton, Virginia, Joel, Jean, and Julia Anderson. Hardeman first met the Andersons in 1913, on a call for the funeral of a grandchild. Thereafter, he was frequently in the Anderson home—for preaching appointments, and for sorrowful occasions. On May 13, 1924, the oldest son, George Anderson, died; on June 18, just a few weeks later, J. T. Anderson was felled by tetanus. Hardeman preached both funerals, as well as a number of others connected with this outstanding family. After the death of his father, John W. Anderson took his place in many ways, as a member of the Freed-Hardeman College Board, and as a faithful, loyal friend.

Among the cherished names are those of the John W. Akins, formerly of Longview, Texas, more recently of Dallas, until the death of Akin in 1960. The Akins established the "Akin Fund", which for ten years, 1940 to 1950, enabled many young men to attend Hardeman's classes, as well as other college work. The Akins and the Hardemans made a number of trips together. Two of the longest of these were a trip to Washington, in 1938; and one to Harlingen, Texas, to attend the "Valley" meeting in 1940.

On the Washington trip, they visited the spots dearest to members of the church in this country—Cane Ridge, Kentucky, Bethany, West Virginia, and other places of historical and religious interest. In February of 1940, the Akins accompanied Hardeman and "Miss Joe" on what was the last long trip of the latter. They had a wonderful time, all during the revival Hardeman held in Harlingen, Texas, and had many delightful anecdotes to tell of the trip. When "Miss Joe" was suddenly called to join "the choir invisible", on May 6, 1940, among the first to arrive in Henderson were the Akins. They drove back again about three weeks later to attend the Commencement and to hear "Miss Joe's" son deliver the class address—an event she had anticipated eagerly. Still another two weeks later, the Akins returned to Henderson, this time to accompany N. B. Hardeman to Longview, where he held a meeting, in June. Akin frequently remarked that he preferred to travel with the Hardemans over anyone else—for one reason, they didn't talk "shop" all the time, but enjoyed the places and things they visited. Mrs. Akin recalled with tender amusement that on the first Sunday of the Harlingen meeting, as the four of them sat in the hotel dining-room having breakfast, "Miss Joe" suddenly smiled and said, "Yonder is the prettiest sight I ever saw." The others turned to follow her glance. It was fixed on her son, Dorsey Hardeman, of San Angelo, who had just arrived to be with his parents and the Akins for the day.

The love and appreciation between N. B. Hardeman and the outstanding businessman, R. W. Comer, of Nashville, was one of the richest treasures of his life. It was Comer who was largely responsible for the Fourth and Fifth Tabernacle Meetings. It was Comer who gave a good dairy farm to the College in Henderson; and who, because of his love for Hardeman, made the donation of $200,000 to Freed-Hardeman College, which endowment made it possible for the school to fulfill the recognition requirements of the Southern Association of Colleges.

That friendship has been continued in Comer's family, in the close bonds between Hardeman and the two Comer sons, the late Mont Comer (and his widow, "Miss Marie), the

benevolent Guy Comer (and "Miss Nick"); also with Comer's two nephews, Alex Harlin (and "Miss Winnie"); and Wirt Harlin (and "Miss Luella"), as well as with R. W. Comer's brother Wirt (and "Miss Grace"). It would be impossible to recount the many tokens of esteem that have come from this outstanding family.

On May 16, 1944, R. W. Comer wrote a delightful letter to Brother Hardeman. On the letterhead of Washington Manufacturing Co., he said:

"Dear Brother Hardeman:

"I am enclosing a leaflet that I presented to the Washington Mfg. Company on my birthday. We are now taking you into the family and we remind you that in fourteen years and fourteen days, you will be as old as I am and then you will get to be a man. Hoping that you can live many more useful years in this life, my best wishes go with you.

"I am also enclosing a few expense accounts of .... ..... Not that I want to bother you with this, but thought you might know that he has spent a heap of this money on himself. He must have been out of everything except the wife and baby. I wrote him a pretty keen letter, and I would be glad if you could read it. I thought I had a duplicate to send you, but find out the young lady did not keep the duplicate.

"Everything about so-so here. Best wishes to you and family."

Signed, R. W. Comer.

The *Sky Rocket* of December, 1941, has an article called "Brother R. W. Comer in Chapel Speech". It goes like this: "Brethren R. W. Comer, W. W. Rogers, and Virgil Dockery, of Nashville, paid a welcome visit to Freed-Hardeman on November 18 and 19. They were at chapel on the morning of the tenth, when Brother Comer made an inspiring short talk to the assembly. He began by saying: 'I believe this is the greatest school today on the globe—because you're standing on God's Word and nothing else—we've got to put God in everything.' He quoted from the late E. W. Carmack: 'Youth is a blunder; middle age, a struggle; old age, a regret!' and advised the students: 'You're younger than I. So be careful about making mistakes. Watch yourself as you go through life. It is wonder-

ful to go through without sowing wild oats. We don't *have* to sow wild oats.'

"The speaker further said: 'I don't feel like talking to these beautiful girls, but here is some advice to you boys from an old man. Don't think you know it all. Don't imitate—be yourself!' He referred to a certain young preacher who built a sermon around new and lengthy words he had just learned—just to use them. 'I was raised a way back in the sticks. I drove oxen to the plow and wagon—one team was named Black and Muley.' With reference to adaptability to all circumstances, whether in the 'sticks' or not, he advised: 'Make yourself just as little trouble around a home where you're staying—country or not—as possible.' 'If you go out and think folks are stuck on you for the dress you have on, you're mistaken. You need to look neat, but you've got to know God's Word.'

"Brother Comer delighted the audience with a story of his 'drummer' days, when both he and a competitor were trying to sell their goods to the owner of a rural store. Brother Comer won the sale, but he ascribed it to his ability to adapt himself to the merchant's home and make himself pleasant to the merchant's wife and family. 'You see, I knew how to *milk,* and he (the competitor) didn't.' "

On August 5, 1944, R. W. Comer peacefully passed from this life. On the afternoon of the seventh Hardeman preached his funeral in Nashville. This address is preserved in the "Memoirs of Robert Wickliffe Comer".

Reminiscing, on May 10, 1960, Hardeman said: "Mr. Jim Hughes, a fine man of splendid bearing, lived near Coffee Landing (Tennessee). A closer friend than Mr. Hughes I never had, though I never could baptize him. I used to spend night after night with him, and he followed me all over the country. I stayed with him during a debate I held."

An interesting commentary on N. B. Hardeman is revealed in the following letter from an old fellow townsman, schoolmate, and contemporary. "Mr. Mac" Hollis lived in Henderson all his life, a bachelor with an unmarried sister and a rather underprivileged younger brother. His life after school days was monotonous, dreary, colorless. So all

the more he appreciated the friendliness and courtesies extended him by his old associate. More than once, this included such a treat as being invited to accompany Hardeman to the circus when it came to neighboring Jackson, or something of that sort. In his last months, he wrote a faltering letter to express his gratitude. Here is a copy of the letter:

> "Dr. Hardeman, My Dear Friend, I have always loved the Hardemans. They always treated me nice and kind, yourself especially has helped me much and I know no words to tell my appreciation—only wish I could in part repay——
>
> "Thinking you might enjoy *Brains*(?) in idle times altho damaged badly hope these *'Annals'* can furnish you some entertainment. I am indeed sorry dear friend to tell you shortly after leaving your office last time I was there I was stricken with paralysis and almost lost eye sight use of hands and feet and unfitted for anything but to die which cannot be long off—I've had medical attention for last six month but nothing ——I cannot write or see or walk and suffer every day undurable pain—
>
> "Long may you live with me Love and highest honor from your all time friend to your family.
>
> M. C. Hollis."

The sad news of the death of Robert Morris, in September, 1961, at Reelfoot Lake, recalled to N. B. Hardeman an incident he never has forgotten. About 1929, when he was in a meeting at Obion, Tennessee, he was kneeling as he led the prayer. "Tootsie", the small daughter of the Morrises, came up to him and put her arm around his neck and remained thus throughout the prayer. That token of affection was quite reasonable, for a long-time bond of love and friendship existed between Hardeman and the Fox family of Obion. "Tootsie's" mother is the former Miss Bennie Fox, and her grandparents the late beloved "Bob" Foxes.

Pedro Rivas, a very effective missionary, in Mexico, is one of N. B. Hardeman's most devoted friends and pupils. He never fails to express his deep gratitude for the generosity shown him while in Henderson in school. He came in 1930 and stayed two years, very faithful, studious, coopera-

tive in every way. Hardeman has often cited Rivas as the ideal missionary—who went to his own people and has had wonderful results with them. A recent letter from Rivas says: "Please convey the expressions of our respect and love to Brother Hardeman. Even though the years have come and gone our esteem and loyalty to him remains at par. In the classroom, in our daily family affairs, we recall his wonderful teachings and get courage in his noble fidelity to the eternal principles of truth and righteousness." Rivas often mentions that his two years in Henderson did not cost him one penny. He was first brought to Henderson by C. G. Cayce, of Los Fresnos, Texas.

An interesting tale of a long-time friendship came to a climax in the early 'fifties. J. A. Minton, of Gravelly Springs, Alabama (later a judge in Sayre, Oklahoma), was a brilliant young man—very poor. He came to Milledgeville just as Dr. John B. Hardeman finished building a new store building. Dr. Hardeman offered it for a meeting, which Minton held. J. L. Haddock, Minton's brother-in-law, accompanied him and stayed to teach a school term, in a log house on Dr. Hardeman's farm, which N. B. attended in the summer of 1890.

Minton returned there for two or three meetings and at one of these—either 1891 or 1892—baptized Dr. Hardeman, his second wife (Eliza), and N. B.'s two sisters, Mrs. John Ellis and Mrs. Jim Ledbetter, also his only brother, Dorsey. Brodie, who had been baptized in 1890 in Henderson by R. P. Meeks, witnessed the conversion of his Methodist family into the church. In 1893, Dr. Hardeman moved into Henderson, where his younger son had been a student for three years, boarding in the home of his "Uncle Dick" Hardeman, and identified himself with the church on December 30, 1893. He became a pillar in the congregation.

Minton went to Oklahoma, homesteaded a section of land, prospered, became a judge and large property owner. He was a Digressive leader all those years. In 1948, however, he influenced the loyal church at Sayre to call Hardeman for a meeting, followed by a second one a few years later. In the *Advocate* of June 24, 1948, appears an article:

"N. B. HARDEMAN AT SAYRE, OKLAHOMA

"Many, many years ago, while I was residing in Tennessee, I was asked to come over to a little inlet village by the name of Milledgeville, Tennessee. A business building had at that time been completed, and they were not ready to put the stock of goods in said building; so I held a meeting in the store building.

"There was in that little town a prominent doctor by the name of Hardeman. He was wealthy for that community, and had great influence in that town and the surrounding country. He was not a member of the church, but leaned very strongly toward the Universalists; however, during this meeting he and his wife confessed their faith in Christ and were baptized; also, his two daughters and, as well as I recall, their husbands. Doctor Hardeman was the father of our beloved N. B. Hardeman, president of Freed-Hardeman College, Henderson, Tennessee. At the invitation of the church in Sayre, Oklahoma, N. B. Hardeman began a meeting with said church on May 30 and closed on the evening of June 6. It was a short meeting—entirely too short; however, several were added to the church during this meeting, five at the last service.

"I have heard many of our best preachers from time to time, but I am compelled to say I have never heard a preacher superior in ability to N. B. Hardeman. He is true to the old gospel, and shuns not to declare the whole counsel of God.

"Raymond L. Copening is the minister of the church in this city. He is doing a great work. The church house is overflowing every Lord's day, and many people are being added to the church."

Signed J. A. Minton.

An interesting sidelight in the Minton-Hardeman relations is that, when Minton first appeared in Milledgeville, poorly dressed in skimpy, ill-fitting, too-thin clothes, Dr. Hardeman outfitted him with new clothing from the skin out. In 1952, when N. B. Hardeman went to hold a meeting in Sayre, Minton presented him with a suit, thus discharging a debt of gratitude of sixty years before. Also, during this meeting, Minton acknowledged his error in regard to "digressivism", and made a public talk about it, regretting that he could not bring his family back to the loyal way.

Two other expressions of friendship were in the form of rare books. About 1910 or 1911, a brother from Tupelo, Mississippi, P. M. Savery, presented to Hardeman the valuable two-volume set of Prideaux's History; at the close of the First Tabernacle Meeting, J. C. McQuiddy gave him "Adam Clarke," in original edition.

The Kurfees family of Louisville, Kentucky, formerly of Mocksville, North Carolina, gave to Hardeman a full measure of friendship. Perhaps the first contact was when they sent Herbert Kurfees to school in the mid-teens in Henderson. He was a personable young man, and returned later to marry one of the Henderson belles, with Hardeman performing the ceremony. Hardeman began to know and admire the work of M. C. Kurfees, invited him to preach the College Commencement sermon in 1926, and was invited by him for a meeting at Haldeman Avenue Church in Louisville in April, 1930. Later Mr. and Mrs. J. F. Kurfees were guests in the Hardeman home. On the third Sunday in July, 1935, Hardeman went to Mocksville, North Carolina, where he held a meeting at Jericho, the old Kurfees home congregation.

The Hugh Sturgeons, of Washington, D. C., were also cherished friends of many years. On his visits to the Capital City, Hardeman was delightfully entertained by "Brother Hugh" and "Miss Cora", and they once visited the Hardeman home in Henderson.

During most of this century, almost every Christian who came in contact with them enjoyed the friendship of the A. M. Burtons. The Hardemans were no exception. The Burtons expressed this in many ways, among them their staunch support of the Tabernacle Meetings.

The bond between T. B. Larimore and N. B. Hardeman was also of long duration. It certainly developed by the first of the century, for Larimore's mother, and his sister (Mrs. R. P. Meeks) were among the friends of the young N. B. Hardemans when they were first married. Too, in 1902, Hardeman preached the funeral of Larimore's mother. Their closest ties came through their mutual love for the J. T. Anderson family of Hurricane Mills, Tennessee, and also from the year that Larimore headed the Bible

Department of the N.T.N. & B. College. N. B. Hardeman also held a meeting in Washington while Larimore was with the church there; the Larimores visited in the Hardeman home on their visits back to his home state, the last time being on June 23, 1924. Larimore was one of the first to send a telegram with best wishes for Tabernacle Meeting Number One. Theirs was a case of reciprocal love, respect, and devotion.

One instance of the Larimore-Hardeman relation was at Hurricane Mills, Tennessee, the home of the Andersons, in 1921. Hardeman was there to hold a meeting. For the previous twenty years Larimore had held the meetings there, and he was present at this one. However, he asked that he not be called on, even to lead in prayer, so that he might just sit in the audience and listen. But on the second Sunday, Larimore was prevailed on to preach one of his famous sermons, *The Whole Duty of Man.*

N. B. Hardeman always had a number of devoted Negro friends. Among them has been Charlie Anders, long-time janitor and in his spare time, groom for the horses. Many a trip to shows saw Charlie mounted in the truck to look after the horses, and he was very proud of his position. Spencer Rice was the large, brawny, Negro man who helped in the erection of the "new" College building, in 1907-8, and was janitor for around forty years. (In his younger days, Spence was given to week-end sprees and frequent fights, but he was back on his job, come school-days.) Hardeman often said of him that Spence was absolutely honest, and never mishandled anything entrusted to him.

"Aunt Alice" and "Uncle Hoston" were a devoted couple who lived on the Hardeman place when the children were small. To "Uncle Hoston", Mr. John McCulley, the uncle of "Miss Joe", entrusted his will. About a year before his death in 1916, Mr. McCulley had remarried, but had willed the larger part of his estate to his adored niece. Upon his death, about nine months after his marriage, the widow filed suit for his estate. It was a difficult situation, for the Hardemans did not have all the necessary proof that the home they had built the year before on the McCulley lot was theirs, nor other pieces of property. But almost melo-

dramatically, "Uncle Hoston" appeared with the genuine will, which enabled "Miss Joe" and Hardeman to retain what Mr. McCulley had intended.

Enic Gardner and Millard Ozier were other Negro men who shared a mutual affection with N. B. Hardeman. "Aunt Nora" Erwin was a long-time faithful cook for the Hardemans—from about 1915 until 1930. She was replaced, when her health failed, by a talented Negro man, Carey Brashears, a Christian, who was cook and housecleaner for the Hardemans for about thirteen years. Marshall Keeble has been another close friend through the years since their first meeting in 1918. A more detailed account of that friendship is in the chapter on the church in Henderson.

Dr. and Mrs. C. E. Byler, of Lepanto, Arkansas, and their beautiful daughter, Bonnie Beth, now Mrs. Richard Burke, have long been devoted friends. Until Dr. Byler's premature death, both he and Mrs. Byler could always be counted on; and since then, Mrs. Byler, a woman of great physical and spiritual beauty, has shown a great loyalty and appreciation for N. B. Hardeman and his lifetime of work.

Mrs. Edna B. Jones Wilbourn, of Memphis, was another handsome woman who has meant a great deal to the Hardeman family. She served as matron for the College dining-room in 1929 and 1930. In July, 1930, Hardeman performed the marriage ceremony that united her and the late J. T. Wilbourn. She always remained a faithful and dependable friend, and when she died, at eighty-eight, it was Hardeman's sad duty to preach her funeral, just ten days before his own eighty-fifth birthday. She was one of the earliest members of the church in Memphis, and was among the group that met in the Woman's Building before there was any property owned by the church in Memphis. She taught a Sunday-school class for forty years or more, and was one of the most scholarly women in the church.

The John E. McDaniels, of Memphis, and their family—the John McDaniels, Junior, and the Houston Karneses (of Baton Rouge) have enriched the lives of Brother Hardeman

and his family by their thoughtfulness and loyal friendship. So have the Homer Davises, K. D. Lowrance, the Basil Tillmans, and many other friends in Henderson.

Nobody ever had a more loyal and devoted group of co-workers than are five of the women faculty members who resigned in the wake of the "conspiracy" of 1950, namely, Mrs. Ruth T. Hamilton, Mrs. Mary Barton Travis, Miss Rubye J. Caldwell, Mrs. Carlton Morton, and Mrs. Theo Rhodes. To these must be added Miss Violet DeVaney, long of the staff of the *Gospel Advocate,* whose unfailing courtesy and thoughtfulness have been a bright spot of the last decade.

Of the younger men who have meant a very great deal to Brother Hardeman in his later years, there are particularly B. B. James, now of Paris, Tennessee; L. R. Wilson, of Dallas; Douglas Perkins, of Los Angeles; B. C. Goodpasture, of Nashville; J. M. Powell, author of this book; and especially in Memphis, Stoy Pate, Guy Woods, and E. J. Estes.

L. R. Wilson, Douglas Perkins, Stoy Pate and Guy Woods are all former students, and their loyalty and attentions have done much to brighten the days of N. B. Hardeman and his family. Stoy Pate always refers to Hardeman as his "second father". He and the beautiful Edith Sawyer were married by Hardeman at the Hardeman home in Henderson, December 22, 1937, with "Miss Joe" playing the piano. L. W. Mayo, another of "Hardeman's Boys", also brought his bride to Hardeman to perform the ceremony. Guy Woods always finds time, in the midst of a fantastically busy life, to visit the Hardemans on his brief times at his Memphis home.

As for J. M. Powell, the Hardeman family considers that Providence brought him to Memphis for a special reason. It was his idea alone and by virtue of his vision, and his genius for making a plan and executing it perfectly, that the brilliant birthday dinner honoring N. B. Hardeman on his eighty-fifth anniversary took place. The timing, the place and every circumstance that contributed to its suc-

cess were so completely coordinated that it seems improbable that mere human wisdom could have achieved it. For that, all the Hardemans feel a permanent debt of gratitude to J. M. Powell, and to his faithful wife and co-worker, Mildred Cliett Powell.

## N. B. H. AND HIS HORSES

The love-affair between N. B. Hardeman and the equine race seems to have started on the day of the former's birth, or soon thereafter. From his earliest childhood memories, when his father used a horse constantly in his rounds as a country doctor—until 1954, when his moving to Memphis necessitated his giving up a barn, there was never a time when he did not have a horse. All through the years when he was dependent on his buggy or mount for transportation, through the years when "Old Dobbin" got unfashionable, and was superseded for utility purposes by the Ford and its followers—and on through the years when horses again became highly desirable for the great sport of "showing", the Hardeman barn always had one or more occupants.

Hardeman tells of an incident that caused a mild commotion in his native Milledgeville one afternoon. He was about ten years old and in the habit of riding bareback, and with only a halter, one of his father's horses, a gray named "Ducksie". This afternoon was no exception to the rider, who had ridden uneventfully to the village. But Ducksie was in a variable mood, and on the way home, began to run, paying no attention to the jerks on the halter, and the shouted "Whoa's". Young Hardeman saw ahead of him the village blacksmith, a Negro named "John C". He remembers calling, "Head Ducksie off, John C.!" And John C. tried valiantly, but Ducksie ignored him and continued unrestrained until he reached his own lot, when he stopped short and allowed his hapless rider to hurtle on over the gate. Fortunately, no damage resulted.

The barn at the old Hardeman homeplace in Milledgeville still stands, and "the last time I was there," said Hardeman, in January, 1961, "the names of the horses were still on their various stables." These names were most likely "Enloe" and "Logan", the names (borrowed from two outstanding political rivals of the day) of a fine matched pair that Dr. Hardeman rode in his practice, and that were

used to move the family and its goods to Henderson when they made that change in 1893. It is a fact that N. B. Hardeman never forgot the name of a horse he rode or owned. "I rode to school at Morris Chapel all one winter, on a little black mule named Dolly". "I taught my first school at a little schoolhouse northeast of Enville called Rotunda ('Rotundy,' in popular parlance). I boarded at my grandfather Nick Smith's and rode a little gray mare named Allie to school." His first visit to Saltillo, Tennessee, quite a river town not far from his home, was for a big parade (when Hardeman was five years old) honoring the first Cleveland Presidential Administration. "I rode behind Uncle Cal Ward on a horse called Woodward." For years he knew every team in his county, and remembers individual horses belonging to others, their names and their abilities.

He reminisces: "Sam Russ, a drummer from Clifton, Tennessee, used to come to Milledgeville on his rounds. My brother Dorsey and I were given the task of looking after his fine team of horses while he was there. Of course that team got attention! We watered those horses five or six times a day—because we got to ride them down to the creek to do so!"

Dr. Hardeman cleared off a space on his farm for a race-track, and there the two Hardeman boys, Dorsey and Brodie, used to ride on many a Saturday afternoon, their own mounts and those of others. This was in the late eighteen-eighties, and it was a local sport, with no connection with the racing manners and morals of the present day. Much later, at his own home in Henderson, Hardeman bought up enough back-lot land from his neighbors to provide a riding-track, a stretch of an eighth of a mile, on which to train and enjoy his show horses, and to furnish a place for the riding of his family.

The barn was always a model of neatness. It was kept in perfect repair, as was all the equipment. The harness was always in good shape, the saddles soaped and waxed, the buggy greased and clean, the stables and watering-troughs sanitary. Too, everything was kept in its own place—all the equipment, tools, trailer for carrying horses to shows. There was ever a good supply of feed—corn, hay

and grains. A visitor could always tell the current favorite among the barn's occupants—that horse occupied the front stable.

Horse-shows began in West Tennessee in the early 'thirties. This was a godsend to Hardeman as it was a "natural" for him; it gave him a diversion and a recreation that he needed after the close confinement of the classroom and his constant preaching. He attended those that he could work into his schedule, and enjoyed immensely the activity of the preparing for a show, and the people he came to know, and the competition itself. In the early days of the shows, he was called on to judge. But he always preferred to ride. As to judging, "That's a mighty good way to lose friends", he said in May of 1961, reminiscing about the National Walking Horse Celebration, held annually in Shelbyville, Tennessee. That Celebration started in 1939, and he was one of the judges. He has not missed a one of these events since, though several times he was called home during the time. He has always maintained a "box" in the spectators' area, and has enjoyed many a happy hour there. Frequent visitors in this box, besides the family, have been the S. B. Hawkinses, of Woodbury, Tennessee, "Bob" Brown, of Lynnville, Tennessee, and Mrs. Guy Comer, of Gallatin.

At one time, his house was filled with horse-show trophies—probably around fifty of them—mostly those won by the "Maid of Cotton", a beautiful white mare he owned. Some of these trophies are conventional horse-figures on bases; others are silver urns, trays, goblets, bowls, and such. There have been dozens of ribbons earned at the shows, of all colors. Many are blue, many are red; but there are even several multi-colors, indicating the "grand champion" of the show. He has had to discard many of the ribbons as they became soiled or untidy, and has given away many of the trophies. He also won several handsome challenge trophies, but never pursued the same show long enough to win them permanently.

In February, 1940, the "American Horseman", published a large group picture, and also a long article, concerning a

horse-show-connected event. It is captioned, "Dr. N. B. Hardeman Gives Wonderful Luncheon". The article says:

"One hundred horse fanciers accepted Dr. N. B. Hardeman's invitation to luncheon at Henderson, Tennessee, December 28, 1939, which was given at the Freed-Hardeman College, and those who were unable to attend missed not only a joyous occasion but excellent food, beautifully served, as well as the opportunity of mingling with the 'nation's brains' of the Tennessee Walking Horse fraternity. Talks were made by Messrs. Jim McCord, W. P. Murray, secretary of the Tennessee Walking Horse Association, A. M. Dement, president of the Association, C. C. Cartwright, of the Hotel Gayoso, Memphis, Tennessee, Dr. E. C. Walter, Mayfield, Kentucky, J. J. Murray, Murray Farm, Lewisburg, Tennessee, and Mat S. Cohen, of the American Horseman, after a rousing address of welcome had been delivered by Dr. Hardeman.

"Immediately following the elaborate spread, inspection was made by all guests of Dr. Hardeman's Tennessee Walking Horse holdings of which he is most proud—and justly so—as they represent not only the ideal type but the most outstanding blood lines of the breed. In fact, the Doctor pronounced them the 'breed's tops' and not even a discrepant whisper was heard.

"Mr. Cohen, the principal speaker, pointed out Tennessee's great record as a developer of fine horses.

" 'You have developed the famous Tennessee pacer, developed some of the greatest Thoroughbreds, some of the best three-and five-gaited show horses', he declared. 'Now in the Walking Horse you have the greatest horse ever known to man as a pleasure horse. He is a God-made horse, not man-made, as the gaited horse is. Other gaits can be taught, but not the running walk. That has to be inherited.'

"Mr. Cohen spoke of the Walking Horse's popularity in the Central West and South and of its rapid spread to the Eastern States and the Pacific Coast also. 'Don't oversell your horse though', he urged. 'Don't hold too many auction sales, thereby letting the public set the price standard for this fine animal.'

"W. H. Davis, of Wartrace, Tennessee, spoke of the increase of public interest in the Walking Horse through recent purchases by radio and movie stars. Paul Whiteman now has four—one of them a Madison Square Garden horse show winner. 'Lum and Abner'

also own four, while Gene Autrey, famous singing cowboy of the screen, has just bought his first one.

"So greatly was the event enjoyed by the guests present, that A. M. Dement, of Wartrace, president of the Tennessee Walking Horse Association, proposed that the gathering be made an annual affair. (But the untimely death of Mrs. Hardeman, who had planned and managed the 1939 event, precluded a repeat of the luncheon.)

"Freed-Hardeman College, of which Dr. Hardeman is president and general manager, Henderson, Tennessee—is a junior college with its courses duly recognized and accredited. The school has five splendid buildings upon a beautiful campus. —There are twenty-two states and the Dominion of Canada represented among its student body.—Dr. Hardeman, beside his pastoral duties, and his duties at the college, finds a few hours daily to spend with his Walking Horses, of which he is acknowledged an excellent judge."

There followed a list of the visitors, which included Mr. and Mrs. Alex Harlin, Frank Harlin, Mr. and Mrs. Guy Comer, all of Nashville; also the students and faculty who had remained in Henderson during the holiday season.

In November of 1939, Hardeman had done a daring thing—he had bought a mare for $1,850. Today, prices of fifty to a hundred thousand dollars are not unusual for the finest of the Walking Horses, but at that time, it seemed breath-taking to pay over a few hundreds. "Miss Joe" encouraged him to buy the mare, after he had turned her down, so with her support, he turned back and made the bargain. The *Chester County* (Henderson) *Independent,* in its May 23, 1940, issue, had on its front page this unusual article:

NELLIE GRAY BRINGS $4000 RECORD PRICE, "Tennessee Walking Horse Sold by N. B. Hardeman as Great Show Ring Prospect".

"Highest price ever brought by a walking horse was recorded last week when Nellie Gray, beautiful two-year-old chestnut roan Tennessee walker, was sold by Prof. N. B. Hardeman of Freed-Hardeman College to Col. C. H. Bacon of Loudon, Tennessee, for $4000.

"The sale price tops the $2500 record once set by Nellie Gray's own famous sire, the renowned Wilson's

Allen, greatest sire of walking horses in the country, who brought that high figure when sold to C. H. Hoover of the Hoover Transfer Lines, Nashville, at the age of twenty-five. Nellie Gray's pedigree is of the finest on both sides, her mother being Maude Gray, dam of six of the leading show horses of the United States.

"Prof. Hardeman gave $1850 for Nellie Gray last November, buying her from her breeder, Auburn Gray, of Belvidere, Tennessee, at a time when she had never had bridle or saddle on her. The price looked plenty high, he admits, but his knowledge of her breeding and his own judgment as to her future possibilities made him confident it was justified.

" 'I fully expect her to prove to be a real sensation, the finest show horse in the country' he said Tuesday, in reporting the sale. 'I feel positive she can beat Lilly White, crowned champion walking horse of America at this year's Louisiana show, or Strolling Jim, or any of the other great ones that have brought fame to the Tennessee Walking Horse.'

"Nellie Gray, who has been in special training at the stables of Floyd Carothers, walking horse expert of Wartrace, Tennessee, since the middle of February, makes her first show ring appearance Saturday night at the Smyrna Horse Show, always one of Tennessee's top events."

It has always been a source of grief to Brother Hardeman that Nellie Gray died within a few weeks after her sale. She was in transit to Texas, where she was to be proudly shown by her new owner, but she sickened and died, and was buried at Arlington, Texas, between Dallas and Fort Worth.

Again in 1940, Brother Hardeman made "horse news" in the newspapers, for in October, while he was in Memphis, judging at the LeBonheur Show, he was joined by his son, Dorsey, and the latter's fiancee and her sister. The trio came from San Angelo, Texas, so that Dorsey and his bride (Miss Geneva Moore) could be married by the groom's father. This event was pictured and recorded in the *Commercial Appeal* on October 12.

On September 14, 1945, the *Chester County Independent* again had sensational news, which it recorded under title:

"NATIONAL HONORS FOR HARDEMAN'S MAID OF COTTON."

"The Eighth Annual national celebration of the Tennessee Walking Horse has just closed a four night show at Shelbyville, Tennessee. Visitors from forty states came to see the kings and queens of the walking horse world perform. Horses were there from sixteen states, and the interest was evidenced by the immense crowds in attendance. On the closing night, September 8, ten thousand six hundred and eighty spectators passed through the gates. Exhibitors and caretakers increased the numbers to around eleven thousand people.

"Bedford and adjoining counties were the first home of the walking horse, but he is now found in every state in the union and in many foreign countries, where he has walked his way into the hearts of those who love his free and easy gaits. He is universally known as the world's greatest pleasure horse.

"Dr. N. B. Hardeman, President of Freed-Hardeman College of this city, has long been a lover of this horse. He has owned and developed some of the most famous of the breed, including June Knight, Melody Maid, Nellie Gray, June Rose, Myrtle Maid, and Bonnie Beth. He is now the proud owner of the season's sensation—Maid of Cotton, a dazzling white three-year-old mare which won the Junior championship at the National Celebration last Saturday night. The Maid of Cotton, at her show debut a few weeks ago in Decatur, Alabama, won the three-year-old class, and also took the blue ribbons in the same classes at Lewisburg and Jackson, Tennessee.

"The Maid of Cotton competed with fifteen of the world's finest mares in her class at Shelbyville. Winning over them, she came back in the Junior stake to surpass all three-year-olds—mares, stallions, and geldings. Her record for the season is seven shows, seven blue ribbons and three handsome silver trophies."

In June of 1947, the "Maid of Cotton" was written up in the Jackson Sun, of Jackson, Tennessee. A splendid picture of Hardeman riding the mare accompanied the story, which read as follows: "Walking Horses Will Compete Here on June 16, 17". "Maid of Cotton is Scheduled to Defend her Championship Against Cream of Walkers". "Spectators at the sixth annual Jackson Riding Club-

LePorte Bonheur Horse Show in Municipal Stadium the night of June 16 and 17, will see some of the South's finest examples of the Tennessee Walking Horse breed.

> "Heading the list of these fine animals (on the basis of past performance in the local ring) will be Maid of Cotton, Elder N. B. Hardeman's sensational mare which took the Walking Championship in the 1946 show.
>
> "The Maid of Cotton, during her appearance last year, held the eye from the moment she stepped into the ring with her speedy running walk. Her canter and flat-foot walk, which left something to be desired at that time, have been greatly improved. At least that is what pre-show reports indicate.
>
> "There have been much time and effort spent on the Maid of Cotton since last year, so the report goes, to train her to canter and flat-foot walk on a par with her ground-eating running walk. If these reported efforts have been crowned with success, the Maid of Cotton is going to be one more hard-to-beat mare."

Many other honors came to the famous white mare before her owner sold her, in 1950, to another fancier of Walking Horses. She was followed in the Hardeman barn, by Sun's Dark Lady, whom her owner rode in the shows in the early nineteen-fifties. The last show in which Hardeman rode was at Germantown, Tennessee, in 1953. But his fondness for the sport continues. The latest picture of him at a show was in September, 1962, when a staff photographer from the *Nashville Tennessean* took a good likeness of Brother Hardeman and his son, both visitors at the Shelbyville Celebration.

A great tribute to "N. B. Hardeman as a Horseman" was given by another famous horseman, O'Neal Howell, of Memphis, at the Hardeman Eighty-fifth Birthday Dinner, May 18, 1959.

Emmett Guy, of Jackson, Tennessee wrote a letter to J. M. Powell in February, 1959. A part of the letter says this:

> "Having been associated with Brother Hardeman for a long number of years in the sporting activity of his choice, it would certainly be a pleasure for me to recount many of his activities which, without a doubt,

designate him as a true sportsman. I have seen him win many highly coveted honors, each one being accepted in a genuine spirit of humbleness portraying also very beautifully the spirit of a champion. I have also seen him at times when he was not called into the winners' circle and when he received no award for his competition. However, during these many years I am sure no individual has ever observed him in any display of disappointment, let alone indignation, at the choice of the winners. It was always his position to rejoice with those who were more successful in their sporting endeavors in which he was a competitor to a much greater degree than was his custom upon receiving his own personal winning award. A truly gentlemanly attitude, plus the fact that he was never too busy to assist any and every competitor with the little chores necessary in preparation for the sporting events in which he was entered." (The author is a nationally-known horse-show announcer, and as he was unable to attend the Testimonial Dinner, he wrote these comments in a letter.)

For the same event, "The National Horseman" sent to J. M. Powell the following clipping from its pages:

"Speaking of Maid of Cotton, it's only natural that Dr. N. B. Hardeman should be in line for more limelight—and he is, right now. Not only did he own Maid of Cotton when she was one of the best show mares in the country, but there are others too numerous to mention. His name will always stand with the pioneers of the show world.

"On May 18, at the Peabody Hotel in Memphis, Tennessee, there is to be a testimonial dinner honoring the eighty-fifth birthday of Dr. N. B. Hardeman. Marking this occasion, several notables will appear on the program, including O'Neal Howell, now president of the Mid-South Horsemen's Association. Due to the prominence and outstanding achievements of Dr. Hardeman, this will be a celebration of national significance. For not only has he been an asset to the Walking Horse world, but he has been a friend to all who ever knew him."

One thing that keeps the connection with horse shows is the career of his daughter, Carrie Neal Foy, who since 1952 has played her organ professionally, mostly at horse shows. She has filled a heavy schedule of engagements, and at many of them Hardeman has been in attendance.

## WRITTEN BY HAND

N. B. Hardeman always wrote in a beautiful, even handwriting, which never changed. His earliest examples extant, dated about 1896, are almost exactly the same as the familiar writing that has poured from his desk for these many years. He has done a prodigious amount of writing, in thousands of letters, cards, articles, and documents. In a meeting at Wichita, Kansas, in the summer of 1937, lasting over four Sundays, he used over one hundred sheets of paper and a like number of envelopes, besides postal cards. He wrote dozens of postals on his trip to Europe and the Holy Land. About 1925 or 1930, he developed a knotted cord in his right hand from so much use; however, it did not stop him, and eventually disappeared.

In 1924, the *Chester County Gazette* published a letter from Hardeman to his young daughter, Carrie Neal. The letter explains itself.

"Los Angeles, Cal., Jan. 29, 1924.

"Dear Carrie Neal,

"Jap (his cousin who went to California with him) just had a letter from Joe Ward telling about 'Bobbie's' departure. I write to express my profound sympathy and genuine regret. I knew he hadn't been at himself for some time, and have feared the worst might come. My hope was that our good bed for him might bring improvement, but, alas! he has gone the way of all the earth. Let us sorrow not as others which have no hope.

"I trust the end came peacefully and that you gave him a decent burial, where his body may rest gently during the passing of months. I was not at home when you got him and, of course, not at his going. I have only seen your lives blended at short intervals and there was every indication of congeniality. The separation must be grievous to you, but it is only a bit of life's sad experiences.

"Earth has no greater friend to man than a faithful dog. When others deceive and flatter, a dog's love is real and genuine. Though misfortune and poverty come upon you, he will remain faithful and true. If outcast and homeless you be and have to spend the

nights under no cover save heaven's dome, your dog will stick to you and share your troubles with real true devotion. Such are some of his noble traits and from these we ought to profit.

"I do not think Bobbie had reached the age of accountability. He was only about nine months and many of his naughty deeds were not intended to do wrong. Thus passing away in the very morning of life, I feel like all will be well. I know you miss him. Those bright eyes will no more greet you on your return from school, and when I come home, his place will be vacant.

"My dear baby girl, much of the above will be true of us. I know not when and where; we hardly realize how sweet it is for all to be together now. I hate to be away from those who are nearest and dearest.

"Your own, 'Papa' "

A generation later, here is a letter to his grandson, Nick Powers, who was in summer camp at Mountain Lake, near Tracy City, Tennessee.

"June 29, 1948.

"Dear Nick,

"I have your card this morning and I am glad that you are well located. They seem to observe order there and this will be a fine lesson for all the boys. I hope you and the five who room with you will get along well together. We must learn early in life to respect the rights of others and to treat them as we would be treated by them. Your mother told me of your privilege to go to church and this is fine. Learn well your Sunday school lesson and don't hesitate to answer or ask any question.

"Carrie Neal was over at Memphis yesterday and reports that your mother is doing all right. You will, of course, hear from her day by day. (His mother spent a few days in the hospital.) It now seems as if the Jackson show would be rained out. Mr. Frank Rambo is having some pictures made, tomorrow, which will be in action and will be shown throughout the United States. He has asked that Maid of Cotton be in the picture and so, tomorrow, Joe (Lewis) and I plan to take her up there and I will ride her. Next week, we will go to Columbus, Mississippi, for two days (for the horse show).

"Everything is quiet here and I think it fine that you are there for a spell. Joe Hardeman (Foy) will

be home this weekend. He will be glad to know that you are doing well. I rejoice that all three of you (grandchildren—this was before the birth of the two sons of Dorsey Hardeman) are as fine as you are and that you have reached the point where you ought to succeed in life. I love all of you dearly and I do not believe that either you, Joanne or Joe Hardeman will ever cause me regret.

"Sincerely your 'Papa' "

"P.S. Midnight. Good crowd at show. Maid was first."

## THOSE FAMILIAR POSTAL CARDS

If all the postal cards that Hardeman has written in his life were collected, that would make a complete biography of him. He was always most thoughtful to write, frequently letters, but always those neat and newsy postals. The following extracts from some of them will recall memories to those who attended the meetings from which they were penned.

Longview, Texas, March 23, 1937.

"I still have a cold and am hindered in speaking but they think it is fine. Crowds are good. I went to New London yesterday to see the wreck. It is beyond description. (The reference is to the tragedy which overtook the school at New London on March 16, when a gas pipe exploded, killing hundreds of children and teachers.) I rejoice to know school is doing well. I am truly anxious to be back and round out the session. The Smiths from Houston and Miss Kenneth Scott spent Sunday with us. I am being pressed for meetings all round about, but I must let up in order to keep up."

Bridgeport, Ala., June 29, 1939. (To Nick Powers)

"Mama writes me that you have been over home and that you have been back on Sun Ray. (Sun Ray was a horse. It was an event for Nick to be able to get on him again, for he was just beginning to convalesce from a case of tetanus which almost claimed his life—he was six years old.) I wish you were well enough to come to Wartrace Monday with Charlie and Claude and the mare, and go home with me, but maybe you should not. I'll be home Monday night and can stay until Thursday. Eat plenty and get strong again."

Hopkinsville, Kentucky, June 9, 1941. New Central Hotel.

"We had a good crowd yesterday and also a good

rain.—I spent Saturday visiting Life and Casualty, the Comers and the *Advocate* (in Nashville)."

Decatur, Alabama, June 25, 1941.

"This is a good hotel with every convenience. Meeting fair. Folks are absorbed in world affairs. I'll be glad when summer is gone and school on again—A specialist will be there Friday to make picture of the colts. Brother Guy Comer is sending him. I'll see a number of friends here Friday night at the horse show. I can go in the late afternoon, also after church at night."

Franklin, Tennessee, August 22, 1941.

"We have had three fine crowds and all looks good for meeting. I am well fixed in same room as last October. Brother (J. L.) Jackson is away until Sunday night.—I think it best to go on with the addition to the new room. You need it and it may be even more expensive later on. I want to see you fixed in every way before 'the time of my departure is at hand'."

Louisville, Kentucky, October 25, 1941.

"We are having good meeting and being highly entertained, in fact, too much. Annie is a little sick this afternoon."

New Orleans, Louisiana, February 28, 1942.

"It has been cold ever since I came but today has a promise of better things. Our crowds have been fair. They'll get better as it warms up. I have breakfast with Sister Ganus, lunch in town, and dinner with the members of the congregation. I surely hope to do good and build up the cause. They seem to appreciate sermons—Have fine letter from Brother Comer promising substantial aid for next session. We must get more or we'll have hard sailing. It can be done."

Birmingham, Alabama, June 3, 1942.

"We have a good tent and crowds are fine. All the preachers attend. Will be at Brother (John T.) Lewis's home today. Have good place to stay and am enjoying quite a lot of rest. Will be home on 11th about 3:00 P.M. More and more do I hate to be away from home, but it must be done."

Philadelphia, Meeting from October 18 to 28, 1942. (Hardeman went from there to Washington, then direct to Nashville to the Fifth Tabernacle Meeting.)

"We are well fixed (at Hotel Lorraine in Philadelphia) and had good crowd yesterday. Too much done for us. We are being entertained most highly. Brother Herbert Finley is a sight (referring to his generosity and courtesy). We go to Atlantic City Saturday and to New York next Tuesday. Will preach in Washington on 29th and take train at 9:00 A.M. Friday. Reach Nashville at 6:00 A.M. Saturday. Do hope all may go well at home. (He also reported that the highlight of this trip to Washington was a visit with a famous fellow Tennessean, Secretary of State Cordell Hull.)

Nashville, Tennessee, November 5, 1942, Andrew Jackson Hotel. (During Fifth Tabernacle Meeting)

"The Akins came Tuesday night and are with us here. They will spend about two days with us, reaching there next Wednesday. At D.L.C., I spoke on 'Our Government and Its History, the Present War, and the Results We May Expect'. About sixty attended the luncheon today. Brother Martin (T. Q.) made a fine talk. Our crowds will average two thousand or more each night. There never was a finer interest. Every church is co-operating. I will speak at Chapel Avenue Sunday morning. The meeting in Philadelphia was more largely attended than usual. Representatives from most Eastern churches."

Cookeville, Tennessee, March 22, 1943.

"I am well fixed at the Arlington Hotel. It snowed nearly all day yesterday, but it didn't stick and the sun is out this morning. I am speaking over a small radio station at 2:30 and 7:30 each day of week, and on Sunday at 11:00 and 5:00. In spite of snow, we had a house full yesterday. I hope all is well there and that chickens will keep up their good work. By the time I return, we should have them about paid for, and then we can commence paying for building. I know you will look after them and keep accurate account. I hate to be away, but I must."

Cookeville, Tennessee, March 26, 1943. (To Nick Powers)

"They have a hatchery here and I have just been down to see hundreds of little chicks of various kinds. They are pretty. I hope ours are doing well. I am bringing home some guineas that are good 'singers'. They can wake us up in the mornings. You and James (a Negro helper with the horses) ought to be riding

each afternoon when the weather will do. I am going at it regularly when I return. Meeting going pretty good. I am always glad when I can get back home. Am sorry we lost our pigs, but such is the way so many things go. See that everything goes on as it should. Buy feed if you need it. We ought to have our chicken account about even within the next week or two." (They had great fun keeping "books" on their chicken venture, "charging" the household for the eggs they brought in from the barn.)

Little Rock, Arkansas, June 1943. (To Nick)

"I miss our daily program in looking after chickens, horses, etc. I just wonder how 'Eight-Ball' and baby chicks are doing. I hope all will hatch and that you'll lose none. My horse is gone and Zip (a gaited pony belonging to Nick) has it all to himself. You and Joanne should ride every morning. Be careful and all will be well. Brother and Sister Akin are with us and we are having a good time. Big crowds at church but somehow I'd rather be at home if I could."

Little Rock, Arkansas, June 7, 1943. Frederica Hotel.

"I am glad to have the report on school, 'banties', turkeys, etc. Try to get some young ones and we'll prepare to raise them. Am glad gardens are fine and that we have a new hoe hand (Nick Powers, his grandson). Am anxious to get home next Monday and prepare to leave again. This being away gets mighty old, and the summer has just begun. Am doing my best to stay fit."

Rockwood, Tennessee, June 25, 1943.

"It is hot, but we are doing pretty well. I have rested more than ever. I feel all right and eat plenty, but I am tired in spite of it all. Crowds are good for Rockwood. Hope all goes well there. Call Mandy and Neely (his two sisters) for me. I wish I could spend a summer at home and I will some time."

Also, from same meeting, to Nick Powers:

"Everything is pretty good with us. We are surrounded by mountains. There is a big iron furnace here that runs day and night. We go out each day at noon, but have lots of time to spend in our room. I wish I could step out and see about chickens. They won't do so much good this summer, but when cold weather comes, we'll be ready. If 'Dinky' is home, let him in stable during heat of day. He and Zip can put

heads in dark corner and keep off the flies. We will leave here next Thursday morning and spend night, possibly, at McMinnville, and be at horse show in Pulaski on Friday night, then on to Haleyville Saturday. But for shortage of gas and tires, I'd come home. Look after things."

Haleyville, Alabama, July 8, 1945.

"You are right about my preaching at 3:00 P.M. This is my last summer to do so (but it wasn't!). I am tired out and will be glad when summer is over. We will be home Sunday night sometime. Get word to Jim Muse (a Negro yard man) that I want him Monday and on for two or three days."

Shelbyville, Tennessee, July 25, 1943.

"It has been so hot, I have dreaded to write and have done as little as possible. I have been in fair shape and I am really tired of meetings. A call from John Anderson for me to come and preach funeral of his boy as soon as the body is found in Tennessee River. He was drowned yesterday. John surely has hard sailing and sorrow upon sorrow. I am not sure that I'll go. It will be a hard trip, and yet, for him, I must.—'Myrtle Maid' won first place in her class at Fayetteville Horse Show. She is fine. I didn't go, of course. Don't worry about me. I'll call, if necessary. No news — good news."

Kansas City, Missouri, April 3, 1944.

"I am well fixed with G. K. and Miss Sue (Wallace). We had a splendid day yesterday and I think our crowds will hold up during week. I have already ticket and berth to St. Louis for next Sunday night and will be home Monday. Put an order with U-Totem for 50 baby chicks to be delivered on the 11th. We should have about 100 fryers for our lockers. Can get more a little later. Get large stock—either Barred Rock or Rhode Island Reds. If you can have them about a week old it will be better. Tell Nick to look after 'banties'. Do your best with school."

Woodbury, Tennessee, April 25, 1944.

"I am all right and will round out the week in good shape, so I hope. Am sorry I have to be away, but would hate it more if I had no calls. I think we should have about 50 more chicks to arrive about Wednesday

of next week. Get White Rocks. Keep things going well."

Lebanon, Tennessee, October 18, 1944. (To Nick—and the rest of the family.)

"These are days most beautiful. We are well fixed here but I would always rather be at home with you all and not have the cares. Our crowds are very fine. I spoke yesterday morning at the High School and last night at Lions' Club, in addition to church at 3:00 and 7:45. Today at 12:30 I'll be at Rotary, and Friday at 10:00 at Castle Heights. I'll be glad when all this is over. I wish especially that I could be home when Son (his older grandson, Joe Hardeman Foy, who was in the Navy at the time) gets in. Have a good time with him. Get chickens and steak from locker and go to it. See that chickens have enough food and water. Also look after horses, Dinky and the goats."

Muskogee, Oklahoma, November 1944 (to Nick Powers).

"Our trip here was without any trouble. Car was in good shape. We are well fixed at Muskogee Hotel. I am speaking at our meeting-house each day at 2:00 and in Masonic Temple at 7:30 P.M. Brother (Ross) Spears is with me. Fine audiences yesterday. Many of them I knew. Bus loads will attend from Tulsa, 56 miles, and Okmulgee, 16 miles, and several other places. They spent a lot in advertising. This meeting will close on Wednesday night of next week and we will reach Longview Friday by noon. There isn't a chance for me other than to preach there Sunday morning and leave in afternoon. I'll be home two weeks from today. I certainly hope school may do well. Tell Charlie I am thinking of horses and chickens. See that all goes right. When I'm away, I must depend largely on you. Hope goats can be moved this week so Dinky (Nick's pet donkey) can have lot."

Muskogee, Oklahoma, November 17, 1944.

"I really dread four more years of Roosevelt. The biggest insult was his suggestion to have simple inauguration 'to save expenses'. Meeting here goes all right. Splendid crowds and many visitors from Tulsa and elsewhere. Some fine folks here. We leave for Longview next Thursday A.M."

Louisville, Kentucky, March, 1945.

"I am presuming all goes well at school. We have

had a fine rest here. Have been out only once. Will go to Cecil Douthitt's tonight and have lunch with Brother and Sister Kurfees uptown tomorrow. Sunday we will be with (Ross) Embry. Crowds are splendid. I think we will go by Gray's (horse farm at Belvidere, Tennessee) Monday and see how Gardenia is coming on. I am being urged by some to sell her at $10,000. Others, like Gray and J. J. Murray, want me to keep her."

Louisville, Kentucky, March 26, 1945. Brown Hotel.

"We had a pleasant trip Saturday. Stopped to see Sister Guy Comer (at Nashville), also the Dunagans and 'Miss Ruie' (at Horse Cave, Kentucky). Well located and had three fine crowds yesterday. Many visitors from Indiana as far as Indianapolis. Services only at 7:45 each night. Louisville hasn't changed one bit since we were here in October '41. Time does fly and I can hardly realize its passing."

Russellville, Alabama, April 24, 1945.

"I am pleasantly fixed and am in fair shape. I was really tired Saturday night. It has rained slowly ever since I came. Our crowds have been pretty good and will improve with the weather.—I want to have a good time with the children (his grandchildren) this summer. They won't be little long and let's do for them whatever will bring pleasure. Keep in close touch with the school. It must not be neglected, and I should be there."

Texarkana, Texas, July 7, 1945. Grim Hotel. (To Nick Powers, his grandson).

"One week has passed since we came and only four more days remain. We will be glad to get home and be free the rest of the summer. Brother and Sister Akin came to see us. He asked quite a bit about you. I told him of selling Zipper, and also of Seabee. (These were ponies that Nick rode.) I hope you have him walking flat and that his stride is good both in flat and running walk—You and Charlie (the colored handyman) look after everything—Seabee, chickens, garden, etc."

Chattanooga, Tennessee, October 16, 1945. Park Hotel.

"All is well here. Fine crowds. We are enjoying rest in afternoon and mornings. Services 10:30 and 7:30."

Bowling Green, Kentucky, April 11, 1946.

"I am all right and our meeting is fine. Big crowds afternoon and night. I hope the children and horses are doing well. I am believing school is without trouble. Cold and rainy here. We planted our garden too soon, but we can do it again."

Lawrenceburg, Tennessee, June 5, 1946.

"I am in fair shape. Crowds do pretty well. I stay in bed quite a bit and should be rested. We will go up to Franklin Saturday and see the 'Maid of Cotton'. I have some good pictures of her, one of which will go in Shelbyville *Blue Ribbon Book* (yearbook of the National Walking Horse Celebration). I hope children are riding daily—especially Joanne. Too bad that Joe Hardeman had to return so soon (to the Navy). I was glad to see him. We will be home Sunday night after church. I wish I didn't have to leave again next Tuesday. I must quit making engagements that take so much time."

Henry, Tennessee, July 10, 1946.

"I am in good shape and will be home Sunday night. Have Nick and Joe (Lewis, who helped with the horses—a teen-age boy) to fix stables nice on Saturday and on Sunday put in hay and water. Also oats. Get Claude (colored man who drove the horse truck frequently) off early Sunday morning. We must ride next week and be ready for some shows. I hope all may continue well with us."

Columbia, Tennessee, October 15, 1946. The Bethel Hotel.

"All goes well with us. Crowds are large. We are expected to go out for noon and night meals. This is very pleasant, but hard on us. I have traded my filly to Henry Alexander, Clinton, Kentucky, for a gelding. The gelding I am getting has a cold. Put him in stable across from others—the stall in which the bay mare stays. Don't let him get with the others. Let Gay Boy and the bay mare out Monday and close back hall door. We'll be home Monday afternoon. I hope school is going well. The weather has surely smiled upon us."

Akron, Ohio, November 1, 1946. Hotel Portage.

"I have just come from a haircut and shave at cost of $1.40. That's terrible. Am writing Miss Stella by air mail. Too bad that things go wrong with us. I have surely been blessed in every way. I am sorry

not to see and hear John T. (Brother John T. Smith was in a meeting at Henderson at the time.) If Harry Lauder (the famous old Scotch singer) comes anywhere I hope to hear him. Meeting here is largely attended with visitors from various places. The Edgars and Randalls from Cleveland; John Gerrard, from Parkersburg; and Don and Vannah Vannoy are here all the time. I have eaten with Lucas and yesterday was at home of Richard Weaver where Mrs. Farley was present. Richard is a fine boy and will be with us next September. This is a fine field for us. I anticipate a pleasant stay in Chicago. I can 'unlax' and be free. I aim to ride the 'Maid of Cotton' the very best possible."

Natchez, Mississippi, January 17, 1947.

"It rained all day yesterday but it didn't bother very much. Left Memphis at 10:00 and in here at 6:00. Had very good night. 92 miles to Baton Rouge and 197 from there to Beaumont. Have an easy drive on to Houston Saturday."

Houston, Texas, January 24, 1947.

"Yours has just come and brought good news about Joanne (his granddaughter, who had had chickenpox) and school. Dorsey did not come. He wires that he was unable to get away. Sister Akin still in hospital, so we will come home direct if all goes well."

Dearborn, Michigan, April 1, 1947. The Dearborn Inn.

"Everything at this Inn is the best. Crowds very good. This congregation meets in school building. It is small and they are trying to raise money to build. I'll do my best to help them. I spent yesterday afternoon, about 2 hours in the museum of Greenfield Village. The immensity of it had never dawned on me. It has in it almost everything. To illustrate: the sulkies to which Lou Dillon, Nancy Hanks, Cricket and others were driven to world records about 1901-2-6 are here found. They weigh about 25 pounds. It is wonderful how Ford got possession of such. Articles of furniture dating back to 1200 A.D. are here found, etc., etc. The Village covers possibly 50 or 75 acres of ground. Dearborn, scattered over a large area, practically belongs to Ford. His home is near this Inn. Sunday and yesterday were fairly decent and the snow largely disappeared. Today is gloomy and anything may happen before night. I go out about 5:00 P.M. to visit and

have supper, and tomorrow noon, I am to be with Medearis and McInery (both former students) at the Book-Cadillac. Brother Alex Lindsey drove from Pontiac and had dinner with me yesterday. I was glad to see him.—I trust nothing may disturb school while I am away."

Texarkana, Texas, May 2, 1947.

"I wish I could have seen the (Grady) Henrys. It seems someone comes every time I am away. Am having car gone over today by a mechanic who is a brother. Maybe I can get home. I must have a new one. Had a chance to sell 'Maid of Cotton' for $15,000, but I enjoy having her and I want to show her. So, I turned it down. In a way, such is silly, but—. We are having a good time, visiting twice a day. Crowds are large and many come from miles. I really am glad I can speak to them."

Anniston, Alabama, June 4, 1947. Hotel Jefferson Davis.

"I read your poem to Gillie Orr. It will perhaps appear in Horse Journal. I could not read it without tears. I have always wished we had buried him ('Gay Boy', a beautiful five-gaited pony owned and ridden by Nick Powers until the death of the pony in March of that year), where he loved to perform so well. Such is a common regret about so many things. Nick is doing well in painting. The 'Maid of Cotton' and I will be puffed up in our newly painted barn. We will try to merit it. All going well with us."

St. Petersburg, Florida, February 1, 1949.

"We had fine crowd Sunday and on through last night. Visitors too numerous to mention. It is really hot here. I took cold Sunday night and am a little hoarse. We plan to leave for home Monday afternoon. I promised to speak at (Brother L. R.) Wilson's lecture course at 11:00. Brethren are worried about his successor."

Gainesville, Florida, February 7, 1950. Hotel Thomas.

"All is well with us. This is a very fine hotel. It covers a block and the yard is full of azaleas. Our crowds are pretty good. A number of visitors and old students have attended thus far. Weather is fine. Jewel Cox is on hand. I was not prepared for death of Brigance (Brother L. L. Brigance, longtime friend and coworker, and husband of one of Hardeman's favorite

cousins.) We can carry on the rest of the session, and make plans for future. Do your best till school closes. Remember me to all."

Winchester, Tennessee, June 6, 1950.

"We are all right. Big crowds with visitors from many towns in this section. I am in fine shape. Plenty of rest at night and afternoon helps."

One whimsical thing Hardeman did with a postal card one summer in the early fifties:

The postmaster at Henderson at the time was the late Shelbin Malone, good friend and husband of a favorite Hardeman cousin, Ruth. During a meeting away from home, Hardeman addressed a postal to "Shelbin Malone and Carrie Neal". He later teasingly explained that he "knew Shelbin would read it anyway, so he might as well address it to him." "Carrie Neal" is Mrs. C. M. Foy, Hardeman's daughter.

The following letters were written by N. B. Hardeman to his only granddaughter, Joanne Hardeman Powers, who married Frank Bradshaw, Jr., in 1955 (Hardeman performed the ceremony), and moved to Atlanta. Other young Bradshaws are mentioned, also.

"Gallatin, Tenn., Sept. 17, 1955

"Dear Joanne,

"I am closing out a fine meeting here tomorrow night. Crowds have been the largest in their history. Three have been baptized and one restored. There may be others. A card from 'Mother' just before their leaving (on a trip to Europe). I hope 'Daddy' may be exceeding careful. He is far from being strong. Too much going plus some excitement could do much harm. I have cautioned both of them. We don't want a Bolton experience (reference to a friend who died shortly before, on a similar trip). With them gone, you may feel that you have none but Frank on whom you could depend. He will be sufficient, but you have me for anything necessary. I submit my whereabouts until Nov. 15th. I'll go home Monday and be there until Sept. 30th, when we leave for Indianapolis. Get me there by calling 'W. L. Totty, Garfield Heights Church of Christ.' We return home on Oct. 10th or 11th. Annie will go with me in car. At home 10/11-10/14, and at

Pulaski, phone 234—cf. T. L. Brown, 10/16. At Ringling Show, Memphis, on 24th and at home till 11/2 and then at Baton Rouge 11/-11/7. Go then to Mobile, 11/13, cf. O. C. Young, 1725 Laurel St. or Ave. and will get home 11/21. I'll go to Glasgow, Ky., on 10/28-10/31. Maybe you can understand this. I doubt if it's necessary to give it. I'll be calling you. Be happy and make good biscuits so Frank won't have stomach trouble. Yours always, 'Papa'."

"Indianapolis, Ind., Oct. 5, 1955
"Dear Joanne and Frank,

"I am writing you a big letter to show how much I enjoyed yours. It is surely nice to let me have an Olds at cost to you. I'll see the new ones in Memphis and write just the style and color we prefer. I hardly think it necessary to have power steering and brakes, but I do want it anti-hot! I also had a card from Rome (from the parents of Joanne). They ought to enjoy that trip and I'm sure they'll ever appreciate it. You should be glad for Frank to take you out for a hot-pup. A change is always good and, maybe, he thinks it won't be any worse. We are here very pleasantly fixed and the meeting is drawing good crowds. This is my third and they think I am better than ever. I doubt this but it is marvelous to me that I am holding up so well. My voice is clear and my mind is about normal. (He was eighty-one at the time.) For my good health and ability, I am surely grateful. I think of you often and ever hope the best possible may come to you. 'Papa' "

The following letter was written only a few weeks before Frank Bradshaw, III, was born.

"August 3rd, 1956
"Dear Joanne,

"Our letters, possibly, passed enroute. I am glad to believe all is well with you and I pray that nature may prevail and grant a safe delivery of your expected heir. Don't be scared. Remember such has been going on for about 6,000 years. I am glad you like the chair—a gift from Annie. If I have something you want, I wish you would tell me. I'll either give it to you now or include it in my will. Mother and Daddy ate with us last night. It is fine we are here together. Carrie Neal has been in Oxford for two nights and will be at Tupelo tonight (in her professional capacity, as organist). Annie and

I are due in Lawrenceburg Sunday and will go by Tupelo. That's about like —'s going to Pennsylvania by way of Fort Worth. I think of you and Frank so often and surely wish for you every good thing. 'Papa' "

The above letter may be compared with one he wrote exactly a generation earlier, to Joanne's mother, Mary Nelle Hardeman Powers, the day before Joanne's birth.

"Berry, Alabama

"My Darling Nell,

"I 'ain't sayin' much', but I am thinking of you day by day and hoping all may be well with you. I feel certain you will have no trouble due to your fine condition thus far, so don't be scared in the least. I am holding up fairly well under this oppressive heat. I'm careful about eating and speaking. Will be home Sunday night or Monday morning. About ten students from here will come if present plans carry. Yours always and then, 'Papa' "

"Milton, Florida, Jan. 12, 1957

"Dear Joanne,

"Annie and I have read your letter with real interest. We are glad all goes well with you. I am sure you appreciate the books. I hope both of you may read the sermons. They will bring me to your minds long after I have passed on. I rejoice to believe that I have helped so many along the way. We are pleasantly fixed here and the meeting is good. Next Thursday we'll go to Alachua. On 28th we have in mind to go on to Miami and be with Carrie Neal and C. M. for a few days. (The Foys were in Miami to play for a horse show.) Frank III is surely growing. Don't let him stand up too much and become bow-legged. You and Frank should take a special course in Defensive Warfare. Don't get 'Kayo-ed'. I haven't heard from 'Mother', only through Carrie Neal. When we leave here, we'll see the house she has in mind near Fort Walton. Your gingerbread needed some hard cider. You'll be a good cook soon. Tell Frank to endure for a time. All young husbands have to pay the price. We think of you so often. I know you get anxious about all of us. You are not so far away. Contacts can be easily made. I hope Frank may ever succeed in his business. We love you dearly. 'Papa' "

"June 3, 1957

"Dear Joanne, Big Frank and Little Frank,

"I hear from you quite often through others. All seems to be going well with you. I would prefer your being nearer us. (At the time, the young Bradshaws were living in Winter Haven, Florida, for six months.) We really miss Little Frank and his tie-pulling. I am sure he has grown, and can now do many things—some of which may be hard on you and his daddy. Let him be a real boy—not a sissy. I have several Sunday appointments. Annie and I have been doing nothing for some weeks except our going to some horse shows. We have just returned from Kosciusko and Yazoo City, Miss. We will go to Columbia on Friday for two nights. Others will follow. The last week in this month, we plan to spend at the home in Florida near Fort Walton. I think this home will prove worth while to all of us employees and fishermen(!). We think of you day by day and hope you may be content. Phil. 4:11. Our love to all of you.

" 'Papa' "

"Dec. 12, 1959
"Frank Bradshaw III, Atlanta, Georgia

"Dear Son,

"I am getting anxious to see you and that little Mary you have. Until a few minutes ago, I was expecting you to be here Sunday, but 'Nanna' has just phoned to the contrary. If you were in a room and all doors and windows securely fastened, you now know how you could get out—just *break* out with chicken-pox. (This three-year-old great-grandson had chicken-pox at the time.) I'm sure you need a shave, and when you get well and come to see us, I'll give you a good one. 'Granddad' has just been in. All are about as usual. The other granddad (Frank Bradshaw, Sr.) is so much better. We love all of you. 'Papa' "

(The reference to a shave is to a game "Papa" and Frank III played every time they saw each other. "Papa" would use the back of a comb, or the handle of a teaspoon, or some such item, and give the baby a careful "shave". The baby adored it, and gave the fullest cooperation in turning and posing for the process. "Papa" would get so amused he almost could not finish the "job".)

To "Brad" and Mary Hardeman Bradshaw, in Atlanta. "Brad" (Frank III) was born September 3, 1956, and Mary was born July 11, 1959. They are children of Frank and Joanne Powers Bradshaw, and great-grandchildren of Hardeman. They have since been joined by a little sister, Elizabeth Clare, known as "Honey"; also by a baby brother, Robert Worth.

"December 21, 1959.

"Dear Frank and Mary,

"You can start a bank account with the enclosed. I wish I could see you and the others. We are expecting 'Granny' home tonight. She will tell us all about you. Come to see us. We love you dearly. Yours, Great Grand Dad."

"Jan. 22, 1960

"Dear Joanne,

"I have your fine letter and surely was I glad. I think of you so often and ever want to see you and the children. I wish they could know me and be able to remember me after I am gone. Maybe such can be. I stay in pretty fine shape and perhaps, can be around for some years yet. In appearance, I look about as usual, but I am losing strength and the ability to walk with confidence. I am afraid of falling and I certainly try to be careful. We will do our best to see you either on going or coming from Florida. The meeting there begins on Feb. 21st at Fort Pierce and the other closes on March 13th at Bartow. It may be that you plan to come here before we leave. Lon (his half-brother), who has been in Bolivar for so long, was buried in Henderson, Monday afternoon. Annie and I went. Carrie Neal left for Texas on the same day. Martha has not been doing well. I like our car except it is so low down. I thought I'd get used to that, but I now doubt it. They all seem the same. If I find one that won't knock my hat off, I may trade for it. Cars are now built for those who don't wear hats, one of whom I am not. Our love and interest are truly genuine. 'Papa'

"P.S. I have an appointment in Columbia for Sunday. After that we will go to see my in-laws and out-laws, and on to Nashville. We will be home Wednesday night."

"May 23, 1960
"Dear Brad and Mary,
"I think of you so often and ever wish I could see you. I received the billfold and also the nice tie clasp. 'I'm wearing it.' I have been rather busy since my last meeting. All Sundays for the summer have been engaged—except one. Annie and I, along with C. M. and Carrie Neal, spent part of last week at horse show in Little Rock. My interest in such has diminished. I hate to think I'm getting old, but for some cause, I love to be at home more than usual. We now have central air conditioner but it has been too cold to use it. I'm glad you are going for a vacation. I am enclosing Brad a badge to let folks know he's 'somebody come'. I'm sure Frank is doing well. He surely is a good salesman. I hope to see all of you during the summer. Our love enclosed. 'Papa'"

## BOUQUETS—IN PRINTER'S INK

It would be impossible to enumerate, or even to estimate, the torrent of complimentary remarks and articles that have been said—or written—about N. B. Hardeman. To be sure, there have been uncomplimentary ones, too, but they mostly did not get to legitimate publications. They are the anonymous letters that disgruntled denominationalists or jealous preaching brethren have sent; in recent years, the gibes have been published in a few of the bulletins of "anti" brethren, especially since his strong sermons in 1960 on "Current Issues That Divide the Church". The letter of one Nashville man, sent honorably signed, was the aftermath of the Tabernacle Meeting of 1928, exposing error so clearly. In it, George Clements outdid himself in calling the preacher a liar in several different ways. That letter, and its mild answer, are included in this volume.

The first recorded commendation was in the *Advocate* of September 5, 1901, when M. A. McDaniel wrote from State Line, Kentucky: "Elder Hardeman is unsurpassed as a Bible teacher and preaches the word only. A brilliant future awaits him." In the issue of September 4, 1902, someone from Cottage Grove, Tennessee, wrote: "Brother Hardeman is an able preacher, and is well prepared to hold a good meeting."

Then in the Advocate of January 26, 1905, the editor wrote: "He (NBH) is a preacher of no mean ability, and we take pleasure in commending him to our readers." From there, the tributes, in many forms and by many writers, flow in ever-increasing volume. They are not all "church", either. Hugh Naron, outstanding farrier of Belvidere, Tennessee, once gleefully announced to Hardeman: "I always say that I am the best blacksmith in the world; N. B. Hardeman is the biggest preacher in the world; and..... the biggest liar in the world."

On June 15, 1905, the Advocate announced that "Brother N. B. Hardeman will teach the public school in Henderson, Tennessee. He is a teacher of ability and is held in very

high esteem by the good people of Henderson." The same viewpoint is held by L. L. Brigance, in an article dated October 20, 1904, and titled: A Great Meeting at Henderson, Tennessee.

> "The large audiences that assembled night after night and the grand results of the meeting speak in highest terms the love and esteem the people have for him (NBH). Had the same results been attained by a stranger, it would have been in the mouths of all the brethren. In justice to Brother Hardeman, it is to be said that, although this is his home and he has preached here continually since he began some six or eight years ago, there is never a man preaches in Henderson that has larger or more interested audiences than he has. It is by no means because he panders to the popular taste by compromising the truth, for no man preaches it plainer than he; but he has the happy faculty of putting it in the least offensive way . . ."

Brigance's observation remained true through the years. Even till the last sermon he preached there, in July, 1950, N. B. Hardeman drew crowds unequalled by any other speaker. Mrs. John P. Wagstaff wrote to the *Advocate* from Lynnville, Tennessee, July 30, 1910:

> "Brother N. B. Hardeman, of Henderson, Tennessee, recently closed a good meeting of ten days' duration at this place, with two baptisms. He is a superior man from an intellectual standpoint, and speaks the word of God faithfully and fearlessly. His teaching is in harmony with apostolic times, and is far from going beyond the commands of the Lord in word or worship. He detests the vanity of the world and cares little for the praise of men. Brother Hardeman's rich, mellow voice, together with his earnest manner, makes his sermons impressive, indeed. We feel assured his teaching has done much to edify the church. May he be spared many years to labor for the Master."

On the Hardeman conduct in debate, J. L. Holland wrote of the Hardeman-Taylor discussion, July 9-12, 1912, near Milburn, Kentucky.

> ". . . I am told that there were twenty-seven Baptist preachers present, but, for all of them, the Baptist cause suffered defeat. Many of their members confessed their defeat in Milburn the next day after the debate

closed. There were only seven of our preaching brethren present, and we were there to learn, for we realized that our 'champion' was enough to put the whole army of Baptists to flight . . . Suffice it to say that error was exposed and the truth was vindicated. Brethren, if you want any and all error exposed, send for N. B. Hardeman."

Of another Hardeman-Taylor debate, this one at Murray, Kentucky, June 9—, 1914, A. O. Colley wrote, July 2, 1914:

". . . Taylor . . . did as well with them (his propositions) as any one could do but was thoroughly met by Hardeman and completely routed from his hiding places". "Hardeman is also an able man, thoroughly acquainted with the Book, and one of the best speakers in the church of Christ. He is very pleasant in his debates, eliminating everything from his speeches that has a tendency to lower the standard of Christianity. He tells no 'yarns' but argues his proposition from a high plane, making scriptural arguments his final appeal."

When the first Tabernacle Meeting was announced, in December, 1921, it brought forth a stream of approving letters. J. W. Brents, then of Springfield, Missouri, wrote, December 30, 1921:

"The churches in Nashville are to be congratulated in their prospective tabernacle meeting. Every old Henderson boy feels honored in that N. B. Hardeman is to do the preaching. We have long been convinced that Brother Hardeman has few equals as a preacher. I have never seen anything printed from his pen or tongue. It would be a serious loss to the entire church if this series of sermons should not be published . . . Here is my order for twenty-five copies."

Aubrey L. Wilson wrote from Mayfield, Kentucky, in February, 1922: "I look on N. B. Hardeman as one of the most polished and powerful preachers in the church. Brethren, be sure to get his sermons in a book, that they may live after he is gone . . . I obligate myself for twenty-five volumes of Hardeman's Tabernacle Sermons." And J. T. Clark, writing from Pulaski, Tennessee, March 9, 1922, said: ". . . Those who have not heard N. B. Hardeman

do not realize what a treat is in store for all who may attend the Nashville meeting . . ."

With the great meeting actually in progress, S. H. Hall wrote, April 6, 1922: "Brother Hardeman is coming up to our fondest hopes as a speaker and is wielding the sword of the Spirit with a master hand." The very next day, came this message from H. W. Wrye, of Pikeville, Tennessee:

> ". . . When N. B. Hardeman steps to the front, the silence and attention are overwhelming. His vocabulary consists of choice, simple words. The learned and the unlearned revel in a message that brings conviction and conversion. His sermons are delivered in the heavenly realm of humility, meekness, and enthusiasm. The people are stirred, souls are saved, the church is marvelously encouraged, God is glorified and his word exalted . . ."

Right after the meeting, this was the verdict of W. P. Sims:

> "On Wednesday, April 12, I went to Nashville to hear Brother Hardeman preach. I heard six sermons. To say that it was good to be there puts it mildly. I enjoyed the preaching because of its plainness and simplicity. No trouble to hear distinctly every word. It seemed the speaker's command of language was perfect. He did not try to tell new things or to put himself before the people; but he told the old story of the cross and Christ Jesus, the Savior of sinners. I never heard a man more completely put self in the background than did N. B. Hardeman . . ."

Annie C. Tuggle, writing for "Among the Colored Folks" in the Advocate of August 31, 1922, made these remarks:

> ". . . Nor did Brother Hardeman preach to those great audiences 'with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your (their) faith should not stand in the wisdom of men, but in the power of God.' Truly he is a man of God. I would to God that more meetings of this nature were conducted throughout this country; then peace, tranquillity, happiness, and prosperity would once more smile upon the face of the earth."

A letter from S. L. Carver, of Antioch, Tennessee, to Hardeman about the first book of sermons, in October of 1922, says:

> "I think you have the happiest, kindest, plainest, and the most convincing way of expressing God's truth I ever heard or read. I think the brotherhood would have made a very great mistake if they hadn't had your sermons put in book form; for it will last through time, and eternity alone will reveal all the good it has done . . ."

Again Annie C. Tuggle (colored) appraises a Tabernacle Meeting, this time the Second:

> ". . . Never before have I heard such a heavy attack on sin in the form of denominationalism as was made by Brother Hardeman in these meetings. Having his loins girded with the truth and his feet shod with the preparation of the gospel of peace, Brother Hardeman stood as fearless and as bold as a lion in the presence of more than five thousand people and stripped every denomination under heaven of its false covering and challenged the whole world for a refutation, and—strange, but true—there was none to answer him. Throughout the meetings the gospel of the Son of God was preached in its purity, and obedience to the word of truth was offered as the only means whereby dying humanity might be saved. Though nature had smiled upon Brother Hardeman by lending him a sonorous, melodious voice, strengthened by the impression of power and immeasurable reserve force, yet he did not appeal to men's imagination, but, like the apostle Paul, his speech and his preaching 'were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God'. Well may it be said of the sermons delivered by Brother Hardeman during the series of meetings that they were 'very seasonable, very reasonable, and very eloquent'."

1923, the year of the Second Tabernacle Meeting and of the Boswell-Hardeman Debate, evoked other commendations: On June 14, of that year, C. Petty, of Pineapple, Alabama, exults: "Thank the Lord for N. B. Hardeman! I have read his first reply to Ira M. Boswell, and it is right in the position of the pioneers of the Restoration Move-

ment, which was to respect the silence of the Bible." Also, from a private letter, addressed to F. W. Smith, F. B. Srygley, and J. C. McQuiddy, and quoted in part in the Gospel Advocate of August 16, is this comment: "Hardeman is certainly a manly man and a matchless polemic".

T. B. Larimore, writing from Washington about a meeting Hardeman held there, April 19-May 3, 1925, says:

> "Brother Hardeman . . . storms the strongholds of sin and assails wickedness in high places with a fearlessness calculated to convince all that he is in fullest sympathy with the peerless apostle Paul when he triumphantly exclaims: 'If God be for us, who can be against us?' Brother Hardeman's preaching is logical, scriptural, clear, concise, and convincing . . . He never resorts to sacrilegious tricks or unholy-roller claptrap, but always manifests due regard for the dignity of the cause of Christ, and the sacredness of his word. He is strong physically, as well as morally, mentally, and spiritually, and he both purposes and proposes to preserve his physical strength by prudent living . . . Though strongly socially inclined, he makes no social engagements that he believes may even possibly—prevent his making proper preparation for preaching. Though he has traveled extensively, he rarely refers to his travels in preaching. Though scholarly, he never makes the slightest unnecessary display of his learning. He simply preaches the word . . ."

In the Advocate of May 21, 1925, Fred Blanchard wrote:

> "I am sure that thousands will agree with me that N. B. Hardeman is without a superior today as a public speaker, especially on Bible subjects. He has a good voice, a clear-thinking mind, and a splendid appearance on the platform. He has a remarkable knowledge of the Bible and a way of telling it so that all can understand. But he seems to be unconscious of his ability. For four years he was my teacher, and I am sure that he did not say one time that he was a fine public speaker . . . He leaves it for the others to tell."

A Christmas-week meeting in 1926 brought comments, during and after the series:

> "Nashville brethren are enjoying a treat this week listening to Brother N. B. Hardeman deliver a series of sermons at the Central Church of Christ. We have always thought Hardeman a splendid preacher, but our

opinion of him goes higher still. God has given him talents of a high order, genius of an exalted kind, and immense good comes from seeing a man who towers as high as Hardeman retain the humility of a child and manifest an entire absence of egotism of any kind. Brother Hardeman is preaching the gospel as the apostles preached it and we rejoice that the Central Church of Christ has a radio that enables them to broadcast such preaching into the homes of the people."

"Great good was accomplished last week by the preaching of Brother N. B. Hardeman at the Central Church of Christ, this city. There are few, if any, greater preachers than Hardeman. He preaches the old, apostolic gospel with force and power and with a plainness and boldness that knows no catering to the *mush* and *soft soap* of this *passive* generation. He throws away no valuable time on secondary analytics and homiletics, but with the grasp of a giant goes at once to the heart of the great issues upon which are predicated the salvation of men and women. Besides the immense audiences that heard him, advices from various States attest the great good received by those who heard him over the radio." (Both quotations from Gospel Advocate.)

James A. Allen, on June 2, 1927, wrote:

"Few, if any, men are better or more favorably known than N. B. Hardeman. He has the unusual distinction of being thoroughly sound in the faith and absolutely fearless in preaching it as it was preached in Bible times, and yet, at the same time, possessing an eloquence and a power over an audience that leaves him without a peer as a preacher and as a teacher. Young men and young women are fortunate in having the privilege of sitting at the feet of such a man."

The Third Tabernacle Meeting—1928—brought fresh paeans of praise. The Gospel Advocate of March 28, says:

"N. B. Hardeman, who is now preaching at the Ryman Auditorium, this city, is surpassing even himself. Both the matter and the manner of his sermons are superb. Hardeman is a big man. There are few, if any, more learned or more highly educated men, and yet he is big enough to realize the absolute importance of sticking right to the old Book."

A prized letter from the late C. M. Pullias is dated April 3, 1928, from Murfreesboro, Tennessee:

"Dear Brother Hardeman: I want to again express my regrets at not being able to attend the meeting in Nashville. Our sick lingers and is about the same. No hope for recovery.

"I want to tell you that I endorse the course you pursued in the meeting and the very able and strong defense of the primitive gospel. You drew the line and hewed to it and I am for you in it. We have had so much preaching, Brother Hardeman, that means nothing—that plays to the galleries. I am thankful unto God that we have a few men like yourself who will avail themselves of the opportunity when it comes.

"You have done some wonderful work at other times but you have never excelled what you did in Nashville on this recent visit for it was needed so. You will be criticized, of course, and the severest by some of your own brethren, perhaps, but that does not surprise me very much since many of them are not far removed from denominationalism.

"I see from the papers many critics and objectors—Digressives, Methodists, Catholics &c. Of course those brethren who oppose and do not approve will not print anything in the papers.

"I want to thank you and pledge you my endorsement and support. May the Lord spare you a long life to keep up the fight for God and right, is my prayer.

"I wonder if you could come to Murfreesboro sometime within a reasonable time and give us some of the same kind of preaching. We need it. I haven't talked to the elders, and won't till I know.

"With every good will and wish, with all sincerity, I am always,

Yours fraternally, C. M. Pullias."

J. C. Dawson also wrote a letter, this one from Conway, Arkansas, April 9:

"I know the meeting at Nashville was wonderful. But considering the fact that they had the best preacher we have, the best surroundings and the truth, they had everything that could be had and there is no reason why they should not have had a good meeting. The best ever. The cause of Christ is fortunate in having a man with such ability, one whose advantages have not overbalanced their common sense."

The April 5 issue of the Advocate had this to say of the Third Meeting:

"The Ryman Auditorium meeting came to a close last Lord's day night. It was the greatest thing that has happened in recent years for the cause of Christ. Its main feature was *educational,* Brother N. B. Hardeman delivering one of the plainest and most instructive series of sermons ever heard in Nashville. While there was more effort to *sow the seed* so greatly needed than to have a great number of additions, there were, nevertheless, twenty-two baptisms, ten restorations, and one identification. Both Nashville dailies carried the sermons in full. Prof. B. H. Murphy, of David Lipscomb College, led the song service. Immense crowds were in attendance, and overflow audiences were cared for in the auditorium of the Central Church of Christ. Many out-of-town visitors attended the meeting."

The front cover of the *Advocate* of April 5, 1928, was devoted to the meeting:

"N. B. Hardeman, of Henderson, Tennessee, closed one of the most remarkable meetings ever held anywhere in the last fifty years at the Ryman Auditorium, this city, last Sunday night. While it is true that no other man has ever had the opportunity that came to Brother Hardeman, it is also true that no other man could have embraced that opportunity with more courage and loyalty to God's word. The many thousands of Christians in Nashville and in Middle Tennessee created a demand for recognition upon the part of the general public, and upon the part of the daily newspapers, that could not be denied. No man, in recent years, appearing before such large audiences, has ever come nearer preaching just as the old pioneers preached, and no series of sermons was ever before published simultaneously in two great daily newspapers.

"We speak not especially of the great ability and talent of Hardeman as an orator. While few men are able to grasp and hold the attention of such audiences as can Hardeman, we refer more to the *matter* of his sermons than to their *manner,* or in other words, to *what was in his sermons* more than to the great ability with which they were delivered.

"Hardeman, fearlessly taking advantage of this great opportunity, and fully measuring up to it, with-

out a single effort to truckle to money or to cater to popularity, began boldly to preach on the church of the New Testament, and to draw the line with such clear distinction between the church and the religious sects, parties, and denominations around us as to almost literally startle the general public. He boldly showed that the apostasy from primitive Christianity was consummated in popery, and that the Protestant denominations, founded by men who endeavored to reform popery, were all established upon the opinions and speculations of uninspired men. He showed that there was no pope before A.D. 606, at which time Boniface III, Bishop of Rome, was given the title of 'Universal Patriarch' or 'Pope', by the Roman Emperor Phocas, who was himself a murderer and usurper. In a kind and courteous spirit, but, like those of old, in words that could not be misunderstood, he exposed and warned against the doctrine of the great Roman Catholic hierarchy and pointed out the human origin and the false doctrines of the Protestant sects that had their beginning in efforts to reform the papacy . . .

"We most earnestly submit that the kind of preaching just done by Hardeman is the very kind of preaching that was done by Alexander Campbell and his colaborers and that enabled them to restore to the world the church of the New Testament in faith, doctrine, name, and polity. We also further very earnestly submit that had those men not preached as N. B. Hardeman has recently preached in this city, they would have made upon the religious world no impression whatsoever . . .

"Hardeman, unsurpassed as a preacher and as a teacher, is more of a sower than a reaper. He has the convictions, and the courage of his convictions, that enable a man to dig away the rubbish of denominationalism and to plant, in the face of hostile criticism, the pure seed of the kingdom. Without one effort to ignore the great issues at stake or to popularize the Christian cause, but, on the other hand, recognizing that we are today enjoying the fruits of the labors of others, he is determined that their work shall not be neutralized by compromise and that the line between the church and the world shall be clearly and plainly drawn, as in days of yore. If it were not for such men as Hardeman to estop the sentiment of softsoapers and pussyfooters, the Christian people would soon lose their identity and become but a sister denomination

among the denominations of the world. The meeting just closed has very widely stirred memories of the exciting times of long ago and has very forcibly impressed upon the Christians of Nashville and vicinity that they cannot court the sects and parties around them and make any progress in propagating the primitive Christianity of the New Testament."

Other echoes of the Third Tabernacle Meeting appeared in the *Gospel Advocate*. There is a comment, on April 5: "Mr. Hardeman has a magnetic personality, is a fluent speaker, and is unquestionably a master of both sacred and profane history. His study of the Bible, its history and contents, has been thorough and intelligent."

Again, on June 28, a comment from James A. Allen:

"N. B. Hardeman is a more than worthy opponent for any man that Rome may present. Abundantly gifted with a superior talent for teaching and preaching, and nationally known as an orator of the first class, together with his great knowledge of the Bible, his long experience in the field of religious polemics and in the propagation of the tenets held by the Christian people gives him a standing that few, if any, of the dignitaries of Rome can equal, and that none of them can surpass." On October 18, Allen continued his endorsement:

"No preacher can draw greater crowds or get a more unanimous indorsement from the brotherhood than can Hardeman . . . The more Hardeman preaches, the stronger becomes his hold on the great brotherhood and the greater is the desire to hear him . . . Instead of wearing out, he preaches by request on subjects upon which he has preached before . . . It is not in Hardeman's *delivery,* or oratory, though as an orator he does not have a superior, if an equal. Selecting as a concrete example his speech the other night on 'The Great Commission', its power was not in Hardeman's eloquence, though there is not a senator in the United States Congress with half enough ability or talent to deliver such a speech. Though speaking with an ease and an eloquence and grasping and holding an audience as few, if any, can, a thoughtful observer can easily see that Hardeman's strength with an audience comes from *what he preaches,* from the plainness and childlike simplicity with which he points out error and holds up the truth—We wish to very kindly submit that the

kind of preaching Brother Hardeman does is the kind of preaching that was done by A. Campbell, Walter Scott, Benjamin Franklin, Tolbert Fanning, David Lipscomb, E. G. Sewell, J. C. McQuiddy, F. D. Srygley, J. A. Harding, and a host of other great and good men . . . The influence of such a man as Hardeman upon young preachers cannot be properly estimated. Under such instruction, and in the face of such an example, they will quickly catch the distinction between effeminacy and manliness and between loyalty to the word of God and a desire to win commendation from those who do not love the truth . . . We remind the brethren that we owe a debt to Brother Hardeman for clearly stating the truth and drawing the line between truth and error . . ."

M. S. Mason, who taught Hardeman's classes while the latter was in "big meetings" in Montgomery, Alabama, and Detroit, Michigan, in March and April, 1929,—as well as at other times—wrote of him:

"Nothing but a small, jealous, envious, man or woman can refuse to give N. B. Hardeman credit for his wonderful powers, natural and acquired, by assigning him a place in the Restoration that only a few men can occupy. It is a large feature of education at F.H.C. that boys and girls can live for several years under the inspiring, quickening, and refining leadership of its president. He is a man of whom we have only a few in a lifetime . . ."

Twenty years later, James A. Allen was editing "The Apostolic Times". On his editorial page, in February, 1949, he wrote an account of the recent lectures at Freed-Hardeman College, thus:

"The audiences this year were unusually large, but those unable to get into the College Auditorium were able to hear over a loud speaker. Besides the student body, and a large local attendance, there were three hundred nineteen visitors from seventeen states . . . Brother N. B. Hardeman presided over the various sessions, introduced the speakers, and gave great weight and tone to the whole lecture series by making brief, pointed and forcible remarks at proper times . . . The simple truth that all recognize is that the man who heads a college largely determines the kind of

college it is. In this case, without any eulogy or flattery, here is a college that is so fortunate as to have as its president a man who is not only one of the leading educators of today, but who also is universally regarded as one of the best, most widely known, as well as one of the ablest and soundest gospel preachers that live in our time. We of Nashville, are not guessing when we speak of Hardeman. We have seen him tried and have witnessed what he can do and what he will do. We have seen him stand before the largest crowds a gospel preacher ever addressed in this city, and, with unusual power and ability, clearly and pointedly, but with the greatest courtesy and kindness, preach God's truth on the vital, controversial issues before the public with an entire absence of any effort whatsoever to curry favor with the multitude. This most obvious absence of any desire to court popularity, at the expense of the truth, is one of the reasons why Brother Hardeman is held in such high esteem and sincere affection by the great Christian brotherhood."

The scholarly John Allen Hudson wrote for the Gospel Advocate of October 26, 1933, a column entitled WHEN HARDEMAN PREACHED. The article is really a review of "Tabernacle Sermons", and is as follows:

"It is not too much to say that Brother Hardeman, than whom there has not been a more prominent preacher of churches of Christ in this generation, reached a climax in the series of sermons which he preached in the Ryman Auditorium of Nashville in the years 1922, 1923, and 1928. IT WOULD BE DIFFICULT, IF NOT IMPOSSIBLE, to say which one of the years witnessed the outstanding group, for there was a series in each year. But let this reviewer here add, before any implication is reached to the contrary, that Brother Hardeman is in no sense in a decline. He possesses the characteristic of Moses: 'His natural strength is not abated, and his eye is not dimmed'. With regard to these tabernacle sermons, Volume I, covering the first series, is exhausted, and that cannot now be obtained. It sold about seven thousand copies, which is a large sale for a volume of sermons. Many a notable volume has sold less. Some of the greatest writers—for example, D. W. Lawrence—many times on novels have not reached that number.

"There were features of the Ryman Auditorium meetings which stamp them as quite unusual. Nash-

ville, Tennessee, in the first place, has been called the 'Jerusalem' of the United States. There are more congregations of the church of Christ there than at any other point in the United States. There are some ten thousand disciples in that city. With such cooperation as such a group could lend, the attendance would be unusual. And it certainly was throughout these tabernacle meetings. Nashville is an educational and publication center for churches of Christ, too. Therefore, all the facilities for an unusual undertaking were at hand. And they were gloriously used in these sermon series.

"The second volume of sermons, covering the meeting in Ryman Auditorium in 1923, is an elegantly bound volume of large, clear type, very attractive and readable. The physical workmanship is par excellence. A speaker's sermons are fortunate to be so well dressed.

"There is a short biography of Brother Hardeman, by L. L. Brigance. Brother Hardeman is entitled to such a biographer as F. D. Srygley, who did so much to leave an everlasting impression of the lamented T. B. Larimore. If Brother Brigance would belabor himself, material is at hand for an extensive biography, which should be written with a view to an elaboration of the elements at work in this generation in the cause of the Restoration. And Brother Brigance surely possesses the ability. John T. Smith directed the congregational singing in the Second Ryman Auditorium meeting and there is also a brief sketch of his life. Then there is a section in the volume devoted to newspaper comments on the meeting. The sermons themselves number twenty-three. They cover the essentials of the Restoration Movement in a rather systematic way. There are seven sermons on the various phases of the church. So that is the predominant thought. The church—its identity, unity, work, worship, why be a member of it, etc."

## SOME SIDELIGHTS AND FUN

It is a wonder that Hardeman did not go into politics. He "read law" for a time, was an enthusiastic historian, and deeply admired some of the great statesmen of his country. Senator Vardaman, of Mississippi, he often quoted; Secretary of State Cordell Hull was a personal acquaintance; the Wars-of-the-Roses Taylors, Alf and Bob, were his friends; every Governor of Tennessee since the early 1900's has been on his list of friends and acquaintances; (a special one was the Republican Governor Ben Hooper) the great and eloquent William Jennings Bryan has been his life-long hero. He had the pleasure of hearing Mr. Bryan in Jackson, Tenn., in 1896; and many years later, had Mr. Bryan's daughter, the late Mrs. Ruth Bryan Owen Rohde, for a lecture in the F.H.C. Auditorium (1949). Of Mrs. Rohde he said, "She's the best woman speaker I ever heard, and yet she can't hold a candle for her father." When she heard the remark, Mrs. Rohde was pleased, yet a bit nettled.

His first and only purely political speech came about quite unexpectedly. He was in Nashville in 1909, to attend a rally of the friends of the late martyred Edward Ward Carmack. It was a time of white-hot feelings, with the liquor question the central issue. Carmack had opposed it; his antagonist, Malcolm Patterson, supported it. Governor J. B. Frazier was to have made the key speech at the rally. When it became known that he would be unable to come, a substitute was sought. Judge E. L. Bullock, then head of the Democratic party in Tennessee, and Judge N. R. Barham, both of Jackson, came to NBH and asked him to take over the duty. He remonstrated, protesting that he had only twenty-four hours' notice, but they pressured him into consenting. Judge Bullock stayed with him most of the next day, briefing him on the points involved. He made the speech, and it was evidently satisfactory, for afterward he was urged to run for Congress—which he refused. It is interesting to note that this was his first

appearance in the Ryman Auditorium, a setting that later furnished the background for some of his greatest achievements and triumphs.

Hardeman was an admirer and supporter of Governor Henry Horton in his race for the helm of Tennessee. After the Horton victory, someone in his inner circle phoned Brother Hardeman, ascribing much of the triumph to his support and asking him what favor he would like. NBH thought a moment and said, "Well, all I can think of is a place for a local boy we have here. He is worthy and would like to have a place on the Highway Patrol." The boy, John F. Cherry, got the job, and filled it well until his retirement thirty-three years later.

Hardeman was responsible for the first highway through the town of Henderson—under Governor Horton's administration,—also indirectly responsible for the dismissal of Colonel Harry Berry, State Commissioner of Highways. Hardeman had worked hard to get the highway through the town, and had received a promise from Berry, who later tried to renege. Brother Hardeman went to Nashville to confer with the Governor and Colonel Berry, where this conversation occurred:

"Didn't you promise to do that?", said the Governor to Colonel Berry.

"Yes, sir," replied the Commissioner.

"Well, I'm Governor, and I propose to keep my promises. The highway will go where Hardeman wants it."

As a result, Berry resigned from his post. This highway project finally went into Federal hands. Hardeman made a trip to Washington, and with Senator K. D. McKellar, called on Mr. McDonald, in charge of highways. The latter was favorably impressed, and gave his assent to Hardeman's request. So, the highway came through. The Hardemans have a letter that Senator McKellar wrote him afterward. It is on the letterhead of "United States Senate, Committee on Appropriations", is dated March 20, 1928, and reads as follows: "My dear Dr. Hardeman: Your telegram of the 19th received last night and I thank you very much. I am delighted to know that the matter has at last been satisfactorily settled. You are a wonder. When

you fight, you certainly go out to fight successfully. I congratulate you. With kindest regards and best wishes, I am, Sincerely your friend, Kenneth McKellar." D. E. Mitchell, long-time friend and neighbor of the Hardemans, wrote an article for the local Henderson newspaper, telling the whole story of "Highway 45".

Hardeman has always been full of fun and humor. Some of the most telling points he made, in class or in pulpit, were clinched by an anecdote that nailed down the point. He always had an intense, noiseless, laugh and a ready smile, and a store of jokes and comments to punctuate any situation. It was told in the family that when he was a schoolboy and living in the large household of his "Uncle Dick" Hardeman, he would entertain the girls of the household by telling jokes, some of which they considered questionable enough that he had to get in the closet while relating them. Then the young ladies would shriek with laughter, while he blushed unseen. He had a clever saying about the parting of his hair. He called it "parting my hair at 11:30". A familiar remark was, "Not a single one among you—or a married one either."

Back in 1926, he played a practical joke on "Miss Joe". A common remark in the family was that "someone blew his own horn". With that in mind, he bought a small, dime-store trumpet, and one evening deliberately drew out "Miss Joe" until she said something complimentary about herself, in self-defense. Then he immediately whipped out the tin horn and blew a blast on it. She took it good-naturedly. Shortly thereafter, it had a more purposeful use. A certain "Brother Draper", an itinerant "preacher", or so he described himself, came to the home and almost forced an invitation to spend the night. This was permitted. He proceeded to take advantage of every courtesy, for in addition to maneuvering for bed and board, he also washed out his long underwear and hung it to dry on the curving banister of the stairway, near the "base-burner" around which the family gathered on winter evenings. More than once during the evening, he directed "Miss Joe" to "Turn that underwear, Lady". She was too polite to refuse, and the steaming "long-handles" shared the family circle.

Further, the visitor was given to a great deal of bragging, which did not go unnoticed in the group. When finally one of them could stand it no longer, she went and got the horn, and—out of sight of the bore—gave a hearty blast. It took all the self-control the others could muster not to burst out laughing. Strangely enough, they never heard of "Brother Draper"—again, from anyone or in any of the publications of the church.

The story of Hardeman's changing shoes with the Negro groom, Charlie, on the way to a horse show in Como, Mississippi, on May 2, 1940, was one of the family episodes that amused "Miss Joe." She told it several times that week-end, which turned out to be the last one of her life. The point was that Brother Hardeman had bought a new pair of shoes and given his old ones to Charlie. But the new ones got to pinching—and that is one thing Hardeman never tolerated. So he requested Charlie to take off the old ones, hold them out the window of the car to air them out, and then exchanged with him.

Hardeman always laughed at "Miss Joe's" speech to hitch-hikers on the road as they drove along. To be sure, the hikers themselves never heard her remarks, but she would say when they spotted a hopeful would-be passenger ahead: "You just *think* you're going to ride with us."

Judge John W. Hilldrop, of Nashville, a life-long Episcopalian but husband of a devout Christian wife, was one of Hardeman's admirers and friends. He was a cultured and highly intelligent man, with a delightful sense of humor. He was accustomed to sitting on the platform every night during the Ryman Tabernacle meetings. One night NBH preached in detail the origin of denominations. Afterward, Judge Hilldrop took him to task, assuring him that "I'm as mad as I can be." Hardeman replied, "Then you'll have to be mad at every history book on earth." The Judge rejoined, "That's what I'm mad about. If Catherine of Aragon (first wife of Henry VIII) had worn a corset and curled her hair, my church never would have been founded."

Another incident connected with Judge Hilldrop always delighted Hardeman: A man who was a member of the church was charged with dealing in liquor. Judge Hilldrop,

as his defender, was examining the defendant on the witness stand, with this exchange:

"What is your name?" (A satisfactory answer.)

"What is your address?" (Again satisfactory.)

"Are you a Christian?" "Yes."

"When the invitation was given by the preacher, did you walk down the aisle and confess that Jesus is the Son of God?" "Yes", was the answer.

"Did you repent of all your sins?"

"Yes."

"Were you baptized into the name of the Father, Son and Holy Spirit?" Here the presiding judge interposed: "I don't see that that last question has anything to do with this lawsuit."

"If Your Honor please," replied Hilldrop, "I just wanted to show the Judge how to become a Christian—from a Campbellite bootlegger."

Dr. Stanford Herron, of Jackson, Tenn., married Bernice Hardeman, cousin of NBH, with the latter performing the ceremony. The late Dr. Herron was a very jovial fellow and a great admirer of Hardeman, though he remained a Baptist all his life. Once in a meeting at Jackson, Hardeman addressed one of the men's service clubs at their luncheon meeting at the Southern Hotel. Dr. Herron was present, as was his pastor, from the Baptist Church. After the speech, the Baptist preacher complimented Hardeman. Dr. Herron agreed with his remarks, but added the warning: "Yes, but you ought to hear him preach 'Upon this rock I will build my church' ", implying that the Baptist minister might not find *that* subject quite so agreeable to him. Hardeman stayed in the home of the Herrons during two meetings in Jackson, in the mid-twenties.

During the nine years of the Shiloh Park camp-meetings, the Superintendent of the Park was Mr. Delong Rice, a gentleman distinguished both in appearance and in fact. Though not a member of the church, he accorded every courtesy to Hardeman and the group who organized the meetings. In the fall of 1931, tragedy struck the Rice family, when "Captain Rice" and his young son were killed by the explosion of their gas furnace.

His successor was a member of the church, a man who had been converted during one of the camp-meetings. He immediately departed from Captain Rice's courteous policy, and refused to allow the meetings to take place again. The church people argued the case with him, but to no avail. Finally, Hardeman said to him, joking to be sure, but with a tinge of bitterness: "Arby, do you know what I should have done? When I baptized you, I should have just held you under the water a while!"

An incident that amused "Miss Joe" considerably is this: the Third Tabernacle Meeting, in 1928, for obvious reasons was the first one to be aided by radio. The noonday services were broadcast daily from Central Church in Nashville. A dear friend of "Miss Joe's", Mrs. Ed McCann, was listening in Henderson to the broadcast one day. She called her colored maid into the room and said, "Sophie, see if you know who this is." The maid listened intently, and then said, with assurance, "Oh, sure, yes ma'am! That's Reverend Keeble."

At a meeting in Florence, Alabama, in 1920, Hardeman wrote "Miss Joe" to come and stay during the rest of the time. No one there knew her, so as a joke, when he was asked to describe her before she arrived, he said, "Oh, she's about the size of Sister ————". Now the lady in question was very large and overweight. So the congregation was quite surprised and pleased when "Miss Joe" really appeared, a young and attractive brunette, no more than pleasingly plump.

Hardeman always loved to tease "Miss Joe." At one meeting in Birmingham, when she accompanied him, an old brother in the congregation took an instant liking to her, and showed her an intricate and ornate homemade pincushion which his wife had made. He also suggested that she might become their agent and sell the pincushions. For months, Brother Hardeman teased "Miss Joe" about her "agency", which she was forced to decline, tactfully. Too, back in the time of instep-length skirts, once at one of her music recitals, "Miss Joe" tripped on her dress (it was an orchid crepe-de-chine) as she crossed the stage in the College auditorium. Hardeman always insisted that *that* didn't

embarrass him, but that "Joe had on one black stocking and one white one!"

On a trip to his boyhood haunts, May 10, 1960, Hardeman made many delightful observations. At a fork in the road, near his old home in Milledgeville, he said to the driver: "Worth, go either road and you"ll wish you had taken the other." Also on this trip, as he stood on Coffee Landing bluff, he mused: "Here, for the first time, I saw a telephone." (It will be recalled that Alexander Graham Bell had patented the telephone in 1876, only a few years before the ox-wagon trips young Hardeman made to and from Coffee Landing and Milledgeville.)

This reminded him of another acquaintance with the marvelous device. "A man went from his country home to some place that had a phone. He had never seen or used a phone, and was invited to do so. Scarcely had he picked up the receiver when a bolt of lightning struck the instrument and knocked him down. As he picked himself up, he said, 'I don't know how she managed it, but that's my wife on the other end of this contraption, all right!' "

N. B. Hardeman has always had a passion for visiting the homes of the Presidents and other famous men. He once listed the shrines he had visited in the United States: Mount Vernon, Monticello, the homes of Madison, Jackson, Polk, Lincoln (three or four sites connected with the martyred President), Van Buren, Tyler, Harrison, Garfield, Wilson, Robert E. Lee—also the homes of Bob and Alf Taylor (and their burial place at Johnson City, Tenn.), as well as the homes of the notorious outlaws Clyde Barrow, Bonnie Parker, and Pretty Boy Floyd. He said: "I went to Will Rogers's home—also the museum, at Claremore, Oklahome. There is his statue, on a porphyry base, in characteristic pose. On it is inscribed, 'I never saw a man I didn't like'. But as I read, I mused over it and thought of some men I knew that *he* didn't." The Hardemans made two trips to places made sacred by the great men of the Restoration —one in 1928, and the other in 1937, when they were accompanied by the John W. Akins. Of the first, he wrote to James Allen, of the *Gospel Advocate:* "I have recently visited the graves of Robert Milligan, J. W. McGarvey, Bar-

ton W. Stone, and Alexander Campbell. I have just gone through the old Campbell home and gazed upon the old bed whereon he died. I am now in his private library, sitting in his old armchair. The old Brush Run building has been removed and stands here in the yard. I believe I can improve a sermon on the Restoration. These experiences are greatly appreciated. Mrs. Hardeman is with me. Best wishes. In hope, NBH." Aug. 16, 1928, Bethany, West Va.

Hardeman and Ira A. Douthitt met a young Frenchwoman, a World War I warbride, on the George Washington, the ship that carried them to France in 1923. They conversed with her frequently, and she gave them much information about her native land before they arrived. After they disembarked at Le Havre and were waiting in the Customs Building, the lady said to Hardeman: "I thought you said you were a preacher." "I am", he replied. "But preachers are not supposed to cuss!" "No", Hardeman agreed. Then she closed in: "*You* did! While ago, coming down the gangplank, the man in front of you said, 'This is a hell of a way to get off', and you agreed, 'It sure is'."

A Chester County man, John Bishop, was once out in a field, logging, when his wagon got stuck in the mire. Hardeman happened to be present, on his horse. Bishop strained and worked, to no avail. He finally said: "Brother Hardeman, if you don't leave, we never *will* get out of here!" Hardeman related: "I took the hint, and as I rode out of earshot, I heard him launch into the colorful vocabulary that he considered essential for handling oxen and logs."

At one of the frequent debates of his earlier years, Hardeman had several of his loyal friends sitting around the edge of the pulpit—for lack of seats in the audience. Among them was John McDonald, a fine and crusty Irishman whom NBH had baptized at Enville in one of his earliest meetings. Another supporter present was Mr. Bill Bray of Henderson. In reference to the building of the Temple, NBH referred to "Hiram, son of Abiff." He saw a sudden rise of interest among his friends; when later he came across the same expression, "Hiram, son of Abiff", Mr. McDonald and Mr. Bray turned around with startled

looks—only then did the speaker realize what they had *thought* they heard.

In 1956, at Hazen, Arkansas, an incident took place about which his family has teased him: Hardeman and "Miss Annie" had stopped there for Sunday morning worship. The young preacher in charge met him before service, inquired his name and whether he was a member of the church. Brother Hardeman answered both questions. Then the young man called on him to pray—which the visitor did—then mounted the pulpit and proceeded to preach a Tabernacle sermon almost verbatim—never realizing that his visitor was N. B. Hardeman, author of the Tabernacle Volumes.

Hundreds of people could add to the Hardeman saga with scores of tales and anecdotes in their experience. Two of them have recently sent in stories that help to paint the Hardeman picture. In a letter to J. M. Powell, J. Edward Bacigalupo, Sr., relates: "Brother Hardeman was in a meeting at Central Church (Nashville, during the holiday season of 1926-7). I was asked to lead the regular prayer of the evening, and was seated on the rostrum to be near the mike. Brother Hardeman was near the rostrum shaking hands with the members, when a lady came running up all excited and said: 'Brother Hardeman, you had better go down the aisle and get hold of your son Dorsey; he is wearing a Horton campaign button!' Hardeman smiled and said, 'Thank you, Sister, for reminding me. I forgot to put mine on!' (With that he reached into his coat pocket and got out his own Horton button and pinned it to his lapel)."

Brother Bacigalupo adds: "Brother Powell, this may not be worth anything to you in writing your book, but—use it as seems best to you. However, I do want to say that in my judgment there is no greater preacher living today than N. B. Hardeman. I have heard him many times and at many different places, and still consider his sermon *The Great Commission* his best. He rolled it out like rolling a carpet out on the floor. The most ignorant could understand."

Ealon V. Wilson writes from Memphis, March 1960: "A Chapel Episode: Brethren A. B. Barrett and Charles Heber Roberson, students in the early days of the school at Henderson, under the late A. G. Freed, came to visit their Alma Mater in the spring of 1932. Some members of the faculty at that time were fellow-students of Barrett and Roberson, including Brother Hardeman.

"As was Brother Hardeman's courteous custom, he had guest chairs arranged in front of the stage for Brethren Barrett and Roberson, and introduced them to the assembly thus: 'These men were in school here when I was a mere lad—in fact quite young—but I remember them well. Of course in point of age you can very well see that there is a great deal of difference. Brother Barrett is completely bald except for a fringe on the back of his head between his ears, and Brother Roberson's hair is as white as snow. I am neither bald nor gray.'

"Then Brother Barrett arose, with a twinkle in his eye. He referred to the introduction, the allusion to his baldness, and the insinuation that he and Roberson were 'years older'. (Mrs. Hardeman, "Miss Joe", was in her accustomed place at the end of the front row, nearest the piano). He added: 'Hardeman was trying to make it appear that he was just a mere lad, quite young, at the time Roberson and I were in school here; but he was old enough to be trying to court Joe, although her folks did not allow it. (Here he indicated Mrs. Hardeman.) They could, however, manage to be together some. Joe would sometimes walk downtown in the afternoon after school, and as she passed the Hardeman home, Brodie would often join her at the gate and walk to town. One day Roberson and I decided we'd have some fun. (We were boarding in the Hardeman home.) Roberson went up to "Miss Joe's" home when she was not there and asked her aunt to let him have one of her dresses and a hat and explained what he wanted to do. She gave him the articles; he dressed and came tripping down the walk in "Miss Joe's" dress and hat, and was approaching the Hardeman home. Brodie rushed to the gate to join 'her'—and proceeded some distance before recognizing Roberson dressed as Joe. ("Miss Joe" enjoyed this recital,

and nodded in token that it was true. The students howled in glee.)

"Referring to Brother Roberson, Brother Barrett alluded to their former associations as students, then teachers, and organizers of two schools—Clebarro College and Abilene Christian College. Brother Roberson was then presented and confirmed the story related by Brother Barrett. He added that it was a scientific fact that men's hair grows down until they reach forty years of age. 'Then, if it strikes anything, it turns white, if it doesn't, it falls out.' pointing to Brother Barrett."

A striking example of the Hardeman way of handling situations is shown in 1928, a few months after the Third Tabernacle Meeting. The *Gospel Advocate* captions an article, *Nice Letter to Hardeman.* The letter reads thus:

Nashville, Tenn., Sept. 5, 1928—Mr. N. B. Hardeman, Henderson, Tenn.—"Sir: I have dipped into your book of so-called sermons and find you are just a common liar, on a par, in my opinion, with the sneak, who, under cover of night, distributes a vile oath falsely attributed to the Knights of Columbus. I shall denounce you as a liar on all proper occasions and challenge you to institute a suit for libel. What are you but a vile hypocrite when you pretend to speak in the name of the God of truth? I do not fear that you will put the matter to a test, but I am keeping an exact copy of this letter, so that you cannot lie about what I am writing. Respectfully, George D. Clements, 2212 State Street."

Henderson, Tenn., Sept. 7, 1928—Mr. George D. Clements, 2212 State Street, Nashville, Tenn., "Dear Sir: I have received your letter of September 5. I am glad my sermons have made such a strong impression upon you. You know the truth is mighty and powerful always. You failed to specify one single false statement in the entire book. Every word of it is supported by authentic history. I believe your letter made known to the public would cause the sale of more books than were printed in the first issue. You need not worry about my bringing any suit against you. I have no time to deal in such small affairs and with men who are so thoroughly beside themselves as you seem to be.

"I really hope to see you some time and shall be glad to have you in my audience when I return to your city. I wish you well in all respects. Very truly, N. B. Hardeman."

Waldo Neville, a young Baptist preacher, fresh from Union University in Jackson, Tenn., once attended a class of NBH's. In the midst, he burst out, addressing Professor Hardeman: "O thou child of the devil, full of all subtlety and malice—." The addressee was not offended, considering that as a sincere (and fanatical) Baptist, Neville spoke according to his convictions.

In an article of the November 6, 1941, *Advocate,* John Allen Hudson wrote an article called *Misinterpretation.* He comments, "—This little incident, said to have taken place in the life of N. B. Hardeman (and if incorrect, his pardon is asked), illustrates the point. He was placed in a downtown hotel in Dallas, Texas, a few years ago, while engaged in a meeting at the Pearl and Bryan Streets Church. A traveling man from Louisiana, knowing Brother Hardeman's connection, ventured to him one day and said: 'Brother Hardeman, in that passage where Jesus said to Nicodemus that one must be born of water and the Spirit, do you suppose he meant water?' To which Brother Hardeman is reported to have said: 'No! He meant buttermilk! Since he said water, he could not have meant water. Therefore, he meant buttermilk!' Whether accurately reported or not, it does bring out the thought that a lot of people just do not figure that the Bible means what it says. It says something; hence, it means something else—"

In class, Nov 7, 1939: "That which is killing the church today is lack of *discipline.* I remember a case thirty-five years ago. Dave Gillespie, when Brother R. P. Meeks, the minister, announced that the church was withdrawing from him, replied: 'Well, brethren, I hate for you to leave me, but I'll carry on the church as best I can!' "

## FIEL SOLDADO DE CHRISTO

The year 1943, by coincidence, saw two articles in print, both flattering and affectionate, both written by "old students", though they were strangers to each other; and their subject was unaware of either article until their appearance. Both stories came out in August, the first, on August 11, written by Bonds Stocks, and published in the *Christian Chronicle*. Stocks, able and well-known gospel preacher, wrote of his friend and teacher under the title: *Hardeman, the Man, Preacher, Teacher, Proves Great Factor in Development and Training of Churches and Youth for Work.* His story follows:

### Fulfilled Prophecies

> "N. B. Hardeman—great preacher, outstanding teacher, eloquent speaker, remarkable man. That's not hero worship. It's just the plain, unvarnished truth. In many respects he is without a peer. In others, he towers head and shoulders above them all."

The next paragraphs are about the "debit side of the ledger". Stocks quotes from L. L. Brigance as to the fact that Hardeman is human, and therefore subject to the weaknesses of human beings. Then he resumes his eulogy:

> "N. B. Hardeman is an amazing man. His first sermon was a masterpiece. Somehow he has made it a habit to fashion all of his discourses after the pattern of the first—they are all sparkling gems. As a young man, he quickly gained eminence as an outstanding pulpiteer. People said: 'That young fellow is a genius'; 'Watch Brodie Hardeman, he's going places'; 'He's a coming giant!' All these prophecies have been fulfilled. The years have not dimmed his vision, but rather have sharpened his perception, increased his stature and enlarged his effectiveness.
>
> "The last time I heard him preach I was almost shocked. After all, the man is 'getting up in years'—though no one would ever suspect it by looking at him. (He is now in his seventieth year. Very few people

would guess that he is more than fifty, and most of them would place their estimate below the half-century mark.) But I had expected to find that he had slipped a little. The exact opposite was true. He was more powerful that ever before. A message from relatives in Tennessee who have heard him within the past month tells the same story: 'Brother Hardeman is better than ever before'.

"Eloquence, keen analysis, unparalleled dignity, driving logic—all these are Hardeman characteristics. But none of them explains his remarkable success. The secret of his rapid rise in the esteem of his fellows and in the hearts of his friends is enshrined in one word —simplicity.

"As a man, he is simplicity personified. He is commanding in appearance, stately in bearing, and neat to a fault. Yet, underneath it all—or perhaps overshadowing it all—he is plain as the proverbial old shoe. He has the knack of making the humblest of men feel perfectly at home in his presence. On the other hand, he can 'hold his own' with the elite of the earth. At heart, tho, he is a man of the people.

## Spurned Political Overtures

"If he had followed the early urges to enter the political arena he probably could have been governor of Tennessee, United States Senator from that state, or representative in Congress from his district. But after long and frequent bouts with the enticing political bee, he finally expelled it permanently, choosing rather to devote himself 100 percent to preaching and teaching the gospel than to enjoy the pleasures of popular acclaim for a season.

"It is in his sermons that simplicity is especially outstanding. He is a well educated man—has taught, in addition to the Bible, grammar, history, spelling and a host of other subjects. He has an unusually large vocabulary. Nevertheless, the average man can read through the eight volumes of his published works without being obliged to go into a huddle with Noah Webster half a dozen times.

"Brother Hardeman has one of the finest minds with which a man has ever been endowed. He probes deep into the heart of the Bible and gleans the profound truths of Holy Writ. If he were 'a-mind' to, he could write a weighty treatise on every chapter in the Book.

(On second thought, he couldn't do any such thing. He has trained his mental processes with such precision that he couldn't possibly be cumbersome, verbose or vague, even if he tried.) As it is, he treats the most intricate scriptural problem with such skill that the finished product is characterized by a simplicity and force that a child can but understand it.

"This noble man of God could have made a success at anything. He could have been a brilliant lawyer, an outstanding actor, a famous author. But for the greater part of his sixty and nine years (that phrase, by the way, is somewhat Hardemanesque) he has been content to dedicate the full resource of his splendid mind, his boundless energy and his manifold talents to the telling of the old, old story—from the pulpit, in the classroom, on the lecture platform, from the debate rostrum, over the radio, in the press, and person-to-person.

### Makes Truth Clear

"It is as a preacher that he has attained the greatest fame. His audience never grows restless because there is 'never a dull moment' in a Hardeman sermon. Everyone understands what he is driving at. He follows perfectly Brother Ira Douthitt's formula: he makes the truth so plain that you can walk up and hang your hat on it.

"An outstanding characteristic of his preaching is his courage. He is literally bold as a lion. He never flinches in the face of even the most stubborn opposition. Like David of old, he slays the Goliaths of the heathen with the great pebble of truth hurled by the strong arm of faith and courage.

### Arch Foe of Error

"Brother Hardeman is merciless in exposing the errors of sectarianism. He explodes their synthetic bombs right in their own faces and makes them like it, and then follows through by blasting them with spiritual gospel dynamite. Yet he is as kind and gentle as a lamb. He speaks the truth in love.

"In the early days of the New Deal the late Representative Gassaway of Oklahoma was leaving the floor of the House after listening to one of President Roosevelt's addresses to the Congress. A newspaper man

asked him to comment on the President's speech. Gassaway twinkled as he replied with appropriate gestures: 'He laid it down and dared 'em to pick it up'.

"That's exactly what N. B. Hardeman does. He lays down the truth of the ages in terms so simple and forceful that it completely uproots denominational absurdities, and then he dares exponents of sectarianism to pick it up and refute it.

"There is much scholarship in the church today. We have many men who bring brilliance and force to our pulpits. But compared to Restoration days we are, in some ways, experiencing a spiritual drought. Brother Hardeman probably comes nearer than any other man of our day to standing in the company of the Campbells, Walter Scott, Benjamin Franklin, 'Raccoon John' Smith and others of that golden age. In some ways he towers above these pioneers. Certainly he does in respect to the readability of his works.

"Hardeman's Tabernacle Sermons, Vols. I-V, are a must for every young preacher, and should be in the library of every Bible student. They are invaluable as reference works.

"Those of us who have had the good fortune of studying the Book under Brother Hardeman's guidance will never be able to repay the debt of gratitude we owe him for teaching us to handle aright the word of truth. We can only do our best to tell the story faithfully, and that is all the reward he desires."

Just a few days after the appearance of the eloquent Stocks article above, there appeared on the front page of the *Chester County Independent,* Henderson, Tennessee, a similar one by Walter Emmons. This author is described by the editor, in the issue of August 27, thus: "Walter Emmons lived many years in Henderson, taught school in the county, engaged in business, and was editor of the old *Gazette* here. He is now a prominent insurance man, living in Knoxville."

The Emmons article in captioned: *Emmons Says Dr. Hardeman Is Real Genius,* and is sub-titled, *Local College Builder and Gospel Minister Is Among Great of the Nation.*

"In this article I write about a man of Henderson whose genius will have its influence upon the lives and efforts of many in this and future generations. It is unusual to write such articles about a man until he

has passed on, but this man's accomplishments are so unusual, compared to the average man who spends his life as a resident of a small Southern town, that it rates mention among the articles I have been writing about Henderson and its citizens.

"No, I am not moved to write this by a spirit of hero worship. Yes, I am his friend. But to declare for him capabilities he does not possess, achievements unattained, credit unearned or honors not his due, would be an unfriendly act which neither he nor his friends would appreciate.

"This man is a genius. The dictionary defines genius as referring to a person with remarkable aptitude, a person of extraordinary mentality. Both definitions are characteristic of this man. That man is President N. B. Hardeman of Freed-Hardeman College; Professor Hardeman, the instructor; Elder Hardeman, member and gospel minister of the church of Christ; and just plain Brodie Hardeman, a Chester County boy, to hundreds of friends and acquaintances in and about his home section.

"I understand that in naming him a genius I am removing him from among his fellows, standing him apart, so to speak. In doing so I am not unmindful of the fact that during the forty years I have known Henderson, its citizenship has rated high intellectually. Both the old G.R.C. and Freed-Hardeman Colleges have had capable and intellectual faculties. Chester County High School has had first-class school men and women who have served with honor to themselves, credit to the school, and the pride of its friends.

"There was Elder A. G. Freed, under whose tutorship Dr. Hardeman studied. He was a wonderful instructor and profound Bible student. Elder T. B. Larimore, beloved and outstanding and one of the leading speakers among ministers of his day. Also there was Dr. Savage, long-time pastor of the Henderson Baptist Church, head of Union University at Jackson, and whose scholarship was fully recognized. Besides these, there were others who creditably served the churches, schools and colleges—but none of them were the peer of Dr. N. B. Hardeman.

"There are successful men in all walks of life, and occasionally a genius may be found, but they are very few. I name, in their respective fields: Jefferson and Webster, as government intellectuals, one with the pen, the other with speech; Andrew Jackson, political

genius, a commoner with limited education who ruled the dominant political party in America for forty years, which meant, most of the time, ruling the nation; Mark Twain and Will Rogers, with their homespun philosophy, served with smiles; Bob Ingersoll, the infidel; Rockefeller, merchant and financier; Thomas Edison, the electric wizard; Bob Taylor, the lecturer; Ford the manufacturer and merchant, and Clarence Darrow, criminal lawyer.

"Some might point to the record of Dr. Hardeman as a school man as his greatest accomplishment. In that, they might be right. The skill and management with which a school is directed cannot be measured alone by its enrollment figure; objectives and circumstances must be considered.

"Take for instance, our own state-supported university, or the privately-endowed Vanderbilt, Peabody, Fisk, or Meharry. These must carry large enrollments and graduate a great number in many courses of study in order that it may be truly said they are as well directed as a successfully managed, small private college, supported in the main by the income from its student body and by the sympathy of a church, comparably weak in membership and finances.

"In my opinion, however, the genius of Dr. Hardeman is as a gospel minister. In Bible scholarship and ability as a speaker, he is, without question, far out in the lead of any of his church today, and perhaps of all time in America.

"To appreciate and discover his genius as a minister, one must know and consider the fundamental simplicity and absolute definiteness of his faith concerning the Bible. To him, the Bible is the sole record of God's dealings with man; complete, sufficient and final. To him, the Bible is the one and only absolute truth, all other things being only relatively true. He believes that the Bible faith is a moving faith which prompts one to complete obedience to the gospel call and when so completed, one automatically becomes a member of the Body of Christ—which is the church. He believes that every Christian faith and practice must come from and strictly conform to 'Thus saith the Lord'. Therefore, he cannot brook innovations or compromise. He cannot indulge in sweetened lectures along generalities of religious topics which soothe the ear and tickle the fancy of the masses. But rather, he feels that every

sermon must conform strictly to the Bible teachings upon the subject thereof.

"Therefore, he cannot, with consistency, join in union meetings with other denominations; or invite the participation of other religious bodies or individuals who teach differently.

"Those who understand the directness of his faith as to Bible truth and its application and his convictions as to his duty thereto will, in fairness, respect his attitude and would most certainly lose respect for him should he compromise. It is the lack of understanding of these things on the part of some which dulls or limits their appreciation of the genius of the man.

"The simplicity of the faith and practice of his church will forever keep it in the minority group as to membership among religious bodies. Despite these limitations, Dr. Hardeman has, by sheer ability and sustained study and effort, risen to the very pinnacle as a gospel minister.

"I believe he could have met either Bob Ingersoll or Clarence Darrow and successfully established the authenticity of the Bible and defended the Christian religion. He can and will meet any man today and defend his position upon any part of the Bible.

"Dr. Hardeman can go into any community with only a formal announcement, without fanfare or press agent, unsupported by any specially trained choir or special music. Starting with only a small group, he will draw an ever-enlarging audience, create and maintain an increasing interest day after day and week after week. Some of the people who come to one service out of curiosity, will find themselves attending every service with deepened interest. That's genius.

"Dr. Hardeman has the analytical mind with a superb vocabulary and possesses a complete mastery of rhetoric and has an easy and skillful delivery—a rare combination with any man speaking on any subject.

"Dr. Hardeman, with equal conviction, zeal, and application, connected with any financially and numerically strong nationwide religious denomination, in my opinion, would be tops with any such group. But he has stood steadfast to his convictions, and his achievements, in my judgment, denote genius.

"Henderson and Chester County people, irrespective of their religious affiliations can, and no doubt do, feel

a pride in his citizenship and success, which reflect credit upon the community and have brought fame to him."

Three years after the above complimentary articles, Price Billingsley waxed eloquent about the same subject, in the *Gospel Advocate* of May 2, 1946. Here is the Billingsley version:

". . . The Hardeman visit made yesterday (April 21) a high day for them (the Old Hickory congregation). No lovelier day may be imagined, nature fairly outdoing herself in her most gorgeous spring ensemble . . . It was a day and occasion grand, nor ever heard I Hardeman equal his performances in Bible-class and morning discourse.

"To those familiar with the Hardeman brand of speaking, there need be said scarce a word. Besides, whoever saw a man fully embalmed or imprisoned on a printed page? If you imagine there is a craft which with brush, chisel, lens, tongue, or pen can adequately report upon a flesh-and-blood human being in superb action, I answer that I never saw or hope to see such a marvel. Today Hardeman stands at that peak divinely allotted of threescore and ten, yet with his face still toward the east. In neither pose, glance, nor tone is there hint of age or weariness. So far from waning, the man actually appears to wax mightier with the years. By some inscrutable magic he contrives in a sermon to mix and blend the force of a pile-driver and the split-second accuracy of a watch with the aroma of a rose, the process shot through with prism-color clarity. Here is a brain whose stocks and stores are ready for instant use. Here exhaustless fertility of resource is conjoined with accuracy, color, and speed. There tripped from his tongue in letter-perfect order monumental compendiums of the most taxing of intricate data. I saw and heard him perform one gymnastic mental feat after another without the slightest show of strain, even in a sort of playful disdain, as if it were fun. Eras and epochs of history rolled out, in epitome or on global scale, with geography and biography bestrewn with exact date lines, all with an agility that left me popeyed. He is at once my joy and my despair, for I asked myself how on earth he could do it. Unhurried and with childlike grace and naturalness and with a voice charged with sympathy and

common sense, his words in measured rat-tat-tat smacked the remotest corners of the auditorium. Yet he is as friendly and informal as breakfast in the kitchen." . . . "In my reviewing . . . of Brother Hardeman's magnificent stand for the gospel . . . for his affirmation, reaffirmation, and defense of God's word unalloyed,—his loyalty,—his power with the word in which I know no equal and no second—yea, of his masterful daily courses to a hundred young gospel preachers—ah, here is hope!"

The last sentence of the above quotation is repeated in different terms in the *Advocate* of October 24, 1941, when W. L. Totty, the beloved and successful preacher for the Garfield Heights congregation in Indianapolis, wrote: "N. B. Hardeman is no doubt one of the greatest Bible teachers of this age. His ability to simplify Bible lessons is nothing less than marvelous."

Three letters, chosen at random, are in the Hardeman files. They have no connection among themselves, but are highly appreciated. They are these:

Letterhead of Ashley Chevrolet Company, Tiptonville, Tenn., May 11, 1926.

"Brother N. B. Hardeman, Henderson, Tenn.

Dear Brother in Christ:

While you were in our midst you were so busy shaking hands and getting acquainted with people that the writer did not have an opportunity to talk to you scarcely any at all. Therefore I take this means of thanking you for the splendid sermons you delivered to us. There has been a number of the very best citizens of this town (members of the Methodist Church) that have handed you the praise of being the best preacher that was ever in our little town.

"I do not write this letter to you as a flattery statement, for I am aware of the fact that you have long passed this stage of life. But to let you know how the feeling of this town is toward you. We will be very glad for the day to come when we may have the privilege of having you with us again. And I assure you that should this ever be ours to enjoy again that you will be greeted with a much heartier reception.

With best wishes for you and yours,

I am your brother in Christ. A. E. Ashley."

Law Offices of Fitzhugh, Murrah and Fitzhugh, Memphis, Tenn., August 10, 1922.

"Rev. N. B. Hardeman, Senath, Missouri.
My dear Dr. Hardeman:
It was characteristically thoughtful of you to write me as you did on the 5th instant. I would rather go down in defeat with the support of men like yourself and standing for fundamental principles of government than to win on another platform with the support of political machines. These machines were bent on wreaking their vengeance against me for the work which I did for law and order in the ouster suits and impeachment trials.

"Nothing during the campaign gave me greater pleasure than the knowledge that you were for me. I shall always cherish your friendship and hope to be worthy of your confidence. While defeated I am not in the least downhearted, and shall continue as the occasion arises to do what I can for clean politics and civic righteousness.

With assurances of high regard, I am,
Very truly yours, G. T. Fitzhugh."

Nashville, Tenn., May 14, 1946.

"Dear Mr. Hardeman:
This morning, in a law office here in Nashville, was assembled a group of distinguished lawyers, among which was the writer (!). Also there was present, another lawyer of great ability, Mr. Ross, of Savannah, Tennessee.

"In some manner, your name was brought up, and never in my life did I ever hear so many complimentary things said by one person of another, as Ross said about you. Of course, I joined in with him and have in him what is known in legal language as a *pro confesso,* on each and every statement he made concerning you. He also stated that he had the privilege of hearing you lecture on The Holy Land, and so vivid did you paint a word picture of these Holy scenes, that he felt as if he was corporeally in Palestine. I thought you might be gratified to know of these good things Ross said about you, and I heartily concur.

"Wish I could see you with more frequency. I am going to give myself the great treat of dropping in on you one of these days for a chat and a short visit.

Please present my compliments and best wishes to each and every member of your charming family.

Ever sincerely yours, Jno. W. Hilldrop."

The public press has been profuse through the years in its compliments on the Hardeman work. Here are a few clippings, from here and there, that appeared in newspapers of the nineteen-twenties:

Osceola, Arkansas: "The evening address will be along educational lines and Mr. Hardeman comes to Osceola with the distinction of being one of the most entertaining speakers in the Southland."

Decatur, Alabama, 1923: "Mr. Hardeman's reputation as a successful evangelist and his ability as an eloquent speaker and master of the English language is very extensive."

Cookeville, Tennessee: "Elder Hardeman is generally regarded as the leading evangelist of his church, and is an able and forceful speaker."

Columbia, Tennessee: "Elder Hardeman is one of the most learned ministers and ablest orators of the South, and wherever he preaches, is heard by enormous crowds." Again in Columbia, January, 1923: "Mr. Hardeman is not a sensational preacher, but does not fail to attract and entertain with the simple story. He is a master of English, a finished scholar and a most engaging speaker, and a cordial invitation is extended the public to attend the service."

Cookeville, Tennessee: "Few men in this world are possessed with the rare ability and knowledge of N. B. Hardeman, and yet, his lessons and sermons are noted for their simplicity, earnestness and fidelity to the one book he seeks to exalt, the Bible."

Dresden, Tennessee, 1923: "Elder N. B. Hardeman, recognized the ablest man in the church in West Tennessee . . . is one of the most noted pulpit orators in the South. His services as a preacher are in great demand, not only in his native state, but in many other states, and Weakley County should consider herself very fortunate indeed in securing his services for a revival here next summer." Also from the *Dresden Enterprise,* 1924: "His every word is not only audible but well spoken. He almost knows the Bible by heart, quoting passage after passage and chapter after chapter without reference to the printed word. He is acclaimed to be one of the best Bible scholars in the land . . ."

A river of love and affection and appreciation has flowed about N. B. Hardeman from his students and other associates—a great deal of it in the last decade of his preaching, such as:

Eldred Stevens, in a message from Stillwater, Oklahoma, April, 1951: "We are having our greatest meeting! Last night we had the largest audience we have ever had to attend a service on a weekday. The lessons could hardly be better. Visitors and members alike have commented again and again on the great beauty, elegant style and yet striking simplicity of the gospel message . . . Visiting Christians have come great distances to be with us. The neighboring churches have cooperated wonderfully, and people from Tulsa, Oklahoma City, Bartlesville, Winfield, etc., have made very long trips to hear Brother Hardeman during the meeting . . . Brother Hardeman spoke for the Lions Club Tuesday night, and Wednesday evening spoke to an assembly of the Religious Education classes and the Ladies' Bible Class."

The *Gospel Advocate* of August 27, 1953 noted: "There were five of the Hardeman Tabernacle Meetings. Four of these meetings were held in the Ryman Auditorium and one in the War Memorial Building, here in Nashville, Tenn. The sermons in each meeting were published in book form. Each volume has been reprinted . . . some of them have been reprinted several times. The sermons of no other preacher of the gospel in America have enjoyed so wide a circulation. These volumes are all out of print, at this time. The demand for them, however, is such that we are planning to reprint, at least the first three volumes, as well as the *Hardeman-Boswell Debate.* Volume One of the *Tabernacle Sermons* is on the press.

"It has now been thirty-one years since the first Hardeman Tabernacle Meeting was held. And, while Brother Hardeman has passed his 'threescore and ten', he is still active in the Master's service. He is filling a schedule of sixteen meetings this year, has a practically full schedule for next year, and is booking meetings for 1955. His health is unusually good. The reports that come in from his meetings are unanimous in the comment that his sermons are up to, or above, his usually high standard. Contrary, therefore, to a recent statement from a characteristically inaccurate source, he has neither retired nor moved from Henderson to Memphis, Tenn."

Orlan Miller, a "Hardeman Boy", in publicizing a meeting held in the West Capitol Church, in Jackson, Mississippi, in the spring of 1956, wrote:

> "Several months ago an article appeared about him in the *Southern Speech Journal,* a publication primarily for Speech Teachers, commending Brother Hardeman as one of the great preachers of our generation." Also, "Those who have heard him in recent months are in agreement that the years have not been a handicap to Brother Hardeman's great preaching. His preaching is just as outstanding as ever, even though he has passed his eightieth birthday."

A generous and delightful article by Fred E. Dennis appeared in the *Gospel Advocate* for August 2, 1956. He titles it simply *Hardeman's Tabernacle Sermons, Vol. I.*

> "In 1926 I read the first volume of *Tabernacle Sermons.* I was a young preacher. It was an inspiration. Six years later I gave it another reading. It thrilled me. This morning before breakfast, almost twenty-five years later, I finished reading it again. I would to God that every preacher, and especially every young preacher, would secure this book and read it carefully. It will do you good. It will give you a clearer insight into what real gospel preaching is. I have read dozens of books of sermons. These sermons are *different.* Someone has said that a book that is not worth reading twice is not worth reading once. This one is worth reading many times. For many years I have had a custom of buying books, reading them, and then passing them on to some deserving young preacher. I decided to read this book again, and then give it to some young preacher. I am not giving it away. I know an old preacher who may want to read it again before the sun sets. I shall now read the other volumes of this set. Maybe I will give them away."

Paul Hunton wrote from Kirkwood Church in Atlanta, on May 17, 1953:

> "Our gospel meeting, with Brother N. B. Hardeman doing the preaching, is now three days old at this writing. The crowds have been exceptional. Brother Hardeman is doing as good as the best, if not the best, of his life. Everyone is amazed at his stamina, keen mind, sense of humor, and the ease and power with which he preaches the gospel." (The next day, he passed his seventy-ninth birthday.)

I HEARD BROTHER HARDEMAN PREACH, is the title of an article in the *Advocate* of December 18, 1958. The author is J. M. Powell, who, a few months later, planned and executed the brilliant "Birthday Dinner", in May of 1959. His article reads thus:

> "Recently, N. B. Hardeman, who is in his eighty-fifth year, conducted a meeting at the Kimball Street Church in Memphis (November 30-December 7).
>
> "It was my privilege and pleasure to attend this meeting. Brother Hardeman is still vigorous in mind and body. He has the learning of a Bacon and the eloquence of a Demosthenes. He stands erect and deports himself with his usual dignity. His preaching of the gospel is unexcelled. His diction is flawless. His voice is well-modulated; it is firm and clear.
>
> "The first time I ever heard Brother Hardeman preach was in his Third Tabernacle Meeting in Nashville, in 1928. At the time, I was a student at David Lipscomb College. He was magnificent then as he is now. There is a singularity about Brother Hardeman in that in his Tabernacle Meetings he probably preached to more people than any other gospel preacher in history. It is doubtful that there is any man among us today who could duplicate his Five Tabernacle Meetings, in interest and attendance.
>
> "It was heartening to hear Brother Hardeman preach on the old Bible themes of *Rightly Dividing the Word of Truth, Baptism, Conversion,* etc. These are the themes which have made our people a distinctive people. But it seems that more and more we are getting away from real Bible preaching. Is it possible that we are more concerned with methods than we are the message? It is hoped that during these days of growth and expansion that we will indoctrinate the people by preaching 'the word', so that we may retain our distinctiveness."

Pedro R. Rivas, of Torreon, Coahuila, Mexico, is one of the outstanding group of "Hardeman's Boys". He sat at the feet of the teacher for the two years, 1930-1932. Their devotion to each other has grown with the years. One of the most gratifying features of the Hardeman eighty-fifth Birthday Dinner was the presence of Rivas, who has done a remarkable work for the church in Mexico. In his magazine, *"La Via de Vida"*, for "Abril 15 de 1959", he presents

a picture of Hardeman on the cover, with this description below:

"FIEL SOLDADO DE CRISTO"

"Hermano N. B. Hardeman, ilustre educador y fidelisimo soldado de Jesueriste quiem el 18 de los corrientes compile el Octagesimo Quinte Aniversarie de su natalicie en la ciudad de Memphis, Tenn., donde un numeroso grupe de sus discipulos y hermanos le agasaje e hize votos per su felicidad."

A short article called *Hardeman's Sermons,* by Guy N. Woods, appeared in the *Gospel Advocate* of March 26, 1959, as follows: *"The Hardeman Tabernacle Sermons,* all things considered, is the finest series ever published in the English language. As long as the world stands, they will never be surpassed for their amazing simplicity of style, striking clarity of diction, and widest possible inclusion of basic and fundamental truth. . ."

The *Christian Worker* of January 22, 1959, published at Wichita, Kansas, by Rue Porter, Editor, had this to say:

"N. B. Hardeman is still preaching as well as ever in his long life. Still uses such themes as *How to Divide the Word, What Must I Do to be Saved,* and *The Establishment of the Kingdom.* Let all young preachers profit by his great example, and never allow themselves to preach great sermons instead of the simple gospel. Error can still best be refuted by a simple presentation of the plain truth . . ."

The late, beloved John T. Smith and his faithful companion, "Miss Wilma", came from Lubbock, Texas, to Memphis to attend the Hardeman Eighty-fifth Birthday Dinner. "John T.'s" health had begun to fail, so this was his last visit to his native Tennessee. Here are the remarks he made with reference to the celebration:

"For more than fifty years, I have been very close to Brother Hardeman, have loved him as my friend and for his work's sake, and have had favorable opportunities for observing him. Based upon these it is my sober judgment that Brother Brodie possesses as great a number and diversity of the unusual gifts as any man I have ever known, in the church or out of it.

In the class room, he never had a superior. In the pulpit the plain gospel has been presented eloquently—yet simply. On the forensic platform, always master. As a lecturer on any occasion, whether religious or political, a spell-binder. In the past, a good farmer and a 'good horse-swapper'."

"Of his many activities through the years he has seemingly performed them all equally well and with almost perfect ease. Today, I doff my hat and extend heartiest congratulations to a great man on this eighty-fifth birthday, to one who has often been a real helper of myself and many others, and whose influence has been felt in many fields."

Under the title, *As I Know Brother N. B. Hardeman,* W. W. Harlin, Sr., wrote, on the occasion of the 85th birthday:

"He is a leader. Firm in his convictions. Not an apologist. A teacher, who has the greatest understanding of the true meaning of life and death as revealed in the Word of God and has the power to communicate that understanding to others.

"His knowledge of the secular things of this life is unusual; and his presence and decisions are readily recognized and respected in any company.

"With his genial personality he measures up in every respect to the three infallible signs of greatness: i.e., generosity in design, humanity in execution, and humility in success."

The National Horseman, published in Louisville, Kentucky, had the following paragraphs in its issue of May, 1959:

"Speaking of the Maid of Cotton, it's only natural that Dr. N. B. Hardeman should be in line for more limelight—and he is, right now. Not only did he own Maid of Cotton when she was one of the best show mares in the country, but there are others too numerous to mention. His name will always stand with the pioneers of the show world." His birthday "will be a celebration of national significance. For not only has he been an asset to the Walking horse world, but he has been a friend to all who ever knew him."

A letter dated Monday, September 19, 1960, from Lois (Mrs. Theo) Rhodes, of Henderson, Tennessee, former secretary for Brother Hardeman, says:

"I still think about the testimonial dinner for Brother Hardeman on his 85th birthday. I am so glad that I went. He is such a wonderful person and I count it an honor to be able to say that I worked for him. I'll never forget the first letter I took for him—was so nervous could hardly write! But he was so nice that he soon made me feel at ease when working for him."

## IN SCHOLARS' HANDS

One of the very greatest compliments possible is for one's life or work to be used as the theme or field of scholarly research. Thrice in the last two decades, Hardeman has had this honor. In the *Gospel Advocate* of July 8, 1954, Dr. W. B. West, Jr., makes the following announcement, which shows that the scholar places his honoree in good company:

### Jack P. Lewis Joins Harding Faculty

"Jack P. Lewis became an active member of the Bible faculty of Harding College with the current summer session. He is a faithful, experienced and successful gospel preacher and teacher with splendid academic training.

Brother Lewis entered Abilene Christian College in 1936, from which he was graduated in 1941 with a B.A. Degree, with a major in Bible and Greek. He preached for the church in Huntsville, Texas, 1942-4, during which time he did graduate study in English at Sam Houston Teacher's College, leading to the M.A. Degree. His thesis was on *The Use of Poetry in Sermons,* which was a study of the technique of John Wesley, Alexander Campbell and N. B. Hardeman."

Then Elbert Barnhart, one of Brother Hardeman's own students, in 1953 wrote his thesis to fulfill the requirements for the Master of Arts degree in Speech, at the University of New Mexico. The title: *A Rhetorical Analysis of the Preaching of N. B. Hardeman.* In pursuit of this study

". . . Over one hundred of the evangelist's sermons were used as the basic source material . . . They were preached within a period of about twenty years. From those sermons several observations were made. First, Hardeman's process in speech preparation relied principally upon the Bible for sermon purpose, information and logical proof. His use of logical, pathetic and ethical persuasion was effective, as he combined his own *'ethos'* with a balanced amount of intellectual and emotional emphasis.

"Second, Hardeman's craftsmanship in arrangement of sermons followed traditional patterns. He character-

istically developed the content in a swelling, expanding method to a logical climax in a short conclusion. Third, his style or expression of ideas in words was very effective. It was clear, appropriate and moderately embellished. Hardeman spoke to the common man. Yet he maintained high standards of word choice and communication. Fourth, Hardeman's delivery was enhanced by an effective voice and natural bodily action. Speaking extemporaneously, he repeatedly succeeded in holding the attention of thousands of people."

Other sources of material that Barnhart used in his thesis, were a personal interview with N. B. Hardeman, on Dec. 29, 1951, at his home at Henderson, Tennessee; also "two recorded sermons in the possession of the writer were invaluable". These recordings were made of a sermon preached, Oct. 14, 1951, at Broadway Church, Lubbock, Texas; and of another preached on Nov. 20, 1952, at Artesia, New Mexico. While the writer proceeded on an unemotional, conventional academic framework of comparing his subject to the standards of rhetoricians, his warm feeling for Hardeman showed through. Some of the more striking statements and excerpts follow:

"Hardeman used the extemporaneous manner of delivery exclusively. He leaned heavily upon the mental quickening produced by the presence of an audience. Upon being asked if he ever wrote his sermons out in full, Hardeman answered, 'No, it takes the audience to fill in the words'. His delivery was characterized by a freedom of expression. Having made careful preparation, as seen in the study of his invention and organization, he relied upon the main ideas and the occasion to suggest the language to be used. The extemporaneous method of delivery also permitted new ideas to be injected into the sermons during delivery. . ."

"Hardeman's voice was moderately low in pitch. It had a melodious, rich quality. These vocal elements contributed much in making him very pleasant to hear. There were no shrill, harsh qualities in his voice. The tones came forth clearly. . . This full resonant quality in Hardeman's voice contributed to its penetrating power. . .Another vocal quality, inferred in this quotation, (from L. L. Brigance's Sketch of N. B. Hardeman) was his adequate volume or intensity. . . Hardeman's rate of speaking was deliberate, with an occa-

sional increase in tempo of short duration. Although this was somewhat natural for him, he realized the need of adjusting his rate to the audience size . . . Hardeman spoke more slowly and held his sounds longer when addressing a large audience."

". . .He seemed never to be at a loss for words. . . The evangelist's fluent delivery included a pleasant rhythm. This resulted largely from his thorough preparation and his attitude toward the entire preaching situation. . . Hardeman's articulation and enunciation were unusually precise and clear-cut. . . His speaking was easily understood."

"Instead of concluding his sermons with extended pleadings and emotional excitement, he chose to move his audience with a quiet, communicative type of voice that appealed to the feelings of the people. . ."

"A second factor concerns his movement on the platform. Hardeman was never an actor, nor did he attempt to call attention to himself through theatrical devices. His movements were characteristically calm and deliberate. They corresponded to the mood of the thought presented. He managed himself in the pulpit with ease and grace. . ."

"Underlying N. B. Hardeman's inventive process of finding and analyzing material for sermons was an ever-present purpose. That purpose was to preach the gospel of salvation as revealed in the Bible. . .That purpose permeated all aspects of his sermon preparation. It dictated the principal source of material for his preaching, which was the Bible. Being wholly absorbed in that common theme, he set about the task of faithfully and accurately teaching the gospel to others.

"His invention was enhanced by use of other materials which he employed for illustrative purposes. It included references to history, geography, literature, personal experience, and local events of interest. By weaving the facts and principles from those sources into the Biblical theme, the evangelist was able to make his preaching more understandable. This contributed much to his effectiveness.

"Hardeman also applied the long-accepted methods of proof in a telling manner . . .With outstanding intellectual resources, he made extensive use of evidence and argument in persuasion. His reliance upon Scripture as the principal source of evidence was based upon his faith in the Bible as God's revealed will. Supplementary to Biblical quotations, Hardeman cited testi-

mony from contemporaries of the Biblical writers. He utilized examples in an effective way also. . . His logical proof included both inductive and deductive reasoning. He insisted that his auditors fully understand the Lord's teaching, and that they should be convinced of its divine truth."

"Hardeman's craftsmanship of organization was a contributing factor to his general effectiveness. With a central theme running through each respective sermon, he planned his addresses with good rhetorical order. He arranged the material on the basis of audience adaptation and Biblical emphasis. . . He used the forms of homiletical order that were adaptable to evangelistic preaching. . ."

"N. B. Hardeman's expression of ideas was very effective, being clearly understood by the audiences. First, this was possible because the evangelist himself had a clear understanding of his own ideas. Having his sermons well prepared, and with the main thoughts well in mind, he expressed his thoughts coherently and vividly. Clarity was attained largely through simplicity of the message and its presentation."

"Although Hardeman did not consider himself as an artistic speaker, he did embellish his language with flights of eloquence. Such eloquence was always employed in an unaffected manner. He used metaphors, similes, and hyperboles only occasionally. Other devices of an ornate quality which he used were rhetorical questions and the construction of sentences out of natural order. The total effect of his language greatly enhanced his effectiveness."

"One immediate response toward which all of Hardeman's preaching was directed was for people to turn to Christ for salvation, climaxed by a readiness to be baptized. . . During the First Tabernacle Meeting in 1922, there were some two hundred people baptized, in addition to some twenty-five reconsecrations. (Editorial of the *Nashville Tennessean,* April 18, 1922.) In the second series, in 1923, there were over one hundred baptisms. (News item in *Nashville Banner,* April 22, 1923.) Records for the last three Tabernacle Meetings are not available. These figures show that Hardeman's preaching resulted in outstanding immediate responses."

"Other indications of Hardeman's effectiveness have been observed, e.g., the repeated attendance of thousands of people; the confidence of church leaders to invite him to preach in five city-wide revivals in Nashville; and the demand for his services throughout the country in evangelistic endeavors."

The most recent scholarly work centered around Hardeman is the work of Floyd E. Merritt, A.B., David Lipscomb College, 1961. Merritt completed in 1964 a thesis in the Department of Speech and Drama at the University of Kansas, under the title: "An Institutional Study of the Hardeman Tabernacle Meetings." The author explains it as "a study setting forth the speaking context of a series of Gospel Meetings held recurringly (1922, 1923, 1928, 1938, and 1942) in Nashville, Tennessee, under the auspices of the churches of Christ, in which N. B. Hardeman, president and co-founder of Freed-Hardeman College in Henderson, Tennessee, was the evangelist."

The thesis, a well-documented and understanding work, includes an Introduction, a fine chapter on Historical Environment [the background provided by the work of the pioneer preachers from 1793 on down]; a short chapter on the life of Hardeman, with some tributes quoted in addition. The heart of the study is the chapter on the five meetings.

In his conclusion Merritt says: "The churches of Christ (and other evangelical churches) are employing the municipal meeting more and more. The Hardeman Tabernacle Meetings constituted the first 'big municipal effort' among the churches of Christ and served as a 'catalyst' and model for subsequent meetings."

## SOME "GOSPEL FOOTNOTES"

". . .We will see Brother and Sister Hardeman about June 21, when we expect to spend two or three days with them in their home. They have visited us several times here and about three or four years ago while visiting in a meeting he was taken sick just after he finished the meeting. In fact he and Sister Annie were over in Clearwater at a motel for a short vacation, so when he got sick he wanted her to take him back over to Leroy's and Maggie's to recuperate.

"He was sick here and recuperating for about two weeks, and during that time he was to have started a scheduled meeting in Miami, which he had to cancel, and this was the first meeting he said that he had cancelled in his over fifty years of preaching the gospel. . ."

This quotation is from Leroy Whittle and his wife Maggie, who showed such kindness to the Hardemans on the rare occasion of his being unable to preach on account of sickness. The Whittles have a business and a lovely home in Palmetto, Florida.

Mrs. M. A. Harris, an old friend from Selmer, Tennessee, now of Memphis, wrote to J. M. Powell in connection with this book:

"I heard Brother Hardeman make a talk in the fall term of 1934. It was a great help to me. He said: 'This scripture pesters me—pesters me more than any other in the Bible: Proverbs 22: 6. "Train up a child in the way he should go and when he is old he will not depart from it". I had a scrub colt once. I taught him to do everything but talk. Then someone sent me a thoroughbred from Detroit (or maybe it was somewhere else) —I thought I really had something. But do you know I couldn't teach that horse one thing? Some you just can't train. And children are the same way—some you just can't train—they won't be trained.' I heard this and will never forget it."

Charles T. Wakefield, of Madison, Tennessee, wrote about a Hardeman meeting in Madison:

"The second day of the meeting Brother Hardeman was stricken with a severe case of laryngitis. Being the great soldier in the church that he is, this didn't stop him from preaching. Someone gave him a bottle of Elixir of Codeine, which as you probably know, is very

good for laryngitis. Brother Hardeman came to church that night and brought his bottle. As he would preach along, his throat would tighten up and he would have to stop and take a 'swig'. Finally, about the third time this happened, Brother Hardeman remarked: 'In all my fifty-odd years of preaching, this is the first time I've ever had to stop and take a snort in the pulpit'."

Grady Cooper wrote from Kingston, Oklahoma, March 15, 1960:

"Back in the early thirties, Brother Hardeman was preaching in Lawrenceburg, Tennessee. It was just a day or so before Christmas, and the topic of his sermon had to do with the inconsistencies involved in the so-called observance of the season. 'Just imagine', said he, 'celebrating Christ's birthday by cocktail parties and stuffing ourselves with too much food, and giving gifts to each other! The celebration should be in keeping with the character of the person honored. For instance, if I were celebrating the birth of Jesse James, I'd get a bottle of whiskey in one hand, and a six-shooter in the other!' With his hands he was animating his point; and just at the split second when the imaginary six-gun was at the firing position, someone exploded a giant fire-cracker in front of the church building. Without even a look of surprise, he said, 'See what I mean?' "

George E. Darling wrote in his *Pointers from the Preacher's Pen,* Fort Pierce, Florida, March 2, 1960:

"Our meeting is now history. God alone is able to judge the good that was done. We can be thankful for the privilege of having Brother and Sister Hardeman with us for the time. Brother Hardeman is widely regarded as one of the most remarkable men of our times. He preached the truth with conviction . . . Although he is nearing his eighty-sixth birthday, his voice is as clear as any man's . . . The influence of this meeting will be long lasting to all who had the opportunity of hearing him. We pray that God will bless him with many more years of service . . . We had many visitors from other states who were in Florida on vacation and came to Fort Pierce, especially to hear Brother Hardeman."

C. M. Pullias is reputed to have made this remark: "I know as much Bible as Hardeman, but he knows more

about other things, the ordinary things." This bears out Hardeman's frequent quotation to his classes: "The man that knows nothing but the Bible, doesn't know *that.*" The relation between the two men was always cordial and pleasant, dating from the time that they cooperated in the First Tabernacle Meeting. Pullias was not only a great singer; he was a great preacher. The last contact between them was in October, 1961, when Hardeman, on a visit to Dallas, telephoned Pullias and had a good chat with him. The great singer died the next year. Once Ernest M. Jordan wrote: "C. M. Pullias said it was one of the greatest thrills of his life to lead seven to ten thousand in gospel songs at the Ryman Auditorium".

*Petting the Preacher* is an article in the student newspaper, *The Optimist,* at Abilene Christian College, November 14, 1935. It says this:

> "Many preachers have been ruined by the godly praise of benignant sisters of the congregation. In every congregation there are a number of well-meaning women who are proud to see a young man make the noble start of preaching the gospel. To them he is the best 'young preacher' that they have ever heard, and he is already a match for the older preachers.
>
> " 'His delivery is a marvel, and his sermons are masterpieces, and he'll certainly make another T. B. Larimore, or N. B. Hardeman'. These good women do theirs under the name of encouragement, and they certainly do encourage him, but sometimes to the degree that he accumulates a 'superiority complex', and study is considered no longer essential. These are steps one and two to a downfall."

West Monroe, Louisiana, March 6-13, 1955:

> "In all his eighty-one years, Brother Hardeman has held more than six hundred meetings and preached more than eight thousand sermons . . . He keeps his audience spellbound with the power of his delivery and the simplicity of his lessons."

Thus reads the bulletin from the church at West Monroe. Clifton Laird was the author of the quotation. He and his wife, formerly "Connie" Partrick, are both "old students" and dear friends. Hardeman returned to West Monroe two years later.

Allen Phy, in November, 1949, wrote about the meeting in McMinnville, Tennessee, early that month:

"Brother Hardeman is well known in McMinnville, having been here many times before. His reputation as a preacher, educator, author and debater is known all over the nation. He has conducted meetings in most of the states of the Union, and the large cities of the country; and has preached in nearly all the cities and towns of Tennessee. His fidelity to the truth is unquestioned; his ability as an orator, and forceful expositor of the Scriptures is everywhere recognized; and his place in the educational world is well established. His influence for good and his always-firm stand for the truth is felt throughout the church and the whole country."

*That Little Girl of Mine* is the title of a tender article in the *Advocate* of January 8, 1959. The author, Herbert G. Ledford, said:

"This writer has always appreciated the teaching of Jesus on this subject (little children) as well as all other teachings of the Master, but not until God sent a little girl to live in his home four years ago could he realize the full import of this profound principle. I have learned there is a wonderful power in example. N. B. Hardeman points out in one of his monumental sermons that God knew this a long time before man did, therefore he had the Holy Spirit fill the book of Acts of Apostles with many examples of obedience."

Mrs. E. W. Golden, Sr., née Miss Mary Whitelaw, wrote in 1960, about her late brother, Clay Whitelaw, a pupil of Brother Hardeman's in his young years:

"He discussed the Bible a great deal. At times he would refer to the Bible lessons at school, using the expressions as he had learned them at that time. He made many references to Brother Hardeman's sermons. In his estimation, the sermons were never excelled. Only a few days before he passed on, in 1957, he expressed a wish: 'I would like to hear Brother Hardeman one more time'."

Mrs. Emma V. Kauffman wrote a delightful letter from Orlando, Florida, in March of 1960 to J. M. Powell:

"My writing ability is inadequate to express my high regard for Brother Hardeman. It was when our son,

Lewis T. Kauffman, was a student at Freed-Hardeman College, the 1942-43 term, that his father and I made the acquaintance of Brother Hardeman. On our visits to our son, we were privileged to sit in Brother Hardeman's Bible class and also hear his chapel addresses to the student body, both of which we enjoyed very much.

"But it is of Brother Hardeman's books, *Hardeman's Tabernacle Sermons,* that I wish to speak. Both my late husband and I had a hobby of collecting and reading good books, so quite naturally we purchased all five of *Hardeman's Tabernacle Sermons.* In addition to enjoying them together in our home, my husband used them in his teaching, in the little congregation in Fordyce, Ark., our home at that time.

"Quite often my husband was the only man present for Sunday and/or Wednesday evening services, and at times, I composed his audience, but regardless of the size of the crowd present my husband was never at a loss for a lesson to bring. He always went 'armed' with one of Brother Hardeman's books, and let Brother Hardeman bring the lesson. My late husband often grieved over the fact that he could not convince his friends and relatives of the truth. But who knows what good he may have accomplished through the use of *Hardeman's Tabernacle Sermons,'* I, II, III, IV, and V?

"The books are now in the library of my son, Lewis T. Kauffman, in San Antonio, Texas."

L. W. Mayo, alumnus of the late thirties, and devoted friend, wrote from Van Nuys, California, also in 1960:

"Brother Hardeman has meant a great deal to me, and has influenced my life more, probably, than any other man . . . He performed the ceremony for the wife and myself on Sept. 17, 1940 . . . In Bible class when he would give us a good argument or make a strong point, he would say, 'Now, Boys, that's good stuff!' When someone would ask a question he would give a forthright answer and would say—'And thus you have it'. The first debate I ever had, I wrote him for some help. He sent me all he had and said: 'Remember, Brother Mayo, make a few good arguments and keep pressing them. Keep in mind that the truth is like metal; the more you polish it, the better it shines'."

In February, 1962, on a trip to West Palm Beach, Florida, the Hardemans stopped at a filling station at Mayo,

Florida. A woman filled their gasoline tank, and he presented his credit card to her in payment. She took one look at it and gasped, "You couldn't be Brother Hardeman!' "Yes, I *could* be!" "Oh, Brother Hardeman, I've just been reading one of your books of sermons. Please wait here a moment. I want to run and get my husband!" She flew in search, but to no avail. He was not on the premises. So, to the disappointment of everyone, they were forced to resume their journey without making that contact.

Some random reminiscences: "Once when I was baptizing at Milledgeville, Luther Pugh, standing on the bank, said: 'Brodie, what doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest." He answered, "I believe", and I baptized him on the spot."

Hardeman's ninetieth birthday, May 18, 1964, brought the following delightful letter;

(Letterhead of Bill and Kay Douthitt, P. O. Box 2393.)

Wednesday, May 6, 1964
Tripoli, Libya

"Brother Hardeman:

This is probably the corniest birthday greeting you ever received, but never did you get one with more feeling in it.

"Next Sunday I had planned to preach on "Essentials and Non-Essentials". How many times I have preached your sermons I couldn't begin to count. But for some peculiar reason, I have never been able to improve on them. Once in every few years, somebody will hear me preach that has known you personally, and he will say something after the sermon about my thumbs being hooked in the corners of my trouser pockets—he knows I attended Freed-Hardeman. But that is not what I started out to say.

"You will never know—in this world—how far your lessons have traveled. I have preached them from Mexico to Canada and now in Africa. I bought Vol. IV while I was at Freed-Hardeman. Dad gave me Vol. III many years ago and told me that I couldn't do any better than to memorize it, and deliver it. I just plain out stole Vol. II from Uncle Boone away back yonder. I never could get Vol. I.

"There is not a sermon in any of these three books that I haven't preached, appreciated, and still study.

You don't have many more years upon this earth. You have done about all you can do as a man, and as a preacher. But your work will live forever. Many people have died Christian because of those whom you taught. I know there are many more, like myself, that have used your ideas and thoughts in order to make the gospel a little plainer to man. Man may forget you, in time, Brother Hardeman, but God won't. I thank you for having been in my life.

"We moved here in Dec., last year. I plan to stay for four years. That is about all I can take this kind of living and country.

Happy Birthday,
(signed) Bill Douthitt."

*Pictorial Highlights*
*in the Life of N. B. H.*

Picture made at Hardeman Testimonial Dinner, May 18, 1959, Peabody Hotel, Memphis, Tenn. Seated, left to right: Mrs. Lyndon B. Johnson, Mrs. N. B. Hardeman, N. B. Hardeman. Standing, left to right: Dorsey B. Hardeman, J. M. Powell, Gov. Buford Ellington, Mayor Edmund Orgill, B. C. Goodpasture, Sen. Lyndon B. Johnson, Sen. Albert Gore.

A part of the crowd—Hardeman Testimonial Dinner, Peabody Hotel, Memphis, Tenn, May 18, 1959.

## PROGRAM

HARDEMAN TESTIMONIAL DINNER

Monday, May 18, 1959, 7 p.m.

CONTINENTAL DINING ROOM, HOTEL PEABODY

Master of Ceremonies
J. M. Powell, Minister Jackson Ave. Church of Christ

National Anthem

Doxology ..... Ben Swinny

Invocation ..... E. H. Ijams

Welcome ..... Mayor Edmund Orgill

Roving Microphone ..... Lewis Tellaferro

Testimonials ..... Conducted by Wayne Pouncher

HARDEMAN THE EDUCATOR ..... L. R. Wilson
HARDEMAN THE PREACHER ..... Dr. W. B. West
THE TABERNACLE MEETINGS ..... J. L. Jackson
HARDEMAN THE ORATOR ..... Guy Woods

Birthday Symbols ..... A. C. Carpenter

HARDEMAN THE HORSEMAN ..... O'Neil Howell
THE FAMILY MAN ..... Mary Nell Hardeman Powers
Dorsey Hardeman

Remarks ..... Senator Lyndon Johnson

Solo ..... Edward Boussom

Greetings and Felicitations to be read by Master of Ceremonies

Guest Speaker ..... B. C. Goodpasture

Presentations ..... Dr. Jack Lewis

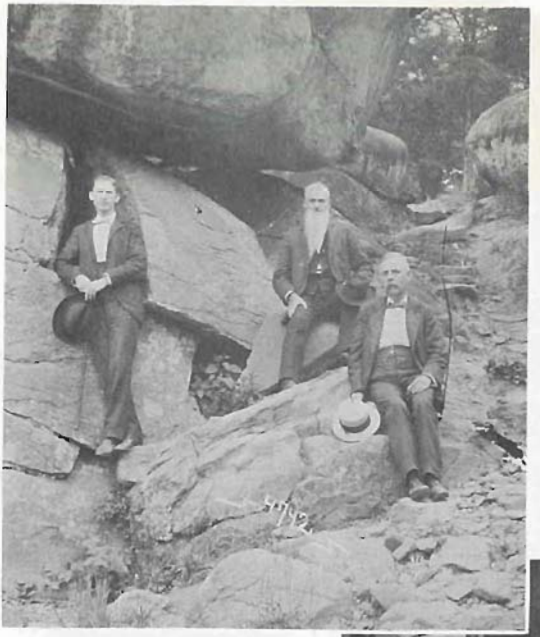
"BLEST BE THE TIE THAT BINDS" ..... L. O. Sanderson

Benediction ..... J. E. Acuff

N. B. Hardeman as an infant, about 1875. This was made from the original tintype.

E. N. Tabler, father of Joanna Tabler Hardeman, and author of the "Journal" quoted herein.

The home built by Peter Hardeman, great-great-uncle of N. B. H. in the 1820's. It is a few miles south of Franklin, Tenn., has been restored and is now called "Readwood".



Picture made at "Devil's Den," near Gettysburg, Penn., June 30, 1900.

Left to right: N. B. Hardeman, "Uncle John" Pitts, Andrew Diernback.

The W. T. Hardeman store in Henderson in the early 1900's. Left to right: N. B. Hardeman, W. T. Hardeman, J. G. Hardeman.

N. B. Hardeman as a young professor in G. R. C. C., 1898.

Mrs. N. B. Hardeman and her son, Dorsey, June, 1903.

The three Hardeman children, about 1917. Left to right: Mary Nelle, Carrie Neal, Dorsey.

The early N. B. H. home in Henderson. The three Hardeman children with their mother and nurse.

The N. B. Hardeman home in Henderson, as it looked when built in 1915.

Joanna Tabler as a young lady, before her marriage to N. B. Hardeman.

"Miss Joe," in 1928.

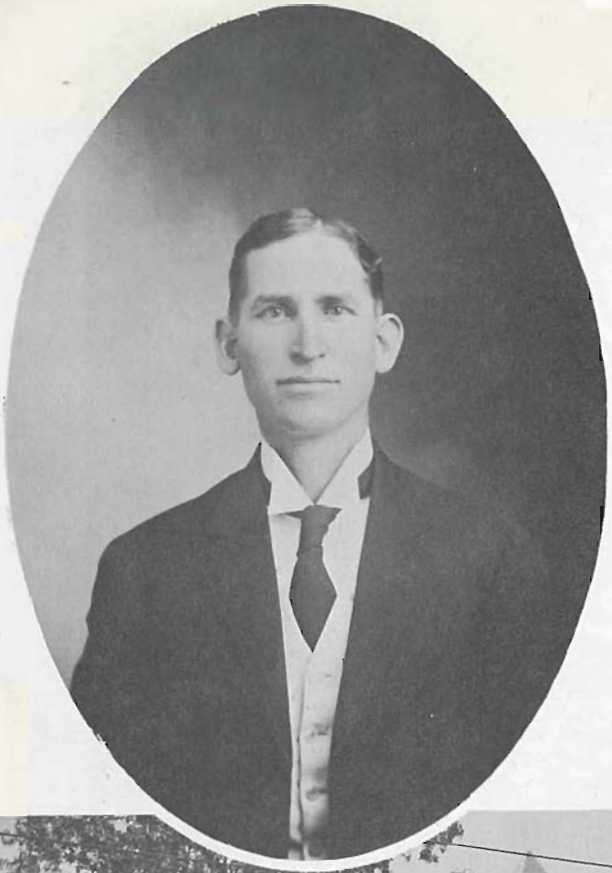
Left to right: Gilbert Shaffer, N. B. H., Mrs. N. B. H.

May 18, 1964. N. B. H.—90th Birthday, at home, Memphis, Tenn.

(Photo: Courtesy of The Commercial Appeal)

87th Birthday of N. B. H. Hardeman standing at left, with group of long-time friends, at home of Worth Powers, Memphis.

N. B. H. as a student in West Tennessee Christian College, 1892.



N. B. H. in 1908, when he and A. G. Freed opened the National Teachers' Normal and Business College.

The G. R. C. C. and its faculty and students, 1897-8. N. B. H. at left of group.

# HARDEMA

## Ryman Audit

## MARCH 28

19 MARCH 22

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12:15 Noo

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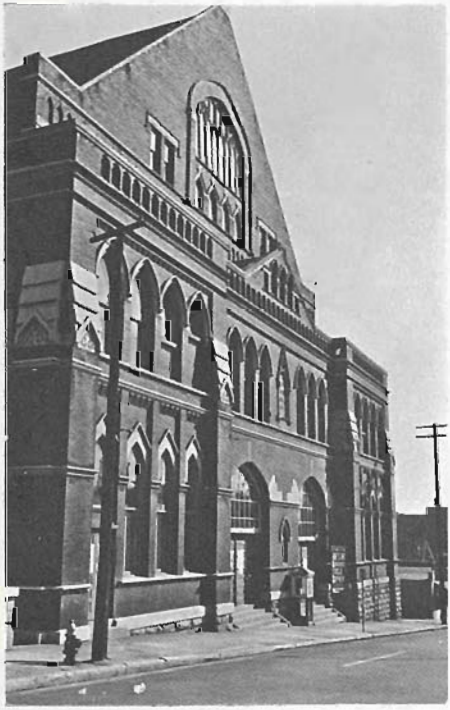
Ryman Auditorium, Nashville, scene of four Tabernacle Meetings, Hardeman-Boswell Debate, and other appointments.



# AN-PULLIAS

## torium Meetings

## 3 to APRIL 16

rvices:

n :: 7:45 P.M.

***llections***

e Welcome.

19 APRIL 22

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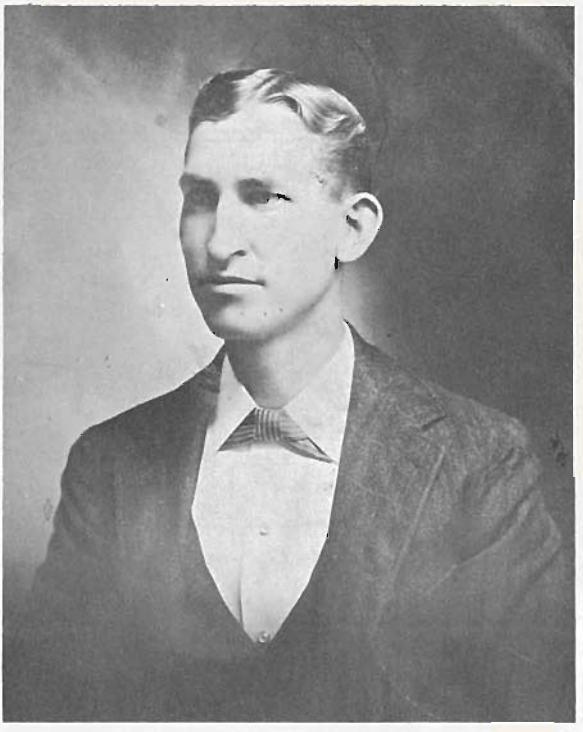
First Hardeman Tabernacle Meeting, Ryman Auditorium, 1922.

N. B. H. at the time of the Third Tabernacle Meeting, 1928.

N. B. H. in 1920.



The little church at Enville, Tenn., where N. B. H. preached his first sermon, April, 1897.

Morris Chapel Tenn.

| | |
|---|---|
| 1897 | |
| | How study the Bible |
| | New Birth |
| 1898 | |
| Aug. | The Church |
| | Identity |
| | Christian's Advantage |
| | Commission |
| | Conversion Jailor |
| | Jno. the Baptist |
| | Salvation |
| | Holy Spirit Baptism |
| | Prayer |
| | Thief on Cross |
| | Change of Heart |
| | Leadership |

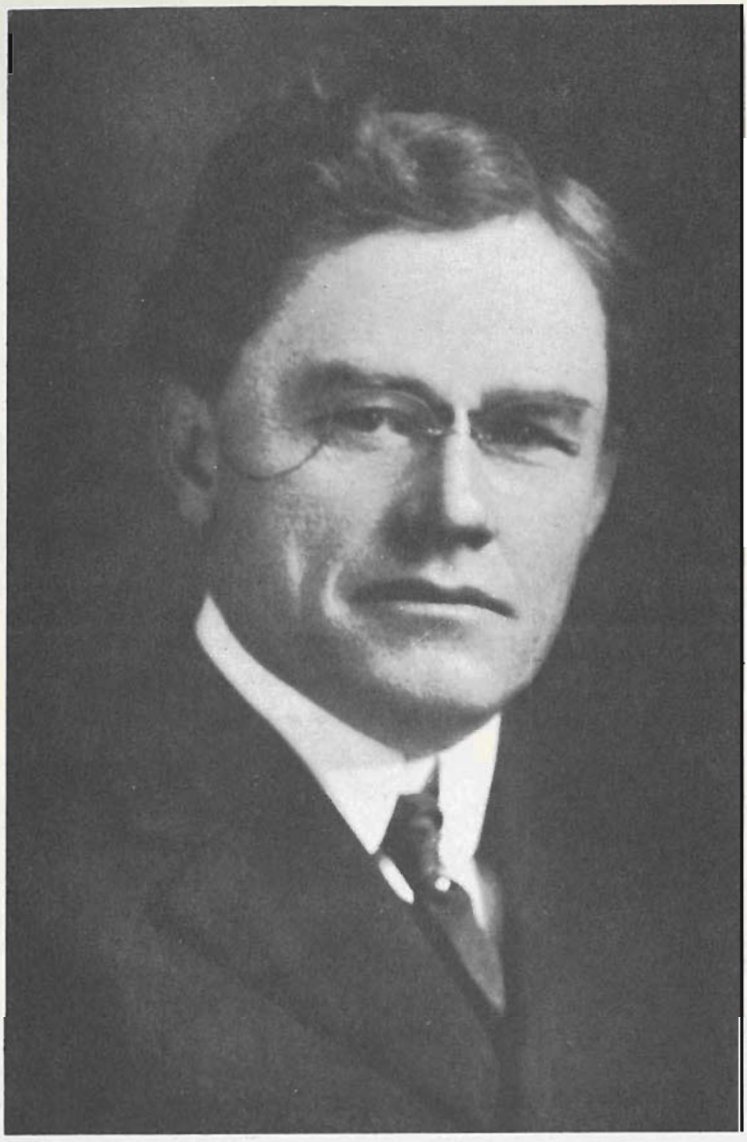
Early writing of N. B. H. List of sermons preached at Morris Chapel, Tenn.

One of the hundreds of postal cards N. B. H. sent while in meetings, this one from Idabel, Oklahoma, October, 1960.

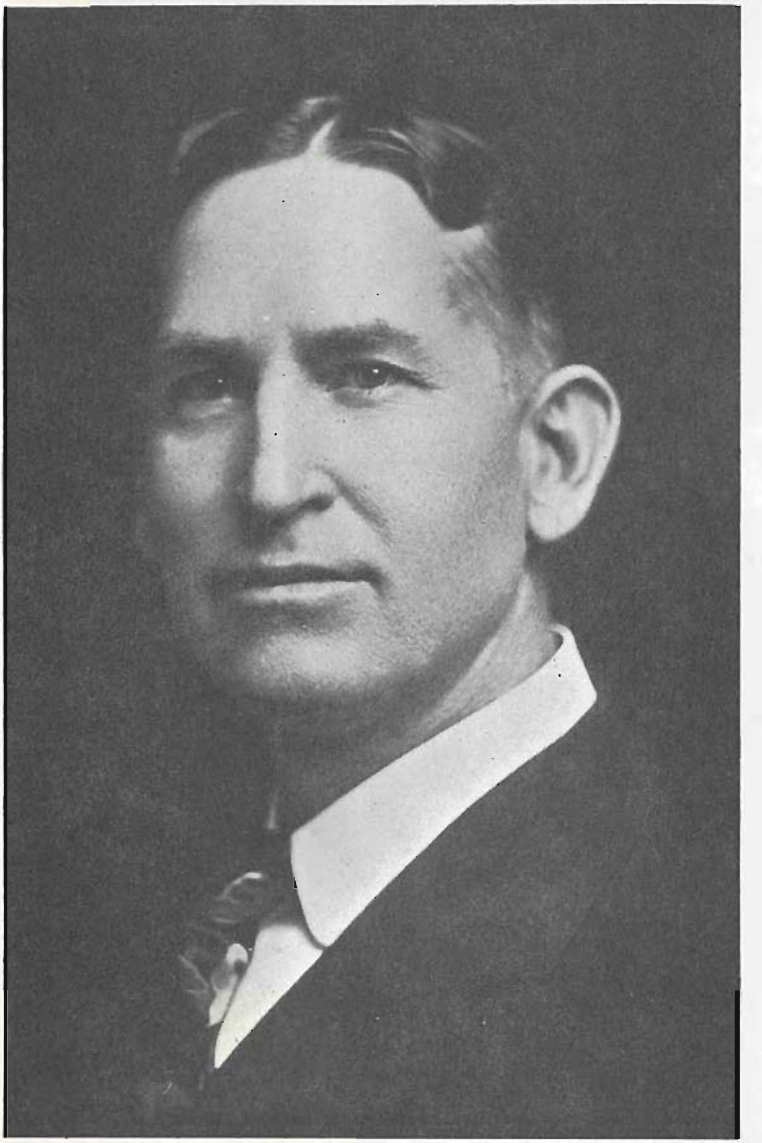
Dear Nelle, We are finely located with Bro. & Sister R. E. Warren. Town has about 6000 Nice new church Bldg. and good crowds. Pch. only ah 7:30 each day. The Warrens came from Pocahontas and we know several in common. They have also Rome with every convenience. It's 330 miles to Memphis. Of course, Sis always glad when time comes to go Rome. Sis going to Kiwanis for luncheon today but will say only a few words. Voice seems good. Hope the best for all of us. Carrie Neal will, no doubt, get home tonight. Not necessary to write again. Love, Cats & Ch. Pop & C. R. E. Warren. Idabel. Okla. 10/10/60

The horse "Charlie" and the buggy that carried N. B. H. to appointments in 1899.

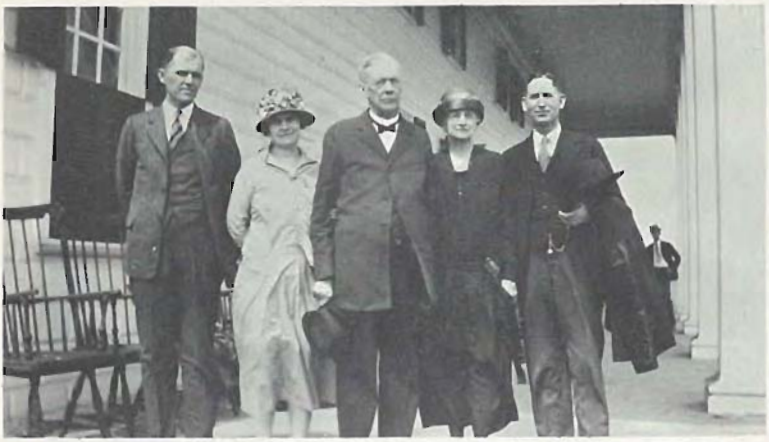
Debate at Right, Tenn. L. L. Brigance, standing at left; N. B. Hardeman and I. N. Penick, seated.



Ira M. Boswell



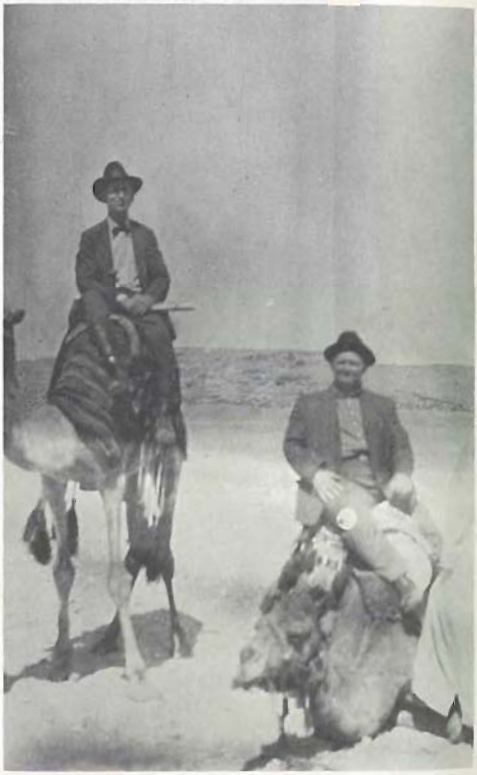
N. B. Hardeman



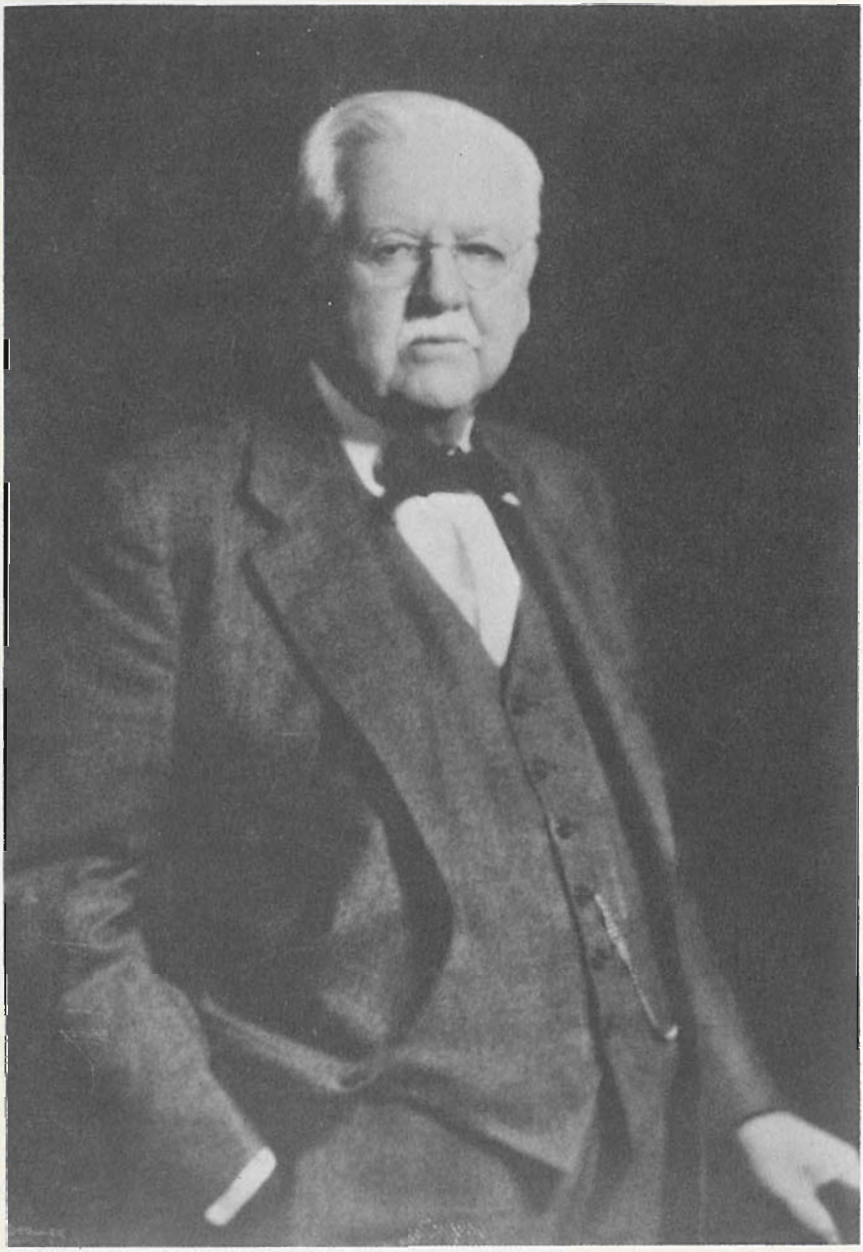
Mt. Vernon, April 23, 1925. Left to right: Virgil Larimore, Mrs. Will Baldy, T. B. Larimore, Mrs. T. B. Larimore, N. B. Hardeman.

Trip to Holy Land, 1923. N. B. H. in the Dead Sea.

N. B. H. and I. A. Douthitt on camel mounts in Egypt.



N. B. H. at a meeting in East Nashville, July, 1940



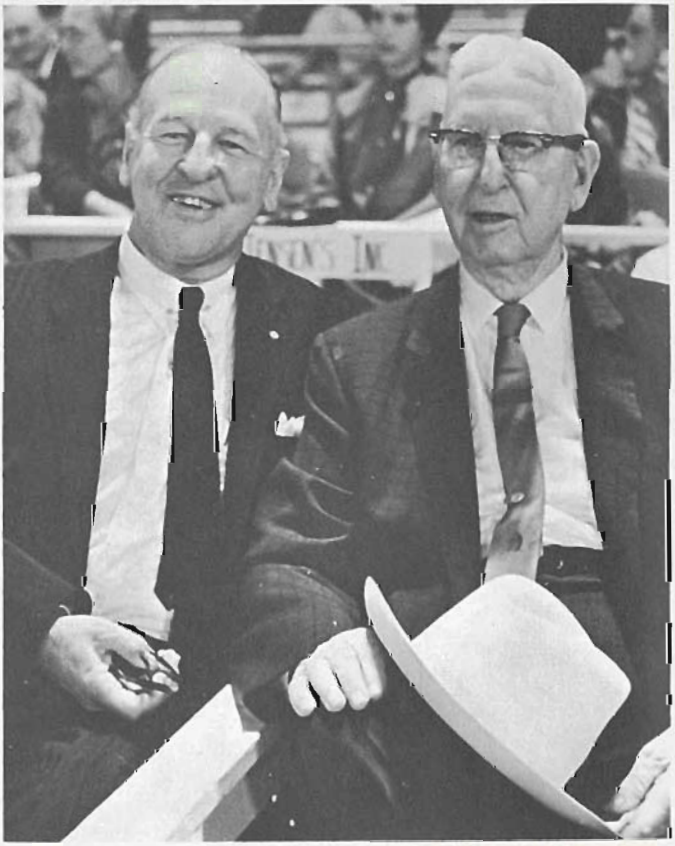
R. W. Comer

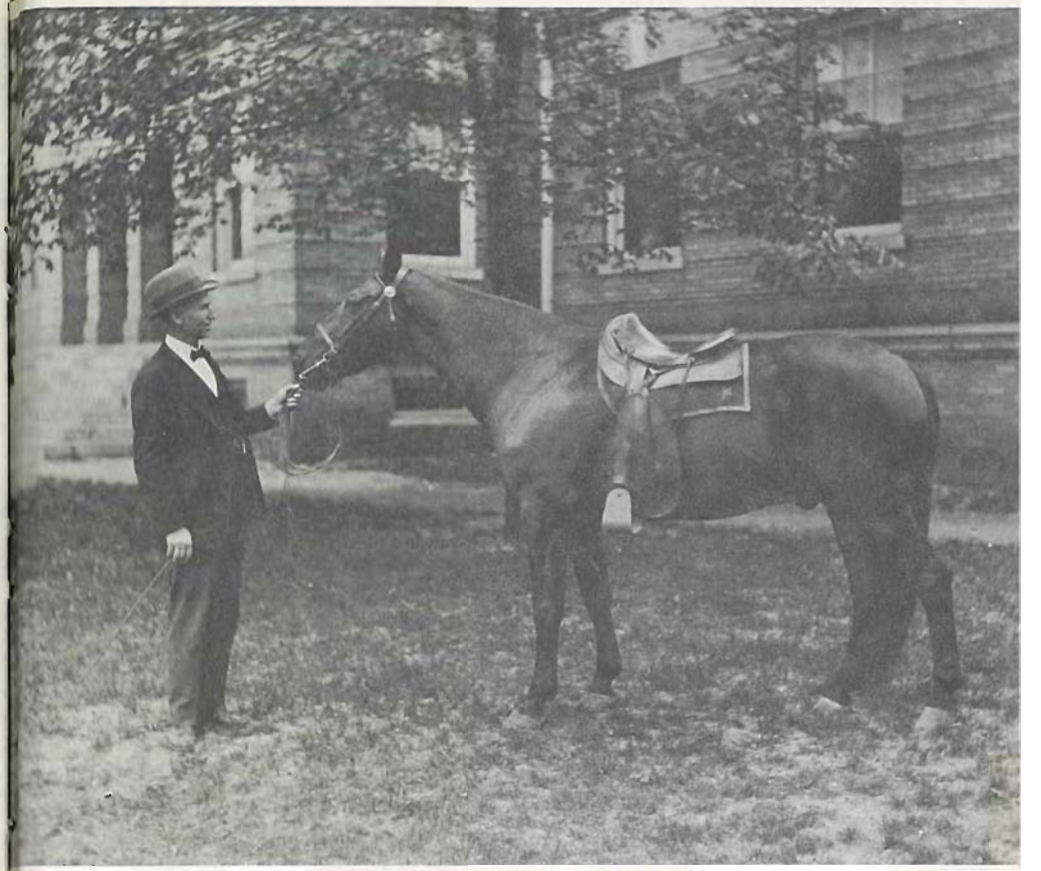
"Maid of Cotton," champion mare owned by Hardeman.

"Sun's Dark Lady," N. B. Hardeman, up, Baton Rouge, La., November, 1950.

N. B. H. and a favorite mount in the thirties.

N. B. H. and Dorsey B. Hardeman at Shelbyville Horse Show, September, 1962.





N. B. H. and "J. T." in the mid-twenties.

Picture made at Hardeman Testimonial Dinner, May 18, 1959, Peabody Hotel, Memphis, Tenn. Seated, left to right: Mrs. Lyndon B. Johnson, Mrs. N. B. Hardeman, N. B. Hardeman. Standing, left to right: Dorsey B. Hardeman, J. M. Powell, Gov. Buford Ellington, Mayor Edmund Orgill, B. C. Goodpasture, Sen. Lyndon B. Johnson, Sen. Albert Gore.

A part of the crowd—Hardeman Testimonial Dinner, Peabody Hotel, Memphis, Tenn, May 18, 1959.

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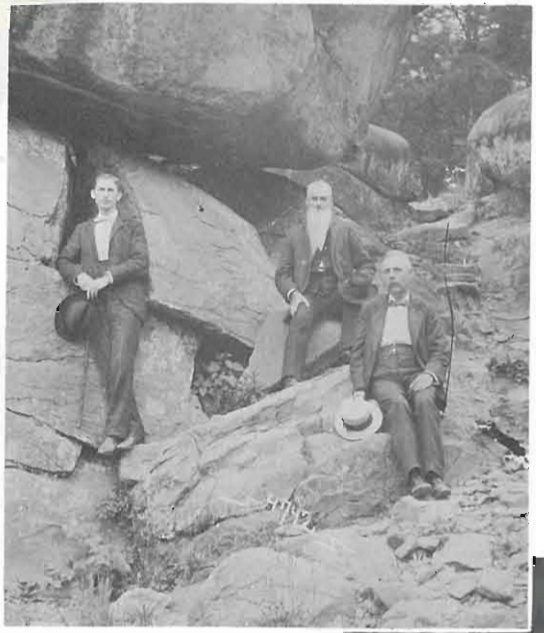

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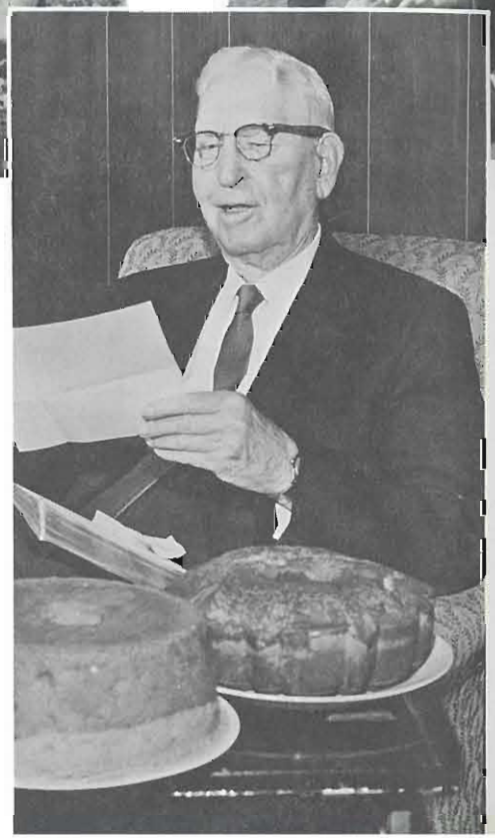

May 18, 1964. N. B. H.—90th Birthday, at home, Memphis, Tenn.

(Photo: Courtesy of The Commercial Appeal)

N. B. H. as a student in West Tennessee Christian College, 1892.

N. B. H. in 1908, when he and A. G. Freed opened the National Teachers' Normal and Business College.

H. Leo Boles and N. B. Hardeman, in Henderson, January, 1944, during lectures.

The G. R. C. C. and its faculty and students, 1897-8. N. B. H. at left of group.

Laying the Cornerstone of N. T. N. & B. C., November, 1907.

# HARDEMAN-PULLIAS

## Ryman Auditorium Meetings

## MARCH 28 to APRIL 16

19 MARCH 22

| S. | M. | T. | W. | T. | F. | S. |
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| 19 | 20 | 21 | 22 | 23 | 24 | 25 |
| 26 | 27 | **28** | **29** | **30** | **31** | |

Services:

**12:15 Noon :: 7:45 P.M.**

***No Collections***

You are Welcome.

19 APRIL 22

| S. | M. | T. | W. | T. | F. | S. |
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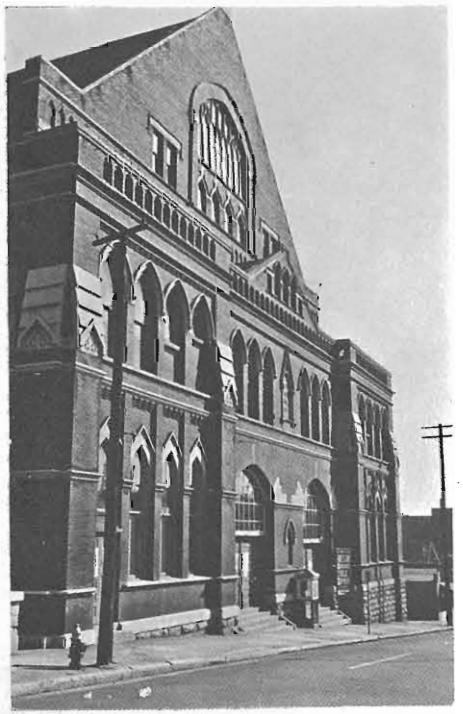
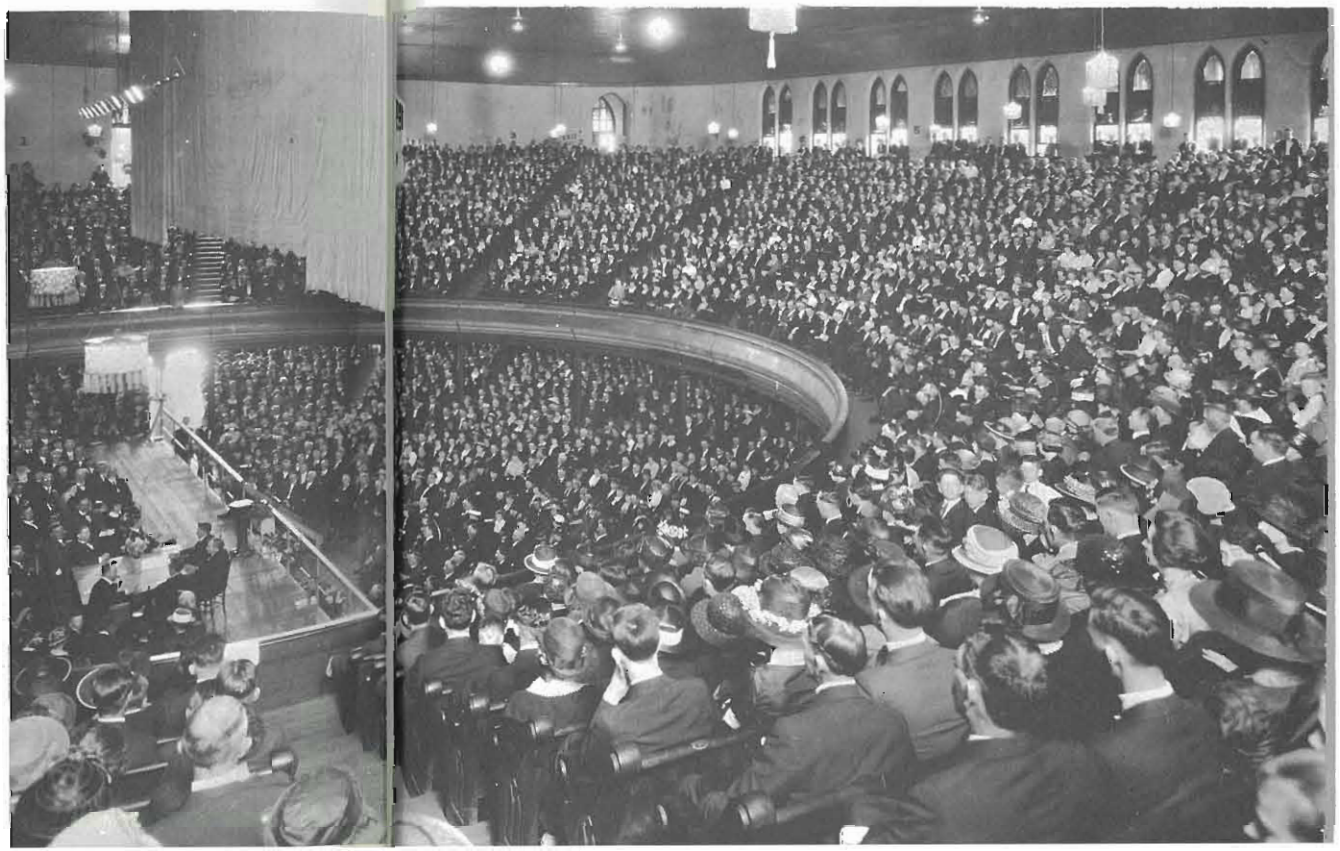
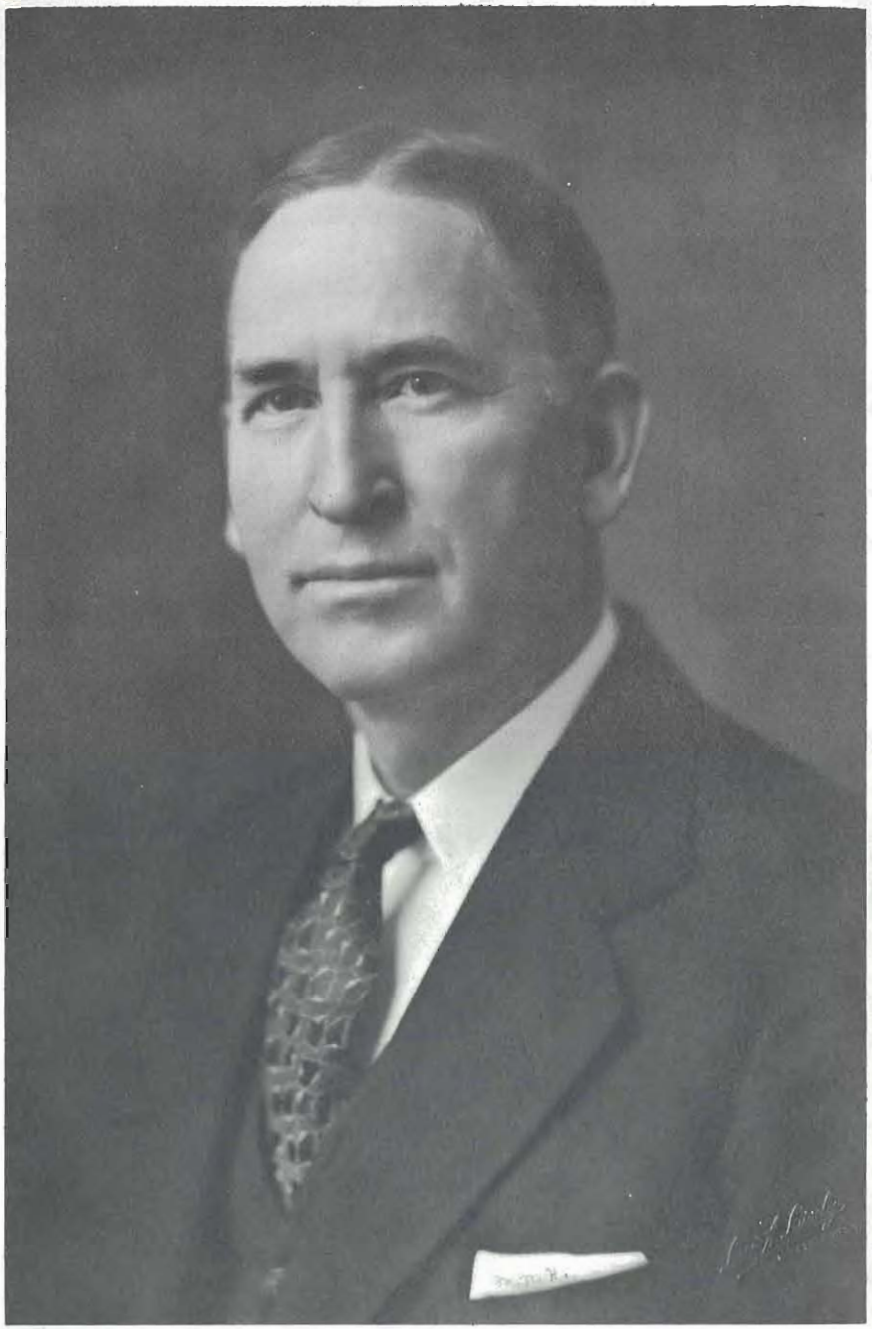
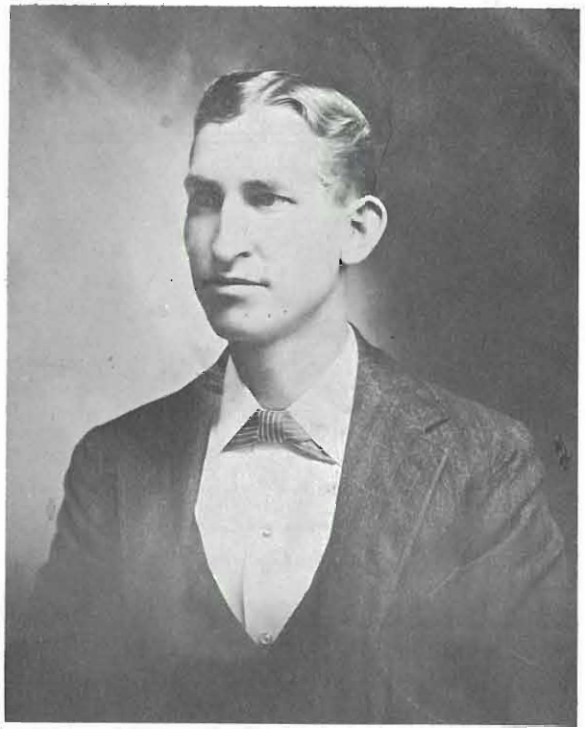


First Hardeman Tabernacle Meeting, Ryman Auditorium, 1922.





N. B. H. at the time of the Third Tabernacle Meeting, 1928.



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Morris Chapel Tenn.

1897

How study the Bible
New Birth

1898
Aug.

The Church
Identity
Christian's Advantage
Commission
Conversion Jailor
Jno. the Baptist
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Holy Spirit Baptism
Prayer
Thief on Cross
Change of Heart
Leadership

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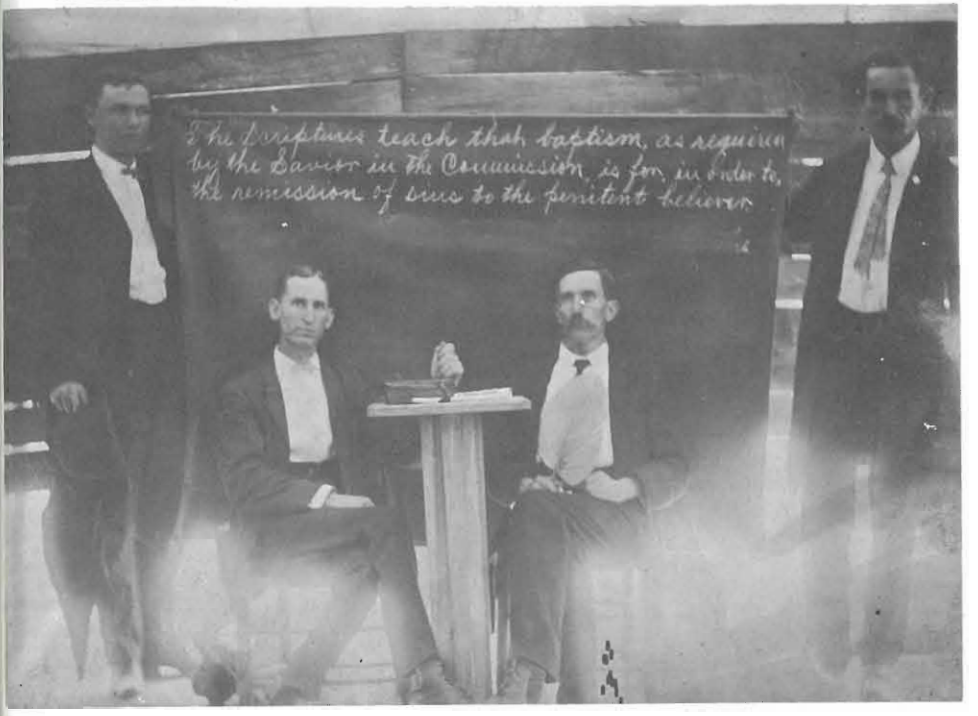

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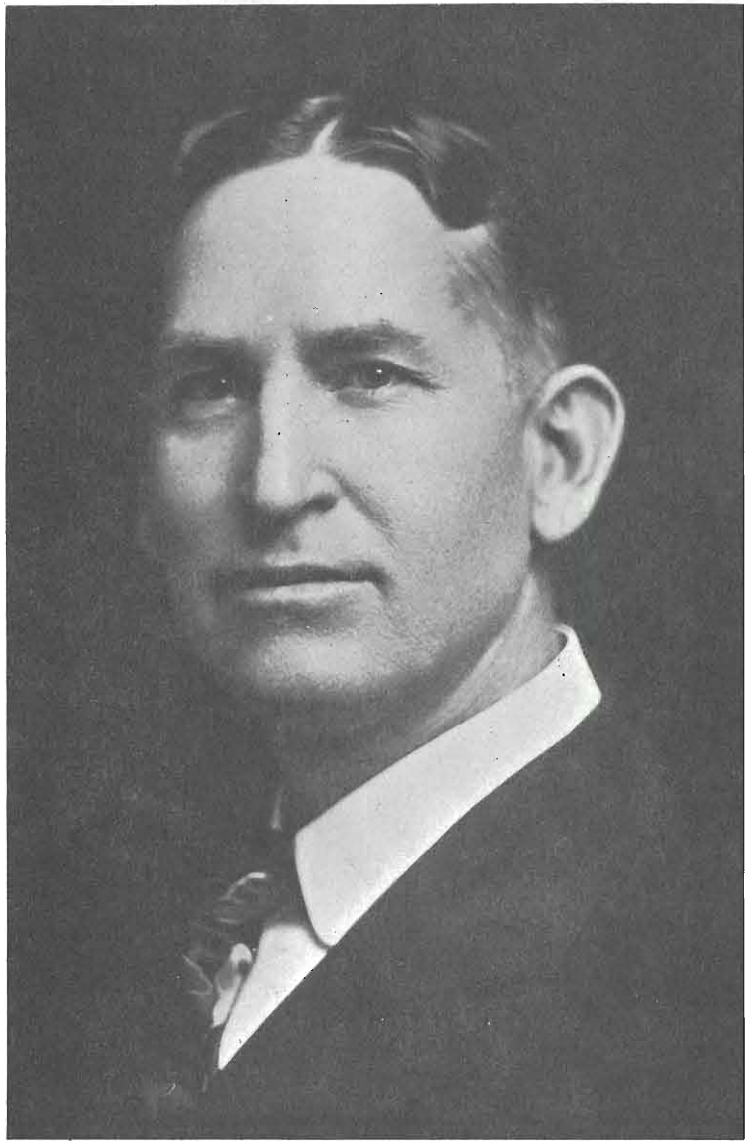

N. B. Hardeman

Hardeman-Boswell Debate

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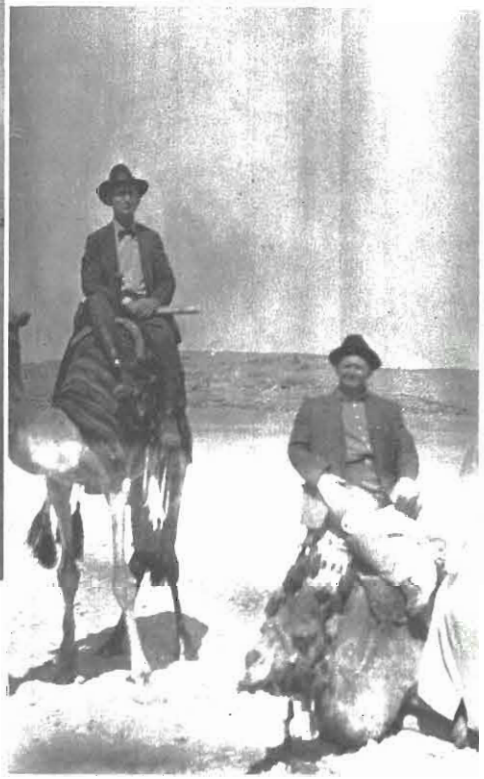
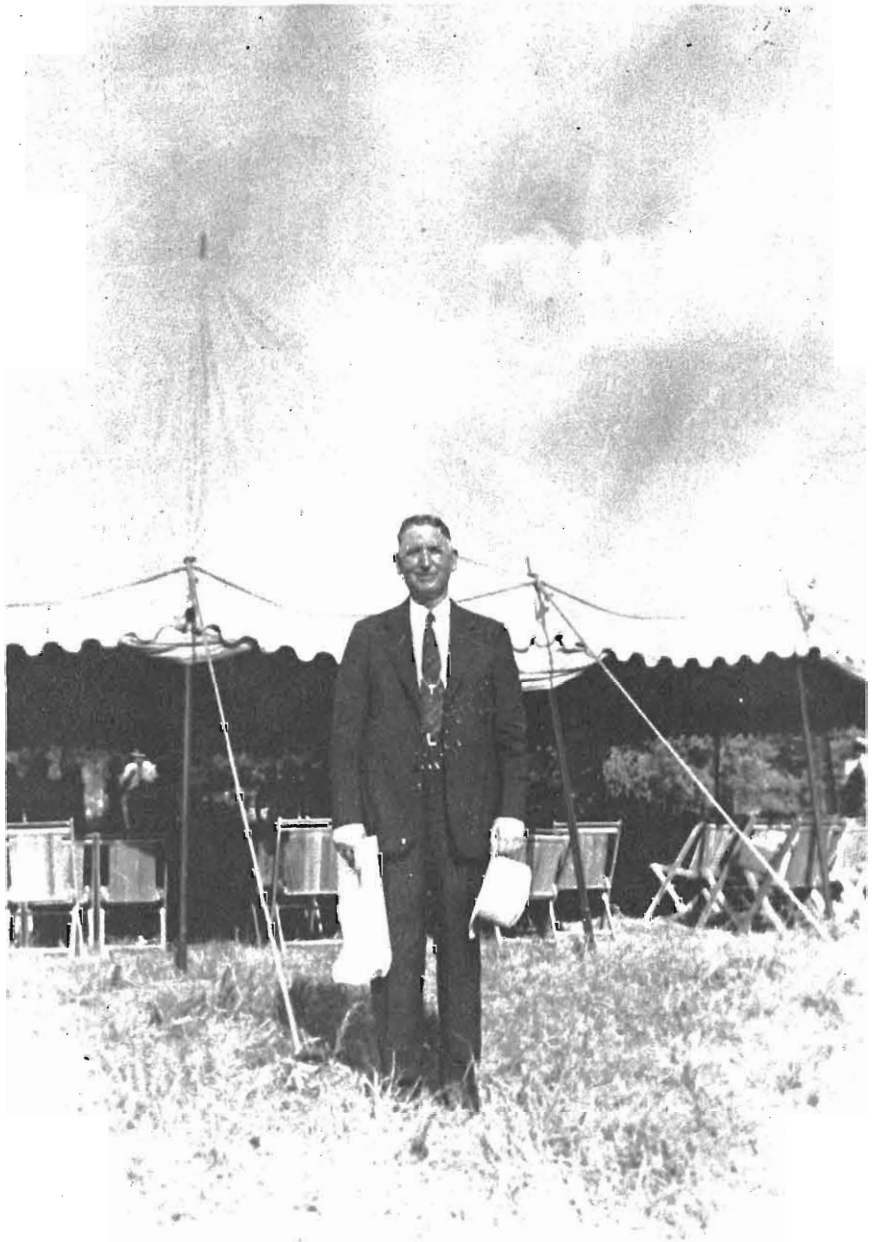
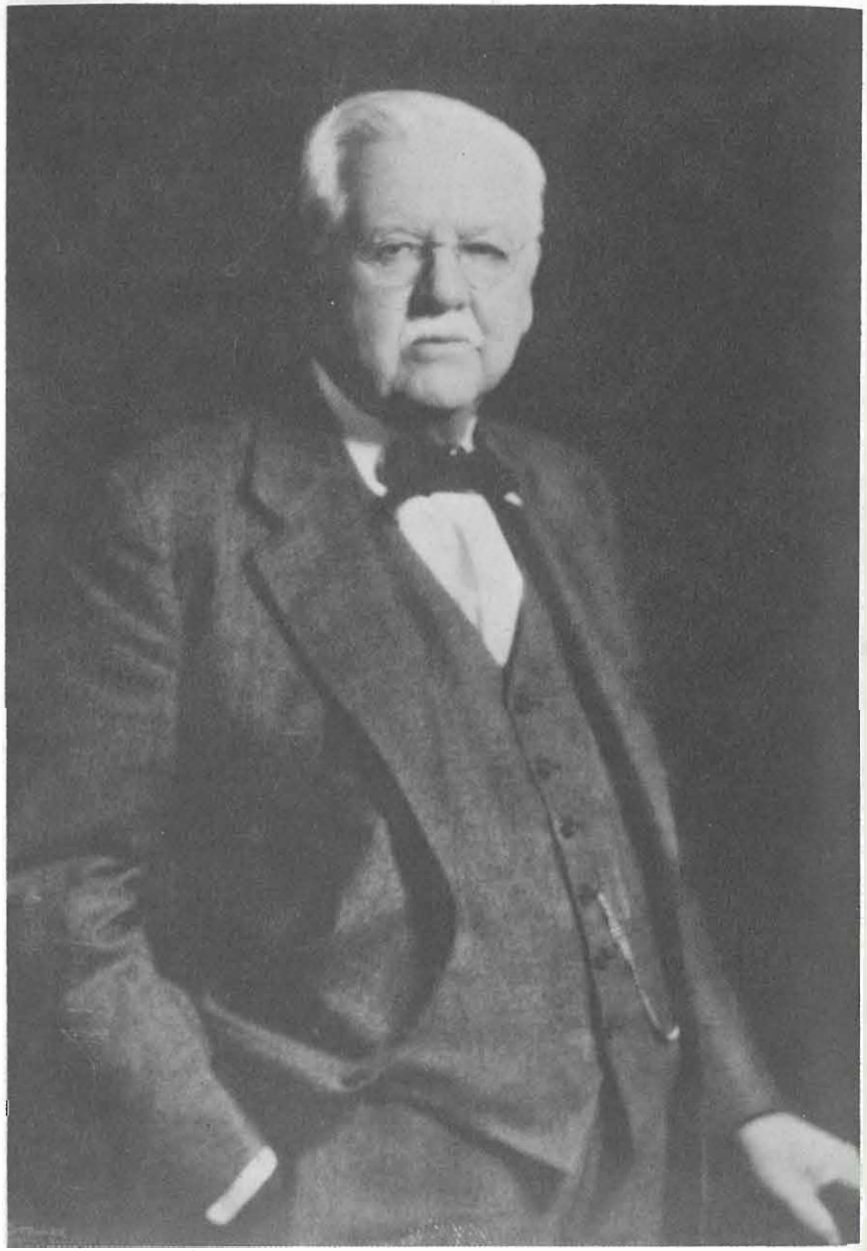




N. B. H. at a meeting in East Nashville, July, 1940



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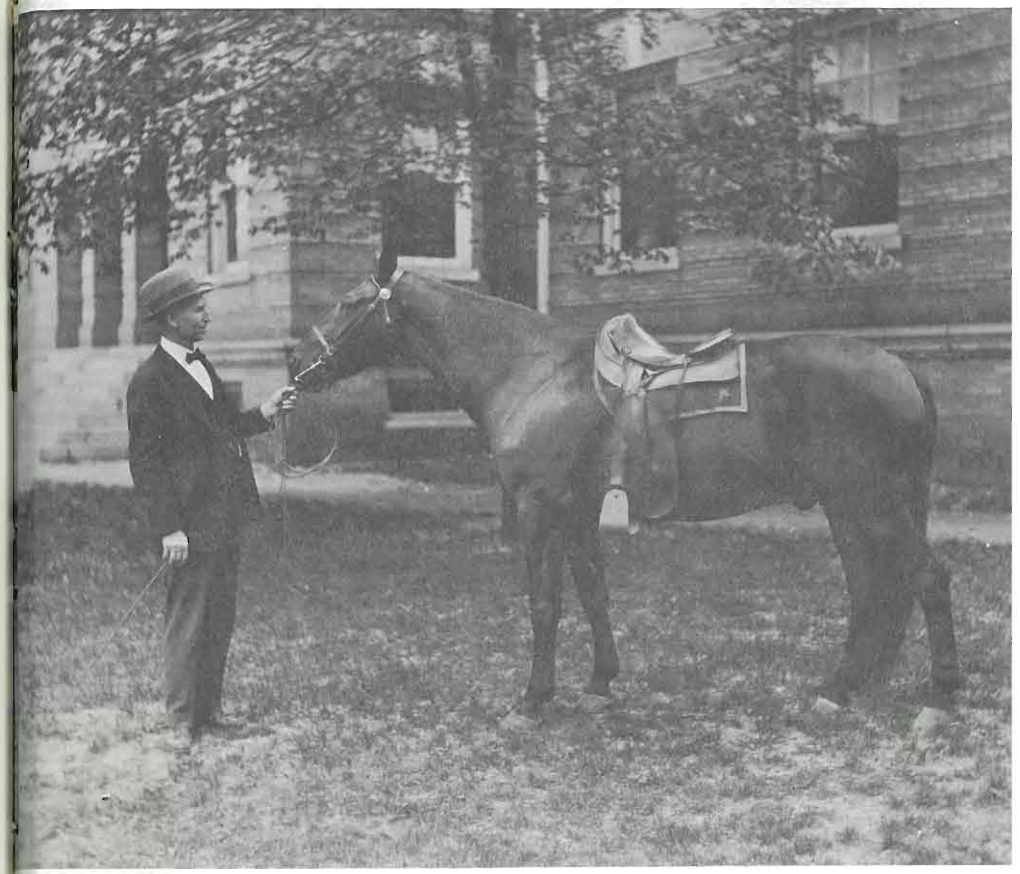
"Maid of Cotton," champion mare owned by Hardeman.

"Sun's Dark Lady," N. B. Hardeman, up, Baton Rouge, La., November, 1950.

N. B. H. and a favorite mount in the thirties.

N. B. H. and Dorsey B. Hardeman at Shelbyville Horse Show, September, 1962.



N. B. H. and "J. T." in the mid-twenties.

Joe Hardeman Foy

Nicholas Worth Powers

Joanne Hardeman Powers,
now Mrs. Frank Bradshaw, Jr.

Mark Nicholas Hardeman

Bryan Hardeman